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Carol Stream, Illinois

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Tyndale House Publishers gratefully acknowledges the role of Youth for Christ/USA in preparing the Life Application notes and Bible helps.

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Library of Congress Cataloging-in-Publication Data

Names: Tyndale House Publishers, publisher.

Title: Life application study Bible.

Other titles: Bible. English. New Living Translation. 2019.

Description: Third edition. | Carol Stream, Illinois : Tyndale House Publishers, [2019] | Includes index.

Identifiers: LCCN 2018060906 | ISBN 9781496439192 (leatherlike) | ISBN 9781496439185 (leatherlike) |

ISBN 9781496433824 (hc) | ISBN 9781496439178 (hc indexed)

Classification: LCC BS195 .N394 2019 | DDC 220.5/20834—dc23 LC record available at <https://lccn.loc.gov/2018060906>

ISBN 978-1-4964-3939-0 Hardcover

ISBN 978-1-4964-3936-9 LeatherLike Teal Blue Indexed

ISBN 978-1-4964-4385-4 Hardcover Indexed

ISBN 978-1-4964-4684-8 LeatherLike Berry

ISBN 978-1-4964-3940-6 LeatherLike Brown/Mahogany

ISBN 978-1-4964-4685-5 LeatherLike Berry Indexed

ISBN 978-1-4964-4386-1 LeatherLike Brown/Mahogany Indexed

ISBN 978-1-4964-4686-2 Genuine Leather Black

ISBN 978-1-4964-3937-6 LeatherLike Black/Onyx

ISBN 978-1-4964-4687-9 Genuine Leather Black Indexed

ISBN 978-1-4964-3938-3 LeatherLike Black/Onyx Indexed

ISBN 978-1-4964-4688-6 Genuine Leather Brown

ISBN 978-1-4964-3935-2 LeatherLike Teal Blue

ISBN 978-1-4964-4689-3 Genuine Leather Brown Indexed

NLT Life Application Study Bible, Third Edition is also available in full size and personal size editions.

Printed in China

26 25 24 23 22 21 20

7 6 5 4 3 2 1

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

Contents

- A7 List of the Books of the Bible
- A8 Alphabetical List of the Books of the Bible
- A9 A Note to Readers
- A10 Introduction to the New Living Translation
- A17 NLT Bible Translation Team
- A19 Contributors
- A20 Why the *Life Application Study Bible* Is Unique
- A20 A Chronology of Bible Events and World Events
- A22 What Is Application?
- A24 Features of the *Life Application Study Bible*

1 THE OLD TESTAMENT

- 754 A Harmony of the Books of Kings & Chronicles
- 2035 The Time between the Old & New Testaments

2041 THE NEW TESTAMENT

- 2419 250 Events in the Life of Christ: A Harmony of the Gospels
- 2425 Comparison of the Four Gospels
- 2426 The Parables of Jesus
- 2427 Jesus' Miracles
- 2428 Messianic Prophecies and Fulfillments
- 2488 Maps of Paul's Journeys
- 2961 Table of Ancient Weights, Measures & Coins
- 2963 A Christian Worker's Resource
- 2983 365-Day Reading Plan
- 2987 Abbreviations in the Master Index
- 2989 Master Index
- 3107 Index to Charts
- 3111 Index to Maps
- 3113 Index to Personality Profiles
- 3115 NLT Dictionary/Concordance

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

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

List of the Books of the Bible

THE OLD TESTAMENT

2	Genesis	893	2 Chronicles	1829	Daniel
123	Exodus	970	Ezra	1868	Hosea
209	Leviticus	999	Nehemiah	1899	Joel
265	Numbers	1033	Esther	1911	Amos
347	Deuteronomy	1055	Job	1932	Obadiah
416	Joshua	1128	Psalms	1939	Jonah
469	Judges	1333	Proverbs	1948	Micah
531	Ruth	1409	Ecclesiastes	1966	Nahum
542	1 Samuel	1428	Song of Songs	1975	Habakkuk
617	2 Samuel	1444	Isaiah	1985	Zephaniah
682	1 Kings	1587	Jeremiah	1996	Haggai
758	2 Kings	1715	Lamentations	2002	Zechariah
830	1 Chronicles	1732	Ezekiel	2025	Malachi

THE NEW TESTAMENT

2042	Matthew	2682	Ephesians	2802	Hebrews
2152	Mark	2702	Philippians	2839	James
2228	Luke	2719	Colossians	2854	1 Peter
2337	John	2737	1 Thessalonians	2871	2 Peter
2429	Acts	2750	2 Thessalonians	2879	1 John
2537	Romans	2758	1 Timothy	2894	2 John
2584	1 Corinthians	2775	2 Timothy	2897	3 John
2630	2 Corinthians	2787	Titus	2900	Jude
2659	Galatians	2796	Philemon	2905	Revelation

Alphabetical List of the Books of the Bible

2429 Acts	2839 James	999 Nehemiah
1911 Amos	1587 Jeremiah	265 Numbers
830 1 Chronicles	1055 Job	1932 Obadiah
893 2 Chronicles	1899 Joel	2854 1 Peter
2719 Colossians	2337 John	2871 2 Peter
2584 1 Corinthians	2879 1 John	2796 Philemon
2630 2 Corinthians	2894 2 John	2702 Philippians
1829 Daniel	2897 3 John	1333 Proverbs
347 Deuteronomy	1939 Jonah	1128 Psalms
1409 Ecclesiastes	416 Joshua	2905 Revelation
2682 Ephesians	2900 Jude	2537 Romans
1033 Esther	469 Judges	531 Ruth
123 Exodus	682 1 Kings	542 1 Samuel
1732 Ezekiel	758 2 Kings	617 2 Samuel
970 Ezra	1715 Lamentations	1428 Song of Songs
2659 Galatians	209 Leviticus	2737 1 Thessalonians
2 Genesis	2228 Luke	2750 2 Thessalonians
1975 Habakkuk	2025 Malachi	2758 1 Timothy
1996 Haggai	2152 Mark	2775 2 Timothy
2802 Hebrews	2042 Matthew	2787 Titus
1868 Hosea	1948 Micah	2002 Zechariah
1444 Isaiah	1966 Nahum	1985 Zephaniah

A Note to Readers

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

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

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

The Publishers

Introduction to the New Living Translation

TRANSLATION PHILOSOPHY AND METHODOLOGY

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

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

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

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

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

TRANSLATION PROCESS AND TEAM

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

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

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

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

WRITTEN TO BE READ ALOUD

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

THE TEXTS BEHIND THE NEW LIVING TRANSLATION

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

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

TRANSLATION ISSUES

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

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

- We have converted ancient weights and measures (for example, “ephah” [a unit of dry volume] or “cubit” [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today’s readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, “ten shekels of silver” becomes “ten pieces of silver” to convey the intended message.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering.
- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the

modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common “o’clock” system.

- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’” The accompanying footnote reads: “*Moses* sounds like a Hebrew term that means ‘to lift out.’”

Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: “You are to name him Ishmael (*which means ‘God hears’*), for the LORD has heard your cry of distress.” Since the original hearers and readers would have instantly understood the meaning of the name “Ishmael,” we have provided modern readers with the same information so they can experience the text in a similar way.

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

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

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

LEXICAL CONSISTENCY IN TERMINOLOGY

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as “justification” and “sanctification,” which are carryovers from Latin translations. In place of these words, we have provided renderings such as “made right with God” and “made holy.”

THE SPELLING OF PROPER NAMES

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

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

THE RENDERING OF DIVINE NAMES

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

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

TEXTUAL FOOTNOTES

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

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with “Hebrew,” “Aramaic,” or “Greek,” identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Greek *the breaking of bread.*”
- Textual footnotes are also used to show alternative renderings, prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”

When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we

offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.

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

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

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

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Holy Bible, New Living Translation

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A special thanks to the nationwide staff of Youth for Christ/USA for their suggestions and field testing, and to the following additional contributing writers: Dr. V. Gilbert Beers, Neil Wilson, John Crosby, Joan Young, Jack Crabtree, Philip Craven, Bob Black, Bur Shilling, Arthur Deyo, Annie Lafrentz, Danny Sartin, William Hanawalt, William Bonikowsky, Brian Rathbun, Pamela Barden, Thomas Stobie, Robert Arnold, Greg Monaco, Larry Dunn, Lynn Ziegenfuss, Mitzie Barton, Mari-Jean Hamilton, Larry Kreider, Gary Dausey, William Roland, Kathy Howell, Philip Steffek, James Coleman, Marty Grasley, O'Ann Steere, Julia Amstutz, Kari Elizabeth Ziman, Dr. Mark Fackler.

A special thanks also to the following people whose personal counsel, encouragement, and determination helped make this product a reality:

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Household of God Ministry

Why the Life Application Study Bible Is Unique

Have you ever opened your Bible and asked the following?

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

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

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

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

A Chronology of Bible Events and World Events

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

Creation
undated

Noah builds
the ark
undated

Abraham
born
2166

Abraham
enters Canaan
2091



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

2400
Egyptians
import gold
from other
parts of
Africa

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

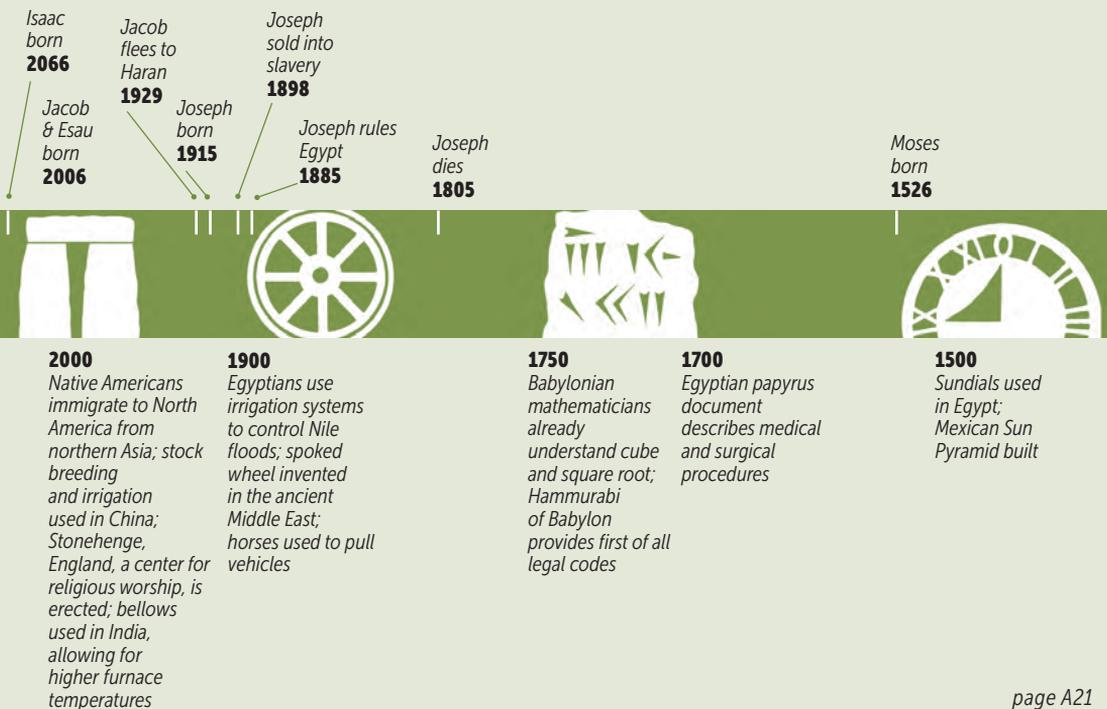
2300
Horses
domesticated in
Egypt; chickens
domesticated in
Babylon; bows &
arrows used in
wars

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

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

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

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



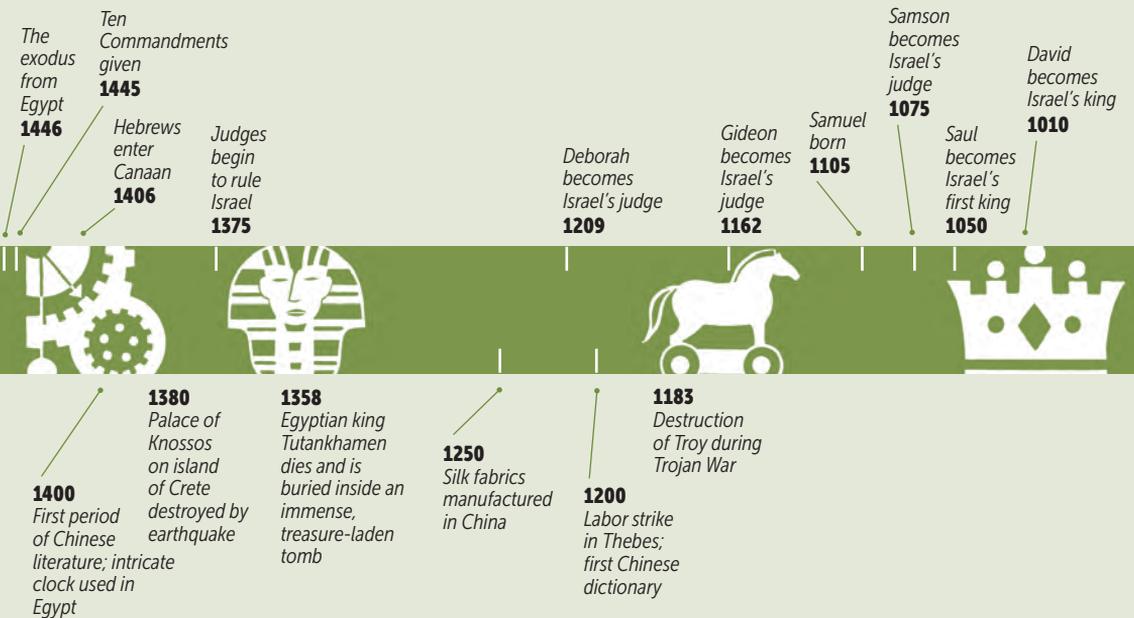
What Is Application?

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

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

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

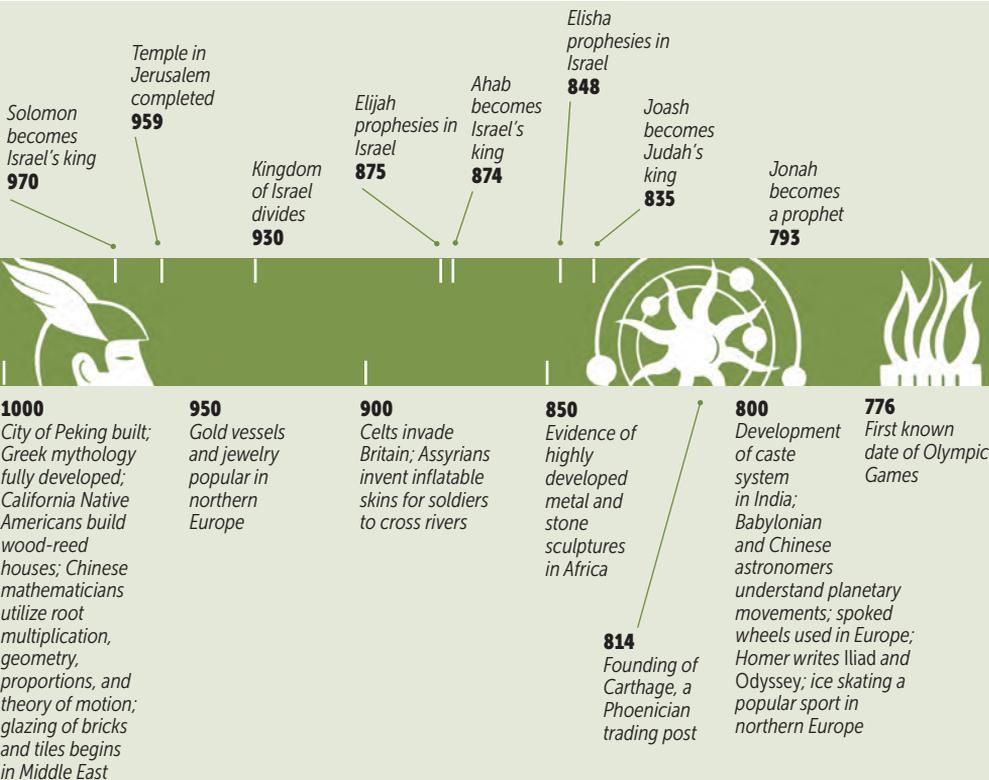
What, then, is application? Application begins by knowing and understanding God's Word and its timeless truths. *But you cannot stop there.* If you do, God's Word may not change your life, and it may seem dull, difficult, tedious, and tiring. A good application brings the truth of God's Word into focus,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



Application is putting into practice what we already know (see Mark 4:24 and Hebrews 5:11-14) and answering the question “So what?” by being confronted with the right questions and motivated to take action (see James 2:17 and 1 John 2:5-6). Application is deeply personal—unique for each individual. It is making a relevant truth a personal truth, and it involves developing a strategy and action plan to live your life in harmony with the Bible. It is the biblical “how to” of life.

