



Life

APPLICATION[®]

Study Bible

PERSONAL SIZE

K I N G
J A M E S
V E R S I O N

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LIST OF THE BOOKS OF THE BIBLE

<i>The Old Testament</i>		<i>The New Testament</i>	
2	GENESIS	1328	MATTHEW
90	EXODUS	1404	MARK
149	LEVITICUS	1459	LUKE
189	NUMBERS	1536	JOHN
250	DEUTERONOMY	1602	ACTS
298	JOSHUA	1680	ROMANS
336	JUDGES	1711	1 CORINTHIANS
382	RUTH	1742	2 CORINTHIANS
392	1 SAMUEL	1763	GALATIANS
449	2 SAMUEL	1778	EPHESIANS
496	1 KINGS	1792	PHILIPPIANS
552	2 KINGS	1802	COLOSSIANS
603	1 CHRONICLES	1815	1 THESSALONIANS
644	2 CHRONICLES	1824	2 THESSALONIANS
698	EZRA	1830	1 TIMOTHY
718	NEHEMIAH	1841	2 TIMOTHY
743	ESTHER	1849	TITUS
759	JOB	1855	PHILEMON
802	PSALMS	1859	HEBREWS
917	PROVERBS	1884	JAMES
962	ECCLESIASTES	1895	1 PETER
976	SONG OF SOLOMON	1907	2 PETER
984	ISAIAH	1913	1 JOHN
1057	JEREMIAH	1924	2 JOHN
1129	LAMENTATIONS	1927	3 JOHN
1137	EZEKIEL	1930	JUDE
1200	DANIEL	1934	REVELATION
1226	HOSEA		
1243	JOEL		
1249	AMOS		
1260	OBADIAH		
1264	JONAH		
1271	MICAH		
1280	NAHUM		
1285	HABAKKUK		
1290	ZEPHANIAH		
1297	HAGGAI		
1301	ZECHARIAH		
1316	MALACHI		

PUBLISHER'S PREFACE TO THE AUTHORIZED KING JAMES VERSION TYNDALE PARAGRAPHEd EDITION

Traditionally, the King James Version has been typeset by treating each verse as an individual paragraph. This practice, though of long tradition, did not originate with the original biblical texts. In fact, the original texts were not divided by verse numbers at all. The numbers were inserted in late medieval times to facilitate study and discussion. So for an English translation, the paragraph divisions in many cases should not be located at the verse breaks, but at locations that set apart the larger (or sometimes, smaller) meaning units that constitute a modern English paragraph. Such paragraphs group together appropriate sections of the text to help readers better grasp the meaning of a passage.

More recent English translations have followed the rules of paragraphing defined by standard writing in English, grouping appropriate content into meaningful units. It is these same general principles that have guided the paragraphing of this edition of the King James Version. It should be noted that the practice of publishing paragraphed editions of the KJV is not new. The *Cambridge Paragraph Bible*, the most notable such edition, was published in 1873. This paragraphed text has appeared in various editions during the last century and is still in print today. However, the paragraphs set in the 1873 edition are often so long that they make the KJV text more difficult to follow rather than easier.

The *Cambridge Paragraph Bible* also does not always follow our contemporary rules for paragraphing. For example, in narrative sections it often lumps multiple speakers together within a single paragraph. Contemporary style normally sets a paragraph break when the speaker in a narrative changes. The Tyndale paragraphed edition of the KJV, along with most contemporary translations, follows the more contemporary rules, resulting in paragraphs that are shorter and easier to understand.

Below, we will state the essential paragraphing principles used for this King James edition and the punctuation adjustments that go with them. But before listing these principles, it should be emphasized that this edition preserves the standard wording of the King James Version throughout.

- The paragraph breaks for this edition of the KJV were determined by means of several principles. We looked to the tradition of the *Cambridge Paragraph Bible* (1873) as a starting point. Where it reflected contemporary paragraphing principles, we assumed their breaks. But when the paragraphs became unwieldy in length or grouped numerous speakers together, we broke the paragraphs down into smaller, more contemporary units. In narrative sections, each change in speaker is set off by a new paragraph. This can result in dividing single verses into more than one paragraph, but more often results in grouping verses together. The consequent paragraphs are similar in length and character to those found in most contemporary English translations.
- In lengthy poetic passages, the *Cambridge Paragraph Bible* (1873) breaks each verse into multiple poetic lines. We chose, however, to maintain the traditional verse-by-verse paragraphing throughout these sections. So throughout the poetic sections, including Job, Psalms, and many sections of the prophets, each verse appears as an individual paragraph, with its standard initial capital letter and traditional closing punctuation. In Psalms, the text will appear as it does in all traditional editions of the King James Version.
- In the traditional King James text, each verse opens with a capital letter, without regard to the final punctuation of the previous verse. This makes sense when each verse is

being set as an individual paragraph. But when verses are run into paragraph groupings, each verse's initial capital letter is maintained only if the previous verse ends with a period. This follows the punctuation standards set by the KJV text in general: all colons, semicolons, and commas are followed by a lower case letter.

- The traditional punctuation of the King James text has been maintained, except for a few rare occasions when it was appropriate to end a paragraph after a verse that did not end with a period. In such cases, the closing colon or semicolon was replaced by a period. In extended poetic sections where the traditional verse breaks have been maintained, the initial capital letter and traditional punctuation have also been maintained.

OUR PRAYER is that this paragraphed edition of the King James Version will provide contemporary readers with a Bible text that is easy to follow and that accurately preserves the historic text of the Authorized King James Version.

EPISTLE DEDICATORY FOR THE AUTHORIZED KING JAMES VERSION

TO THE MOST HIGH AND MIGHTY PRINCE
JAMES

BY THE GRACE OF GOD

KING OF GREAT BRITAIN, FRANCE, AND IRELAND
DEFENDER OF THE FAITH, &c.

The Translators of the Bible wish Grace, Mercy, and Peace
through JESUS CHRIST our Lord

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquility at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right Christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English*

Tongue; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

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A CHRONOLOGY OF BIBLE EVENTS AND WORLD EVENTS

THE TIMELINE on the following pages of the introduction gives you a visual overview of events in Bible times as compared to other famous world events. (The timelines in the individual Bible books are different—focusing on the events occurring in the books themselves.) This timeline gives the scope of Bible 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
1091*



2500 B. C.
*Egyptians
discover
papyrus
and ink for
writing and
build the first
libraries;
iron objects
manufactured
in the ancient
Near 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*

WHY THE LIFE APPLICATION STUDY BIBLE IS UNIQUE

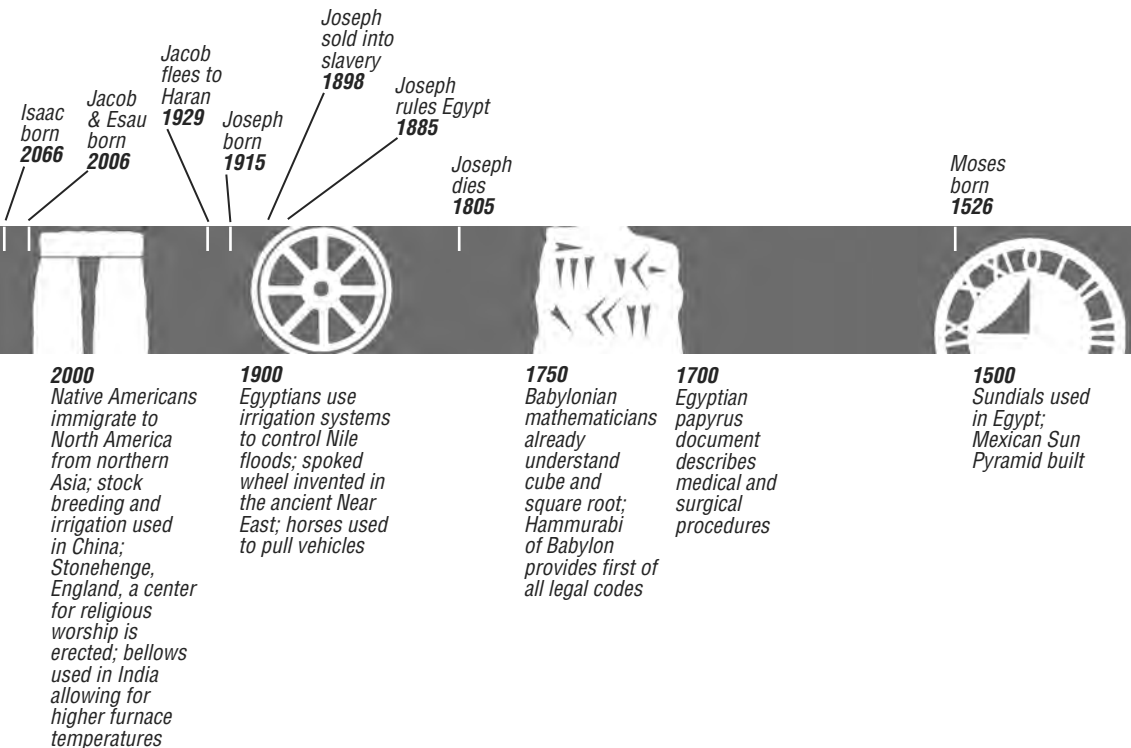
Have you ever opened your Bible and asked the following:

- 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's going on in the lives of these Bible people?

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

God urges us to apply his Word (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.

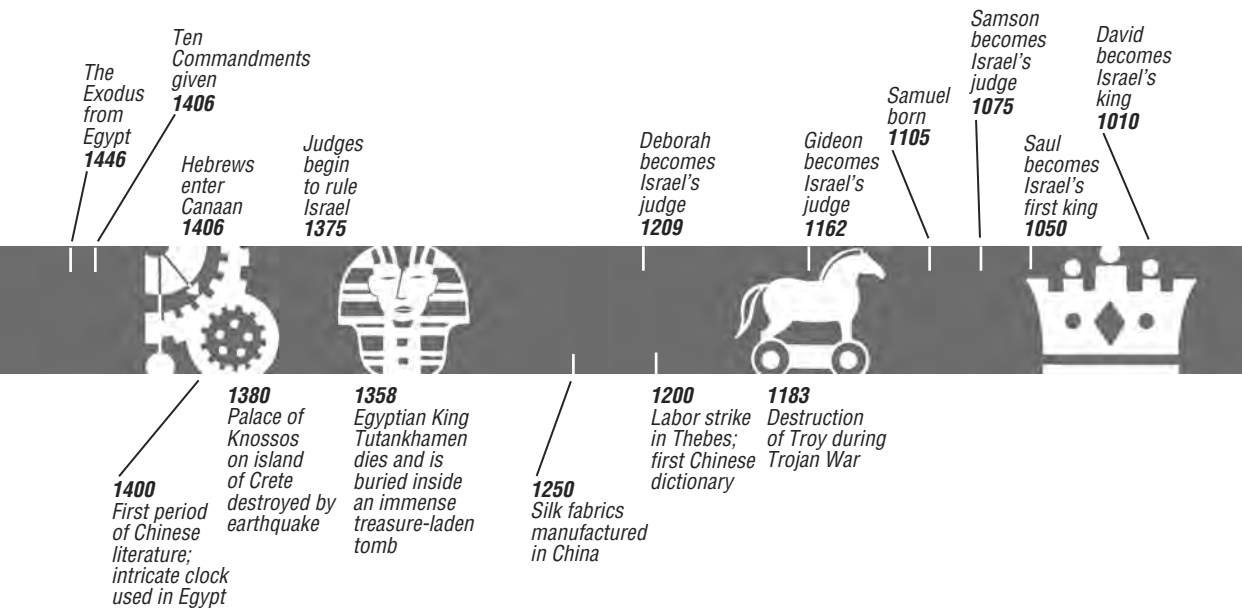
Applying God's Word is a vital part of one's relationship with God; it is the evidence that we are obeying him. The difficulty in applying the Bible is not with the Bible itself, but with the reader's inability to bridge the gap between the past and present, the conceptual and practical. When we don't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



The words of Scripture itself cry out to us, “Be ye doers of the word, and not hearers only, deceiving your own selves” (James 1:22). The *Life Application Study Bible* does just that. Developed by an interdenominational team of pastors, scholars, family counselors, and 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 does much more. The *Life Application Study Bible* goes deeper into God’s Word, helping you discover the timeless truth being communicated, see the relevance for your life, and make a personal application. While some study Bibles attempt application, over 75 percent of this Bible is application oriented. The notes answer the questions, “So what?” and “What does this passage mean to 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 the very purpose of Scripture.



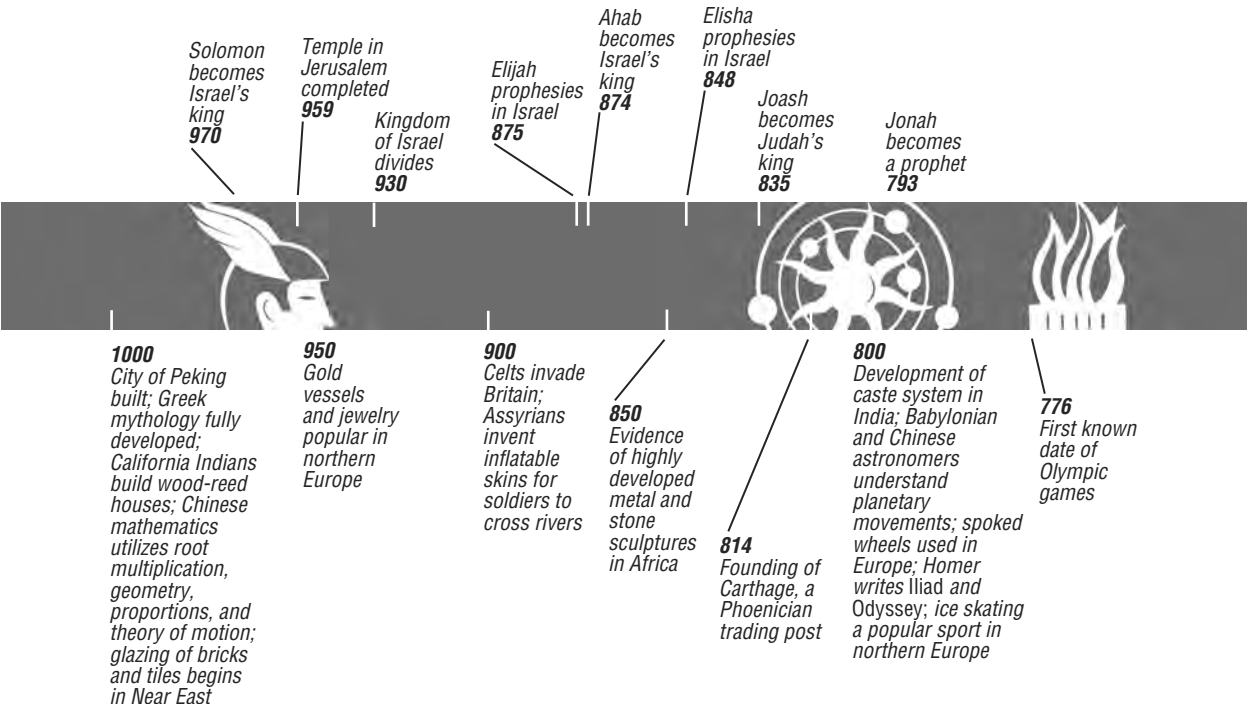
The best way to define application is to first determine what it is *not*. Application is *not* just accumulating knowledge. This helps us discover and understand facts and concepts, but it stops there. History is filled with philosophers who knew what the Bible said but failed to apply it to their lives,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

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

Application is *not* just making a passage “relevant.” Making the Bible relevant only helps us to see that the same lessons that were true in Bible times are true today; it does not show us how to apply them 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 become dull, difficult, tedious, and tiring. A good application focuses the truth of God’s Word, shows the reader what to do about what is being read, and motivates the reader to respond to what God is teaching. All three are essential to application.

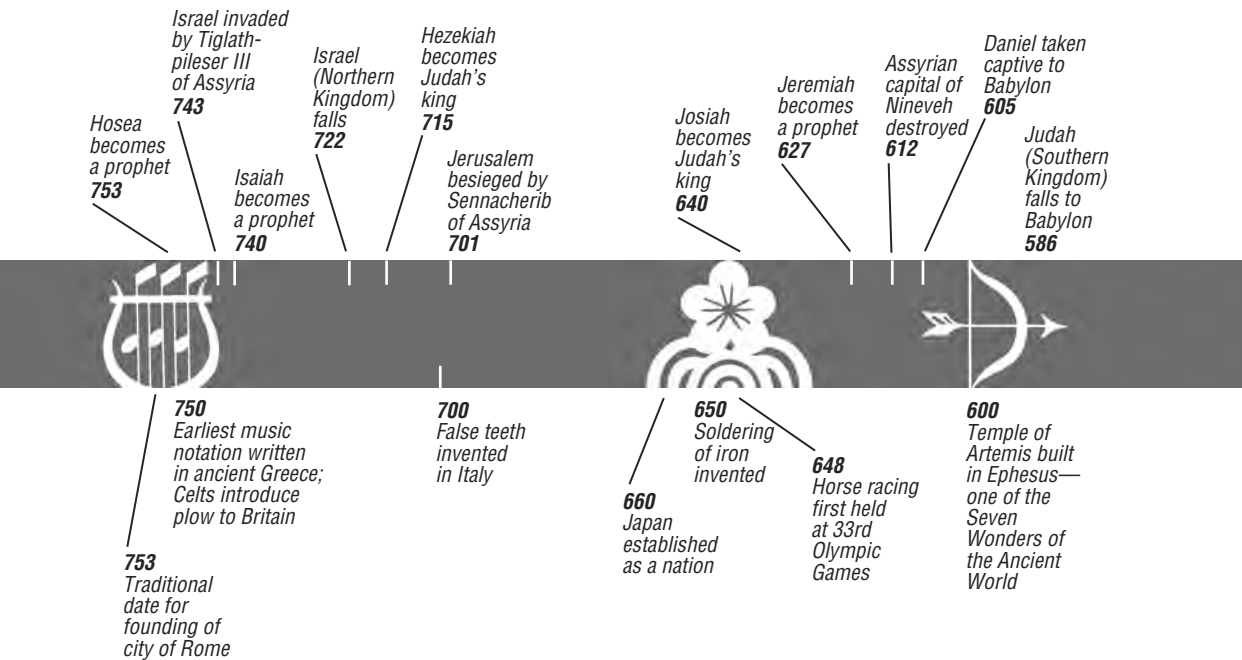
Application is putting into practice what we already know (see Mark 4:24 and Hebrews 5:14) and answering the question, “So what?” by confronting us with the right questions



and motivating us to take action (see 1 John 2:5, 6 and James 2:17). 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 your 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, (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 point you to application. Before you buy any kind of resource Bible, you should evaluate the notes and ask the following questions: (1) Does the note contain enough information to help me understand the point of the Scripture passage? (2) Does the note assume I know too much? (3) Does the note avoid denominational bias? (4) Do the notes touch most of life’s experiences? (5) Does the note help me *apply* God’s Word?



FEATURES OF THE LIFE APPLICATION STUDY BIBLE

NOTES

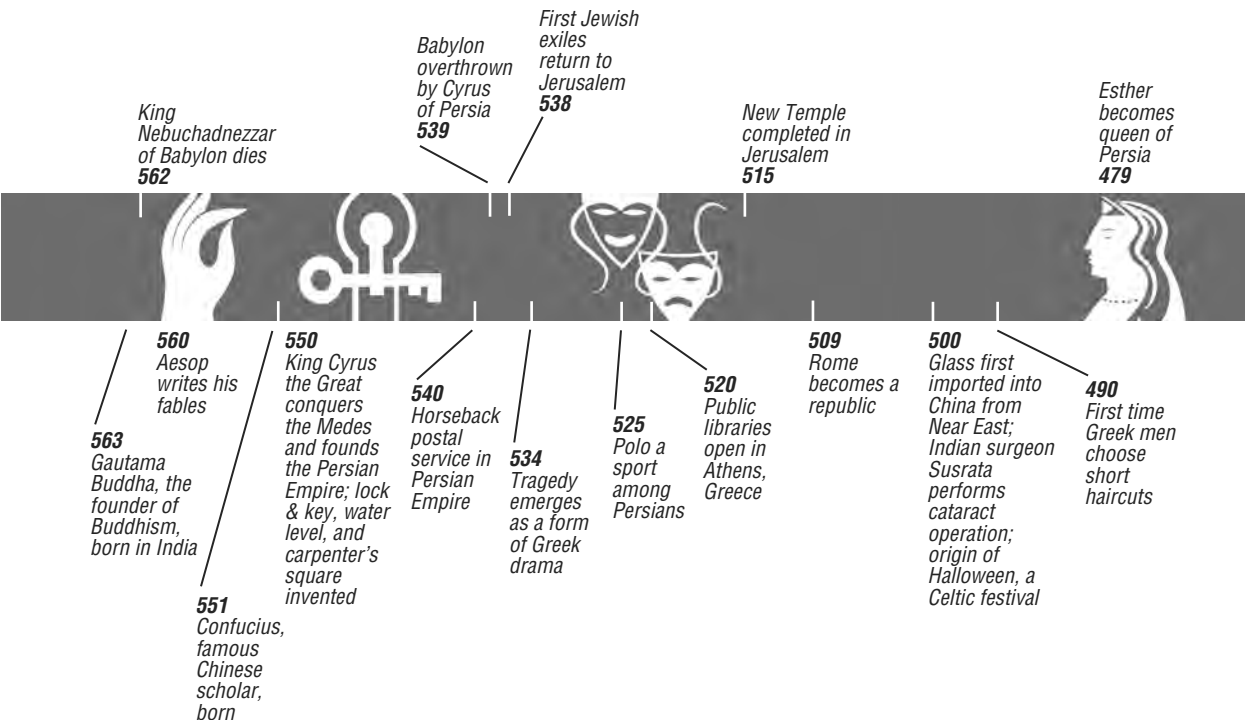
In addition to providing the reader with many application notes, the *Life Application Study Bible* offers several explanatory notes, which are notes that help the reader understand culture, history, context, difficult-to-understand passages, background, places, theological concepts, and the relationship of various passages in Scripture to other passages. Maps, charts, and diagrams are also found on the same page as the passages to which they relate. For an example of an application note, see Mark 15:47. For an example of an explanatory note, see Mark 11:1, 2. The abbreviation *ff* appears in some notes to indicate that the comments apply not only to the verse referenced but to the following passage as well.

BOOK INTRODUCTIONS

The Book Introductions are divided into several easy-to-find parts:

Timeline. This puts the Bible book into its historical setting. It lists the key events of each book and the date when they occurred. The alternative dates in parenthesis are based on a later dating of the Exodus.

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



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

Blueprint. This is the outline of the book. It is printed 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 Bible book, explains their significance, and then tells why they are still important for us today.

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

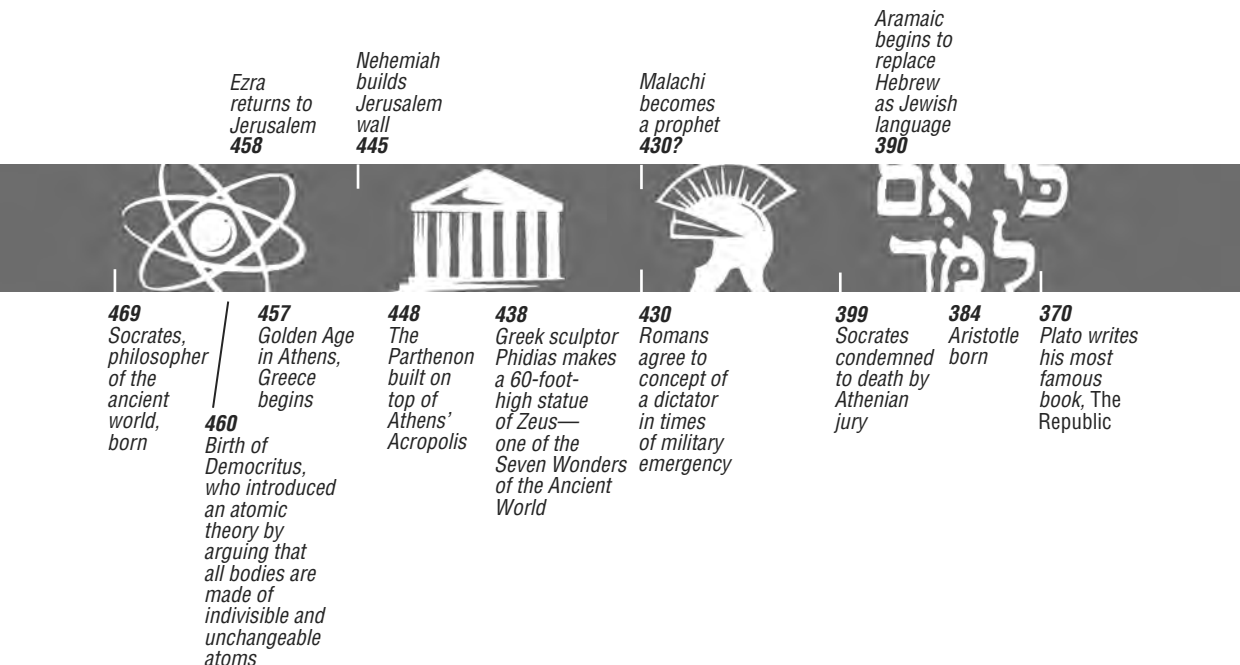
OUTLINE

The *Life Application Study Bible* has a new, custom-made outline that was designed specifically from an application point of view. Several unique features should be noted:

1. To avoid confusion and to aid memory work, each book outline has only three levels for headings. Main outline heads are marked with a capital letter. Subheads are marked by a number. Minor 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.

A HARMONY OF THE BOOKS OF KINGS AND CHRONICLES

A harmony of the books of 1 & 2 Kings and 1 & 2 Chronicles was 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 each king. It also includes the names of all the prophets—as well as when and to whom they prophesied—so you can put their



prophecies into context as well. The harmony feature is located between the books of 1 and 2 Kings.

A HARMONY OF THE GOSPELS

A harmony of the Gospels was developed specifically for this Bible. It is the first harmony that has ever been incorporated into the Bible text. Through a unique and simple numbering system (found both in the harmony feature and parenthesized 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 feature is located after the Gospel of John and explained in detail there.