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

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



Features of the Life Application Study Bible



NOTES

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



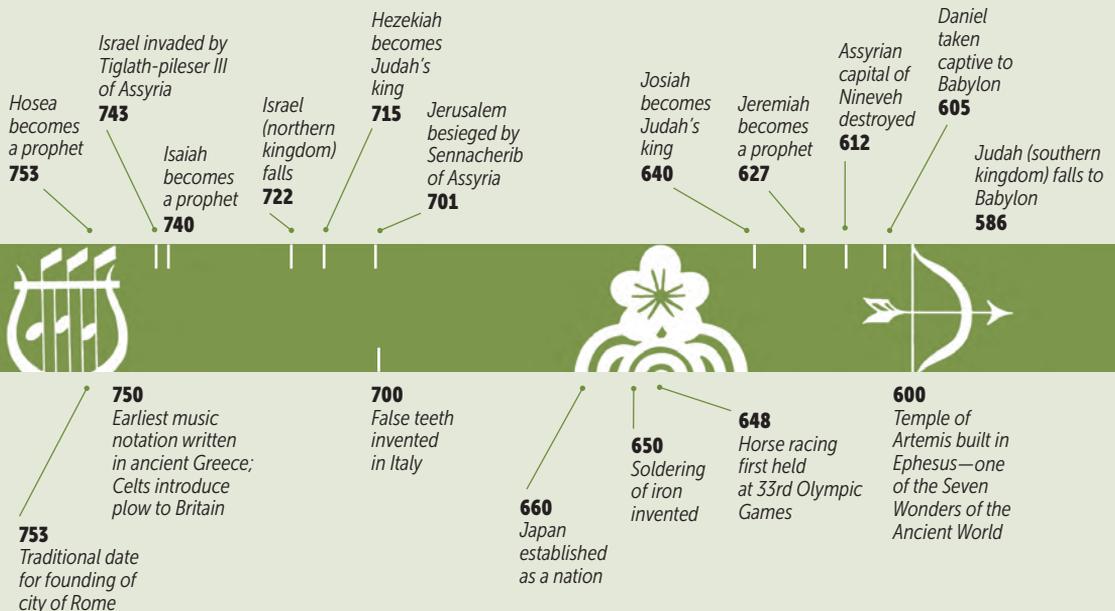
BOOK INTRODUCTIONS

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

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

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

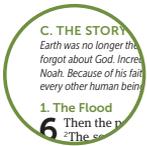
Overview. This is a summary of the book with general lessons and applications that can be drawn from the book as a whole.



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

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

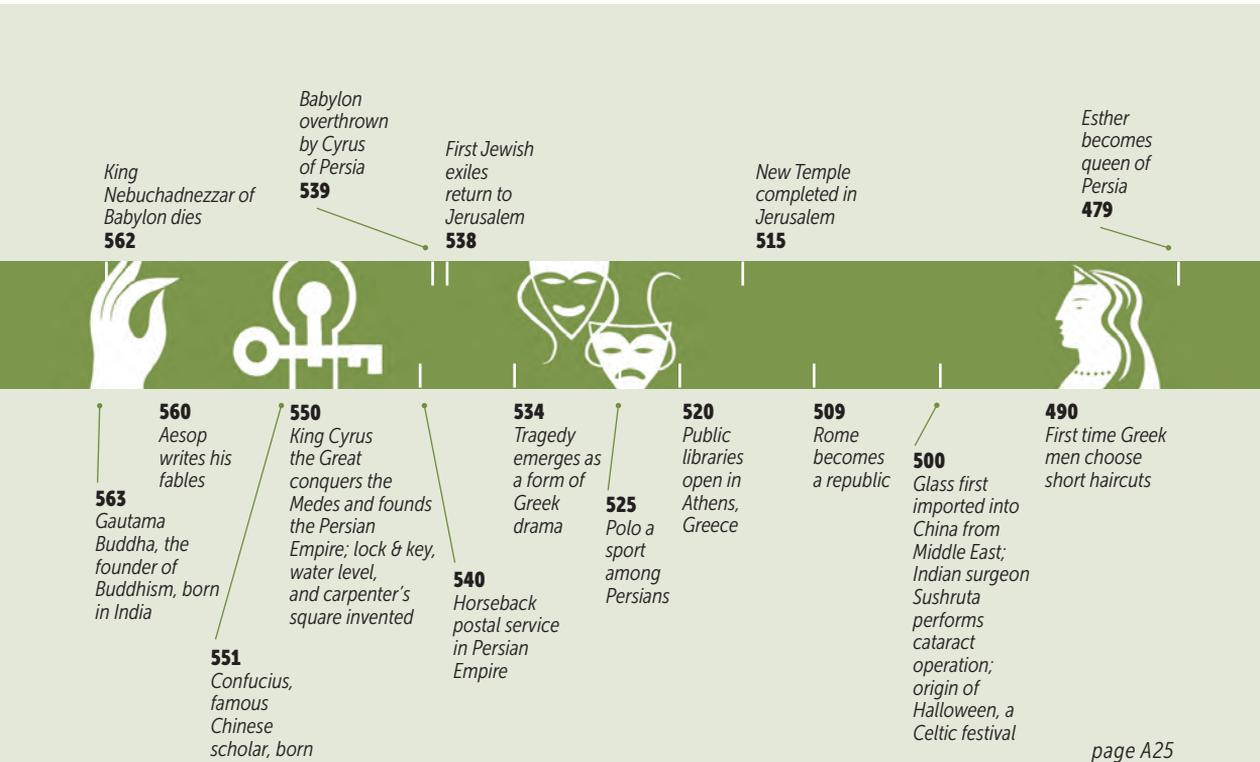
Map. This shows the key places found in the book and retells the story of the book from a geographical point of view.



OUTLINE

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

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



King Nebuchadnezzar of Babylon dies
562

Babylon overthrown by Cyrus of Persia
539

First Jewish exiles return to Jerusalem
538

New Temple completed in Jerusalem
515

Esther becomes queen of Persia
479

563 Aesop writes his fables
563 Gautama Buddha, the founder of Buddhism, born in India

551 Confucius, famous Chinese scholar, born

550 King Cyrus the Great conquers the Medes and founds the Persian Empire; lock & key, water level, and carpenter's square invented

540 Horseback postal service in Persian Empire

534 Tragedy emerges as a form of Greek drama

525 Polo a sport among Persians

520 Public libraries open in Athens, Greece

509 Rome becomes a republic

500 Glass first imported into China from Middle East; Indian surgeon Sushruta performs cataract operation; origin of Halloween, a Celtic festival

490 First time Greek men choose short haircuts



A HARMONY OF THE BOOKS OF KINGS & CHRONICLES *see page 754*

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



A HARMONY OF THE GOSPELS *see page 2419*

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



PERSONALITY PROFILES

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

Ezra arrives in Jerusalem
458

Nehemiah builds Jerusalem wall
445

Malachi becomes a prophet
430

Aramaic begins to replace Hebrew as Jewish language
390



469
Socrates, philosopher of the ancient world, born

457
Golden Age in Athens, Greece, begins

448
The Parthenon built on top of Athens' Acropolis

438
Greek sculptor Phidias makes a 60-foot-high statue of Zeus—one of the Seven Wonders of the Ancient World

430
Romans agree to concept of a dictator in times of military emergency

399
Socrates condemned to death by Athenian jury

384
Aristotle born

370
Plato writes his most famous book, The Republic

460
Birth of Democritus, who introduced an atomic theory by arguing that all bodies are made of indivisible and unchangeable atoms



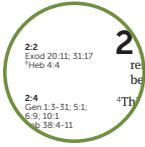
MAPS

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



CHARTS AND DIAGRAMS

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



CROSS-REFERENCES

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

165 Temple of Jerusalem plundered by Antiochus IV
Judas Maccabeus begins a revolt against Antiochus IV

139 Jews and astrologers banished from Rome

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

100 Julius Caesar, first emperor of Rome, born

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

51 Cleopatra becomes last independent Egyptian ruler of the ancient world

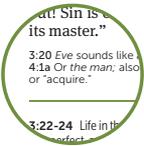
330 Alexander the Great defeats the Medo-Persian Empire

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

255 Hebrew Old Testament translated into Greek and called the Septuagint

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

215 Great Wall of China built



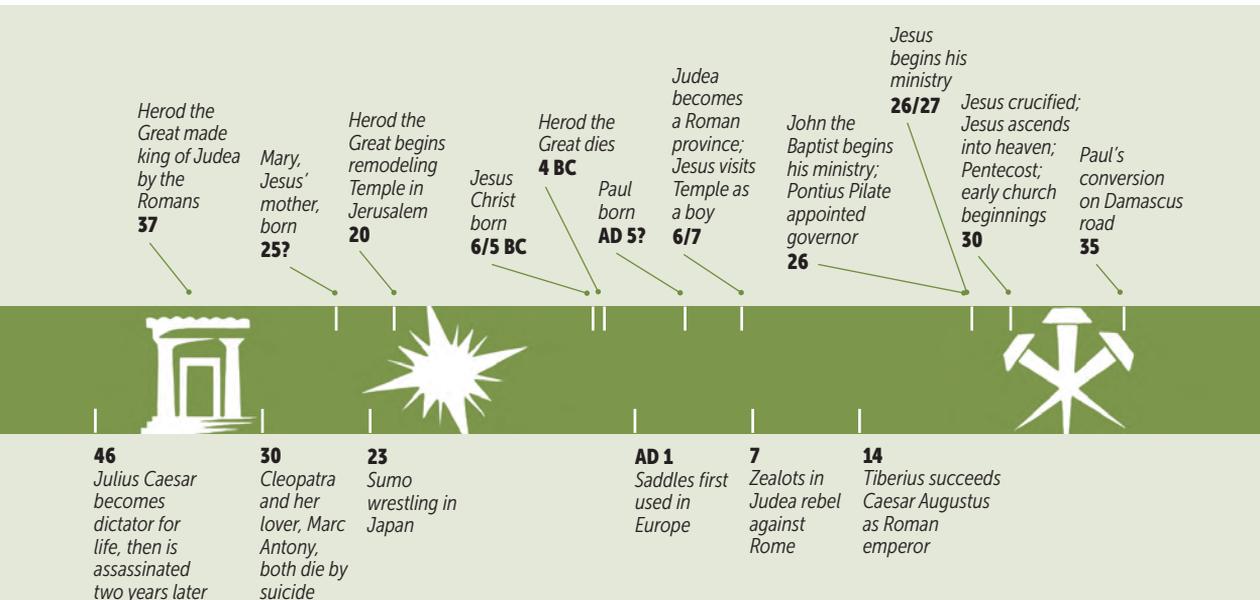
TEXTUAL NOTES AND SECTION HEADINGS

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



A CHRISTIAN WORKER'S RESOURCE *see page 2963*

The Christian Worker's Resource is a special supplement written with you in mind. It includes five articles that you will find useful in your ministry: (1) "How to Become a Christian" includes the basic steps of becoming a believer, along with Bible verses you can use to guide someone to faith. (2) "How to Follow Up with a New Believer" gives you 14 discussion points to walk through with a new believer over the course of several weeks. These will help him or her understand the basics of the Christian faith. (3) "Mining the Treasures of the *Life Application Study Bible*" gives you a taste of the scope of the study notes by offering often-asked questions in 25 categories (that you probably have been or will be



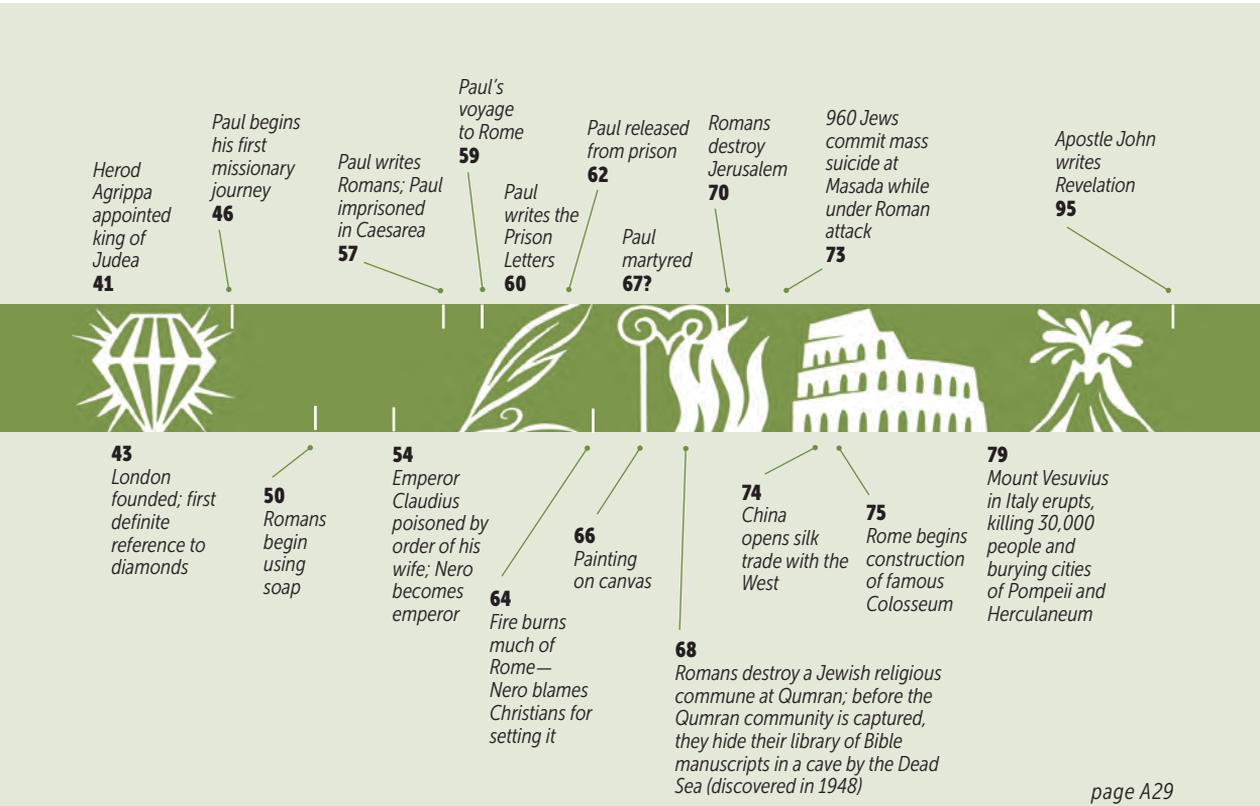
asked from time to time) and sends you to Life Application notes that help to answer those questions. (4) “So You’ve Been Asked to Speak . . .” walks you through the process of preparing a talk or Bible study using the many features of the *Life Application Study Bible*. (5) Finally, “Taking the Step to Application” teaches you how to make application a natural part of your personal study as well as a part of Bible studies you lead or talks you give.

MASTER INDEX *see page 2989*

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

DICTIONARY/CONCORDANCE *see page 3115*

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





THE
OLD TESTAMENT

Genesis

Vital Statistics

PURPOSE:

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

AUTHOR:

Moses

ORIGINAL AUDIENCE:

The people of Israel

DATE WRITTEN:

1450–1410 BC

WHERE WRITTEN:

In the wilderness during Israel's wanderings

SETTING:

The region presently known as the Middle East

KEY VERSES:

"So God created human beings in his own image. In the image of God he created them; male and female he created them." (1:27)

"I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you." (12:2-3)

KEY PEOPLE:

Adam, Eve, Noah, Abraham, Sarah, Isaac, Rebekah, Jacob, Joseph



BEGIN . . . start . . . commence . . . open . . .

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

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

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

Timeline

Creation	Noah undated	Abram born 2166 BC (2000 BC)	Abram enters Canaan 2091 (1925)	Isaac born 2066 (1900)
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vivid pictures of how God can and does use all kinds of people to accomplish his good purposes—even people like you.

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

The Blueprint

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

*Jacob
& Esau
born
2006
(1840)*

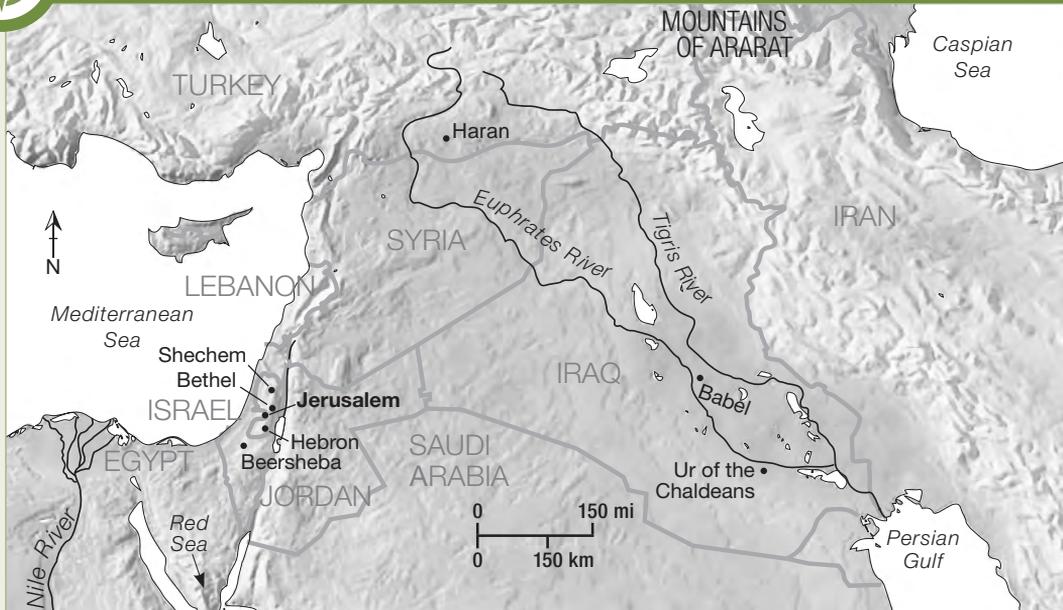
*Jacob
flees to
Haran
1929
(1764)*

*Joseph
born
1915
(1750)*

*Joseph
sold into
slavery
1898
(1733)*

*Joseph
rules
Egypt
1885
(1720)*

*Joseph
dies
1805
(1640)*



Modern names and boundaries are shown in gray.

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

Megathemes

THEME

EXPLANATION

Beginnings

Genesis explains the beginnings of many important realities: the universe, the earth, people, sin, and God's plan of salvation. Genesis teaches us that the earth is well made and good; people are special to God and unique; God creates and sustains all life; and God responds to sin both by bringing just judgment and by mercifully providing a way of salvation.