PERSONALITY PROFILES

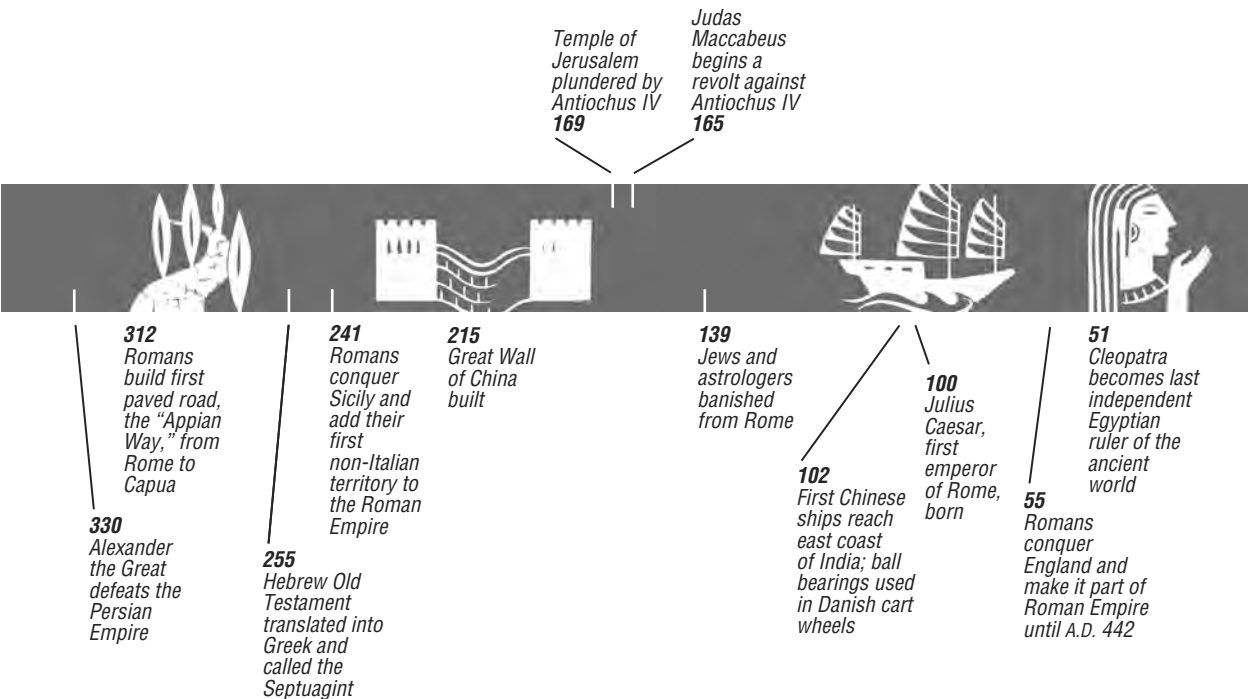
Another unique feature of this Bible is the profiles of many Bible people, including their strengths and weaknesses, greatest accomplishments and mistakes, and key lessons from their lives. The profiles of these people are found in the Bible books where their stories occur.

MAPS

The *Life Application Study Bible* has more maps than any other Bible. A thorough and comprehensive Bible atlas is built right into each Bible book. There are two kinds of maps (1) A book introduction map, telling the story of that Bible book. (2) Thumbnail maps in the notes, plotting most geographic movements in the Bible. In addition to these numerous black-and-white maps, there is an entirely new and comprehensive set of color maps and diagrams at the back of this Bible.

CHARTS AND DIAGRAMS

Hundreds of charts and diagrams are included to help the reader better visualize difficult concepts or relationships. Most charts not only present the needed information but show the significance of the information as well.



CROSS-REFERENCES

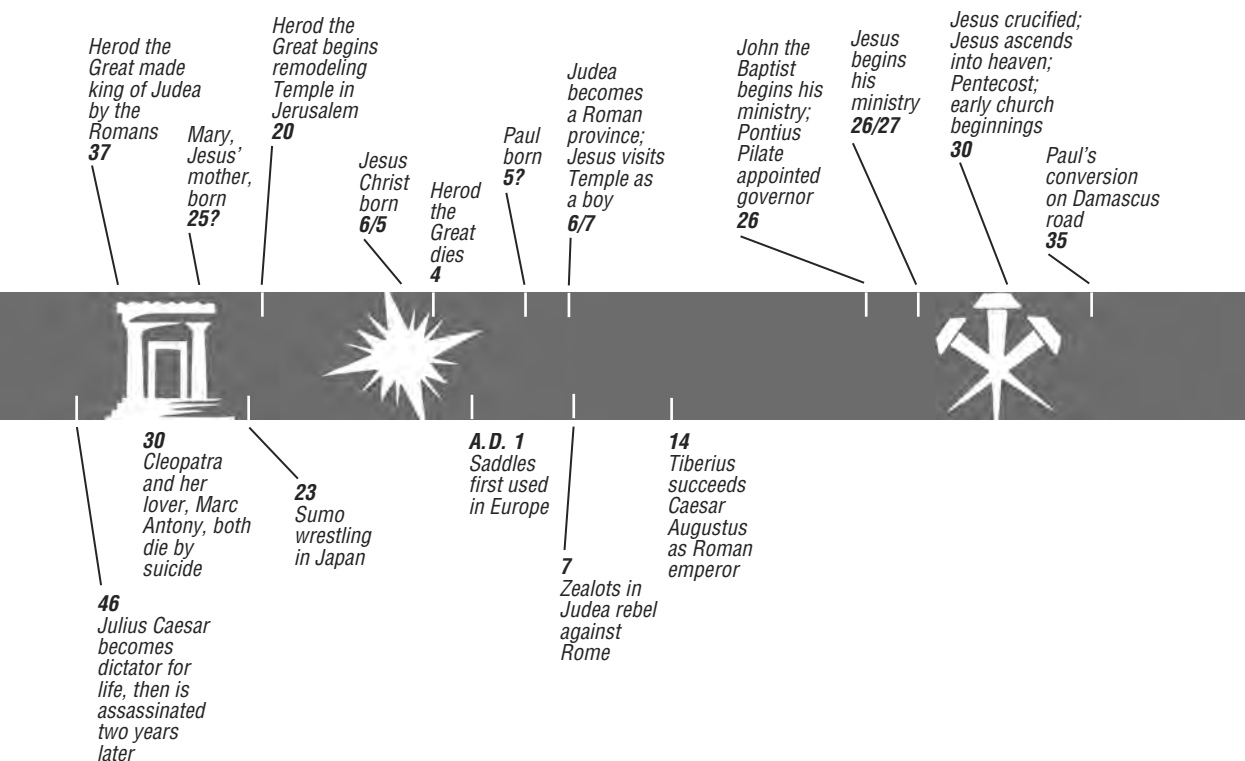
A carefully organized cross-reference system in the margins of the Bible text helps the reader find related passages quickly. A cross-reference marked by two slashes (/ /) indicates that the cross-reference is a parallel passage, largely identical to the identified text in content and wording. A cross-reference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

TEXTUAL NOTES AND SECTIONAL HEADINGS

On each page of the King James text, glossary notes offer immediate definitions for difficult or archaic English terminology, saving time for Bible study that might have been spent consulting an English dictionary. The text also contains sectional headings in order to help you more easily understand the subject and content of each section. The headings throughout the Gospels also include a parenthesized number, relating each passage to the “Harmony of the Gospels” feature.

A CHRISTIAN WORKER’S RESOURCE

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 fourteen discussion points to walk through with a new believer over the course of several weeks. These will help him or her to understand the basics of the Christian faith. (3) “Mining the Treasures of the *Life Application Study Bible*” gives you a taste of the depth



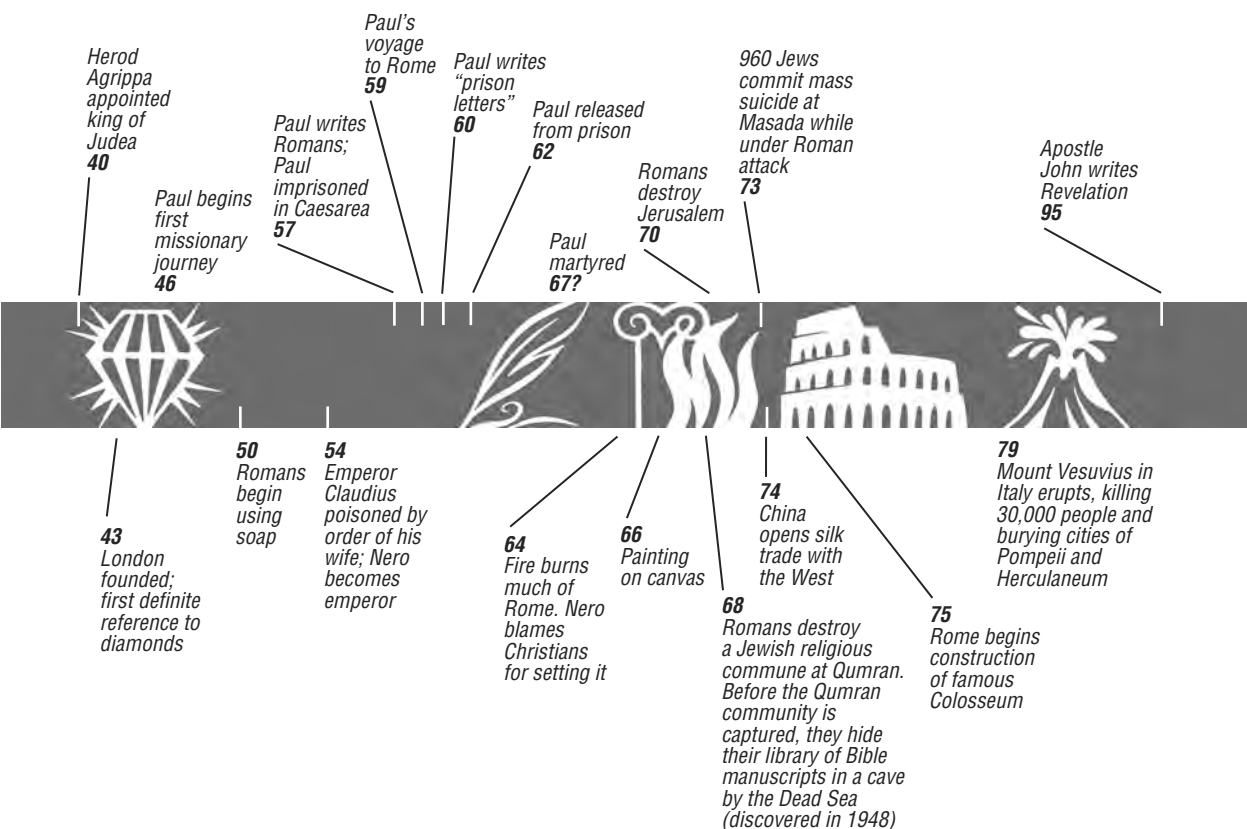
of the study notes by offering often-asked questions in twenty-five categories (that you probably have been asked from time to time) and sends you to life application notes that help to answer those questions. (4) “So You’ve Been Asked to Speak” walks you through the process of preparing a talk or Bible 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

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, or personal study.

DICTIONARY/CONCORDANCE

A concise concordance identifies terms and proper names of special interest and points to the important occurrences in context. Each word is followed by a brief definition or description.



old

TESTAMENT

GENESIS

Creation

Noah
(undated)

Abram
born
2166 B.C.
(2000 B.C.)

Abram
enters
Canaan
2091
(1925)

Isaac
born
2066
(1900)

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 B.C.

WHERE WRITTEN:

In the wilderness during Israel's wanderings, somewhere in the Sinai peninsula

SETTING:

The region presently known as the Middle East

KEY VERSES:

"So God created man in his own image, in the image of God created he him; male and female created he them" (1:27). "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (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 prelude of a symphony, or the first miles of a family vacation. Free of problems and full of promise, beginnings stir hope and 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, promised Messiah).

God. That's where *Genesis* begins. All at once we see him creating the world in a majestic display of power and purpose, culminating with a man and woman made like himself (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 a small family led by 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 people we meet in *Genesis* are simple, ordinary people, yet through them, God did great things. These are 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. There is hope! 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 hope!

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THE BLUEPRINT

A. THE STORY OF CREATION (1:1—2:3)

God created the sky, seas, and land. He created the plants, animals, fish, and birds. But he created human beings in his own image. At times, others may treat us disrespectfully. But we can be certain of our dignity and worth because we have been created in the image of God.

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)

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 great 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 the 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 Abraham
2. Abraham and Lot
3. God promises a son to Abraham
4. Sodom and Gomorrah
5. Birth and near sacrifice of Isaac
6. Isaac marries Rebekah
7. Abraham dies

Abraham was asked to leave his country, wander in Canaan, wait years for a son, and then sacrifice him 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, Isaac's twin sons
2. Isaac and King Abimelech
3. Isaac blesses Jacob instead of Esau

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 jail
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 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.

MEGATHEMES

THEME

EXPLANATION

IMPORTANCE

Beginnings

Genesis explains the beginning 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.

Disobedience

People are always facing great choices. Disobedience occurs when people choose not to follow God's plan of living.

Genesis explains why people are evil: They choose to do wrong. Even great Bible heroes failed God and disobeyed.

Sin

Sin ruins people's lives. It happens when we disobey God.

Living God's way makes life productive and fulfilling.

Promises

God makes promises to help and protect 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. Obeying God restores our relationship to him.

The only way to enjoy the benefits of God's promises is to obey him.

Prosperity

Prosperity is deeper than mere material wealth. True prosperity and fulfillment come as a result of obeying God.

When people obey God, they find peace with him, with others, and with themselves.

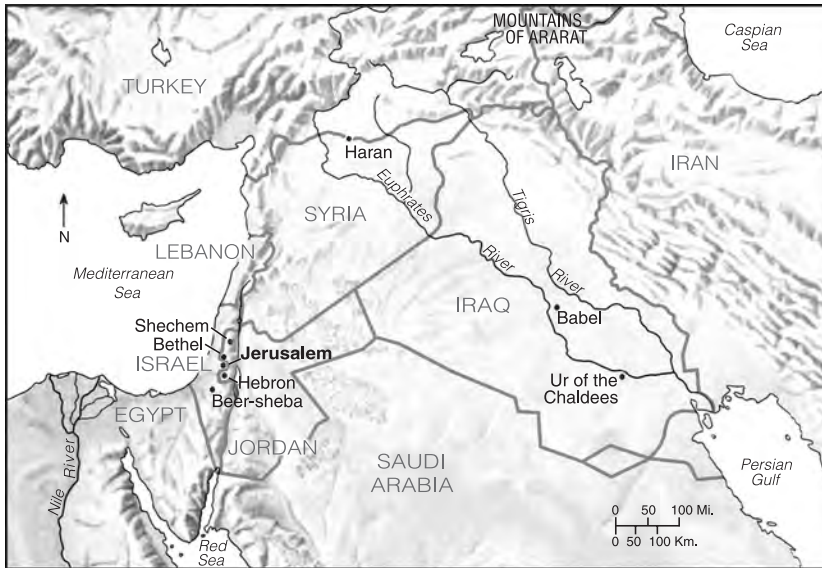
Israel

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 Christ.

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.



KEY PLACES IN GENESIS



Modern names and boundaries are shown in gray.

God created the universe and the earth. Then he made man and woman, giving them a home in a beautiful garden. Unfortunately, Adam and Eve disobeyed God and were expelled from the garden (3:24).

- 1 Mountains of Ararat** Adam and Eve's sin brought sin into the human race. Years later sin had run rampant and God decided to destroy the earth with a great flood. But Noah, his family, and two of each animal were safe in the ark. When the floods receded, the ark rested on the mountains of Ararat (8:4).
- 2 Babel** People never learn. Again sin abounded and the pride of the people led them to build a huge tower as a monument to their own greatness—obviously they had no thought of God. As punishment, God scattered the people by giving them different languages (11:8, 9).
- 3 Ur of the Chaldees (Chaldeans)** Abram, a descendant of Shem and father of the Hebrew nation, was born in this great city (11:27, 28).
- 4 Haran** Terah, Lot, Abram, and Sarai 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).

- 5 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, Lot, and Sarai traveled to the land of Canaan and settled near a city called Shechem (Sichem, 12:6).
- 6 Hebron** Abraham moved on to Hebron, where he put down his deepest roots (13:18). Abra-

ham, Isaac, and Jacob all lived and were buried here.

- 7 Beer-sheba** A well was dug here as a sign of an oath between Abraham and the army of King Abimelech (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).
- 8 Bethel** After deceiving his brother, Jacob left Beer-sheba 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).
- 9 Egypt** Jacob had 12 sons, including Joseph, Jacob's favorite. Joseph's 10 older brothers grew jealous, until one day, out in the fields, they sold him to Ishmaelite traders who were going to Egypt. Eventually, Joseph rose from Egyptian slave to Pharaoh's "right-hand man," saving Egypt and the surrounding country from famine. His entire family moved from Canaan to Egypt and settled there (46:3–7).

A. THE STORY OF CREATION (1:1—2:3)

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 man 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 his deep love for all people.

1 In the beginning God created the heaven and the earth. ²And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

1:1
Pss 89:11; 102:25
Isa 42:5; 48:13
John 1:1-3
1:2
Ps 104:30
Isa 45:18

1:1 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 490,000 miles an hour. But even at this breakneck speed, our galaxy still needs 200 million years to

make one rotation. And there are over one billion other galaxies in the universe.

It has been said that the number of stars in creation is equal to all the grains of all the sands on all the beaches of the world. Yet this complex sea of spinning stars functions with remarkable

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

1:6
Job 26:10
Ps 136:5-6
Isa 40:22
Jer 10:12

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

1:9
Job 26:7
Ps 95:5
Prov 8:29
Jer 5:22
2 Pet 3:5

1:11
Ps 104:14
Matt 6:30

1:14
Pss 74:16; 104:19

1:15
Gen 1:5

³And God said, Let there be light: and there was light. ⁴And God saw the light, that *it was* good: and God divided the light from the darkness. ⁵And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

⁶And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. ⁸And God called the firmament Heaven. And the evening and the morning were the second day.

⁹And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. ¹⁰And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. ¹¹And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. ¹²And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. ¹³And the evening and the morning were the third day.

¹⁴And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵and let them be

1:6 *firmament: space.*

BEGINNINGS: ORIGIN OF THE UNIVERSE

The Bible does not discuss the subject of evolution. Rather, its worldview assures us that 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 since the evidence is very old and, due to the ravages of the ages, quite fragmented. Students of the Bible and of science should avoid polarizations and black/white thinking. Students of the Bible must be careful not to make the Bible say what it doesn't say, and students of science must not make 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 important, 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 this God who created the universe in a very personal way.

The heavens and the earth are here. We are here. God created all that we see and experience. The book of Genesis begins, "God created the heaven and the earth."

Here we begin the most exciting and fulfilling journey imaginable.

order and efficiency. To say that the universe "just happened" requires more faith than to believe that God is behind these amazing statistics. God truly did create a wonderful universe.

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. Don't reduce God's creation to merely scientific terms and forget that God created the universe because he loves us.

1:1f 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. Second, we learn about ourselves: (1) Since God chose to create us, we are valuable in his eyes; (2) we are given a place above the animals.

1:1ff Did God create the world? If so, just how did he do it? This is still a subject of great debate. Some say that with a sudden explosion, the universe appeared. Others say God got it all started, and the rest evolved over billions of years. Almost every ancient religion has its own story to explain how the world came to be. And almost every scientist has an opinion on the origin of the universe. But only the Bible shows the supreme God creating the earth out of his great love and giving all people a special place in it. We will never know all the answers to how God created the world, but the Bible tells us that God did create it. That fact alone gives worth and dignity to all people.

1:2 Who created God? To ask that question, we have to assume there was another creator before God. At some time, however, we are forced to stop asking that question and realize that there had to be something that has always existed. God is that 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. Likewise, we must not limit the infinite God by our finite understanding.

1:2 The image of the Spirit of God moving over the waters is similar to a bird caring for and protecting its young (see Deuteronomy 32:11, 12; Isaiah 31:5). God's Spirit was actively involved in the creation of the world (see Job 33:4; Psalm 104:30).

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 which theory is true. The real question, however, is not how long God took, but how he did it. God created the world in an orderly fashion (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 creation can claim that remarkable privilege. The important point is not how long it took God to create the world, but that he created it just the way he wanted it.

for lights in the firmament of the heaven to give light upon the earth: and it was so. ¹⁶And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. ¹⁷And God set them in the firmament of the heaven to give light upon the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*. ¹⁹And the evening and the morning were the fourth day.

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

²⁰And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. ²¹And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*. ²²And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ²³And the evening and the morning were the fifth day.

1:18
Jer 33:20, 25

1:20
Gen 2:19
Ps 146:6

1:21
Ps 104:25-28

²⁴And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. ²⁵And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

1:24
Gen 2:19

²⁶And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷So God created man in his *own* image, in the image of God created he him; male and female created he them. ²⁸And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

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

1:27
†Matt 19:4
†Mark 10:6

²⁹And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. ³⁰And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life, I have given* every green herb for meat: and it was so. ³¹And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

1:29
Gen 9:3
Pss 104:13; 136:25

1:30
Pss 104:14; 145:15

1:31
Ps 104:24

1:29 *meat: food.*

- First Day Light (so there was light and darkness)
- Second Day Sky and water (vapors separated)
- Third Day Sea and earth (waters gathered); vegetation
- Fourth Day Sun, moon, and stars (to preside over day and 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 commune with God)
- Seventh Day God rested and declared all he had made to be very good

DAYS OF CREATION



1:25 God saw that his work was good, and he was pleased. People sometimes feel guilty for having a good time or for feeling good about an accomplishment. This need not be the case. Just as God was pleased with his work, we can be pleased with ours. However, we cannot be pleased with 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 man in *our* image”? One view says this is a reference to the Trinity—God the Father, God the Son, and God the Holy Spirit. Another view is that the plural wording is used to denote majesty. Kings traditionally use the plural form in speaking of themselves.

1:26 In what ways are we made in God’s image? God obviously did not create us exactly like himself, especially in a physical sense. Instead, we are reflections of God’s glory. God is sinless, eternal, and unlimited. Although we are given the potential to be sinless and eternal, we are also given the choice to fall short. We will never be totally like God because he is our supreme creator. Our best hope is 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 defined by possessions, achievements, physical attractiveness, or public acclaim. Instead it comes from being made in God’s image. Because we are like God we can feel positive about ourselves. Knowing that you are a person of infinite worth gives you the freedom to love God, know him personally, and make a valuable contribution to those around you.

1:27 God made both man and woman in his image. Neither man nor woman 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 creation. Neither sex is exalted, and neither is depreciated.

1:28 To have *dominion* over something is to have absolute authority and control over it. God has ultimate dominion 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 inhabit our planet. We must not be careless as we fulfill his charge. Like the creator, we should care for the earth responsibly and lovingly.

1:31 God was pleased with all he created, for he saw that it was

2:1

Deut 4:19; 17:3
Ps 104:2
Isa 45:12

2:2

Exod 20:11; 31:17
[†]Heb 4:4

2:3

Isa 58:13

2:4

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

2:5

Gen 1:11

2:7

Gen 3:19
Job 33:4
Ps 103:14
Ezek 37:5
Zech 12:1
John 20:22
[†]1 Cor 15:45

2:8

Gen 3:23; 13:10
Isa 51:3
Ezek 28:13
Joel 2:3

2:9

Gen 3:22
Prov 3:18; 11:30
Ezek 47:12
Rev 2:7; 22:2, 14

2:10

Rev 22:1, 17

2 Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

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 on how to live rightly. Adam and Eve teach us much about the nature of sin and its consequences.

1. Adam and Eve

⁴These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. ⁶But there went up a mist from the earth, and watered the whole face of the ground. ⁷And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The Garden of Eden

⁸And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. ⁹And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰And a river went out of Eden to water the garden; and from thence it was parted, and

WHAT THE BIBLE SAYS ABOUT MARRIAGE

Genesis 2:18–24 Marriage is God's idea

Genesis 24:58–60 Commitment is essential to a successful marriage

Genesis 29:10, 11 Romance is important

Jeremiah 7:34 Marriage holds times of great joy

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 5:23–32 Marriage is a living symbol of Christ and the church

Hebrews 13:4 Marriage is good and honorable

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! 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 and his disciples left in a boat to get away from the crowds (see Mark 6:31, 32). Our times of rest refresh us for times of service.

2:7 "Of the dust of the ground" implies that there is nothing fancy about the chemical elements from which we are made. 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, only to fail soon after. Others have no achievements to boast about. But 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. Value life, as he does.

2:8–14 The Garden of Eden was a showcase of the magnificent beauty God intended for his creation. Eden was no accident. It was a place designed to be fully enjoyed.

2:9 The name of the tree of knowledge of good and evil implies that evil had already occurred, if not in the garden, then at the time of Satan's fall.

2:9, 16, 17 Were the tree of life and the tree of knowledge of good and evil real trees? Two views are often expressed: (1) *The trees were real but symbolic.* Eternal life with God was symbolized by eating from the tree of life. (2) *The trees were real, possessing special properties.* By eating the fruit from the tree of life, Adam and Eve could have had eternal life, enjoying a permanent relationship as God's 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 a description in Revelation 22 of people enjoying eternal life with God.

became into four heads. ¹¹The name of the first is Pison: that is it which compasseth the whole land of Havilah, where *there is* gold; ¹²and the gold of that land is good: there is bdellium and the onyx stone. ¹³And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. ¹⁴And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

¹⁵And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. ¹⁶And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Eve is created

¹⁸And the LORD God said, *It is not good* that the man should be alone; I will make him an help meet for him. ¹⁹And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. ²⁰And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

²¹And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²²and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. ²³And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. ²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵And they were both naked, the man and his wife, and were not ashamed.

Adam and Eve sin

3 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2:18 *help meet*: suitable helper. **2:24** *cleave*: be joined. **3:1** *subtil*: cunning.

2:11
Gen 25:18

2:14
Gen 15:18
Deut 1:7
Dan 10:4

2:15
Gen 2:8

2:16
Gen 3:1-3

2:17
Gen 3:1, 16-17
Deut 30:15, 19-20
Rom 6:23
Jas 1:15

2:18
Gen 3:12
Prov 18:22

2:19
Gen 1:20-25

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

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

2:24
¹Matt 19:5
¹1 Cor 6:16
Eph 5:31

2:25
Gen 3:7, 10-11

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

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

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, but he gave him the freedom to choose. Without choice, Adam would have been, like a prisoner, forced to obey. The two trees presented an exercise in choice, with rewards for choosing to obey and sad consequences for choosing to disobey. When faced with the choice, choose to obey God.

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 made man. He 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 union seriously. If you are married or planning to be married, are you willing to keep the commitment which makes the two of you one? The goal in marriage should be more than friendship—it should be oneness.

2:21-23 God styles and equips men and women for various tasks, but all 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 sex 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 conve-

nience, 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 the mate above all others; (3) the two become one flesh in the intimacy and commitment of sexual union, which is reserved for marriage. Strong marriages today include all three of these aspects.

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 were not embarrassed in their innocence. But after Adam and Eve sinned, embarrassment, shame, and awkwardness followed, creating barriers between themselves and God. We often experience these same barriers in marriage. Ideally a husband and wife have no barriers, feeling no shame exposing themselves to each other or to God. Like Adam and Eve (3:7), we put on fig leaves (barriers) because we have areas we don't want our spouse, or God, to know about. Then we hide, just as Adam and Eve hid from God. In marriage, lack of spiritual, emotional, and intellectual intimacy usually precedes a breakdown of physical intimacy. In the same way, when we fail to expose our secret thoughts to God, we shut down our lines of communication with him.

3:1 Disguised as a crafty 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.

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. He's been busy getting people to sin ever since. He even tempted Jesus (Matthew 4:1-11), but Jesus did not sin!

3:2
Gen 2:16
3:3
Gen 2:17
Exod 19:12

²And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
³but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.