Disobedience

People are always facing choices. Disobedience occurs when they choose not to follow God's plan of living. Genesis explains that people have been choosing to do wrong ever since Adam and Eve. Even great Bible heroes failed God and disobeyed.

Sin	When people choose to disobey God’s plan for living, they are choosing to sin. And sin ruins people’s lives. Genesis shows that living God’s way makes life fulfilling.
Promises	God has promised to help and protect his people. This kind of promise is called a covenant. God kept his promises then, and he keeps them now. He promises to love us, accept us, forgive us.
Obedience	The opposite of sin is obedience. God uses sinful people in his plan, but the only way to enjoy the full benefits of God’s promises is to turn from sin and obey him.
Israel	God started the nation of Israel in order to have a dedicated people who would (1) keep his ways alive in the world, (2) proclaim to the world what he is really like, and (3) prepare the world for the birth of his Son, Jesus. God is looking for people today to follow him. We are to proclaim God’s truth and love to all nations, not just our own. We must be faithful to carry out the mission God has given us.

A. THE STORY OF CREATION (1:1–2:4)

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

The Account of Creation

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

1:1
Pss 89:11; 102:25
John 1:1–2

1:2
Ps 104:30
Isa 45:18

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

1:1–31 The simple statement that God created the heavens and the earth is one of the most challenging concepts confronting the modern mind. The vast galaxy we live in is spinning at the incredible speed of about 490,000 miles an hour. But even at this breakneck speed, our galaxy still needs over 200 million years to make one rotation. And there are at least one trillion other galaxies in the universe.

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

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

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

1:1–31 Just how did God create the earth? Even among

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

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

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

³Then God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. Then he separated the light from the darkness.

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

⁵God called the light “day” and the darkness “night.”

And evening passed and morning came, marking the first day.

⁶Then God said, “Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.” ⁷And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. ⁸God called the space “sky.”

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

And evening passed and morning came, marking the second day.

⁹Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what happened. ¹⁰God called the dry ground “land” and the waters “seas.” And God saw that it was good. ¹¹Then God said, “Let the land sprout with vegetation—

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

every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came.” And that is what happened. ¹²The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

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

1:10
Pss 33:7; 95:5

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

¹³And evening passed and morning came, marking the third day.

BEGINNINGS

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

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

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

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

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

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

The Bible does not say how long these days were. The

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

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

1:14
Pss 74:16; 104:19

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

1:16
Pss 8:3; 19:1-6;
136:8-9
1 Cor 15:41

1:18
Jer 33:20, 25

¹⁹And evening passed and morning came, marking the fourth day.

1:20
Gen 2:19
Ps 146:6

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

1:21
Ps 104:25-28

²³And evening passed and morning came, marking the fifth day.

1:24
Gen 2:19

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

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

²⁶Then God said, “Let us make human beings* in our image, to be

1:26a Or *man*; Hebrew reads *adam*.

DAYS OF CREATION

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

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

1:26 Why does God use the plural form—“Let *us* make human beings in *our* image” (emphasis added)? One view is that this is a reference to the Trinity—God the Father, Jesus Christ his Son, and the Holy Spirit, all of whom are God. Another view is that the plural wording is used to denote majesty; kings have traditionally used the plural form in speaking of themselves. The grammar doesn’t decide

the matter for us, but in either case it is God who created humans in his image, and God has revealed himself to us as a Trinity clearly through the whole of Scripture. From Job 33:4 and Psalm 104:30, we do know that God’s Spirit was present in the Creation. From Colossians 1:16, we know that Christ, God’s Son, was at work in the Creation.

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

like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth,* and the small animals that scurry along the ground.”

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

1:27
 †Matt 19:4
 †Mark 10:6

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

²⁹ Then God said, “Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. ³⁰ And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground— everything that has life.” And that is what happened.

1:29
 Gen 9:3
 Pss 104:13; 136:25
1:30
 Pss 104:14; 145:15

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

1:31
 Ps 104:24

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

2:2
 Exod 20:11; 31:17
 †Heb 4:4

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

1:26b As in Syriac version; Hebrew reads *all the earth*. **1:27** Or *the man*; Hebrew reads *ha-adam*.
2:2 Or *ceased*; also in 2:3.

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

the ability to reflect his character in our love, patience, forgiveness, kindness, and faithfulness.

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

1:27 God made both man and woman in his image. Neither one is made more in the image of God than the other. From the beginning the Bible places both man and woman at the pinnacle of God’s creation. Neither gender is exalted over the other, and neither is depreciated. Our identity is given to us by God. It is not defined by culture, experience, or environment; he has the prior claim to us. Thus he is Lord of our gender and sexuality.

1:28 To reign over something is to have absolute authority and control over it. God has ultimate rule over the earth, and he exercises his authority with loving care. When God

delegated some of his authority to the human race, he expected us to take responsibility for the environment and the other creatures that share our planet. We must not be careless and wasteful as we fulfill this charge. God was careful and creative when he made this earth. We must also be careful and creative in our stewardship of it.

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

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

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

B. THE STORY OF ADAM (2:4–5:32)

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

1. Adam and Eve

2:5
Gen 1:11

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

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

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

2:8
Gen 3:23; 13:10
Ezek 28:13

¹⁰A river flowed from the land of Eden, watering the garden and then dividing into four branches.¹¹ The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found.¹² The gold of that

2:9
Gen 3:22
Ezek 47:12
Rev 2:7; 22:2, 14

2:10
Rev 22:1, 17

2:11
Gen 25:18

2:6 Or *mist*.

WHAT THE BIBLE SAYS ABOUT MARRIAGE

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

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

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

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

land is exceptionally pure; aromatic resin and onyx stone are also found there. ¹³The second branch, called the Gihon, flowed around the entire land of Cush. ¹⁴The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

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

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

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

²³“At last!” the man exclaimed.

“This one is bone from my bone,
and flesh from my flesh!
She will be called ‘woman,’
because she was taken from ‘man.’”

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

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

2:14
Gen 15:18
Deut 1:7

2:16
Gen 3:1-3

2:17
Deut 30:15, 19-20
Rom 6:23
Jas 1:15

2:18
Gen 3:12
Prov 18:22

2:22
1 Cor 11:8-9
1 Tim 2:13

2:23
Gen 29:14
Eph 5:28-30

2:24
†Matt 19:5
†1 Cor 6:16
Eph 5:31

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

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

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

2:18-24 God’s creative work was not complete until he made woman. He could have made her from the dust of the ground, as he had made man. God chose, however, to make her from the man’s flesh and bone. In so doing, he illustrated for us that in marriage man and woman

symbolically become one flesh. This is a mystical union of the couple’s hearts and lives. Throughout the Bible, God treats this special partnership seriously. If you are married or planning to be married, are you willing to keep the commitment that makes the two of you one? The goal in marriage should be more than friendship; it should be oneness.

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

2:24 God gave marriage as a gift to Adam and Eve. They were created perfect for each other. Marriage was not just for convenience, nor was it brought about by any culture. It was instituted by God and has three basic aspects: (1) The man leaves his parents and, in a public act, promises himself to his wife; (2) the man and woman are joined together by taking responsibility for each other’s welfare and by loving each other above all others; and (3) the two are united into one in the intimacy and commitment of sexual union, which is reserved for marriage. Strong marriages include all three of these aspects. Jesus reinforced this teaching in Matthew 19:5.



Adam

WE CAN HARDLY IMAGINE what it must have been like to be the first and only person on earth. It's one thing for us to be lonely; it was another for Adam, who had never known another human being. He missed out on much that makes us who we are—he had no childhood, no parents, no family or friends.

He had to learn to be human on his own. Fortunately, God didn't let him remain alone too long before presenting him with an ideal companion and spouse, Eve. Theirs was a complete, innocent, and open oneness, without a hint of shame.

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

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

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

Strengths and accomplishments:

- Namer of the animals
- Caretaker of the Garden of Eden
- Father of the human race
- The first person made in the image of God, and the first human to share an intimate personal relationship with God

Weaknesses and mistakes:

- Avoided responsibility and blamed others; chose to hide rather than to confront; made excuses rather than admitting the truth
- Greatest mistake: Along with Eve, brought sin into the world

Lessons from his life:

- As Adam's descendants, we all reflect the image of God, and God wants to share a close relationship with us.
- Though people are free to do wrong, God wants us to choose instead to obey him.
- We should not blame others for our sins.
- We cannot hide from God.

Vital statistics:

- Where: Garden of Eden, which was probably located in present-day Iraq or Iran
- Occupation: Caretaker, gardener, farmer
- Relatives: Wife: Eve. Sons: Cain, Abel, Seth, and numerous other children. Adam was the only man who never had an earthly mother or father.

Key verses:

"The man replied, 'It was the woman you gave me who gave me the fruit, and I ate it.'" (Genesis 3:12)

"Just as everyone dies because we all belong to Adam, everyone who belongs to Christ will be given new life." (1 Corinthians 15:22)

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

2:25 Have you ever noticed how a little child can run naked through a room full of strangers without embarrassment? He is not aware of his nakedness, just as Adam and Eve, in their innocence, were not embarrassed by theirs. But

after Adam and Eve sinned, shame and awkwardness followed, creating barriers between them and God. We often experience these same barriers in marriage. Ideally, a husband and wife have no barriers, feeling no embarrassment

The Man and Woman Sin

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

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

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

⁶The woman was convinced. She saw that the tree was beautiful and its

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

3:3
Gen 2:17

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

3:5
Isa 14:14
Ezek 28:2

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

in exposing themselves to each other or to God. But, like Adam and Eve (3:7), we put on fig leaves (barriers) because we have areas we don’t want our spouses, or God, to know about. Then we hide, just as Adam and Eve hid from God. In marriage, lack of spiritual, emotional, or intellectual intimacy usually precedes a breakdown of physical intimacy. In the same way, when we fail to expose our secret thoughts to God, we break our lines of communication with him.

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

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

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

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

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

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

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

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

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

3:6 Satan tried to make Eve think that sin is good, pleasant, and desirable. A knowledge of both good and evil seemed harmless to her. People usually choose wrong things because they have become convinced that those things are good, at least for them. Our sins do not always appear ugly to us, and the most pleasant sins are the hardest to avoid. So prepare yourself for the attractive temptations that may

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

3:8
Lev 26:12
Deut 23:14

⁸When the cool evening breezes were blowing, the man* and his wife heard the LORD God walking about in the garden. So they hid from the LORD God among the trees. ⁹Then the LORD God called to the man, “Where are you?”

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

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

3:12
Prov 28:13

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

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

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

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

**SATAN'S
PLAN
AGAINST
US**

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

come your way. We cannot always prevent temptation, but there is always a way of escape from it (1 Corinthians 10:13). Use God’s Word and God’s people to help you stand against it.

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

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

3:8-9 These verses show God’s desire to have fellowship with us. They also show why we are afraid to have fellowship with him. Adam and Eve hid from God when they heard him approaching. God wanted to be with them, but because of their sin, they were afraid to show themselves.

Sin had broken their close relationship with God, just as it has broken ours. But Jesus Christ, God’s Son, opens the way for us to renew our fellowship with him. God longs to be with us. He actively offers us his unconditional love. Our natural response is fear because we feel we can’t live up to his standards. But understanding that he loves us, regardless of our faults, can help remove that dread.

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

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

3:11-13 When God asked Adam about his sin, Adam blamed Eve. Then Eve blamed the serpent. How easy it is to excuse our sins by blaming someone else or our circumstances. But God knows the truth, and he holds each

“The serpent deceived me,” she replied. “That’s why I ate it.”

¹⁴Then the LORD God said to the serpent,

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

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

¹⁶Then he said to the woman,

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

¹⁷And to the man he said,

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

¹⁸It will grow thorns and thistles for you,
though you will eat of its grains.

¹⁹By the sweat of your brow
will you have food to eat
until you return to the ground
from which you were made.
For you were made from dust,
and to dust you will return.”

3:14
Deut 28:15
Isa 65:25

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

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

3:17
Job 5:7
Ecc1 1:3
Rom 8:20-22

3:18
Job 31:40
Heb 6:8

3:19
Gen 2:7
Pss 90:3; 104:29
Ecc1 12:7
1 Cor 15:47

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

of us responsible for what we do (see 3:14-19). Admit your wrong attitudes and actions, and apologize to God. Don't try to get away with sin by shifting the blame.

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

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

willing to forgive us and to restore our relationship with him when we admit our sin.

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

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

Paradise Lost: God's Judgment

3:20
2 Cor 11:3
1 Tim 2:13
3:21
2 Cor 5:2-3

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

²²Then the LORD God said, “Look, the human beings* have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!” ²³So the LORD God

3:20 *Eve sounds like a Hebrew term that means “to give life.”* 3:22 *Or the man; Hebrew reads ha-adam.*

**Eve**

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

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

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

Strengths and accomplishments:

- First wife and mother
- First woman made in the image of God; as such, shared a special relationship with God and shared responsibility with Adam over creation

Weaknesses and mistakes:

- Allowed her contentment to be undermined by Satan
- Acted impulsively without talking either to God or to her husband
- Not only sinned, but also shared her sin with Adam
- When confronted, blamed others

Lessons from her life:

- Women share equally in the image of God.
- The necessary ingredients for a strong marriage are commitment to each other, companionship with each other, complete oneness, and absence of shame (Genesis 2:24-25).
- The basic human tendency to sin goes back to the beginning of the human race.
- We can trust that God's commands come from his goodness.

Vital statistics:

- Where: Garden of Eden
- Occupation: Cومانager of Eden
- Relatives: Husband: Adam. Sons: Cain, Abel, Seth, and numerous other children.

Key verse:

“Then the LORD God said, ‘It is not good for the man to be alone. I will make a helper who is just right for him.’” (Genesis 2:18)

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

3:22-24 Life in the Garden of Eden was like living in heaven. Everything was perfect, and if Adam and Eve had obeyed God, they could have lived there forever. But after

they disobeyed him, God told Adam and Eve to leave. If they had continued to live in the Garden and had eaten from the tree of life, they would have lived forever. But eternal life in

banished them from the Garden of Eden, and he sent Adam out to cultivate the ground from which he had been made.²⁴ After sending them out, the LORD God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

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

2. Cain and Abel

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

4:2
Luke 11:50-51

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

4:3
Lev 2:1-2
Num 18:12
4:4
Exod 13:12
Heb 11:4

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

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

⁸One day Cain suggested to his brother, “Let’s go out into the fields.”* And while they were in the field, Cain attacked his brother, Abel, and killed him.

4:8
Matt 23:35
1 Jn 3:12

4:1a Or *the man*; also in 4:25. 4:1b Or *I have acquired*. *Cain* sounds like a Hebrew term that can mean “produce” or “acquire.” 4:8 As in Samaritan Pentateuch, Greek and Syriac versions, and Latin Vulgate; Masoretic Text lacks “*Let’s go out into the fields.*”

a state of sin would mean forever trying to hide from God. Like Adam and Eve, all of us have sinned and are separated from fellowship with God. But because of Jesus’ sacrificial death for us, we do not have to stay separated from God. In fact, God is preparing a new earth as an eternal paradise for his people (see Revelation 21–22). To ensure our place there one day, let us accept his invitation to come to him (Revelation 22:17).

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

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

4:2 No longer was everything provided for Adam and Eve as it had been in the Garden of Eden, where their daily tasks had been refreshing and delightful. Now they had to struggle against the elements in order to provide food,

clothing, and shelter for themselves and their family. Cain became a farmer, while Abel was a shepherd. In parts of the Middle East today, these ancient occupations are still practiced much as they were in Cain and Abel’s time.

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

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

4:7 For Cain to subdue the sin that was crouching at the door, he would have to give up his jealous anger so that sin would not find a foothold in his life. Sin is still crouching

4:9
Gen 3:9

4:10
Num 35:33
Deut 21:1
Heb 12:24

4:11
Deut 27:15-26

4:12
Deut 28:15-24

4:14
Gen 9:6
Job 15:22

⁹Afterward the LORD asked Cain, “Where is your brother? Where is Abel?”
“I don’t know,” Cain responded. “Am I my brother’s guardian?”

¹⁰But the LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground! ¹¹Now you are cursed and banished from the ground, which has swallowed your brother’s blood. ¹²No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth.”

¹³Cain replied to the LORD, “My punishment* is too great for me to bear! ¹⁴You have banished me from the land and from your presence; you have made me a homeless wanderer. Anyone who finds me will kill me!”

4:13 Or *My sin*.



Abel

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

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

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

Strengths and accomplishments:

- First member of the “Hall of Faith” in Hebrews 11
- First shepherd
- First martyr for truth (Matthew 23:35)

Lessons from his life:

- God hears those who come to him.
- God recognizes the innocent person and sooner or later punishes the guilty.

Vital statistics:

- Where: Just outside Eden
- Occupation: Shepherd
- Relatives: Parents: Adam and Eve. Brother: Cain.

Key verse:

“It was by faith that Abel brought a more acceptable offering to God than Cain did. Abel’s offering gave evidence that he was a righteous man, and God showed his approval of his gifts. Although Abel is long dead, he still speaks to us by his example of faith.” (Hebrews 11:4)

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

at our doors today. Like Cain, we will be victims of sin if we do not resist it and master our sinful desires. But we cannot master sin in our own strength. Instead, we must turn to God to receive faith for ourselves and turn to other believers to receive encouragement and strength. The Holy Spirit will help us master sin. This will be a lifelong battle that will not be over until we are face-to-face with Christ.

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

4:8-10 Adam and Eve’s disobedience brought sin into the human race. They may have thought their sin—eating

a piece of fruit—wasn’t very bad, but notice how quickly their sinful nature developed in their children. Simple disobedience quickly degenerated into outright murder. Adam and Eve acted only against God, but Cain acted against both God and another person. A small sin has a way of growing out of control. Let God help you with your “little” sins before they turn into tragedies.