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 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 struggle too long before presenting him with an ideal companion and mate, 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. 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 small rebellion something large, beautiful, and free was shattered . . . God's perfect creation. Man was separated from God by his desire to act on his own. The effect on a plate glass window is the same whether a pebble or a boulder is hurled at it—the thousands of fragments can never be regathered.

In the case of man'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. His sinless life and death made it possible for God to offer forgiveness to all who want it. Our small and large acts of rebellion prove that we are descendants of Adam. Only by asking forgiveness of Jesus Christ can we become children of God.

Strengths and accomplishments:

- The first zoologist—namer of animals
- The first landscape architect, placed in the garden to care for it
- 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: teamed up with Eve to bring sin into the world

Lessons from his life:

- As Adam's descendants, we all reflect, to some degree, the image of God
- God wants people who, though free to do wrong, choose instead to love him
- We should not blame others for our faults
- We cannot hide from God

Vital statistics:

- Where: Garden of Eden
- Occupation: Caretaker, gardener, farmer
- Relatives: Wife: Eve. Sons: Cain, Abel, Seth. Numerous other children. The only man who never had an earthly mother or father.

Key verses:

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Genesis 3:12).
"For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

Adam's story is told in Genesis 1:26—5:5. He is also mentioned in 1 Chronicles 1:1; Job 31:33; Luke 3:38; Romans 5:14; 1 Corinthians 15:22, 45; 1 Timothy 2:13, 14.

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, and (3) say no when confronted with what we know is wrong. James 1:12 tells of the blessings and rewards for those who don't give in when tempted.

3:1–6 The serpent, Satan, tempted Eve by getting her to doubt God's goodness. He suggested 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 God has given us. The next time you are feeling sorry for yourself over what you don't have, consider all you *do* have and thank God.

⁴And the serpent said unto the woman, Ye shall not surely die: ⁵for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. ⁶And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. ⁷And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

⁸And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. ⁹And the LORD God called unto Adam, and said unto him, Where *art* thou?

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

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

3:4
John 8:44
2 Cor 11:3
3:5
Gen 2:17; 3:22
Isa 14:14
Ezek 28:2
3:6
2 Cor 11:3
1 Tim 2:14
Jas 1:14-15
1 Jn 2:16
3:8
Lev 26:12
Deut 23:14
Job 31:33
3:9
Gen 4:9; 18:9
3:10
Deut 5:5

- 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

**SATAN'S
PLAN
AGAINST US**

3:5 Adam and Eve got what they wanted: an intimate knowledge of both good and evil. But they got it in a distorted and painful way—by doing evil. We sometimes have the illusion that freedom is doing anything we want. God says true freedom comes from obedience and knowing what *not* to do. The restrictions he gives us are for our good, showing us how to 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. Don't think you have to experience evil to learn more about life.

3:5 It wasn't wrong of Eve to want to "be as gods," or, as some versions translate the phrase, "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 on 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 himself. Rather, it is to reflect his characteristics, and recognize his authority over your life. Like Eve, we often have a worthy goal but try to achieve it in the wrong way. We act like a political candidate who pays off an election judge to be voted into office. When he does this, serving the people is no longer his highest 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 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 themselves. Our sins do not always appear ugly to us, and the pleasant sins are the hardest to avoid. So prepare yourself for the attractive temptations that may come your way. We cannot always prevent temptation, but there is always a way of escape (1 Corinthians 10:13).

3:6, 7 Notice what Eve did: She looked, she took, she ate, and she gave. The battle is often engaged at the first look. Temptation may begin by simply seeing something we want. Are you struggling with temptation because you have not learned that looking is

the first step toward sin? We would win over temptation more often if we followed Paul's advice to run from those things that produce evil thoughts (2 Timothy 2:22).

3:6, 7 One of the realities of sin is that its effect spreads. 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 poison spilled in a river, sin swiftly spreads. Recognize and confess your sin to God before you are tempted to pollute those around you.

3:7, 8 After sinning, Adam and Eve felt guilt and embarrassment over their nakedness. Their guilty feelings made them run from God and try to hide. A guilty conscience is a warning signal God placed inside you that goes off when you've done wrong. The worst thing you could do is eliminate the guilty feelings without eliminating the cause. That is like using a pain killer but not addressing 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 you can correct your wrongdoing.

3:8 The thought of two humans covered with fig leaves trying to hide from the all-seeing, all-knowing God is humorous. How could they be so silly as to think they could actually hide? Yet we do the same when we try to hide things from God. Share all you do and think with him and don't try to hide. It can't be done.

3:8, 9 These verses show God's desire for our fellowship. 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 fellowship with God, just as it has broken ours. But through Jesus Christ, God's Son, the way has been opened 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, for we know we can't live up to his standards. But recognizing that he loves us, regardless of our faults, can help remove that dread.

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

3:12
Prov 28:13

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

3:14
Deut 28:15
Isa 65:25

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

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

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

¹⁴And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵and I will put enmity between thee and

3:13 *beguiled*: deceived. **3:15** *enmity*: hatred.



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 fellowship—someone with an equal share in God's image. Here was someone alike enough for companionship, yet different enough for 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? 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 which is ours to the little that isn't? We get that "I've got to have it" feeling. Eve was typical of us all, and we consistently show we are her descendants by repeating her mistakes. Our desires, like Eve's, can be quite easily manipulated. They are not the best basis for actions. We need to keep God in our decision-making process always. His Word, the Bible, is our guidebook in decision making.

Strengths and accomplishments:

- First wife and mother
- First female. As such she shared a special relationship with God, had co-responsibility with Adam over creation, and displayed certain characteristics of God

Weaknesses and mistakes:

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

Lessons from her life:

- The female shares in the image of God
- The necessary ingredients for a strong marriage are commitment to each other, companionship with each other, complete oneness, absence of shame (Genesis 2:24, 25)
- The basic human tendency to sin goes back to the beginning of the human race

Vital statistics:

- Where: Garden of Eden
- Occupation: Wife, helper, companion, co-manager of Eden
- Relatives: Husband: Adam. Sons: Cain, Abel, Seth. Numerous other children.

Key verse:

"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:18).

Eve's story is told in Genesis 2:18—4:26. Her death is not mentioned in Scripture.

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 circumstances. But God knows the truth, and he holds each of us responsible for what we do (see 3:14–19). Admit sin and apologize to God. Don't try to get away with sin by blaming someone else.

3:14ff 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 constant 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 sin. Disobedience is sin, and it breaks our fellowship with God. Fortunately, when we disobey, God is willing to forgive us and to restore our relationship with him.

3:15 Satan is our enemy. He will do anything he can to get us to follow his evil, deadly path. The phrase "thou shalt bruise his heel" refers to Satan's repeated attempts to defeat Christ during his life on earth. "It shall bruise thy head" foreshadows Satan's defeat when Christ rose from the dead. A bruise on the heel is not deadly, but a strike on the head is. Already God was revealing his plan to defeat Satan and offer salvation to the world through his Son, Jesus Christ.

the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

¹⁶Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

¹⁷And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; ¹⁸thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

²⁰And Adam called his wife's name Eve; because she was the mother of all living. ²¹Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

²²And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: ²³therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. ²⁴So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

3:16
1 Cor 11:3
Eph 5:22
1 Tim 2:15
3:17
Job 5:7
Ecc 1:3
Rom 8:20-22
3:18
Job 31:40
Heb 6:8
3:19
Gen 2:7
Pss 90:3; 104:29
Ecc 12:7
1 Cor 15:47
3:20
2 Cor 11:3
1 Tim 2:13
3:21
2 Cor 5:2-3
3:22
Gen 1:26
3:24
Ezek 10:1
Rev 2:7; 22:2, 14

2. Cain and Abel

Cain kills Abel

4 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. ²And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ³And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. ⁴And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering; ⁵but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

⁶And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

4:2
Luke 11:50-51
4:3
Lev 2:1-2
Num 18:12
4:4
Exod 13:12
Heb 11:4
4:6
Jon 4:4
4:7
Rom 6:12, 16
Jas 1:15

3:24 Cherubims: mighty angels. keep: guard. **4:1** knew: had sexual relations with. **4:5** wroth: angry.

3:17–19 Adam and Eve's disobedience 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.

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 disobeying, Adam and Eve no longer deserved paradise, and God told them to leave. If they had continued to live in the garden and eat from the tree of life, they would have lived forever. But eternal life in 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. We do not have to stay separated, however. God is preparing a new earth as an eternal paradise for his people (see Revelation 21—22).

3:24 This is how Adam and Eve broke their relationship with God: (1) They became convinced their way was better than God's; (2) they became self-conscious and hid; (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 stop trying to hide from God; (3) we must become convinced that God's way is better than our way.

4:1 The word "knew" means "had sexual intercourse with" and is the perfect description of what sexual union means—oneness

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 marriage alone.

4:2 No longer was everything provided for Adam and Eve as it was in the Garden of Eden, where their daily tasks were 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 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 does not say why God rejected Cain's offering. Perhaps Cain's attitude was improper, or perhaps his offering was not up to God's standards. God evaluates both our motives and the quality of what we offer him. When we give to God and others, we should have a joyful heart 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 offering 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.

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

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

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

⁹And the LORD said unto Cain, Where *is* Abel thy brother?

And he said, I know not: *Am* I my brother's keeper?

¹⁰And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. ¹¹And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. ¹²When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

¹³And Cain said unto the LORD, My punishment *is* greater than I can bear. ¹⁴Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

¹⁵And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. ¹⁶And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

Cain's descendants

¹⁷And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. ¹⁸And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

4:17
Ps 49:11



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 sacrifices to God, and his life was ended by 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 is filled with God's general guidelines and expectations for our lives. It is also filled with more specific directions. 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 of Eden
- Occupation: Shepherd
- Relatives: Parents: Adam and Eve. Brother: Cain.

Key verse:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (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 and 12:24.

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. Since 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 "harmless" piece of fruit—wasn't very bad, but notice how quickly their sinful nature developed in the lives of their children. Simple disobedience suddenly degenerated into outright murder. Adam and Eve acted only against God, but Cain acted against both God and man. 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, but renew your fellowship with God.

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

ABEL

¹⁹And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah. ²⁰And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. ²¹And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ. ²²And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

²³And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. ²⁴If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

3. Adam's descendants

²⁵And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. ²⁶And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

5 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; ²male and female created he them; and blessed them, and called their name Adam, in the day when they were created. ³And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: ⁴and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: ⁵and all the days that Adam lived were nine hundred and thirty years: and he died.

⁶And Seth lived an hundred and five years, and begat Enos: ⁷and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸and all the days of Seth were nine hundred and twelve years: and he died.

⁹And Enos lived ninety years, and begat Cainan: ¹⁰and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹and all the days of Enos were nine hundred and five years: and he died.

¹²And Cainan lived seventy years, and begat Mahalaleel: ¹³and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴and all the days of Cainan were nine hundred and ten years: and he died.

¹⁵And Mahalaleel lived sixty and five years, and begat Jared: ¹⁶and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷and all the days of Mahalaleel were eight hundred ninety and five years: and he died.

¹⁸And Jared lived an hundred sixty and two years, and he begat Enoch: ¹⁹and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰and all the days of Jared were nine hundred sixty and two years: and he died.

²¹And Enoch lived sixty and five years, and begat Methuselah: ²²and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³and all the days of Enoch were three hundred sixty and five years: ²⁴and Enoch walked with God: and he *was* not; for God took him.

4:21 organ: flute. 4:22 artificer: craftsman. brass: bronze.

4:23
Lev 19:18
Deut 32:35
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

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

5:2
Gen 1:27
Matt 19:4

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

5:4
1 Chr 1:1

5:5
Gen 2:17
Heb 9:27

5:6
1 Chr 1:1
Luke 3:38

5:9
1 Chr 1:2
Luke 3:37

5:12
1 Chr 1:2
Luke 3:37

5:15
1 Chr 1:2
Luke 3:37

5:18
1 Chr 1:3
Luke 3:37
Jude 1:14

5:21
1 Chr 1:3
Luke 3:37

5:22
Gen 6:9; 48:15

5:24
2 Kgs 2:1, 11
Ps 73:24
Heb 11:5

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 murder has occurred, presumably in self-defense. Violence is on the rise. Two distinct groups are now appearing: (1) those who show indifference to sin and evil, and (2) those who call upon the name of the Lord (the descendants of Seth, 4:26). Seth would take Abel's place as leader of a line of God's faithful people.

5:1ff The Bible contains several lists of ancestors, called genealogies. Two basic views concerning these lists include: (1) They are complete, recording the entire history of a family, tribe, or nation, or (2) they are not intended to be exhaustive and may include only famous people or the heads of families. In the original Hebrew, the word for *son* may also be used to mean *descendant*.

Why are genealogies included in the Bible? The Hebrews passed on their beliefs through oral tradition. For many years in many places, writing was primitive or nonexistent. 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 to confirm the Bible'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 span 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. Mankind is a family that shares one flesh and blood. Remember this when prejudice enters your mind or hatred invades your feelings. Each person is a valuable and unique creation of God.

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 verse 24 means: Enoch was taken directly to heaven

5:25
1 Chr 1:3
Luke 3:36

²⁵And Methuselah lived an hundred eighty and seven years, and begat Lamech: ²⁶and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷and all the days of Methuselah were nine hundred sixty and nine years: and he died.

5:29
Gen 3:17
1 Chr 1:3
Luke 3:36
Rom 8:20

²⁸And Lamech lived an hundred eighty and two years, and begat a son: ²⁹and he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. ³⁰And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹and all the days of Lamech were seven hundred seventy and seven years: and he died.

5:32
Gen 7:6; 9:18

³²And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

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 of 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.



CAIN

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 tragedy.

Cain got angry. Furious. Both he and his brother Abel had made sacrifices 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 sacrifice to God, or he could take out his anger on his brother. His decision is a clear reminder of how often we are aware of opposite choices, yet choose the wrong 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 doing what 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 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, which was probably located in present-day Iraq or Iran
- Occupation: Farmer, then nomad
- Relatives: Parents: Adam and Eve. Brothers: Abel, Seth, and others not mentioned by name.

Key verse:

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (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.

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 men. 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 the life span; (2) the "waters which were above the firmament" (1:7)

kept out harmful cosmic rays and shielded people from environmental factors that hasten aging; (3) God gave people longer lives so they would have time to "replenish the earth" (1:28) and make a significant impact for him.

A CHRISTIAN WORKER'S RESOURCE

This section includes:

How to Become a Christian

How to Follow Up with a New Believer

Mining the Treasures of the *Life Application Study Bible*

So You've Been Asked to Speak . . .

Taking the Step to Application



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 a person who wants to know how he or she can become a Christian. Following 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.

SET-UP: 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 into humans. We live, we die, so we should grab for all we can get in this life—after all, that's the only way to 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—For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

God knew you before you were born—even while you were in your mother's womb. He knew 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 life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

God is not some "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 relationship with him. Why? Because . . .

God loves you.

John 3:16—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

You can turn your life over to God's control because he loves you and wants the very best for you. In fact, he loves you so much that he gave his Son, Jesus, to die on the cross for you. I'll explain more about that in a minute. I just want you to realize that when you trust God, you are actually trusting the One who created you. When you turn your life over to him, you are giving your life to the One who knows you inside out. Don't you think that's a good place to put your trust?

FACT: Your sin keeps you from having a personal relationship with God.

SET-UP: Most people don't understand the concept of sin. We live in a fairly amoral world that believes each person can decide what is right, what is true, and what is "moral"—whatever that might mean. Television and movies don't help with their portrayals of happy people blatantly living sinful lives. You will probably need to explain that God has set some standards about right and wrong, and that there is such a thing as "sin."

What is sin?

James 4:17—*Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

1 John 3:4—*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*

God is holy and perfect; people are sinful. You probably know that for yourself—if you tried to be perfect for a day, you'd quickly discover that you couldn't do it. [Here, you can draw a picture of a chasm, with a stick figure on one side and the word "God" on the other. Put the word "sin" in the chasm and explain further.] Sin means not understanding or even caring about what is "right." You defy God when you know what is right and then refuse to do it.

Who has sinned?

Romans 3:23—*For all have sinned, and come short of the glory of God.*

Romans 5:17—*For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.*

The Bible says "all have sinned." We simply cannot help it—we're human. When Adam sinned (way back in the Garden of Eden in the book of Genesis), sin entered the human race and sinfulness is part of our natures. You might be asking, "So what?"

What's so bad about sin?

Romans 6:23—*For the wages of sin is death.*

Isaiah 59:2—*But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*

Sin leads to death. That's a big problem! Because God is perfect, he cannot have anything to do with us because we are sinners. He wants to have a personal relationship with us but he can't because of sin! So what did God do?

FACT: Only through Jesus Christ can you have a personal relationship with God.

SET-UP: Sometimes people don't understand the concept of having a "relationship" with a being they cannot see or touch. Yet it is a reality. That's why Jesus Christ came. He was a human being who lived on this earth so that we could understand what God is like. At this point you may discover that the person has lots of questions (for example, "How can God be God and also Jesus?"), the details of which can send you off the point. If that happens, explain that you don't have all of the answers to some of those kinds of questions—in fact, some questions are simply unanswerable because we humans cannot completely understand God and how he works. Explain that having a relationship with Christ is a spiritual reality that must be experienced, and that doing so will answer a lot of questions. The key questions to deal with at this point in the discussion include:

Why Jesus Christ?

John 14:6—*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Remember how God can't have anything to do with us because of sin? Well, he decided to deal with our sin. Problem was, he had made it clear throughout the Old Testament that sin leads to death. In the Old Testament, people sacrificed animals as a way to show how sorry they were for their sins. And that was only temporary. God's plan all along was to send his Son, Jesus—a perfect human being—to be the final and ultimate sacrifice.

Why did Jesus have to die?

1 Peter 3:18—*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

Jesus died to take the penalty our sins deserved. In essence, he took our punishment so that we wouldn't have to! Now, because of Jesus, the way is prepared for us to be able to

have a personal relationship with a holy God. [At this point, you can draw a cross in the chasm, connecting the two sides. On the cross, write the word "Jesus." This visually shows that Jesus is the only way to God. Also add that Jesus did not stay dead. He rose from the dead, which is a promise to us that we will also rise from the dead and go to heaven to be with him.] So what do you need to do next?

FACT: You must personally respond by trusting Jesus Christ as Savior and Lord.

SET-UP: The fact of salvation means nothing unless a person accepts it for himself or herself. Emphasize that even if the person grew up in church, he or she still needs to accept Jesus personally. Also emphasize that even if the person has led a terrible life, no one is too bad for God—a person does not have to "clean up his act" before coming to Christ. In fact, Jesus died to take away all that sin and to help the person start anew. So emphasize that being good is not good enough, yet no one is too bad to be able to be forgiven—God wants all people to come to him. All people need to trust in Jesus in order to be saved. So what kind of response should a person have? Talk about the following:

You respond with belief in Christ.

Romans 10:9, 10— *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

You simply need to believe. That doesn't mean that you don't have any questions or that you understand everything. It simply means recognizing that you are indeed a sinner in need of a Savior. You recognize that you cannot be good enough for a perfect God on your own. And you understand that God loved you so much that he sent Jesus to save you. If you believe that, say so.

You respond by receiving Christ.

John 1:12— *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*

"Receiving Christ" means acknowledging your belief in Christ, inviting him to come into your life, turning to God from your present way of living (repentance), and then beginning the adventure of letting God direct your life! And the moment you ask, it's done. Jesus has come in!

Question: Would you like to accept Jesus as your Savior?

SET-UP: If the person is ready, explain that he or she can express belief and trust in Christ through prayer. Prayer is simply talking to God. He knows what a person means even when it is difficult to express. Tell the person that he or she may use their own words, or they can repeat the following prayer after you:

Dear God, I know that my sin has separated me from you. Thank you that Jesus Christ died in my place. I ask Jesus to forgive my sin and to come into my life. Please begin to direct my life. Thank you for giving me eternal life. In Jesus' name, Amen.

That's it! You can officially welcome this person into God's family—your new brother or sister in Christ!

Just as a baby is not born and then left to fend for himself, so a newborn believer in God's family needs some guidance. As the one who introduced him or her to Christ, you should attempt to help this new believer grow. The following pages will show you how.



How to Follow Up with a New Believer

Helping a New Believer Take the Next Steps in the Christian Life

If you have had the privilege of helping someone make the step of faith and accept Jesus as Savior, you want to continue that relationship if possible by offering some help to that new believer about the basics of the Christian faith. Your friend may wonder: "What does 'being a Christian' mean? How does it make a difference in my life? What should I be doing differently from now

ABBREVIATIONS IN THE MASTER INDEX

Following is a list of abbreviations in the Master Index:

BOOKS OF THE BIBLE

Genesis	Gn	Isaiah	Is	Romans	Rom
Exodus	Ex	Jeremiah	Jer	1 Corinthians	1 Cor
Leviticus	Lv	Lamentations	Lam	2 Corinthians	2 Cor
Numbers	Nm	Ezekiel	Ez	Galatians	Gal
Deuteronomy	Dt	Daniel	Dn	Ephesians	Eph
Joshua	Jos	Hosea	Hos	Philippians	Phil
Judges	Jgs	Joel	Jl	Colossians	Col
Ruth	Ru	Amos	Am	1 Thessalonians	1 Thes
1 Samuel	1 Sm	Obadiah	Ob	2 Thessalonians	2 Thes
2 Samuel	2 Sm	Jonah	Jon	1 Timothy	1 Tm
1 Kings	1 Kgs	Micah	Mi	2 Timothy	2 Tm
2 Kings	2 Kgs	Nahum	Na	Titus	Ti
1 Chronicles	1 Chr	Habakkuk	Hb	Philemon	Phlm
2 Chronicles	2 Chr	Zephaniah	Zep	Hebrews	Heb
Ezra	Ezr	Haggai	Hg	James	Jas
Nehemiah	Neh	Zechariah	Zec	1 Peter	1 Pt
Esther	Est	Malachi	Mal	2 Peter	2 Pt
Job	Jb	Matthew	Mt	1 John	1 Jn
Psalms	Ps	Mark	Mk	2 John	2 Jn
Proverbs	Prv	Luke	Lk	3 John	3 Jn
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Song of Solomon	Song	Acts	Acts	Revelation	Rv

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ABASE(D) *to lower in rank, prestige or esteem; to humble or humiliate someone*
proud, and a him . . . Jb 40:11
a him that is high . . . Ez 21:26
himself shall be a . . . Mt 23:12
both how to be a . . . Phil 4:12

ABIDE(TH) *to remain, stay, or wait*
a without the camp . . . Nm 31:19
the earth shall a for ever . . . Eccl 1:4
the wrath of God a on him . . . Jn 3:36
A in me, and I in you . . . Jn 15:4
If any man's work a . . . 1 Cor 3:14
now a faith, hope . . . 1 Cor 13:13

ABLE *powerful, skilled, or competent*
who is a to judge . . . 1 Kgs 3:9
God is a . . . Mt 3:9
Are ye a to drink . . . Mt 20:22
Now unto him that is a . . . Eph 3:20
a also to save . . . Heb 7:25

ABOLISH(ED) *to annul or destroy completely*
idols he shall . . . a . . . Is 2:8
your works may be a . . . Ez 6:6
that which is a . . . 2 Cor 3:13
a in his flesh . . . Eph 2:15
who hath a death . . . 2 Tm 1:10

ABOUND *to have more than an ample supply*
faithful man shall a . . . Prv 28:20
iniquity shall a . . . Mt 24:12
offense might a . . . Rom 5:20
ye may a in hope . . . Rom 15:13

ABSTAIN *to refrain from or do without*
a from pollutions . . . Acts 15:20
a from fornication . . . 1 Thes 4:3
a from all appearance . . . 1 Thes 5:22
a from meats . . . 1 Tm 4:3
a from fleshly lusts . . . 1 Pt 2:11

ABUNDANCE *great quantity*
out of the a of . . . 1 Sm 17:16
sound of a of rain . . . 1 Kgs 18:41
sacrifices in a . . . 1 Chr 29:21
trusted in the a of . . . Ps 52:7
a of peace so long . . . Ps 72:7
a with increase . . . Eccl 5:10

ABUNDANT *plentiful, affluent, more than ample*
a in goodness . . . Ex 34:6
much more a . . . Is 56:12
more a honor . . . 1 Cor 12:23
in labors more a . . . 2 Cor 11:23
exceeding a with . . . 1 Tm 1:14
according to his a . . . 1 Pt 1:3

ACCEPT(ED) *to receive with favor or approve*
shalt thou not be a . . . Gn 4:7
the Lord also a Job . . . Jb 42:9
I will not a them . . . Am 5:22
No prophet is a . . . Lk 4:24
behold, now is the a time . . . 2 Cor 6:2

ACCEPTABLE *well-pleasing, favorable, agreeable, welcome*
shall not be a . . . Lv 22:20

be a in thy sight . . . Ps 19:14
in an a time . . . Ps 69:13
know what is a . . . Prv 10:32
proclaim the a year . . . Is 61:2
holy, a unto God . . . Rom 12:1

ACCESS *permission or liberty to approach or communicate with*
we have a by faith . . . Rom 5:2
a by one Spirit . . . Eph 2:18

ACCORD *to be consistent, in agreement or harmony; voluntary or spontaneous impulse*
continued with one a . . . Acts 1:14
one a in one place . . . Acts 2:1
with one a gave heed . . . Acts 8:6
of his own a . . . 2 Cor 8:17
being of one a . . . Phil 2:2

ACCOUNT *description of facts or events; a report; financial transaction*
that passeth the a . . . 2 Kgs 12:4
giveth not a of his . . . Jb 33:13
makest a of him . . . Ps 144:3
princes might give a . . . Dn 6:2
they shall give a thereof . . . Mt 12:36
put that on mine a . . . Phlm 1:18

ACCOUNT(ED) *to reckon or compute*
should be a great . . . Lk 22:24
a to him for . . . Gal 3:6

ACCUSATION *a charge of wrongdoing, often false*
unto him an a . . . Ezr 4:6
over his head his a . . . Mt 27:37
might find an a . . . Lk 6:7
from any man by false a . . . Lk 19:8

ACCUSE(D) *to charge with wrongdoing, often falsely*
A not a servant . . . Prv 30:10
neither a any false . . . Lk 3:14
do not think I will a . . . Jn 5:45
had ought to a my . . . Acts 28:19
falsely a your good . . . 1 Pt 3:16

ACKNOWLEDGE(D) *to confess*
neither did he a his . . . Dt 33:9
all thy ways a him . . . Prv 3:6
near, a my might . . . Is 33:13
Israel a us not . . . Is 63:16
a thine iniquity . . . Jer 3:13
he that a the Son . . . 1 Jn 2:23

ADMONISH(ED) *to warn or give stern advice*
will not more be a . . . Eccl 4:13
my son, be a . . . Eccl 12:12
Paul a them . . . Acts 27:9
to a one another . . . Rom 15:14
A one another . . . Col 3:16
a him as a brother . . . 2 Thes 3:15
Moses was a of God . . . Heb 8:5

ADMONITION *counsel or warning against oversight*
written for our a . . . 1 Cor 10:11
bring up in the a of . . . Eph 6:4
and second a . . . Ti 3:10