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

4:14 We have heard about only four people so far—Adam,

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

The Descendants of Cain

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

4:17
Ps 49:11

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

4:23
Lev 19:18
Deut 32:35

“Adah and Zillah, hear my voice;
listen to me, you wives of Lamech.
I have killed a man who attacked me,
a young man who wounded me.

²⁴If someone who kills Cain is punished seven times,
then the one who kills me will be punished seventy-seven times!”

The Birth of Seth

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

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

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

3. Adam’s descendants

From Adam to Noah

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

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

5:2
Gen 1:27
†Matt 19:4
†Mark 10:6

³When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. ⁴After the

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

5:4
1 Chr 1:1

4:16 *Nod* means “wandering.” 4:18 *Or the ancestor of,* and so throughout the verse. 4:25 *Seth* probably means “granted”; the name may also mean “appointed.” 5:1 *Or man;* Hebrew reads *adam*; similarly in 5:2.

Eve, Cain, and Abel. Two questions arise: Why was Cain worried about being killed by others, and where did he get his wife (see 4:17)?

Adam and Eve had numerous children; they had been told to “fill the earth” (1:28). Cain’s guilt and fear over killing his brother were heavy, and he probably feared repercussions from his family. If he was capable of killing, so were they. Cain had set an example of disobedience, hatred, and anger. Vengeance would have been the likely outcome. The wife Cain chose may have been one of his sisters or a niece.

The human race was still genetically pure, and there was no fear of side effects from marrying relatives.

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

4:19–26 Unfortunately, when left to themselves, people tend to get worse instead of better. This short summary of Lamech’s family shows us the variety of talent and ability God gives humans. It also presents the continuous development of sin as time passes. Another killing occurred,



Cain

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

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

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

Strengths and accomplishments:

- First human child
- First to follow in father's profession, farming

Weaknesses and mistakes:

- When disappointed, reacted in anger
- Took the negative option even when a positive possibility was offered
- Was the first murderer

Lessons from his life:

- Anger itself is not necessarily a sin, but actions motivated by anger can be sinful. Anger should be the energy behind good action, not evil action.
- What we offer to God must be from the heart—the best we are and have.
- The consequences of sin may last a lifetime.

Vital statistics:

- Where: Near Eden
- Occupation: Farmer, then founder of a city
- Relatives: Parents: Adam and Eve. Brothers: Abel, Seth, and others not mentioned by name.

Key verse:

"You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master." (Genesis 4:7)

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

presumably in self-defense. Violence was on the rise. Two distinct groups were emerging: (1) those who showed indifference to sin and evil, and (2) those who worshiped the Lord—the descendants of Seth (4:26). Seth would take Abel's place as leader of a line of God's faithful people.

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

Why are genealogies included in the Bible? The Hebrew people passed on their beliefs through oral tradition. For many years in many places, writing was primitive or non-existent. Stories were told to children, who passed them on to their children. Genealogies gave a skeletal outline that helped people remember the stories. For centuries these

genealogies were added to and passed down from family to family. Even more important than preserving family tradition, genealogies were included in the Bible to confirm God's promise that the coming Messiah, Jesus Christ, would be born into the line of Abraham.

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

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

- birth of Seth, Adam lived another 800 years, and he had other sons and daughters. ⁵Adam lived 930 years, and then he died. **5:5**
⁶When Seth was 105 years old, he became the father of* Enosh. ⁷After the birth of* Enosh, Seth lived another 807 years, and he had other sons and daughters. ⁸Seth lived 912 years, and then he died. **5:6**
⁹When Enosh was 90 years old, he became the father of Kenan. ¹⁰After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. ¹¹Enosh lived 905 years, and then he died. **5:9**
¹²When Kenan was 70 years old, he became the father of Mahalalel. ¹³After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. ¹⁴Kenan lived 910 years, and then he died. **5:12**
¹⁵When Mahalalel was 65 years old, he became the father of Jared. ¹⁶After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. ¹⁷Mahalalel lived 895 years, and then he died. **5:15**
¹⁸When Jared was 162 years old, he became the father of Enoch. ¹⁹After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. ²⁰Jared lived 962 years, and then he died. **5:18**
²¹When Enoch was 65 years old, he became the father of Methuselah. ²²After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. **5:21**
²³Enoch lived 365 years, ²⁴walking in close fellowship with God. Then one day he disappeared, because God took him. **5:24**
²⁵When Methuselah was 187 years old, he became the father of Lamech. ²⁶After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. ²⁷Methuselah lived 969 years, and then he died. **5:25**
²⁸When Lamech was 182 years old, he became the father of a son. ²⁹Lamech named his son Noah, for he said, “May he bring us relief* from our work and the painful labor of farming this ground that the LORD has cursed.” ³⁰After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. ³¹Lamech lived 777 years, and then he died. **5:29**
³²After Noah was 500 years old, he became the father of Shem, Ham, and Japheth. **5:32**

C. THE STORY OF NOAH (6:1–11:32)

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

5:6 Or *the ancestor of*; also in 5:9, 12, 15, 18, 21, 25. **5:7** Or *the birth of this ancestor of*; also in 5:10, 13, 16, 19, 22, 26. **5:29** Noah sounds like a Hebrew term that can mean “relief” or “comfort.”

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

5:25-27 How did these people live so long? Some believe that the ages listed here were lengths of family dynasties

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

1. The Flood

6:1
Gen 1:28

6:3
Ps 78:39
1 Pet 3:20

6:4
Num 13:33

6:5
Ps 14:1-3

6:6
Exod 32:14
1 Sam 15:11, 35

6:7
Deut 29:20

6:8
Exod 33:17

6:9
Job 1:1
Ezek 14:14

6:11
Deut 31:29
Judg 2:19
Ezek 8:17

6:12
Ps 14:1-3

6:13
Isa 34:1-4
Ezek 7:2-3

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

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

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

⁸But Noah found favor with the LORD.

The Story of Noah

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

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

6:2 Hebrew *daughters of men*; also in 6:4. 6:3 Greek version reads *will not remain in*.

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

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

6:4 These “giant Nephilites” were people probably nine or ten feet tall. This same Hebrew term was used to name a tall race of people mentioned in Numbers 13:33—possibly the ancestors of Goliath, who was nine feet tall (1 Samuel

17). The giants used their physical advantage to oppress the people around them.

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

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

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

¹⁴“Build a large boat* from cypress wood* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. ¹⁵Make the boat 450 feet long, 75 feet wide, and 45 feet high.* ¹⁶Leave an 18-inch opening* below the roof all the way around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

6:14
Exod 2:3
1 Pet 3:20

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

6:17
Ps 29:10
2 Pet 2:5

6:18
Gen 9:9-16; 17:7;
19:12

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

6:21
Gen 1:29

6:22
Gen 7:5
Exod 40:16

The Flood Covers the Earth

7 When everything was ready, the LORD said to Noah, “Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous. ²Take with you seven pairs—male and female—of each animal I have approved for eating and for sacrifice,* and take one pair of each of the others. ³Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood. ⁴Seven days from now I will make the rains pour down on the earth. And it will rain for forty days and forty nights, until I have wiped from the earth all the living things I have created.”

7:1
Gen 6:18
Matt 24:38
Luke 17:26-27
Heb 11:7
1 Pet 3:20

7:2
Lev 11:1-47
Deut 14:3-20
Ezek 44:23

7:4
Gen 6:7, 13

⁵So Noah did everything as the LORD commanded him.

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

7:6
Gen 5:32

7:7
Gen 6:18

7:9
Gen 6:22

6:14a Traditionally rendered an ark. **6:14b** Or gopher wood. **6:15** Hebrew 300 cubits [138 meters] long, 50 cubits [23 meters] wide, and 30 cubits [13.8 meters] high. **6:16** Hebrew an opening of 1 cubit [46 centimeters]. **7:2** Hebrew of each clean animal; similarly in 7:8.

6:15 The boat Noah built was no raft! Picture yourself building a boat the length of one and a half football fields and as high as a four-story building. The boat was exactly six times longer than it was wide—the same ratio used by modern shipbuilders. This huge boat was probably built miles from any body of water by only a few faithful men who believed God’s promises and obeyed his commands.

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

6:22 Noah got right to work when God told him to build the huge boat. Other people must have been warned about

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

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

7:11
Ps 78:23
Ezek 26:19
Mal 3:10

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

7:13
1 Pet 3:20
2 Pet 2:5

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

7:15
Gen 6:19; 7:9



Noah

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

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

Strengths and accomplishments:

- Only follower of God left in his generation
- Second father of the human race
- Man of patience, consistency, and obedience
- First major shipbuilder

Weaknesses and mistakes:

- Got drunk and embarrassed himself in front of his sons

Lessons from his life:

- God is faithful to those who obey him.
- God does not always protect us from trouble, but he cares for us in spite of trouble.
- Obedience is a long-term commitment.
- We may be faithful, but our sinful nature remains with us.

Vital statistics:

- Where: We're not told how far from the Garden of Eden people had settled
- Occupation: Farmer, shipbuilder, preacher
- Relatives: Grandfather: Methuselah. Father: Lamech. Sons: Shem, Ham, and Japheth.

Key verse:

"So Noah did everything exactly as God had commanded him." (Genesis 6:22)

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

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

relationships, and responsibilities) that *are* under our control. Like Noah, concentrate on what God has given you to do, and leave the rest to God.

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

Table of Ancient Weights, Measures & Coins

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

A Christian Worker's Resource

THIS SECTION INCLUDES

- HOW TO BECOME A CHRISTIAN • PAGE 2963
- HOW TO FOLLOW UP WITH A NEW BELIEVER • PAGE 2967
- MINING THE TREASURES OF THE *LIFE APPLICATION STUDY BIBLE* • PAGE 2972
- SO YOU'VE BEEN ASKED TO SPEAK . . . • PAGE 2975
- TAKING THE STEP TO APPLICATION • PAGE 2978

HOW TO BECOME A CHRISTIAN

As a believer, you will have the opportunity to talk to others about your faith. At times you will find people who want to know how to become a Christian. Here is a guide you can use to help a person understand what it means to begin a relationship with Christ.

FACT: You were created by a loving God. You have great value. God loves you and wants to have a personal relationship with you.

SETUP: Explain to the person that the world tells us that we are accidents of nature—we began as ooze in a pond, evolved into apes, and finally turned into humans. We live and then we die, so we should grab for all we can get in this life—after all, that's the only way to find fulfillment. In contrast, the Bible tells us that we are *not* accidents. We were created by a loving God who knew about us before we were born. We are here for a purpose, and we can find ultimate fulfillment by finding a relationship with him.

Read the following verses and make the following points:

God created you.

Psalm 139:13-16. *You made all the delicate, inner parts of my body and knit me together in my mother's womb. Thank you for making me so wonderfully complex! Your workmanship is marvelous—how well I know it. You watched me as I was being formed in utter seclusion, as I was woven together in the dark of the womb. You saw me before I was born. Every day of my life was recorded in your book. Every moment was laid out before a single day had passed.*

God knew you before you were born—even while you were in your mother's womb. He knows all about your family and your life until now. (Be sensitive that some people have had difficult circumstances in their lives. Explain that God has not been absent but has been drawing this person to himself.) He wants to give you a brand-new start and a new way of living. He can do that when you give him your life. Why would you do that? Because . . .

God wants to have a personal relationship with you.

John 17:3. *“And this is the way to have eternal life—to know you, the only true God, and Jesus Christ, the one you sent to earth.”*

God is not some impersonal “force,” an unspeaking or unseeing idol, or merely another name for your own self-esteem. Instead, God is a person, your creator, who created you to be in a relationship with him. Why? Because . . .

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

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

BELIEF

Why should I believe? *See notes on Genesis 15:6; Exodus 9:12.*

What does it mean to believe in Jesus? *See note on John 3:16 (3).*

BIBLE

Why should I read the Bible? *See notes on 2 Chronicles 17:7-9; 34:31; Psalm 119:19.*

Why should I trust the Bible? *See notes on Psalm 33:4; Proverbs 16:22; 2 Peter 1:16-21.*

Why do we call the Bible God's Word? *See note on 2 Timothy 3:16-17.*

How is the Bible different from other religious literature? *See note on 2 Timothy 3:16.*

CHURCH

How should I choose a church? *See notes on 1 Corinthians 3:10-11; 1 Peter 5:8-9.*

If eternal life is free, what's this 10 percent I keep hearing about? *See notes on Deuteronomy 14:22-23; 2 Corinthians 8:10-15; 8:12 (1 and 2).*

Isn't participation in church optional? *See note on Luke 4:16.*

DEATH

What happens when people die? *See notes on 1 Thessalonians 4:13-18; Hebrews 2:14-15.*

How can I be ready to die? *See notes on Genesis 50:24 (1); Psalm 23:4.*

DEVIL

Is the devil real? *See notes on Job 1:6-12; Matthew 4:1.*

What does the devil do? *See notes on Genesis 3:5; 3:6.*

How powerful is the devil? *See note on Joshua 6:2-5.*

FAITH

How strong does my faith have to be? *See notes on Matthew 17:17-20; Luke 17:6; Romans 14:1-23.*

Is faith enough? That seems too easy. *See notes on 2 Kings 5:12; Matthew 3:9-10; Philippians 3:2-3 (2); James 2:1-26.*

How can I tell others about my faith? *See notes on Exodus 3:16-17; Revelation 1:5-6.*

FORGIVENESS

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

FUTURE

What can God tell me about the future? *See notes on Job 19:25-27; Matthew 24:3-51; John 14:19-21; Revelation 21:7-8; 22:20.*

How will the world end? *See notes on Mark 13:5-7; Luke 12:40; 1 John 2:18-23.*

GOD

What is God really like? *See notes on Genesis 1:1-31 (1); 18:14; Numbers 14:17-20; Deuteronomy 27:15-26; Psalms 34:9-10; 36:5-8; 99:5; John 14:5-6; 2 Thessalonians 2:10-12.*

What are idols, and what's wrong with them? *See notes on Exodus 20:1-6; 32:4-5; 1 Kings 18:29.*

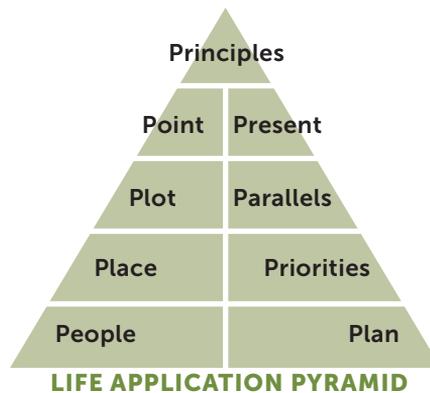
Isn't God only all about rules? *See note on Isaiah 5:11-13.*

TAKING THE STEP TO APPLICATION

Whether you are studying the Bible for yourself or teaching it to others, moving toward application is a vitally important part of the studying and teaching process, and one that's often overlooked. Just having information about what is in the Bible is not enough (even Satan knew enough of the Bible to be able to quote it; Matthew 4:1-11). Even understanding the contexts or the concepts and being able to see that they are relevant to today's world is not enough. For the Bible to really make a difference in our lives, we need to (1) receive the message personally, (2) reflect on our lives and identify what needs to change as a result of God's Word, and (3) lay out a plan to make that change. Taking the step to application means that we finish our Bible study or go away from a lesson asking,

Now that I know what God wants me to do, how am I going to start doing it?

Application is the step between *knowing* what the Bible says and *doing* what it says. While the truths of the Bible never change, people's life situations are different and are constantly changing. You must continue to study the Bible and learn the new things God wants you to learn. When you teach, you may be able to tell your listeners how *you* are applying certain principles from God's Word, but at the same time you need to give them the tools and the opportunity to figure out how to apply the same truths of the Bible to *their own* life situations. So how do you do that? Here you will read of a Bible study system called the Pyramid. Using the nine sets of questions in the Pyramid, you will be able to study the Bible and then apply its principles more practically and thoroughly to your personal life situations.



Each step is described in detail below, followed by the questions you should ask yourself as you work your way over the Pyramid toward application. After the fifth point, at the top of the Pyramid, you will find an example of what your study might look like. Then follow points six through nine down the other side of the Pyramid. There is an example provided here as well, although these points vary greatly for each individual.

1. People

Begin by identifying the people in the passage—the figures who are actively involved. Sometimes no specific individuals or groups are named (such as when you're reading certain sections of Proverbs or Romans), but don't forget the author and the original audience. Note the people and learn something about them. (For example, if you're reading Isaiah's message to Moab, look up "Moabites" in the Master Index and read the notes listed to better understand the people in this passage.) You should ask,

365-Day Reading Plan

THIS 365-DAY READING PLAN leads you from Genesis to Revelation in just a year. Though it doesn't include every chapter and verse, it offers a complete view of Scripture and does so without being overwhelming. By skipping past material that appears more than once, it gives you a streamlined look at the entire Bible. Take this tour of God's Word to discover its life-changing wisdom and power.

JAN 1	DAY 1	<input type="checkbox"/>	Genesis 1:1–2:3	9	DAY 40	<input type="checkbox"/>	Exodus 11:1-10; 12:29-36
2	DAY 2	<input type="checkbox"/>	Genesis 2:15–3:24	10	DAY 41	<input type="checkbox"/>	Exodus 13:17–14:31
3	DAY 3	<input type="checkbox"/>	Genesis 4:1-16	11	DAY 42	<input type="checkbox"/>	Exodus 15:22-27; 17:1-7
4	DAY 4	<input type="checkbox"/>	Genesis 6:9-22	12	DAY 43	<input type="checkbox"/>	Exodus 16:1-36
5	DAY 5	<input type="checkbox"/>	Genesis 7:1-24	13	DAY 44	<input type="checkbox"/>	Exodus 18:1-27
6	DAY 6	<input type="checkbox"/>	Genesis 8:1-22	14	DAY 45	<input type="checkbox"/>	Exodus 19:1-25
7	DAY 7	<input type="checkbox"/>	Genesis 9:1-17	15	DAY 46	<input type="checkbox"/>	Exodus 20:1-22
8	DAY 8	<input type="checkbox"/>	Genesis 11:1-9	16	DAY 47	<input type="checkbox"/>	Exodus 32:1-29
9	DAY 9	<input type="checkbox"/>	Genesis 12:1-9; 17:1-8	17	DAY 48	<input type="checkbox"/>	Exodus 40:1-38
10	DAY 10	<input type="checkbox"/>	Genesis 18:1-15	18	DAY 49	<input type="checkbox"/>	Numbers 12:1-16
11	DAY 11	<input type="checkbox"/>	Genesis 19:15-29	19	DAY 50	<input type="checkbox"/>	Numbers 13:1–14:4
12	DAY 12	<input type="checkbox"/>	Genesis 21:8-21	20	DAY 51	<input type="checkbox"/>	Numbers 14:5-45
13	DAY 13	<input type="checkbox"/>	Genesis 22:1-19	21	DAY 52	<input type="checkbox"/>	Numbers 21:4-9
14	DAY 14	<input type="checkbox"/>	Genesis 24:1-27	22	DAY 53	<input type="checkbox"/>	Numbers 22:5-38
15	DAY 15	<input type="checkbox"/>	Genesis 24:28-67	23	DAY 54	<input type="checkbox"/>	Deuteronomy 29:1-29
16	DAY 16	<input type="checkbox"/>	Genesis 25:19-34	24	DAY 55	<input type="checkbox"/>	Deuteronomy 30:1-20
17	DAY 17	<input type="checkbox"/>	Genesis 27:1-40	25	DAY 56	<input type="checkbox"/>	Deuteronomy 31:1-8
18	DAY 18	<input type="checkbox"/>	Genesis 28:10-22	26	DAY 57	<input type="checkbox"/>	Deuteronomy 34:1-12
19	DAY 19	<input type="checkbox"/>	Genesis 29:14-30	27	DAY 58	<input type="checkbox"/>	Joshua 1:1-18
20	DAY 20	<input type="checkbox"/>	Genesis 32:1–33:16	28	DAY 59	<input type="checkbox"/>	Joshua 2:1-24
21	DAY 21	<input type="checkbox"/>	Genesis 37:1-36				
22	DAY 22	<input type="checkbox"/>	Genesis 39:1-23	MAR 1	DAY 60	<input type="checkbox"/>	Joshua 3:1-17
23	DAY 23	<input type="checkbox"/>	Genesis 40:1-23	2	DAY 61	<input type="checkbox"/>	Joshua 5:13–6:27
24	DAY 24	<input type="checkbox"/>	Genesis 41:1-36	3	DAY 62	<input type="checkbox"/>	Joshua 7:1-26
25	DAY 25	<input type="checkbox"/>	Genesis 41:37-57	4	DAY 63	<input type="checkbox"/>	Joshua 10:1-15
26	DAY 26	<input type="checkbox"/>	Genesis 42:1-38	5	DAY 64	<input type="checkbox"/>	Joshua 23:1-16
27	DAY 27	<input type="checkbox"/>	Genesis 43:1-34	6	DAY 65	<input type="checkbox"/>	Joshua 24:1-31
28	DAY 28	<input type="checkbox"/>	Genesis 44:1-34	7	DAY 66	<input type="checkbox"/>	Judges 4:4-24
29	DAY 29	<input type="checkbox"/>	Genesis 45:1-28	8	DAY 67	<input type="checkbox"/>	Judges 6:1-40
30	DAY 30	<input type="checkbox"/>	Genesis 49:1-33	9	DAY 68	<input type="checkbox"/>	Judges 7:1-25
31	DAY 31	<input type="checkbox"/>	Exodus 1:8–2:10	10	DAY 69	<input type="checkbox"/>	Judges 13:1-25
				11	DAY 70	<input type="checkbox"/>	Judges 14:1-20
FEB 1	DAY 32	<input type="checkbox"/>	Exodus 2:11-25	12	DAY 71	<input type="checkbox"/>	Judges 15:1-20
2	DAY 33	<input type="checkbox"/>	Exodus 3:1-22	13	DAY 72	<input type="checkbox"/>	Judges 16:1-21
3	DAY 34	<input type="checkbox"/>	Exodus 4:1-17	14	DAY 73	<input type="checkbox"/>	Judges 16:22-31
4	DAY 35	<input type="checkbox"/>	Exodus 5:1-23	15	DAY 74	<input type="checkbox"/>	Ruth 1:1-22
5	DAY 36	<input type="checkbox"/>	Exodus 6:1-13	16	DAY 75	<input type="checkbox"/>	Ruth 2:1-23
6	DAY 37	<input type="checkbox"/>	Exodus 7:1-14	17	DAY 76	<input type="checkbox"/>	Ruth 3:1-18
7	DAY 38	<input type="checkbox"/>	Exodus 7:15–9:7	18	DAY 77	<input type="checkbox"/>	Ruth 4:1-22
8	DAY 39	<input type="checkbox"/>	Exodus 9:8–10:29	19	DAY 78	<input type="checkbox"/>	1 Samuel 1:1-28

Master Index

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

A

AARON

his ordination.....	Lv 8:1-36.....	222
his role as high priest.....	Lv 8:12.....	223
criticized Moses for wrong reason.....	Nm 12:1(2).....	292
his death.....	Nm 20:28.....	312
MAP: Moses Returns to Egypt.....		134
PROFILE: Aaron (in Ex).....		191

ABANDON

don't give up on God when you feel abandoned.....	Ex 2:23-25.....	129
	1 Sm 7:2-3.....	561
why did Rehoboam abandon God?.....	2 Chr 12:1-2.....	916

ABEDNEGO

why he didn't bow to the king's idol.....	Dn 3:12.....	1840
	Dn 3:15.....	1840
faithful regardless of his circumstances.....	Dn 3:16-18.....	1840
PROFILE: Shadrach, Meshach & Abednego (in Dn).....		1841

ABEL

significance of his murder.....	Gn 4:8-10.....	17
PROFILE: Abel (in Gn).....		17

ABIATHAR (high priest)

rewarded for his faithfulness to God and David.....	1 Sm 22:20.....	600
lost his job as high priest.....	1 Kgs 2:26-27.....	693

ABIGAIL

prevented David's plan of revenge.....	1 Sm 25:18-31.....	606
PROFILE: Abigail (in 1 Sm).....		605

ABIHU

what was the "different" fire he offered?.....	Lv 10:1.....	226
PROFILE: Nadab & Abihu (in Lv).....		227

ABILITIES

don't let yours diminish.....	Ex 28:3.....	182
responsibility to use them well.....	Ex 35:10-19.....	197
	Lk 12:48.....	2293

invest yours wisely.....	Mt 13:12.....	2095
	Mt 25:15.....	2133
	1 Pt 4:10-11.....	2868
utilize them in the church.....	Acts 6:2-4.....	2450
	Acts 6:4.....	2451
	Eph 4:4-7.....	2692
PROFILE: Gideon (in Jgs).....		493

ABIMELECH (Gideon's son)

selfish desires brought ruthless ambition.....	Jgs 9:2-5.....	499
why wasn't he punished sooner for his evil ways?.....	Jgs 9:22-24.....	501
MAP: Abimelech's Fall.....		499
PROFILE: Abimelech (in Jgs).....		503

ABIMELECH (Philistine ruler)

why did God fault him?.....	Gn 20:17-18.....	49
-----------------------------	------------------	----

ABIRAM

why God punished him harshly.....	Nm 16:26.....	304
-----------------------------------	---------------	-----

ABISHAG

PROFILE: Abishag (in 1 Kgs).....		691
----------------------------------	--	-----

ABISHAI

his respect for David.....	1 Sm 26:5-9.....	608
PROFILE: Abishai (in 2 Sm).....		671

ABNER

key figure in northern confederacy.....	2 Sm 2:10-11.....	623
why his death upset David.....	2 Sm 3:29.....	628
MAP: Joab vs. Abner.....		623
PROFILE: Abner (in 2 Sm).....		625

ABORTION

Old Testament parallel.....	2 Chr 28:3.....	946
-----------------------------	-----------------	-----

ABRAHAM

the city where he grew up.....	Gn 11:27-28.....	29
God blesses nations through him.....	Gn 12:1-3.....	30
obeying God brought blessings.....	Gn 12:2.....	30
his faith tested.....	Gn 12:10.....	31
his half-truth was deceit.....	Gn 12:11-13.....	31
	Gn 20:2.....	48

his initiative in conflict	Gn 13:5-9	32
his preparation for potential conflict	Gn 14:14-16	35
his effort to help Lot	Gn 14:14-16(2)	35
why God told him not to fear	Gn 15:1	36
his trusted servant	Gn 15:2-3	36
God promises him many descendants	Gn 15:5	36
God's vision to him	Gn 15:17	38
why God made a covenant with him	Gn 17:2-8	41
God changes his name	Gn 17:5	41
how could he doubt God's promises?	Gn 17:17-27	42
showed hospitality	Gn 18:2-5	43
did he change God's mind about Sodom?	Gn 18:20-33	44
why he interceded for Sodom	Gn 18:20-33(2)	44
how he affected Lot for good	Gn 19:16-29	47
tested by God concerning Isaac	Gn 22:1	52
his great act of obedience	Gn 22:3	53
why he was asked to sacrifice Isaac	Gn 22:7-8	53
how God blessed him	Gn 22:15-18	54
how his reputation helped him	Gn 23:4-6	55
importance in Jesus' genealogy	Mt 1:1-17(1)	2045
Jesus' birth fulfilled God's promise to him	Lk 1:54-55	2238
	Jn 8:56	2373
Jesus said he existed before Abraham	Jn 8:58	2373
example of someone saved by faith	Rom 4:1-3	2550
	Heb 11:17-19	2830
who his true descendants are	Gal 3:6-9	2670
MAPS: Abram's Journey to Canaan		30
Abram's Journey to Egypt		31
Lot's Rescue		35
Abram's Trip to Mount Moriah		54
Cave of Machpelah		56
CHART: Abraham in the New Testament		2817
PROFILE: Abraham (in Gn)		33

ABRAM

see ABRAHAM

ABSALOM

strategy of rebellion against David	2 Sm 15:5-6	656
couldn't resist flattery	2 Sm 17:11	660
why was David so upset by his death?	2 Sm 18:33	665
MAP: Absalom's Rebellion		656
PROFILE: Absalom (in 2 Sm)		655

ABUNDANCE

don't forget God in your abundance	Dt 8:11-20	367
can be a barrier to faith	Mk 10:23	2197

ACACIA WOOD

used in Tabernacle construction	Ex 26:15	179
---------------------------------	----------	-----

ACCEPTABLE

what is socially acceptable is not always right	Gn 30:4-13	73
--	------------	----

ACCEPT, ACCEPTANCE

help the rejected feel accepted	Jgs 11:3	505
Jesus accepts you as you are	Lk 2:9-10	2241
many won't accept your faith	Lk 4:24	2254
many find it difficult to accept Jesus	Lk 9:7-8	2274
God accepts anyone who turns to him	Mt 20:15	2117
accepting only parts of Scripture	Acts 11:8	2472
God unconditionally accepts us	Heb 6:18-19	2816
PROFILE: Matthew (Jesus' Disciple) (in Mt)		2081

ACCESS

our easy access to God	Lv 16:1-25	240
------------------------	------------	-----

ACCOMPLISHMENT(S)

attitudes more important than	Ezr 3:12	980
don't look for meaning in	Eccl 1:1-11	1411
evaporate quickly	Eccl 1:2	1411
cannot earn salvation	Phil 3:4-6	2712
don't base your self-worth on	1 Pt 2:9-10	2862
PROFILES: Samuel (in 1 Sm)		563
John Mark (in Acts)		2495
see also SUCCESS		

ACCOUNTABILITY

we are accountable for many of our problems	Jgs 6:13	490
all are accountable to Christ	Rom 14:10-12	2578

ACCURACY

wanting accurate information but not God's truth	Jer 38:27	1680
---	-----------	------

ACCUSATIONS

against Stephen	Acts 6:14	2451
against Paul	Acts 24:1	2524

ACCUSED

could flee to city of refuge	Nm 35:6	344
be impartial toward them until after fair trial	Nm 35:9-29	344
if you are unjustly accused	Ps 35:21-23	1179

ACHAN

the results of his sin	Jos 7:1-8:2	432
why his sin brought judgment on all Israel	Jos 7:10-12	433
underestimated God	Jos 7:24-26(1)	434
why his entire family was destroyed with him	Jos 7:24-26(2)	434

ACHIEVEMENT(S)

relying on them for self-worth	Gn 11:4	28
depression may follow great ones	Jgs 15:18	516
it is pride to take full credit for	2 Kgs 19:21-34	814
none can earn you salvation	Rom 3:27-28	2550

ACKNOWLEDGMENT

of our need for Jesus	Mt 9:13	2080
-----------------------	---------	------

ACTIONS

children copy their parents	Gn 26:7-11	64
true repentance is revealed by our actions	Ex 9:27-34	143
what marks you as a follower of God?	Ex 13:6-9	150
balancing prayer with action	Ex 14:15	154
think before you act	Ex 21:1-36	169
complaining vs. acting on problems	1 Sm 7:2-3	561
act on what's right	1 Kgs 1:11-14	686
when we must take decisive action	Est 4:13-14	1044
God doesn't act through those unwilling to act for him	Est 4:17-5:1	1045
Jesus' actions proved who he is	Mk 1:1(2)	2155
true faith results in	Lk 3:8	2246
do your actions back up your words?	Mt 3:8	2055
	Mt 21:30	2121
good actions don't always reflect good attitudes	Mt 5:20	2064
you will be treated as you treat others	Lk 6:37-38	2262
must be consistent with attitudes	Mt 15:8-9	2102
demonstrate what we think about Jesus	Mt 25:31-46	2134
CHART: A Collection of Attitudes about Others' Needs		2281

- PROFILES:** Rebekah (in Gn) 59
 Esau (in Gn) 63
 Caleb (in Nm) 295
 Absalom (in 2 Sm) 655
 Solomon (in 1 Kgs) 699
 Joseph of Arimathea (in Lk) 2329
- ACTIVITY**
 finding time with God in midst of Jos 3:9 425
- ACTS, BOOK OF**
 purpose of Acts 1:1-26 2432
 Acts 28:31(3) 2536
 why it ends as it does Acts 28:31 2536
- ADAM**
 paid a price for getting what he
 wanted Gn 3:5 12
 felt guilty Gn 3:7-8 13
 tried to hide from God Gn 3:8 13
 tried to excuse his sin Gn 3:11-13(2) 13
 why he was driven out of Eden Gn 3:22-24 15
 how he broke his relationship with
 God Gn 3:24 16
 his sinful nature spread to others Gn 4:8-10(2) 17
 Jesus contrasted with Lk 1:35 2236
 why we are guilty for his sin Rom 5:12 2554
CHART: What We Have as God's Children 2553
PROFILE: Adam (in Gn) 11
- ADMINISTRATION**
 don't let it become more important
 than God's Word Acts 6:4 2451
- ADMIRATION**
 why we admire those we most despise Na 3:19 1974
- ADMITTING**
 our mistakes Gn 16:5 39
 our sinful potential 2 Kgs 8:12-13 781
PROFILES: Judah (in Gn) 111
 David (in 1 Sm) 591
- ADONIJAH**
 tried to seize the throne 1 Kgs 1:5(2) 685
 tried again to claim the throne 1 Kgs 2:13-22 692
MAP: Two Coronations 686
CHART: Who Joined Adonijah's Conspiracy and Who
 Remained Loyal to David? 687
- ADOPTION**
 illustrates believer's new relationship
 with God Rom 8:14-17 2561
 Gal 4:5-7 2674
- ADULTERY**
 committing spiritual adultery Is 1:21-22 1450
 lustful desires tantamount to Mt 5:27-28 2066
 how lust can lead to Mt 5:27-28(2) 2066
 and divorce Mt 5:32 2067
 Jesus deals with adulterous woman Jn 8:11 2370
CHART: Spiritual Unfaithfulness 1878
- ADVANTAGE**
 don't take advantage of your position 1 Sm 2:12-36 550
 Mi 2:1-2 1953
 seek places of service, not advantage Mt 18:3-4 2110
 money changers took advantage
 of others Mt 21:12 2120
- ADVERSITY**
 see CONFLICT(S); PROBLEMS; TROUBLES
- ADVICE**
 of parents often helpful Gn 26:34-35 66
 always seek God's Gn 48:15 117
 be careful about negativism in Nm 13:32-14:4 296
 don't be too quick to reject it Nm 14:6-10 297
 seek God's even in minor issues Jos 9:14-17 438
 how to carefully evaluate it 1 Kgs 12:6-14 720
 2 Chr 10:1-15 913
 don't seek God's advice if you're going
 to ignore it 2 Chr 18:3-8(2) 926
 test others' advice against God's Word 2 Chr 22:4-5 936
 understand a person's situation before
 giving it Jb 5:17 1068
 some need compassion more than
 advice Jb 6:6-7 1069
 seek it from those with more wisdom
 and experience Prv 6:20-23 1347
 Prv 10:20 1355
 seeking it from everyone but God Is 30:1 1507
 love often means giving tough advice Mk 10:21(2) 2197
PROFILE: Absalom (in 2 Sm) 655
- ADVISERS**
 good leaders need and use them Prv 11:14 1357
 seek out reliable ones Prv 15:22 1369
 Herod's faulty counsel about Jesus Mt 2:4-6 2050
PROFILE: Nebuchadnezzar (in Dn) 1845
- AFFECTIONS**
 control the way we live Prv 4:23-27 1344
- AFFIRMATION**
 humility is realistic affirmation Lk 14:11 2297
 be affirming when correcting others 1 Cor 1:4-6 2587
 Paul always had attitude of 2 Thes 1:3-12 2752
- AFFLICTION**
 see SUFFERING
- AFRAID**
 see FEAR; WORRY
- AGE**
 how did Bible people live so long? Gn 5:25-27 20
 our responsibility to honor the
 elderly Lv 19:32 247
 old age not a barrier to being used
 by God Jos 13:1 446
 young age not a barrier to being used
 by God Jn 6:8-9(2) 2362
 1 Tm 4:12 2769
 begin to obey God at a young age 2 Kgs 22:1-2 819
 not a criterion for wisdom 2 Chr 34:3 961
 elderly have great value Ps 92:14 1260
 Lk 2:36 2244
 those older than you can give good
 advice Prv 6:20-23 1347
 seek God while still young Eccl 11:9-10 1426
 Eccl 12:1 1426
 Jesus began his ministry at age 30 Lk 3:23 2249
 respect of elders Eph 6:3 2699
 dealing with a variety of ages in the
 church Ti 2:2-8 2792
 Bible relevant to all ages 1 Jn 2:12-14 2884
PROFILES: Timothy (in 1 Tm) 2761
 Simeon & Anna (in Lk) 2241
- AGREEMENTS**
 don't break the agreement you made
 to follow God Dt 2:14-15 353

agreeing to God's plan for us Jos 1:16 422
 aided by the Holy Spirit Mt 18:19-20 2112
 CHART: Covenants 638