ADOPTION *the taking of another's child into one's own family*
ye have received the Spirit of a . . . Rom 8:15
waiting for the a . . . Rom 8:23
receive the a of sons . . . Gal 4:5

ADULTERY *unlawful sexual relations between a married woman and someone not her husband or between a married man and someone not his wife*
not commit a . . . Ex 20:14
backsliding Israel committed a . . . Jer 3:8
with their idols they committed a . . . Ez 23:37
committed a . . . Mt 5:28
woman was taken in a . . . Jn 8:4
dost thou commit a . . . Rom 2:22
commit no a . . . Jas 2:11
them that commit a with her . . . Rv 2:22

ADVERSARY *enemy, opponent*
an a unto thine a . . . Ex 23:22
in the way for an a . . . Nm 22:22
a also provoked her . . . 1 Sm 1:6
The a and enemy . . . Est 7:6
a had written a . . . Jb 31:35

ADVERSITY *misfortune, suffering, calamity*
soul out of all a . . . 2 Sm 4:9
vex them with all a . . . 2 Chr 15:6
I shall never be in a . . . Ps 10:6
known my soul in a . . . Ps 31:7
in mine a they rejoiced . . . Ps 35:15
brother is born for a . . . Prv 17:17
faint in the day of a . . . Prv 24:10
day of a consider . . . Eccl 7:14
you the bread of a . . . Is 30:20
them which suffer a . . . Heb 13:3

AFFECTION *feeling, desire, disposition, mental state*
set my a to the . . . 1 Chr 29:3
them up unto vile a . . . Rom 1:26
Be kindly a one . . . Rom 12:10
a is more abundant . . . 2 Cor 7:15
flesh with the a . . . Gal 5:24
Set your a on things . . . Col 3:2

AFFINITY *a marriage alliance or intermarriage*
Solomon made a . . . 1 Kgs 3:1
joined a with Ahab . . . 2 Chr 18:1
Should we . . . join in a . . . Ezr 9:14

AFFLICT(ED) *to oppress, trouble, mistreat*
they shall a them . . . Gn 15:13
shalt a my daughters . . . Gn 31:50
the more they a them . . . Ex 1:12
shall not a any widow . . . Ex 22:22
ye shall a your souls . . . Lv 16:29
a thy servant . . . Nm 11:11
she began to a him . . . Jgs 16:19
of wickedness a . . . 2 Sm 7:10
a in all where my father was a . . . 1 Kgs 2:26
he will not a . . . Jb 37:23

AFFLICT(ED) *to humble, bring low*
binding oath to a . . . Nm 30:13
Almighty hath a me . . . Ru 1:21
a people . . . save . . . 2 Sm 22:28

a the seed of David . . . 1 Kgs 11:39
 rejected . . . and a . . . 2 Kgs 17:20
 to him that is a pity . . . Jb 6:14
 loosed my cord, and a me . . . Jb 30:11

AFFLICTION *great suffering that produces sorrow*
 looked upon my a . . . Gn 29:32
 fruitful in the land of a . . . Gn 41:52
 have seen the a of my . . . Ex 3:7
 even the bread of a . . . Dt 16:3
 a of thine handmaid . . . 1 Sm 1:11
 cry unto thee in our a . . . 2 Chr 20:9

AGONY *extreme anguish*
 in an a prayed . . . Lk 22:44

ALIEN(S) *stranger, sojourner, foreigner; estranged*
 I have been an a in . . . Ex 18:3
 sell it unto an a . . . Dt 14:21
 I am an a in their . . . Jb 19:15
 a unto my mother's . . . Ps 69:8
 sons of the a . . . Is 61:5
 our houses to a . . . Lam 5:2
 without Christ, being a . . . Eph 2:12
 armies of the a . . . Heb 11:34

ALIENATED *estranged; made enemies of; caused a rift*
 her mind was a . . . Ez 23:17
 being a from . . . Eph 4:18
 were sometime a . . . Col 1:21

ALIVE *animate, having life; active; aware*
 Noah only remained a . . . Gn 7:23
 will save thee a . . . Gn 12:12
 save much people a . . . Gn 50:20
 saved the men children a . . . Ex 1:17
 down a into the pit . . . Nm 16:33
 are a every one of . . . Dt 4:4
 I kill, and I make a . . . Dt 32:39
 had saved them a . . . Jgs 8:19
 child was yet a . . . 2 Sm 12:18
 and to make a . . . 2 Kgs 5:7
 thou hast kept me a . . . Ps 30:3
 keep them a in famine . . . Ps 33:19
 keep him a . . . Ps 41:2
 preserve them a . . . Jer 49:11
 he was yet a . . . Mt 27:63
 unto sin, but a unto God . . . Rom 6:11
 all be made a . . . 1 Cor 15:22

ALMIGHTY *all-powerful; attribute epitomizing God*
 I am the A God . . . Gn 17:1
 God A bless thee . . . Gn 28:3
 I am God A . . . Gn 35:11
 God A appeared unto . . . Gn 48:3
 name of God A . . . Ex 6:3
 saw the vision of A . . . Nm 24:4
 the A hath dealt . . . Ru 1:20
 chastening of the A . . . Jb 5:17
 arrows of the A . . . Jb 6:4
 doth the A pervert justice . . . Jb 8:3
 not hidden from the A . . . Jb 24:1
 contendeth with the A . . . Jb 40:2

ALMS *charity; giving donations*
 do not your a before . . . Mt 6:1
 a of such things . . . Lk 11:41
 and give a . . . Lk 12:33
 to ask a of them that . . . Acts 3:2
 much a to the people . . . Acts 10:2
 came to bring a to my . . . Acts 24:17

ALONE *solitary, desolate*
 man should not be a . . . Gn 2:18
 Let us a, that . . . Ex 14:12

not able to perform . . . a . . . Ex 18:18
 Moses a shall come near . . . Ex 24:2
 LORD a did lead . . . Dt 32:12
 If he be a, there . . . 2 Sm 18:25

AMEND *to correct, modify; to change for the better*
 A your ways and your . . . Jer 7:3
 he began to a . . . Jn 4:52

ANCHOR *an object that fixes something securely or holds it fast*
 would have cast a . . . Acts 27:30
 as an a of the soul . . . Heb 6:19

ANGEL(S) *human or superhuman agent or messenger of God*
 a of the LORD found her . . . Gn 16:7
 a of God ascending and descending . . . Gn 28:12
 a of the LORD appeared . . . Ex 3:2
 send an a before . . . Ex 23:20
 a of the LORD stood . . . Nm 22:24
 a that smote the people . . . 2 Sm 24:17
 a of the LORD came again . . . 1 Kgs 19:7
 his a he charged with folly . . . Jb 4:18
 a of the LORD encampeth . . . Ps 34:7
 his a charge over thee . . . Ps 91:11
 Bless the LORD, ye his a . . . Ps 103:20
 Praise ye him, all his a . . . Ps 148:2
 a of the LORD . . . smote . . . Is 37:36
 hath sent his a . . . Dn 3:28
 a of the Lord appeared . . . Mt 1:20
 a said . . . Fear not, Mary . . . Lk 1:30
 an a of God coming to him . . . Acts 10:3
 the a of God worship him . . . Heb 1:5
 the a that sinned . . . 2 Pt 2:4
 a which kept not their first estate . . . Jude 1:6
 he sent and signified it by his a . . . Rv 1:1
 seven a which had the seven trumpets . . . Rv 8:6

ANGER, ANGRY *strong feeling of displeasure, hostility, or enmity*
 Moses' a waxed hot . . . Ex 32:19
 the a of the LORD was kindled . . . Nm 25:3
 heat of this great a . . . Dt 29:24
 fierceness of his a . . . Jos 7:26
 Saul's a was kindled against . . . 1 Sm 20:30
 not withdraw his a . . . Jb 9:13
 put not thy servant away in a . . . Ps 27:9
 his a endureth a . . . Ps 30:5
 Cease from a . . . Ps 37:8
 grievous words stir up a . . . Prv 15:1
 the fierceness of mine a . . . Hos 11:9
 Jonah . . . was very a . . . Jon 4:1
 a with his brother . . . Mt 5:22
 Be ye a, and sin not . . . Eph 4:26

ANGUISH *great pain or distress*
 a of his soul . . . Gn 42:21
 for a of spirit, and . . . Ex 6:9
 slay me: for a is . . . 2 Sm 1:9
 in the a of my . . . Jb 7:11
 trouble and a shall . . . Jb 15:23

ANOINT(ED) *to pour oil upon (used for healing or consecration to sacred duty; for grooming or burial; figurative for divine appointment)*
 and shall a them . . . Ex 28:41
 shalt a the tabernacle . . . Ex 30:26
 priest that is a . . . Lv 4:3
 LORD hath a thee . . . 1 Sm 10:1
 LORD saveth his a . . . Ps 20:6
 saving strength of his a . . . Ps 28:8
 upon the face of thine a . . . Ps 84:9
 a my body to the burying . . . Mk 14:8
 hath a me to preach . . . Lk 4:18

a the eyes of the blind man . . . Jn 9:6
 a the feet of Jesus . . . Jn 12:3

ANTICHRIST *opponent of Christ; the personification of evil*
 heard that a shall . . . 1 Jn 2:18
 He is a, that denieth . . . 1 Jn 2:22
 this is that spirit of a . . . 1 Jn 4:3
 a deceiver and an a . . . 2 Jn 1:7

APART *isolated, separate; aside*
 set a him that is godly . . . Ps 4:3
 every family a . . . Zec 12:12
 desert place a . . . Mt 14:13
 mountain a to pray . . . Mt 14:23
 lay a all filthiness . . . Jas 1:21

APPETITE *strong desire*
 a of the young lions . . . Jb 38:39
 a man given to a . . . Prv 23:2
 a is not filled . . . Eccl 6:7
 his soul hath a . . . Is 29:8

APPOINTED *ordained or designated*
 a to defeat the . . . 2 Sm 17:14
 nights are a to me . . . Jb 7:3
 a his bounds . . . Jb 14:5
 heritage a unto him . . . Jb 20:29
 thing that is a for me . . . Jb 23:14
 house a for all . . . Jb 30:23
 like sheep a . . . Ps 44:11
 a a law in Israel . . . Ps 78:5
 that are a to die . . . Ps 79:11
 a the moon for . . . Ps 104:19
 a over this business . . . Acts 6:3
 a unto men once to die . . . Heb 9:27

APPROACH(ETH)(ING) *to draw near*
 None of you shall a . . . Lv 18:6
 a this day unto battle . . . Dt 20:3
 a that thou must die . . . Dt 31:14
 and causest to a . . . Ps 65:4
 no thief a . . . Lk 12:33
 no man can a . . . 1 Tm 6:16
 see the day a . . . Heb 10:25

APPROVE(D) *to sanction, ratify, commend*
 posterity a their . . . Ps 49:13
 and of a men . . . Rom 14:18
 ye shall a by . . . 1 Cor 16:3
 a things that are . . . Phil 1:10
 study . . . thyself a . . . 2 Tm 2:15

ARK *commonly, a portable wooden chest, box or coffer; specifically, of Noah, a ship the size of a light cruiser; of the covenant, a sacred housing for the book of Moses*
 Make thee an a of . . . Gn 6:14
 an a of bulrushes . . . Ex 2:3
 an a of shittim wood . . . Ex 25:10
 put the tables in the a . . . Dt 10:5
 Take up the a of the covenant . . . Jos 6:6
 fetch the a of the covenant . . . 1 Sm 4:3
 an a, to the saving of his house . . . Heb 11:7

ARM(S) *limb of the body; extension or projection of; lineage; figurative, of power, might*
 greatness of thine a . . . Ex 15:16
 everlasting a . . . Dt 33:27
 cut off thine a, and . . . 1 Sm 2:31
 Break thou the a of . . . Ps 10:15
 did their own a save . . . Ps 44:3
 and his holy a . . . Ps 98:1
 she . . . strengtheneth her a . . . Prv 31:17
 a shall rule for him . . . Is 40:10
 O a of the LORD . . . Is 51:9
 made bare his a . . . Is 52:10
 a of the LORD revealed . . . Is 53:1
 his a of silver . . . Dn 2:32

and his *a* and his feet . . . Dn 10:6
he took them up in his *a* . . . Mk 10:16
strength with his *a* . . . Lk 1:51
with a high *a* brought . . . Acts 13:17

ARMOUR *weapons of war; figurative of spiritual resources*

put his *a* in . . . 1 Sm 17:54
able to put on *a* . . . 2 Kgs 3:21
didst look . . . to the *a* . . . Is 22:8
from him all his *a* . . . Lk 11:22
a of righteousness . . . 2 Cor 6:7
whole *a* of . . . Eph 6:11

ARROGANCE *pride, boasting*
let not *a* come . . . 1 Sm 2:3
pride, and *a* . . . Prv 8:13
a of the proud to . . . Is 13:11
Moab, . . . and his *a* . . . Jer 48:29

ASCEND(ED)(ING) *to go or move up*
angels of God *a* and descending . . . Gn 28:12
the people shall *a* up . . . Jos 6:5
Who shall *a* into . . . Ps 24:3
If I *a* up into heaven . . . Ps 139:8
I will *a* into heaven . . . Is 14:13
no man hath *a* . . . Jn 3:13
see the Son of man *a* . . . Jn 6:62
I *a* unto my Father . . . Jn 20:17
David is not *a* . . . Acts 2:34
When he *a* up . . . Eph 4:8
a out of the . . . Rv 17:8

ASCRIBE *to attribute, credit*
a ye greatness unto . . . Dt 32:3
a righteousness to . . . Jb 36:3
A ye strength unto . . . Ps 68:34