AGRICULTURE

devastating effects of famine Gn 41:54 103

AGRIPPA, HEROD

see HEROD AGRIPPA I or HEROD AGRIPPA II

AHAB (king of Israel)

his strength no match for God 1 Kgs 17:1(2) 733
 a pouter 1 Kgs 21:4 746
 lessons from his repentance 1 Kgs 21:29 748
 couldn't escape God's judgment 1 Kgs 22:31-34 750
 his death 1 Kgs 22:35 752
 MAPS: The Showdown at Carmel 738
 God Delivers Ahab 742
 PROFILE: Ahab (in 1 Kgs) 741

AHAZ (king of Judah)

made wrong alliance with Assyria 2 Kgs 16:5-9 801
 Is 7:8 1464
 relied more on money than on God 2 Kgs 16:10 801
 PROFILE: Ahas (in 2 Chr) 947

AHIJAH

predicted the divided kingdom 1 Kgs 11:29-39 718
 2 Chr 10:2-3 913

AHIMELECH (high priest)

broke law to meet David's needs 1 Sm 21:1-6 598

AHITHOPHEL (Absalom's adviser)

gave Absalom foolish advice 2 Sm 16:23 660

AI

lessons Joshua learned from
 unsuccessful attack on Jos 8:1 435
 MAP: The Battle for Ai 435

ALCOHOL

see DRINKING

ALLEGIANCE

see LOYALTY

ALLIANCES

can lead to compromise Nm 25:1 323
 how enemy alliance benefited
 Joshua Jos 10:5-8 439
 with those who follow God Jgs 8:5-9 496
 marital alliances brought Solomon's
 downfall 1 Kgs 3:1 694
 dangerous with unbelievers 2 Chr 18:1 926
 Ahaz's alliance with Assyria 2 Kgs 16:5-9 801
 what to ask before entering into 2 Chr 20:37 934
 CHART: Alliances Today 1488

ALONE

when Jesus sought solitude Mt 14:13-14 2100
 important priority of Jesus Mt 14:23 2101
 Lk 5:16 2257

ALTARS

explanation of Gn 12:7 31
 why Abraham built them to God Gn 12:7 31
 why God gave specific directions for
 building them Ex 20:24-26 168
 significance of the holy fire Lv 6:12-13 219
 removing pagan "altars" from our lives Dt 12:2-3 373
 a priority for returned exiles Ezr 3:2-3 978
 Ezr 3:5 978

AMALEKITES

who they were Ex 17:8 162
 2 Sm 1:13(1) 621
 why God ordered destruction of 1 Sm 15:2-3 581

AMBITION

was Korah's undoing Nm 16:8-10 302
 inappropriate ambition is greed
 in disguise Nm 16:8-10 302
 shouldn't be motivated by selfishness Jgs 9:2-5 499
 controlling it 2 Sm 5:12 632
 Jesus exposed political ambitions
 of religious leaders Jn 18:13 2404
 when ambition is appropriate Mk 9:34 2193
 PROFILE: Herod (in Mt) 2051

AMILLENNIALISM

explanation of Rv 20:2-4 2952

AMMONITES

how they began Gn 19:37-38 48
 powerful enemy of Israel Jgs 10:17-18 505
 defeated by David 1 Chr 19:1 872
 MAPS: Saul Defeats the Ammonites 572
 David and the Ammonites 642

AMNON

took poor advice 2 Sm 13:3-5 649
 confused love with lust 2 Sm 13:14-15 650
 PROFILE: Amnon (in 2 Sm) 651

AMORITES

why God punished them Gn 15:16 38

AMOS

MAP: Setting of Amos 1913
 CHARTS: Amos 1914
 Amos's Visions 1926

ANAKITES

used their stature for bad, not good Dt 9:2-3 368

ANANIAS (disciple)

assumed Paul could not become
 a Christian Acts 9:13-14 2463
 showed love to Paul despite his
 feelings Acts 9:17 2464
 PROFILE: Ananias (in Acts) 2463

ANANIAS (high priest)

assumed Paul was guilty Acts 23:2-5 2521

ANANIAS AND SAPPHIRA

why God punished them so harshly Acts 5:11 2447

ANCESTORS

as they relate to genealogies Gn 5:1-32 19
 Mt 1:1-17(1) 2045
 Mt 1:1-17(2) 2045
 Mt 1:16 2046
 Mt 1:17 2046

ANDREW

followed Jesus' call Mt 4:18-20 2060
 eager to introduce people to Jesus Jn 1:40-42 2346
 PROFILE: Andrew (Jesus' Disciple) (in Mk) 2159

ANGEL OF THE LORD

who he was Jgs 6:11 490

ANGEL(S)

why they met Jacob Gn 32:1 80
 who visited Joshua Jos 5:14-15 429

APPEARANCES

don't judge others by appearances
 alone 1 Sm 16:7 584
 lying to make yourself look good 2 Chr 18:5-16 926
 Pharisees' concern about Mt 9:11-12 2080
 outer vs. inner 1 Sm 14:44-45 580
 Mt 15:16-20 2103

APPLICATION

principles of God's Old Testament
 law still apply today Nm 9:14 285
 the people didn't know how to apply
 the Bible 2 Chr 17:7-9 924
 importance of Neh 8:1-5 1018
 Neh 8:13-18 1019
 applying a true principle wrongly Jb 13:4 1080
 makes faith come alive Ps 119:125 1301
 knowledge must be applied Col 1:9-14 2722
 Bible can be applied because it is
 inspired 2 Tm 3:16-17 2784

APPRECIATION

let others know you appreciate them ... Nm 10:29-32 288
 developing an appreciation for Jesus ... Jn 1:35-51 2345

APPROVAL

don't mistake God's patience with
 your sin as approval of it Jos 23:12-16 465
 Rom 2:4 2545
 success doesn't always indicate
 God's approval Jgs 18:27(2) 523
 when it's wrong to seek it from others ... Mt 1:24 2049
 whose do you seek? Jn 5:41 2361

AQUILA AND PRISCILLA

tentmakers Acts 18:2-3 2504
 helped Apollos Acts 18:24-26 2506
 who they were Rom 16:3 2582
 PROFILE: Aquila & Priscilla (in Acts) 2507

ARAM

enemy of the northern kingdom 2 Kgs 5:2 772
 2 Kgs 13:5 794

ARCHELAUS (son of Herod the Great)

territory received from his father Mt 2:19-22 2053

ARCHIPPUS

who he was Phlm 1:2 2798

ARETAS

who he was 2 Cor 11:32-33 2655

ARGUMENTS

why they are so harmful Gn 13:7-8 32
 Phil 2:14-16 2710
 use a quiet response to stop them Prv 15:1 1367
 interfering in Prv 26:17 1395

ARIMATHEA, JOSEPH OF

see JOSEPH OF ARIMATHEA

ARISTARCHUS

traveling companion of Paul Acts 19:29-31 2512

ARK OF THE COVENANT

explanation of Ex 37:1 200
 Jos 3:2-4 424
 used as good luck charm 1 Sm 4:3 556
 why Philistines wanted it 1 Sm 5:1-12 558
 why people were killed for looking
 into it 1 Sm 6:19 561

why David brought it to Jerusalem 2 Sm 6:3 633
 1 Chr 13:3(2) 862
 why God was angry at Uzzah for
 touching it 2 Sm 6:6-7 633
 1 Chr 13:10 863
 moved into the Temple 2 Chr 5:7-12 903
 MAP: The Ark's Travels 558

ARMOR

using the armor of God Eph 6:10-17 2700
 CHART: God's Armor for Us 2699

ARROGANCE

see PRIDE

ASAHIEL

his persistence turned to
 stubbornness 2 Sm 2:21-23 624

ASA (king of Judah)

MAP: Asa's Battles 920
 PROFILE: Asa (in 2 Chr) 921

ASCENSION

of Jesus Lk 24:50-53 2336
 significance of Acts 1:9-11 2435

ASHERAH

an idol Manasseh placed in the
 Temple 2 Kgs 23:6 821

ASHTORETH

explanation of 1 Kgs 11:5-8 717

ASKING

ask God anything but also expect
 anything Gn 18:33 45
 ask questions before fighting Jos 22:11-34 463
 don't be afraid to ask others for help Neh 2:7-8 1004

ASSUMPTIONS

don't assume God won't help you Gn 20:11-13 49
 don't assume worst in others Nm 32:1-42 337
 Jos 22:11-34 463
 don't assume someone won't
 respond to the Good News Jos 2:8-13 423
 don't be suspicious in yours 1 Chr 19:2-3 872
 wrong ones lead to wrong
 conclusions Jb 10:13-14 1077
 come from applying a true principle
 wrongly Jb 13:4 1080
 don't assume your problems don't
 have solutions Jn 6:5-7 2361
 don't assume you've married the
 wrong person 1 Cor 7:17 2602

ASSURANCE

of God's presence and power Ex 4:17-20 133
 pillars of cloud and fire as Ex 13:21-22 152
 of answered prayer brings peace Ps 3:5 1133
 of eternal life Mt 19:16 2115
 found in the Holy Spirit's presence Lk 21:14-19 2318

ASSYRIA

becoming a world power 2 Kgs 15:19-20 799
 made Israel a vassal nation 2 Kgs 15:19-20 799
 Ahaz's foolish alliance with 2 Kgs 16:5-9 801
 Is 7:8 1464
 second invasion of Israel 2 Kgs 17:3-4 803
 defeats Israel completely 2 Kgs 17:5-6 803
 God's instrument of judgment
 against Israel Is 10:17 1472

- how they treated captives 2 Kgs 19:28 815
 robbed the poor to support the rich Na 2:12-3:1 1971
 how it seduced other nations Na 3:4 1972
 nations hated them but wanted to be
 like them Na 3:19 1974
MAPS: The Assyrian Empire 956
 Exile to Babylon 968
 Key Places in Isaiah 1446
 Assyria Advances 1519
 Setting of Nahum 1968
- ATHALIAH (queen of Judah)**
 led the nation astray 2 Kgs 8:18 782
PROFILE: Athaliah (in 2 Kgs) 791
- ATHENS**
 description of Acts 17:16 2500
 Paul's speech to the council of the
 Areopagus Acts 17:19 2502
MAP: Ministry in Macedonia 2502
- ATONEMENT**
 how blood makes atonement for sin Lv 17:11-14 243
- ATONEMENT, DAY OF**
 explanation of Ex 30:10 186
 significance of Lv 16:1-34 239
 scapegoat ceremony Lv 16:5-28 240
CHART: The Festivals 254
- ATTACK**
 see **BATTLE(S); CRITICISM; ENEMIES**
- ATTENTION**
 what occupies most of yours? Nm 11:4-6 289
 using prayer to get it Mt 6:5-6 2069
 work for God even if you don't get
 attention for it Lk 8:2-3(2) 2268
- ATTITUDES**
 toward giving Gn 4:3-5 16
 Lv 27:33 264
 of Joseph's brothers were changed Gn 44:33 109
 about approaching God Ex 3:5-6 130
 having a positive attitude
 toward God Ex 14:13-14 154
 is yours more negative than positive? Nm 13:25-29 296
 snowball effect of a negative attitude Nm 16:41 305
 God's anger at Balaam's greedy
 attitude Nm 22:20-23 318
 lashing out a sign of wrong attitudes Nm 22:29 318
 don't conform to those of society Jgs 17:1-3 520
 toward menial tasks Ru 2:7 536
 do you let others dictate yours? 1 Sm 8:19-20(2) 566
 of always looking for good in others 2 Sm 1:17-27(2) 621
 effective living begins with right ones 2 Kgs 1:13-15 762
 color our personality Prv 15:15 1368
 do yours reflect values of the world
 or of Christ? Mt 5:3-12(3) 2062
 outward obedience without a change
 of heart Mt 5:20 2064
 slipping into skeptical ones Mt 11:16-19 2089
 must be consistent with actions Mt 15:8-9 2102
 Jesus exposed true attitudes of
 religious leaders Mk 3:2 2165
 developing new ones toward
 problems Lk 12:13-21 2290
 toward money and wealth Mk 10:21 2197
 several hurtful attitudes toward
 others 1 Cor 10:33 2611
- of worldliness 1 Jn 2:15-16 2885
CHART: A Collection of Attitudes
 about Others' Needs 2281
PROFILE: Cain (in Gn) 19
- ATTRACTIVENESS**
 makes it more difficult to trust God Gn 49:18 119
- AUTHORITIES**
 when it is right to disobey them Ex 1:17-21 127
 responsibility to cooperate with Mt 17:24-27(2) 2110
- AUTHORITY**
 understanding lines of Nm 4:27-28 275
 trouble when we become our own
 authority Jgs 21:25 530
 God's chain of command based on
 faith not position 1 Sm 3:8-9 555
 most leaders fail to answer to
 a higher authority 1 Sm 10:25 571
 rooted in moral strength 2 Sm 3:7 626
 reproving those in 2 Sm 19:4-7 665
 don't let authority corrupt you Est 10:3 1054
 vs. responsibility Ps 8:6 1140
 God's authority over earth's rulers Prv 21:1 1382
 why Jesus' authority was greater than
 religious leaders' Mt 7:29 2075
 Jesus' authority made Pharisees
 angry Mt 12:14 2091
 Pharisees question Jesus about his Mt 21:23-27 2121
 Jesus' authority over demons Mk 1:23-26 2158
 Jesus' authority in our lives Mk 9:3-13 2191
 we cannot claim all of Jesus' authority Jn 2:15-16(2) 2349
 leaders question apostles' authority Acts 4:7 2444
 lines of authority in marriage 1 Cor 11:9-11 2612
- AWE**
 feeling awe for God Ps 68:34-35 1223
- B**
- BAAL (Canaanite god)**
 explanation of Nm 25:3 323
 Jgs 3:7 480
 Gideon destroys altar of Jgs 6:25-30 492
 Jehu's harsh action against 2 Kgs 9:3 783
- BAAL-ZEBUB**
 explanation of 2 Kgs 1:2 761
- BAASHA**
 did not learn from others' mistakes 1 Kgs 16:1-7 731
- BABEL, TOWER OF**
 description of Gn 11:3-4 28
 built for wrong reasons Gn 11:4 28
MAP: The Tower of Babel 28
- BABIES**
 why midwives wouldn't kill Hebrew
 babies Ex 1:15-17 127
 what baby Christians are 1 Cor 3:1-3 2592
- BABYLON**
 Nimrod the founder of Gn 10:8-9 27
 how it grew to a world power 2 Kgs 20:14 817
 established itself at battle
 of Carchemish 2 Kgs 24:1 825
 its three invasions into Judah 2 Kgs 24:1 825
 2 Kgs 24:2-17 825

Index to Charts

GENESIS

Beginnings (origin of the universe)	6
Days of Creation	7
What the Bible Says about Marriage	9
Satan's Plan against Us	13
Bible Nations Descended from Noah's Sons	27
Names of God	415
Eliezer: Profile of a True Servant	57
Jacob's Children	76
Women in Jesus' Family Tree	94
Parallels between Joseph and Jesus	117
Jacob's Sons and Their Notable Descendants	119

EXODUS

The Plagues on Egypt	141
The Hebrew Calendar	147
Famous Songs in the Bible	157
The Ten Commandments and the Words of Jesus	169
Theophanies in the Bible (appearances of God)	176
Key Tabernacle Pieces	201

LEVITICUS

The Offerings	214
Old/New Systems of Sacrifice	241
The Festivals	254

NUMBERS

Arrangement of Tribes around the Tabernacle	270
Census of the Tribe of Levi	273
Israel's Complaining	290
The Snake in the Wilderness	315
High Priests in Israel's History	343

DEUTERONOMY

Eight Hebrew Words for <i>Law</i>	357
Broken Commandments	360
Danger in Plenty	363
Obedience	367
Variety in Worship	407

JOSHUA

Take the Land (God's plan for the Promised Land)	420
---	-----

JUDGES

Why Did Israel Want to Worship Idols?	477
The Judges of Israel	482
Who Were the Judges?	486
God Uses Common People	491
Rash Vows	508

1 SAMUEL

Israelites vs. Philistines	557
Religious and Political Centers of Israel	562
The Problems with Having a King	565
Gloom and Doom (Samuel's messages to Israel)	575
God Uses Simple Objects	589
Life of David vs. Life of Saul	609

2 SAMUEL

People in the Drama of 2 Samuel	624
Criticizing God's Leaders	636
Covenants	638
David's Family Troubles	648
Highs and Lows of David's Life	659
Rebellion	664
David Reveals Truths about God in His Song of Praise	673

1 KINGS

Who Joined Adonijah's Conspiracy and Who Remained Loyal to David?	687
Solomon's Temple 960–586 BC	702
Tribal Jealousies	721
The Appeal of Idols	727
Kings to Date and Their Enemies	730
Prophets—False and True	736
Kings to Date and Their Enemies	749
A Harmony of the Books of Kings & Chronicles	754

2 KINGS

Miracles of Elijah & Elisha	763
Kings to Date and Their Enemies	764
People Raised from the Dead	770
God or Idols	793
Kings to Date and Their Enemies	797
Kings to Date and Their Enemies	802
Who Were These Prophets?	806
Kings to Date and Their Enemies	826

1 CHRONICLES

Who's Who in the Bible	843
Duties Assigned in the Temple	878
Music in the Bible	884
Principles to Live By	889

2 CHRONICLES

Careful Obedience	905
Persecutions in the Bible	928
Great Revivals in the Bible	951
David's Dynasty	955

EZRA

Prophecies Fulfilled by the Return of Israel from Exile	973
--	-----

The Return from Exile	977
The Persian Kings of Ezra's Day	982
The Postexilic Prophets	987

NEHEMIAH

How Nehemiah Used Prayer	1002
Going Home: Two Great Journeys of Israel	1021

ESTHER

God behind the Scenes in Esther	1041
How God Works in the World	1050

JOB

The Sources of Suffering	1061
Advice from Job's Friends	1065
Job and Jesus	1075
Bible "Waiters"	1082
Where Can Wisdom Be Found?	1102
Four Views of Suffering	1109
How Suffering Affects Us	1111
God Speaks	1118
God's Justice	1121
When We Suffer	1126

PSALMS

Who Wrote the Psalms?	1132
Psalms from David's Life	1134
Reasons to Read Psalms	1136
Troubles and Complaints in the Book of Psalms	1146
Christ in the Psalms	1158
The Lord Is My Shepherd	1161
Psalms to Learn and Love	1163
Confession, Repentance, and Forgiveness in the Book of Psalms	1173
Psalms That Have Inspired Hymns	1195
Psalms in the New Testament	1203
Prayer in the Book of Psalms	1242
Justice in the Book of Psalms	1261
A New Song (praising God through song)	1265
How God Is Described in Psalms	1273
History in the Book of Psalms	1275
What God's Word Is Like	1296
Psalms for Pilgrims Ascending to Jerusalem	1304
Anger and Vengeance in the Book of Psalms	1318
Praise in the Book of Psalms	1327
Where to Get Help in the Book of Psalms	1332

PROVERBS

People Called Wise in the Bible	1336
Wisdom: Applied Truth	1341

Index to Maps

Maps in the Gospels concerning Jesus' ministry are given in chronological order (see the Harmony of the Gospels).

GENESIS

Key Places in Genesis	4
Mountains of Ararat	24
The Tower of Babel	28
Abram's Journey to Canaan	30
Abram's Journey to Egypt	31
Lot's Rescue	35
Abraham's Trip to Mount Moriah	54
Cave of Machpelah	56
Isaac's Move to Gerar	64
Jacob's Trip to Haran	70
Jacob's Return to Canaan	78
Jacob's Journey to Shechem	84
Jacob's Journey Back to Hebron	86
Joseph Goes to Meet His Brothers	92
Jacob Moves to Egypt	112

EXODUS

Key Places in Exodus	125
Moses Flees to Midian	129
Moses Returns to Egypt	134
The Exodus	152
Journey to Mount Sinai	161

LEVITICUS

The Israelites at Mount Sinai	212
-------------------------------	-----

NUMBERS

Key Places in Numbers	267
Israel's Departure from Sinai	288
Route of the Scouts	294
Events at Kadesh	310
Events in the Wilderness	313
Battles with Sihon and Og	314
The Story of Balaam	316
Preparing to Enter the Promised Land	337
The Borders of the Promised Land	342
Cities of Refuge	344

DEUTERONOMY

Events in Deuteronomy	349
The Death of Moses	413

JOSHUA

Key Places in Joshua	418
Spy Mission to Jericho	423
The Battle for Ai	435
The Battle for Gibeon	439
The Battle for Hazor	443
The Conquered Land	445
The Land Yet to Be Conquered	447
The Tribes East of the Jordan	448
The Tribes West of the Jordan	455

The Cities of Refuge	459
Joshua's Final Speech	467

JUDGES

Key Places in Judges	471
Judah Fights for Its Land	474
Ehud Frees Israel from Moab	480
King Jabin Is Defeated	484
Gideon's Battle	495
Abimelech's Fall	499
Jephthah's Victory	510
Samson's Ventures	512
Samson and Delilah	518
The Tribe of Dan Moves North	523

RUTH

Setting for the Story of Ruth	533
-------------------------------	-----

1 SAMUEL

Key Places in 1 Samuel	544
The Journey to Shiloh	546
The Ark's Travels	558
Saul Chosen as King	566
Saul Defeats the Ammonites	572
Jonathan's Bravery	578
David and Goliath	588
David's Escape	595
David Flees from Saul	601
Saul Chases David	608
The Battle at Gilboa	616

2 SAMUEL

Key Places in 2 Samuel	618
Joab vs. Abner	623
David Defeats the Philistines	632
David's Enemies	641
David and the Ammonites	642
Absalom's Rebellion	656
Sheba's Rebellion	669

1 KINGS

Key Places in 1 Kings	684
Two Coronations	686
Solomon's Kingdom	697
Solomon's Building Projects	712
Friends and Enemies	715
The Kingdom Divides	720
Elijah Hides from Ahab	733
The Showdown at Carmel	738
Elijah Flees from Jezebel	739
God Delivers Ahab	742

2 KINGS

Key Places in 2 Kings	760
-----------------------	-----

War against Moab	766
The Family in Shunem	772
Elisha and the Arameans	778
Jehu Takes Over Israel	783
Israel Taken Captive	804
Israel Resettled by Foreigners	805
Judah Exiled	829

1 CHRONICLES

Key Places in 1 Chronicles	832
David Subdues His Enemies	872

2 CHRONICLES

Key Places in 2 Chronicles	895
Shipping Resources for the Temple	898
Asa's Battles	920
Battle with Aram	926
The Assyrian Empire	956
The Battle at Carchemish	965
Exile to Babylon	968

EZRA

The Journey Home	975
The Medo-Persian Empire	984
Ezra's Journey	992

NEHEMIAH

Nehemiah Goes to Jerusalem	1004
The Restoration of the City Walls	1006

ESTHER

The World of Esther's Day	1036
---------------------------	------

JOB

Setting of Job	1059
----------------	------

SONG OF SONGS

Setting of Song of Songs	1430
--------------------------	------

ISAIAH

Key Places in Isaiah	1446
Assyria Advances	1519

JEREMIAH

Key Places in Jeremiah	1589
Babylon Attacks Judah	1671
Escape to Egypt	1686

EZEKIEL

Key Places in Ezekiel	1734
Exile in Babylon	1737
Judah's Enemies	1782
Ezekiel's Vision of the Sacred Precinct	1821
Ezekiel's Vision of Israel's New Boundaries	1825

Index to Personality Profiles

The personality profiles are listed in alphabetical order. The name of the book where the profile appears is also noted.

Aaron (Exodus)	191	Goliath (1 Samuel).....	587	Mary (Lazarus's Sister) (Matthew) ...	2137
Abel (Genesis)	17	Gomer (Hosea)	1875	Mary Magdalene (John).....	2409
Abigail (1 Samuel)	605	Hagar (Genesis).....	53	Matthew (Jesus' Disciple)	
Abimelech (Judges)	503	Haman (Esther)	1047	(Matthew)	2081
Abishag (1 Kings)	691	Hannah (1 Samuel)	551	Melchizedek (Genesis).....	37
Abishai (2 Samuel).....	671	Herod (Matthew)	2051	Micaiah (1 Kings)	751
Abner (2 Samuel)	625	Herod Agrippa I (Acts).....	2477	Michal (2 Samuel)	635
Abraham (Genesis)	33	Herod Agrippa II (Acts).....	2527	Miriam (Numbers)	293
Absalom (2 Samuel)	655	Herod Antipas (Mark)	2179	Mordecai (Esther)	1039
Adam (Genesis)	11	Hezekiah (2 Kings)	811	Moses (Exodus)	153
Ahab (1 Kings)	741	Hiram (King of Tyre) (1 Kings).....	713	Naaman (2 Kings).....	775
Ahaz (2 Chronicles)	947	Isaac (Genesis).....	51	Nadab & Abihu (Leviticus)	227
Amnon (2 Samuel).....	651	Isaiah (Isaiah)	1463	Nathan (2 Samuel).....	647
Ananias (Acts).....	2463	Ishbosheth (2 Samuel)	631	Nathanael (Jesus' Disciple)	
Andrew (Jesus' Disciple) (Mark)	2159	Ishmael (Genesis)	39	(John)	2343
Apollos (Acts)	2509	Jacob (Genesis)	65	Nebuchadnezzar (Daniel).....	1845
Aquila & Priscilla (Acts)	2507	Jairus (Mark).....	2177	Nehemiah (Nehemiah)	1011
Asa (2 Chronicles)	921	James (Jesus' Disciple) (Luke).....	2275	Nicodemus (John).....	2351
Athaliah (2 Kings)	791	Jehoshaphat (2 Chronicles)	925	Noah (Genesis).....	23
Balaam (Numbers).....	317	Jehu (2 Kings)	785	Onesimus (Philemon).....	2799
Barnabas (Acts)	2481	Jephthah (Judges)	507	Paul (Acts).....	2479
Bathsheba (1 Kings)	689	Jeremiah (Jeremiah)	1593	Peter (Jesus' Disciple)	
Benaiah (1 Kings)	695	Jeroboam (1 Kings).....	725	(Matthew)	2145
Boaz (Ruth)	539	Jethro (Exodus).....	163	Philip (Jesus' Disciple) (John)	2385
Caiaphas (John)	2383	Jezebel (1 Kings)	745	Philip (The Evangelist) (Acts)	2459
Cain (Genesis)	19	Joab (2 Samuel)	667	Pilate (Mark)	2221
Caleb (Numbers)	295	Joash (2 Chronicles)	939	Potiphar & His Wife (Genesis).....	99
Cornelius (Acts).....	2469	Job (Job).....	1063	Rachel (Genesis).....	75
Daniel (Daniel).....	1837	John (Jesus' Disciple) (John).....	2391	Rahab (Joshua)	431
David (1 Samuel)	591	John Mark (Acts)	2495	Rebekah (Genesis).....	59
David's Mighty Men (2 Samuel).....	677	John the Baptist (John).....	2341	Rehoboam (2 Chronicles)	915
Deborah (Judges)	485	Jonah (Jonah)	1943	Reuben (Genesis).....	95
Delilah (Judges)	519	Jonathan (1 Samuel)	597	Ruth & Naomi (Ruth)	535
Dinah (Genesis).....	87	Joseph (Genesis)	93	Samson (Judges)	513
Dorcas (Acts).....	2467	Joseph (Matthew)	2047	Samuel (1 Samuel).....	563
Ebed-melech (Jeremiah)	1679	Joseph of Arimathea (Luke)	2329	Sarah (Genesis)	43
Ehud (Judges)	481	Joshua (Joshua)	421	Saul (1 Samuel)	567
Eleazar (Numbers).....	311	Josiah (2 Kings).....	823	Shadrach, Meshach & Abednego	
Eli (1 Samuel)	553	Judah (Genesis)	111	(Daniel).....	1841
Elijah (1 Kings)	737	Judas Iscariot (Jesus' Disciple)		Silas (Acts)	2497
Eliphaz, Bildad & Zophar (Job)	1073	(Mark)	2215	Simeon & Anna (Luke).....	2241
Elisha (2 Kings)	769	Korah (Numbers)	303	Solomon (1 Kings).....	699
Elizabeth (Luke)	2235	Laban (Genesis).....	79	Stephen (Acts).....	2453
Elkanah & Peninnah (1 Samuel)	549	Lazarus (John)	2381	Thomas (Jesus' Disciple) (John).....	2413
Esau (Genesis)	63	Leah (Genesis)	81	Timothy (1 Timothy)	2761
Esther (Esther)	1043	Lot (Genesis).....	41	Uzziah (2 Chronicles)	945
Eve (Genesis)	15	Luke (Acts)	2503	Xerxes (Esther).....	1051
Ezekiel (Ezekiel)	1739	Lydia (Acts).....	2501	Zacchaeus (Luke).....	2313
Ezra (Ezra).....	989	Manasseh (2 Chronicles).....	959	Zechariah (Luke).....	2233
Gehazi (2 Kings)	777	Martha (Lazarus's Sister) (Luke)	2283	Zedekiah (2 Chronicles).....	967
Gideon (Judges).....	493	Mary (Jesus' Mother) (Luke)	2247	Zerubbabel (Ezra)	981

A

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

ABANDON, ABANDONED, ABANDONS (v) *to desert or forsake*

Josh 1:5 . . . will not fail you or **a** you.
Josh 24:16 . . . We would never **a** the

LORD

Ezra 9:9 . . . God did not **a** us in our slavery.

Neh 9:31 . . . completely or **a** them forever.

Ps 22:1 . . . why have you **a-ed** me?

Ps 37:25 . . . never seen the godly **a-ed**

Ps 37:28 . . . he will never **a** the godly.

Prov 15:10 . . . Whoever **a-s** the right path

Matt 27:46 . . . why have you **a-ed** me?

John 16:1 . . . you won't **a** your faith.

Rom 1:24 . . . So God **a-ed** them to do

Rom 1:28 . . . **a-ed** them to their foolish

2 Cor 4:9 . . . down, but never **a-ed** by God.

Heb 13:5 . . . I will never **a** you.

ABASED (KJV)

Ezek 21:26 . . . mighty will be *brought down*.

Matt 23:12 . . . themselves will be *humbled*

Phil 4:12 . . . how to *live on almost nothing*

ABIDE(TH), ABIDING (KJV)

Luke 2:8 . . . shepherds *staying* in the fields

John 12:46 . . . no longer *remain* in the dark

John 15:4 . . . be fruitful unless you *remain*

ABOUND(ED) (KJV)

Prov 28:20 . . . person will *get a rich reward*

Matt 24:12 . . . Sin will be *rampant everywhere*

Rom 5:15 . . . *even greater* is God's wonderful grace

Rom 5:20 . . . grace *became more abundant*

2 Cor 8:7 . . . *excel* also in this gracious act

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

ABUNDANCE (n) *great quantity, affluence; more than ample*
Job 36:31 . . . giving them food in **a**.

Ps 66:12 . . . a place of great **a**.

Jer 31:14 . . . The priests will enjoy **a**,

Matt 13:12 . . . have an **a** of knowledge.

Matt 25:29 . . . they will have an **a**.

John 1:16 . . . From his **a** we have all

ABUNDANT (adj) *marked by great*

plenty, abounding

Deut 28:11 . . . livestock, and **a** crops.

Ps 68:9 . . . You sent **a** rain, O God

Jer 31:12 . . . good gifts—the **a** crops

John 16:24 . . . you will have **a** joy.

2 Cor 8:2 . . . are also filled with **a** joy,

ABUSIVE (adj) *using harsh, insulting language; characterized by wrong or improper use or action*

1 Cor 5:11 . . . worships idols, or is **a**,

1 Cor 6:10 . . . drunkards, or are **a**, or

Eph 4:29 . . . use foul or **a** language.

ABYSS (KJV)

Luke 8:31 . . . send them into the *bottomless pit*

Rev 9:1 . . . the shaft of the *bottomless pit*

Rev 9:11 . . . the angel from the *bottomless pit*

ACCEPT, ACCEPTED, ACCEPTS (v)

to receive willingly

Gen 4:4 . . . The LORD **a-ed** Abel

Gen 4:7 . . . be **a-ed** if you do what is right.

Deut 16:19 . . . Never **a** a bribe, for bribes

Job 42:8 . . . I will **a** his prayer

Job 42:9 . . . the LORD **a-ed** Job's prayer.

Ecc 5:18 . . . to **a** their lot in life.

Luke 4:24 . . . no prophet is **a-ed** in his

Luke 10:16 . . . who **a-s** your message

John 1:12 . . . believed him and **a-ed** him,

John 17:8 . . . They **a-ed** it and know that

Rom 11:12 . . . when they finally **a** it.

Gal 2:9 . . . they **a-ed** Barnabas and me

Col 2:6 . . . just as you **a-ed** Christ Jesus

1 Tim 1:15 . . . everyone should **a** it:

1 Tim 4:9 . . . everyone should **a** it.

Jas 1:21 . . . **a** the word God has planted

ACCEPTABLE (adj) *capable or worthy of being accepted; welcome, pleasing, favorable*

Mark 7:19 . . . every kind of food is **a**

Rom 4:2 . . . had made him **a** to God,

Rom 12:1 . . . the kind he will find **a**.

Rom 14:20 . . . all foods are **a**, but it is

2 Cor 8:12 . . . is **a** if you give it eagerly.

1 Tim 4:5 . . . made **a** by the word of God

ACCURSED (KJV)

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

ACCUSE, ACCUSED, ACCUSES,

ACCUSING (v) *to charge with fault or offense; to blame*

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

ACKNOWLEDGE, ACKNOWLEDGES (v)

to express a gratitude of debt; to recognize as valid; to confess (wrongdoing)

Jer 3:13 ... Only **a** your guilt. Admit
 Matt 10:32 ... Everyone who **a-s** me
 Luke 12:8 ... Son of Man will also **a**
 Rom 1:28 ... thought it foolish to **a** God,
 1 Jn 2:23 ... anyone who **a-s** the Son
 1 Jn 4:3 ... and does not **a** the truth

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

ADD, ADDED (v) *to make or serve as an addition*

Deut 4:2 ... Do not **a** to or subtract from
 Deut 12:32 ... You must not **a** anything to
 Prov 30:6 ... Do not **a** to his words,
 Eccl 3:14 ... Nothing can be **a-ed** to it
 Matt 6:27 ... worries **a** a single moment
 Luke 12:25 ... worries **a** a single moment

Acts 2:47 ... each day the Lord **a-ed** to their
 Rev 22:18 ... God will **a** to that person

ADMONISH(ED) (KJV)

Eccl 12:12 ... give you *some further advice*
 Jer 42:19 ... Don't forget this *warning*!
 2 Thes 3:15 ... *warn* them as you would
 Heb 8:5 ... God gave him this *warning*

ADMONITION (KJV)

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

ADOPT, ADOPTED (v) *to take another's child into one's own family*

Rom 8:15 ... when he **a-ed** you as his own
 Rom 8:23 ... rights as his **a-ed** children,
 Rom 9:4 ... to be God's **a-ed** children.
 Gal 4:5 ... so that he could **a** us as
 Eph 1:5 ... decided in advance to **a** us

ADULTERY (n) *unlawful sexual relations between a married person and someone other than their spouse; symbolic of idolatry*

Exod 20:14 ... You must not commit **a**.
 Deut 5:18 ... You must not commit **a**.
 Prov 6:32 ... who commits **a** is an utter fool,
 Matt 5:27 ... You must not commit **a**.
 Matt 19:18 ... You must not commit **a**.
 Mark 10:11 ... someone else commits **a**
 Luke 18:20 ... You must not commit **a**.
 John 8:4 ... caught in the act of **a**.
 1 Cor 6:9 ... **a**, or are male prostitutes,

ADVICE (n) *recommendation regarding a decision or course of conduct; counsel*

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

ADVISE (v) *to give advice; to counsel*

Ps 32:8 ... I will **a** you and watch over
 1 Tim 5:14 ... I **a** these younger widows
 Rev 3:18 ... I **a** you to buy gold from me—

ADVISERS (n) *one who gives advice; counselor*

1 Sam 28:23 ... his **a** joined the woman in
 1 Kgs 12:14 ... counsel of his younger **a**.
 Esth 1:13 ... consulted with his wise **a**,
 Prov 11:14 ... safety in having many **a**.
 Prov 29:12 ... all his **a** will be wicked.

ADVOCATE (n) *one who pleads the cause of another; defender*

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

AFRAID (adj) *fearful or apprehensive about an unwanted or uncertain situation*

Gen 3:10 ... I was **a** because I was naked.
 Gen 26:24 ... Do not be **a**, for I am
 Exod 3:6 ... he was **a** to look at God.

Deut 1:21 ... Don't be **a**!
 Deut 20:1 ... your own, do not be **a**.
 Ps 23:4 ... I will not be **a**, for you are
 Isa 10:24 ... do not be **a** of the Assyrians
 Isa 41:10 ... Don't be **a**, for I am
 Isa 43:1 ... Do not be **a**, for I have
 Matt 8:26 ... Why are you **a**?
 Matt 10:31 ... So don't be **a**;
 Mark 5:36 ... Don't be **a**.
 John 14:27 ... don't be troubled or **a**.
 2 Tim 4:5 ... Don't be **a** of suffering
 1 Pet 3:14 ... don't worry or be **a**

AGREE, AGREED, AGREEING (v) *to admit, concede*

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

ALCOHOL (n) *drink (as wine or beer) containing ethanol*

Prov 20:1 ... **a** leads to brawls.
 Isa 5:22 ... boast about all the **a** they

ALCOHOLIC (adj) *containing alcohol*

Num 6:3 ... give up wine and other **a**

ALIEN (KJV)

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

ALIENATED (KJV)

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

ALIVE (adj) *animate, having life; active; aware*

Gen 45:7 ... Keep you and your families **a**
 Ps 41:2 ... them and keeps them **a**.
 Luke 24:23 ... Jesus is **a**!
 Acts 1:3 ... ways that he was actually **a**.
 Rom 6:11 ... the power of sin and **a** to God
 Rev 2:8 ... who was dead but is now **a**:

ALLELUIA (KJV)

Rev 19:1 ... shouting, "Praise the Lord!
 Rev 19:3 ... rang out: "Praise the Lord!
 Rev 19:4 ... "Amen! Praise the Lord!"
 Rev 19:6 ... "Praise the Lord! For the Lord

ALMIGHTY (n) *having absolute power over all; God*

see also (HEAVEN'S) ARMIES
 Gen 17:1 ... I am El-Shaddai—"God **A**,"
 Exod 6:3 ... as El-Shaddai—"God **A**,"
 Ruth 1:20 ... **A** has made life very bitter
 Job 6:14 ... without any fear of the **A**.
 Job 33:4 ... breath of the **A** gives me life.
 Ps 91:1 ... rest in the shadow of the **A**.

Rev 4:8 . . . the **A**—the one who always was,
 Rev 15:3 . . . O Lord God, the **A**.
 Rev 19:6 . . . our God, the **A**, reigns.

ALTAR, ALTARS (n) *high places of worship on which sacrifices are offered or incense is burned*

Gen 8:20 . . . Noah built an **a** to the LORD,
 Gen 12:7 . . . Abram built an **a** there
 Gen 22:9 . . . Abraham built an **a** and
 Gen 26:25 . . . Isaac built an **a** there
 Exod 30:1 . . . make another **a** of acacia
 Exod 37:25 . . . incense **a** of acacia wood.

Josh 8:30 . . . Joshua built an **a** to the LORD,

Josh 22:10 . . . a large and imposing **a**.
 1 Sam 7:17 . . . Samuel built an **a** to the
 2 Chr 4:1 . . . made a bronze **a** 30 feet long,

2 Chr 4:19 . . . Temple of God: the gold **a**;
 2 Chr 32:12 . . . only at the **a** at the Temple
 2 Chr 33:16 . . . restored the **a** of the LORD
 Ezra 3:2 . . . rebuilding the **a** of the God
 Isa 6:6 . . . coal he had taken from the **a**
 Matt 5:23 . . . presenting a sacrifice at the **a**

Acts 17:23 . . . your **a-s** had this inscription

Heb 13:10 . . . an **a** from which the priests

Rev 6:9 . . . I saw under the **a** the souls

ALWAYS (adv) *at all times; forever, perpetually*

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

AMAZED (v) *to fill with wonder, astound*

Matt 7:28 . . . were **a** at his teaching
 Mark 7:37 . . . They were completely **a** and

Mark 10:24 . . . This **a** them. But Jesus
 Luke 2:33 . . . Jesus' parents were **a** at
 Acts 2:7 . . . They were completely **a**.

AMAZING (adj) *causing amazement, great wonder, or surprise*

1 Chr 16:24 . . . about the **a** things he does.
 Ps 96:3 . . . about the **a** things he does.
 Ps 126:2 . . . What **a** things the LORD has

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

AMBITION (n) *aspiration to achieve a particular goal, good or bad*

Gal 5:20 . . . anger, selfish **a**, dissension,
 Phil 1:17 . . . They preach with selfish **a**,
 Jas 3:14 . . . there is selfish **a** in your heart,

ANCESTOR, ANCESTORS (n) *one from whom a person is descended; forefather*

Exod 3:15 . . . God of your **a-s**—the God of

Deut 19:14 . . . markers your **a-s** set up
 Isa 9:7 . . . throne of his **a** David for all
 Isa 43:27 . . . your first **a** sinned against me;

Mark 11:10 . . . Kingdom of our **a** David!
 Luke 1:32 . . . the throne of his **a** David.

Rom 9:5 . . . Abraham, Isaac, and Jacob are their **a-s**,

Gal 1:14 . . . for the traditions of my **a-s**.
 Heb 1:1 . . . to our **a-s** through the prophets.

ANGEL, ANGELS (n) *human or super-human agent or messenger of God*

Exod 23:20 . . . I am sending an **a**
 2 Sam 24:16 . . . and said to the death **a**,
 Ps 91:11 . . . will order his **a-s** to protect
 Matt 4:6 . . . will order his **a-s** to protect
 Matt 28:2 . . . an **a** of the Lord came down

Luke 1:26 . . . God sent the **a** Gabriel
 Luke 2:9 . . . an **a** of the Lord appeared
 Luke 20:36 . . . they will be like **a-s**.

Acts 12:7 . . . The **a** struck him on the side

1 Cor 6:3 . . . we will judge **a-s**?
 2 Cor 11:14 . . . disguises himself as an **a**
 Gal 1:8 . . . or even an **a** from heaven,
 Heb 1:6 . . . all of God's **a-s** worship him.
 Heb 2:7 . . . a little lower than the **a-s**
 Heb 13:2 . . . entertained **a-s** without
 1 Pet 1:12 . . . the **a-s** are eagerly watching

2 Pet 2:4 . . . even the **a-s** who sinned.
 Jude 1:6 . . . I remind you of the **a-s**

ANGER (n) *a strong feeling of displeasure*

Exod 34:6 . . . slow to **a** and filled with
 Num 14:18 . . . slow to **a** and filled with
 Deut 9:19 . . . furious **a** of the LORD,
 Deut 29:28 . . . In great **a** and fury
 2 Kgs 22:13 . . . LORD's great **a** is burning
 Ps 30:5 . . . his **a** lasts only a moment,
 Ps 78:38 . . . Many times he held back his **a**

Rom 1:18 . . . God shows his **a** from heaven

Rom 2:5 . . . a day of **a** is coming,
 Eph 4:26 . . . by letting **a** control you.
 1 Thes 5:9 . . . pour out his **a** on us.
 Jas 1:20 . . . Human **a** does not produce
 Rev 14:10 . . . the wine of God's **a**.

ANGRY (adj) *feeling or showing anger; wrathful*

Exod 32:11 . . . so **a** with your own people
 Neh 9:17 . . . merciful, slow to become **a**,
 Ps 103:8 . . . merciful, slow to get **a**
 Prov 22:24 . . . Don't befriend **a** people
 Jon 4:2 . . . slow to get **a** and filled
 Matt 5:22 . . . if you are even **a** with
 Mark 10:14 . . . he was **a** with his disciples.

John 3:36 . . . under God's **a** judgment.
 Acts 4:25 . . . Why were the nations so **a**?
 Jas 1:19 . . . to speak, and slow to get **a**.

ANGUISH (n) *extreme pain, distress, or anxiety*

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

ANOINT, ANOINTED, ANOINTING (v) *to smear or rub with oil; used for healing or consecration to sacred duty; used for grooming or burial; figurative for divine appointment*

see also ANOINTED ONE

Exod 30:26 . . . oil to **a** the Tabernacle,
 Exod 30:30 . . . **A** Aaron and his sons
 Lev 8:12 . . . **a-ing** him and making him holy

1 Sam 15:1 . . . told me to **a** you as king
 2 Sam 2:4 . . . David and **a-ed** him king over

2 Sam 23:1 . . . man **a-ed** by the God of Jacob,

Ps 23:5 . . . honor me by **a-ing** my head
 Ps 92:10 . . . You have **a-ed** me with
 Isa 61:1 . . . the LORD has **a-ed** me
 Dan 9:24 . . . and to **a** the Most Holy Place.

Acts 10:38 . . . you know that God **a-ed** Jesus

Heb 1:9 . . . your God has **a-ed** you,
 Jas 5:14 . . . over you, **a-ing** you with oil

ANOINTED ONE (n) *one chosen by divine election*

see also MESSIAH

1 Sam 2:10 . . . the strength of his **a**.
 1 Sam 26:9 . . . attacking the LORD's **a**?
 Ps 132:17 . . . my **a** will be a light for
 Isa 45:1 . . . the LORD says to Cyrus, his **a**
 Dan 9:25 . . . a ruler—the **A**—comes.

ANTICHRIST, ANTICHRISTS (n) *opponent of Christ; the personification of evil*

1 Jn 2:18 . . . heard that the **A** is coming,
 1 Jn 2:18 . . . many such **a-s** have appeared.

1 Jn 4:3 . . . has the spirit of the **A**,
 2 Jn 1:7 . . . deceiver and an **a**.

ANXIETY, CARE(S) (KJV)

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

APPEAR, APPEARED, APPEARING, APPEARS (v) *to come out of hiding and show up in public view; to make one's presence known*

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

APPROVAL (n) *an act or instance of approving*

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

APPROVE, APPROVED, APPROVES (v) *to have or express a favorable opinion of; to attest*

Gen 7:2 . . . animal I have **a-ed** for eating
 Prov 12:2 . . . LORD **a-s** of those who
 Rom 14:18 . . . and others will **a** of you,
 Rom 16:10 . . . a good man whom Christ **a-s**.
 1 Thes 2:4 . . . speak as messengers **a-ed**

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

ARCHANGEL, ARCHANGELS (n) *a leader and chief angel; the Bible identifies Michael as one*

Dan 10:13 . . . one of the **a-s**, came to help
 Dan 12:1 . . . At that time Michael, the **a**
 1 Thes 4:16 . . . with the voice of the **a**,

ARGUE, ARGUING (v) *to contend or disagree in words; to dispute*

Job 13:8 . . . Will you **a** God's case
 Job 40:2 . . . to **a** with the Almighty?
 Prov 25:9 . . . **a-ing** with your neighbor,
 Isa 45:9 . . . those who **a** with their Creator.
 Rom 14:1 . . . and don't **a** with them
 1 Cor 11:16 . . . anyone wants to **a**

ARM, ARMS (n) *upper limb of the body; extension or projection of; lineage; figurative of power or might*
 Num 11:23 . . . Has my **a** lost its power?
 Deut 4:34 . . . a powerful **a**, and terrifying

Deut 7:19 . . . strong hand and powerful **a**
 Deut 33:27 . . . everlasting **a-s** are under
 Ps 44:3 . . . it was not their own strong **a**
 Ps 98:1 . . . his holy **a** has shown
 Isa 40:11 . . . carry the lambs in his **a-s**,
 Isa 65:2 . . . opened my **a-s** to a rebellious
 Jer 27:5 . . . powerful **a** I made the earth
 Mark 10:16 . . . took the children in his **a-s**

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

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

1 Thes 5:8 . . . protected by the **a** of faith

ARMY, ARMIES (n) *large band of men organized and armed for war; any large multitude devoted to a cause*

Ps 33:16 . . . best-equipped **a** cannot save
 Ps 84:12 . . . LORD of Heaven's **A-ies**,
 Isa 6:3 . . . LORD of Heaven's **A-ies!**
 Isa 45:13 . . . LORD of Heaven's **A-ies**,
 Isa 51:15 . . . the LORD of Heaven's **A-ies**.
 Joel 2:2 . . . great and mighty **a** appears.
 Joel 2:5 . . . like a mighty **a** moving into
 Joel 2:11 . . . This is his mighty **a**,
 Hag 1:5 . . . LORD of Heaven's **A-ies** says:
 Zech 8:6 . . . LORD of Heaven's **A-ies** says:
 Rev 19:14 . . . The **a-ies** of heaven,
 Rev 19:19 . . . the horse and his **a**.

ARROGANCE (n) *a feeling or an impression of superiority manifested in an overbearing manner or presumptuous claims*

1 Sam 2:3 . . . Don't speak with such **a!**
 Prov 8:13 . . . I hate pride and **a**,
 Isa 16:6 . . . its pride and **a** and rage.
 2 Cor 12:20 . . . slander, gossip, **a**,

ARROGANT (adj) *exaggerating or disposed to exaggerate one's own worth or importance in an overbearing manner*

Ps 31:23 . . . harshly punishes the **a**.
 Ps 119:78 . . . upon the **a** people who lied

1 Tim 6:4 . . . is **a** and lacks understanding.

Titus 1:7 . . . not be **a** or quick-tempered;

ASHAMED (adj) *feeling shame, guilt, or disgrace*

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

ASLEEP (adj) *state of bodily rest; figurative for physical death or spiritual dullness*

see also DIE, SLEEP
 Judg 4:21 . . . Sisera fell **a** from exhaustion,
 1 Kgs 18:27 . . . away on a trip, or is **a** and
 Matt 9:24 . . . isn't dead; she's only **a**.
 Matt 26:40 . . . disciples and found them **a**.
 John 11:11 . . . Lazarus has fallen **a**, but
 1 Thes 5:6 . . . be on your guard, not **a** like

ASTRAY (adv) *off the right path or route; in error, away from what is desirable or proper*

Prov 20:1 . . . Those led **a** by drink
 Isa 47:10 . . . 'knowledge' have led you **a**,
 Jer 50:6 . . . shepherds have led them **a**
 1 Jn 2:26 . . . who want to lead you **a**.

ASTROLOGERS (n) *one who studies the stars and planets to foresee or foretell future events by their positions and aspects*

Isa 47:13 . . . all your **a**, those stargazers
 Dan 2:2 . . . enchanters, sorcerers, and **a**,

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

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

ATHLETE, ATHLETES (n) *a person who is trained or skilled in exercises, sports, or games requiring physical strength, agility, or stamina*

Ps 19:5 . . . like a great **a** eager to run
 1 Cor 9:25 . . . All **a-s** are disciplined
 1 Cor 9:27 . . . body like an **a**, training it
 2 Tim 2:5 . . . **a-s** cannot win the prize unless

ATONE, ATONES (v) *to supply satisfaction for; to make amends; to reconcile*
 see also FORGIVE
 Dan 9:24 . . . their sin, to **a** for their guilt,