ASHAMED *feeling of shame, guilt, disgrace*
and were not *a* . . . Gn 2:25
till they were *a* . . . Jgs 3:25
I am *a* and blush to . . . Ezr 9:6
on thee be *a* . . . Ps 25:3
their faces were not *a* . . . Ps 34:5
she that maketh *a* . . . Prv 12:4
sun *a*, when the . . . Is 24:23
all *a* of a people . . . Is 30:5
ye shall be *a* . . . Is 65:13
not *a* of the gospel . . . Rom 1:16
needeth not to be *a* . . . 2 Tm 2:15
not *a* to be called their God . . . Heb 11:16

ASHES *burnt residue or remains of the dead, or anything ruined; denotes grief, repentance, or humiliation*
am but dust and *a* . . . Gn 18:27
Tamar put *a* on . . . 2 Sm 13:19
sackcloth with *a* . . . Est 4:1
lay in sackcloth and *a* . . . Est 4:3
sat down among the *a* . . . Jb 2:8
repent in dust and *a* . . . Jb 42:6
eaten *a* like bread . . . Ps 102:9
to spread sackcloth and *a* . . . Is 58:5
the king . . . sat in *a* . . . Jon 3:6
repented, . . . in sackcloth and *a* . . . Lk 10:13

ASK *to inquire, request*
thou dost *a* . . . Gn 32:29
a now of the days . . . Dt 4:32
God said, *A* what . . . 1 Kgs 3:5
A of me, and I shall . . . Ps 2:8
A thee *a* sign of the . . . Is 7:11
a for the old paths . . . Jer 6:16
A ye of the LORD . . . Zec 10:1
before ye *a* . . . Mt 6:8

ASLEEP *state of bodily rest; euphemism for death*
and was fast *a* . . . Jon 1:5
But he was *a* . . . Mt 8:24

and findeth them *a* . . . Mt 26:40
when he had said this, he fell *a* . . . Acts 7:60
are fallen *a* in Christ . . . 1 Cor 15:18
since the fathers fell *a* . . . 2 Pt 3:4

ASSURANCE *full conviction; confidence*
none *a* of thy life . . . Dt 28:66
quietness and *a* . . . Is 32:17
given *a* unto all men . . . Acts 17:31
a of understanding . . . Col 2:2
in much *a* . . . 1 Thes 1:5
full *a* of hope . . . Heb 6:11
true heart in full *a* . . . Heb 10:22

ASTONISH(ED)(MENT) *amazed; appalled, horrified; perplexed*
mark me, and be *a* . . . Jb 21:5
a, O ye heavens . . . Jer 2:12
I was *a* at the vision . . . Dn 8:27
people were *a* at his . . . Mt 7:28
a with a great *a* . . . Mk 5:42
disciples were *a* at . . . Mk 10:24
a at his understanding . . . Lk 2:47
trembling and *a* said . . . Acts 9:6

ATONEMENT *the work of making enemies* *be at peace; reconciliation*
make an *a* for . . . Lv 16:11
day of *a*, to make an *a* . . . Lv 23:28
Aaron made an *a* . . . Nm 8:21
to make an *a* . . . Nm 16:46
and made an *a* . . . Nm 25:13
earrings . . . to make an *a* . . . Nm 31:50
shall I make the *a* . . . 2 Sm 21:3
make an *a* for . . . Neh 10:33
now received the *a* . . . Rom 5:11

ATTEND(ANCE) *to give attention, apply one's mind or effort*
a unto my cry . . . Ps 17:1
A unto me, and hear me . . . Ps 55:2
a to the voice of my . . . Ps 86:6
a to know . . . Prv 4:1
My son, *a* to my words . . . Prv 4:20
a upon the Lord . . . 1 Cor 7:35
give *a* to reading . . . 1 Tm 4:13

AUTHOR *cause, originator, source*
God not the *a* of . . . 1 Cor 14:33
a of eternal salvation . . . Heb 5:9
Jesus the *a* and . . . Heb 12:2

AUTHORITY *the right to govern; the freedom or ability to act*
righteous are in *a* . . . Prv 29:2
as one having *a* . . . Mt 7:29
I am a man under *a* . . . Mt 8:9
exercise *a* upon them . . . Mt 20:25
by what *a* doest . . . Mt 21:23
with *a* commandeth . . . Mk 1:27
gave *a* to his servants . . . Mk 13:34

AVENGE *to take revenge or punish an evildoer*
shall not *a* nor . . . Lv 19:18
shall *a* the quarrel of . . . Lv 26:25
will *a* the blood . . . Dt 32:43
the LORD *a* me . . . 1 Sm 24:12
a me of mine enemies . . . Is 1:24

AWE *reverential fear*
Stand in *a*, and sin not . . . Ps 4:4
stand in *a* of him . . . Ps 33:8
heart standeth in *a* . . . Ps 119:161

BABE(S) *infant child; youngest of a group; infantile person; figurative, of newborn or immature Christians*
behold, the *b* wept . . . Ex 2:6
out of the mouth of *b* . . . Ps 8:2
them unto *b* . . . Mt 11:25

the mouth of *b* . . . Mt 21:16
carnal, . . . *b* in Christ . . . 1 Cor 3:1
unskilful in the word, . . . *b* . . . Heb 5:13
as newborn *b*, desire . . . milk . . . 1 Pt 2:2

BACKSLIDING(S) *turning back to sin; a moral lapse or apostasy*
thy *b* shall reprove . . . Jer 2:19
b Israel hath done . . . Jer 3:6
Turn, O *b* children . . . Jer 3:14
our *b* are many . . . Jer 14:7
slideth back as a *b* heifer . . . Hos 4:16
my people are bent to *b* . . . Hos 11:7
I will heal their *b* . . . Hos 14:4

BALM *a medicinal gum*
spicery and *b* . . . Gn 37:25
present, a little *b* . . . Gn 43:11
no *b* in Gilead . . . Jer 8:22
and take *b* . . . Jer 46:11
take *b* for her pain . . . Jer 51:8

BAPTISM, BAPTIZE(D), BAPTIZING
a Christian sacrament; a washing with water for cleansing from sin, linked with repentance and admission into the community of faith and were b of him in Jordan . . . Mt 3:6
he shall *b* you with the Holy Ghost . . . Mt 3:11
I have need to be *b* . . . Mt 3:14
b of John, was it from heaven . . . Mt 11:30
be *b* with the *b* that I am *b* with . . . Mt 20:22
b them in the name of . . . Mt 28:19
and was *b* of John in Jordan . . . Mk 1:9
b of repentance for . . . Lk 3:3
he shall *b* you . . . with fire . . . Lk 3:17
ye shall be *b* with the Holy Ghost . . . Acts 1:5
Repent, and be *b* every one . . . Acts 2:38
the eunuch; and he *b* him . . . Acts 8:38
ye shall be *b* with the Holy Ghost . . . Acts 11:16
John verily *b* with the *b* of . . . Acts 19:4
by one Spirit are we all *b* . . . 1 Cor 12:13
why are they then *b* for the dead . . . 1 Cor 15:29
as have been *b* into Christ . . . Gal 3:27
one Lord, one faith, one *b* . . . Eph 4:5

BARE, BEAR *to give birth to*
she conceived and *b* Cain . . . Gn 4:1
Abram's wife, *b* him no children . . . Gn 16:1

BARE, BEAR, BORNE *to carry or support; to suffer under the weight of*
b you on eagles' . . . Ex 19:4
they *b* it between two . . . Nm 13:23
thy God *b* thee, as a man doth *b* his son . . . Dt 1:31
the priests that *b* the ark . . . Jos 3:17
ten thousand that *b* burdens . . . 1 Kgs 5:15
have *b* chastisement . . . Jb 34:31
could have *b* it . . . Ps 55:12
for thy sake I have *b* . . . Ps 69:7
he hath *b* our griefs . . . Is 53:4
he *b* the sin of many . . . Is 53:12
have *b* the burden . . . Mt 20:12
heavy burdens and grievous to be *b* . . . Mt 23:4
B ye one another's burdens . . . Gal 6:2
b our sins in his own body . . . 1 Pt 2:24

BARREN *unproductive, unfruitful, especially in childbearing*
Sarai was *b* . . . Gn 11:30
but Rachel was *b* . . . Gn 29:31
male or female *b* . . . Dt 7:14
his wife was *b* . . . Jgs 13:2

BASE(R)(ST) *low in rank or position; common; humble*
children of *b* men . . . Jb 30:8
and the *b* against . . . Is 3:5
the *b* of kingdoms . . . Ez 29:15

The *b* of men . . . Dn 4:17
 lewd fellows of the *b* sort . . . Acts 17:5
b things of the world . . . 1 Cor 1:28
 am *b* among you . . . 2 Cor 10:1

BEAM *large piece of timber with the pin of the b . . .* Jgs 16:14
 layeth the *b* of his . . . Ps 104:3
b out of the timber . . . Hb 2:11
 the *b* that is in thine . . . Mt 7:3

BEAUTIFUL, BEAUTY *lovely or handsome; excellent or pleasing*
 Rachel was *b* and . . . Gn 29:17
 was very *b* to look upon . . . 2 Sm 11:2
 praised as Absalom for his *b* . . . 2 Sm 14:25
 the maid was fair and *b* . . . Est 2:7
 the *b* of the LORD . . . Ps 27:4
 his *b* to consume away . . . Ps 39:11
 greatly desire thy *b* . . . Ps 45:11
b shall consume . . . Ps 49:14
b of the LORD our God . . . Ps 90:17
b of holiness from . . . Ps 110:3
 lust not after her *b* . . . Prv 6:25
b is vain . . . Prv 31:30
 burning instead of *b* . . . Is 3:24
 How *b* upon the . . . Is 5:27
 thou didst trust in thine own *b* . . . Ez 16:15
 goodness, how great is his *b* . . . Zec 9:17
 appear *b* outward . . . Mt 23:27
 How *b* are the feet . . . Rom 10:15

BEGET, BEGAT, BEGOT, BEGOTTEN *to father or sire; generated*
 twelve princes shall he *b* . . . Gn 17:20
 this day have I *b* . . . Ps 2:7
 Abraham *b* Isaac; and Isaac *b* Jacob . . . Mt 1:2
 only *b* of the Father . . . Jn 1:14
b us again unto a lively hope . . . 1 Pt 1:3

BEGUILE(D) *to deceive*
 The serpent *b* me . . . Gn 3:13
 serpent *b* Eve . . . 2 Cor 11:3
 man should *b* you . . . Col 2:4
 Let no man *b* you of . . . Col 2:18

BEHOOVE(D) *to be necessary, proper, or advantageous*
b Christ to suffer . . . Lk 24:46
b Him to be made . . . Heb 2:17

BELIEVE(D)(TH), BELIEVING *trust in; firm conviction about*
 they will not *b* me . . . Ex 4:1
 how long . . . ere they *b* me . . . Nm 14:11
B in the LORD . . . 2 Chr 20:20
 not *b* that he . . . Jb 9:16
b thy his words . . . Ps 106:12
b thy commandments . . . Ps 119:66
 simple *b* every word . . . Prv 14:15
 If ye will not *b* . . . Is 7:9
 he that *b* shall not . . . Is 28:16
 ye may know and *b* . . . Is 43:10
 not *b*, though it be . . . Hb 1:5
 as thou hast *b*, so be it done . . . Mt 8:13
B ye that I am able . . . Mt 9:28
 ones which *b* in me . . . Mt 18:6
 ask in prayer, *b* . . . Mt 21:22
 and we will *b* . . . Mt 27:42
 repent ye, only *b* . . . Mk 1:15
 Be not afraid, only *b* . . . Mk 5:36
 Lord, I *b*; help thou mine . . . Mk 9:24
b that ye receive them . . . Mk 11:24
 that we may see and *b* . . . Mk 15:32
 blessed is she that *b* . . . Lk 1:45
 they *b* the scripture . . . Jn 2:22
 whosoever *b* in him . . . Jn 3:15
 that *b* not the Son . . . Jn 3:36
 the man *b* the word . . . Jn 4:50

had ye *b* Moses . . . Jn 5:46
 I told you, and ye *b* not . . . Jn 10:25
 he that *b* in me . . . Jn 11:25
 things which Jesus did, *b* on . . . Jn 11:45
 have *b* that I came . . . Jn 16:27
 not faithless, but *b* . . . Jn 20:27
b all things . . . Acts 24:14
 and peace in *b* . . . Rom 15:13
 yet *b*, ye rejoice . . . 1 Pt 1:8

BELOVED *dearly loved*
 two wives, one *b* . . . Dt 21:15
 The *b* of the LORD . . . Ps 33:12
 giveth his *b* sleep . . . Ps 127:2
 My *b* is unto me . . . Song 1:14
 so is my *b* among . . . Song 2:3
 This is my *b* Son . . . Mt 3:17
 my *b*, in whom my soul . . . Mt 12:18
b of God, called to . . . Rom 1:7
 her *b*, which was not . . . Rom 9:25
B for the fathers' . . . Rom 11:28
 Luke, the *b* physician . . . Col 4:14
b, we are persuaded . . . Heb 6:9
B, now are we the . . . 1 Jn 3:2
B, let us love one another . . . 1 Jn 4:7

BENEFIT(S) *favours, advantages, blessings*
 loadeth us with *b* . . . Ps 68:19
 forget not all his *b* . . . Ps 103:2
 all his *b* . . . Ps 116:12
 have a second *b* . . . 2 Cor 1:15
 partakers of the *b* . . . 1 Tm 6:2

BENEVOLENCE *affection, goodwill, or kindness*
 render unto the wife due *b* . . . 1 Cor 7:3

BEREAVE *to make destitute; to take away by force*
b my soul of good . . . Eccl 4:8
b them of children . . . Jer 15:7
 they shall *b* thee . . . Ez 5:17
 yet will I *b* them . . . Hos 9:12

BESIEGE(D) *to surround with armed forces*
 he shall *b* thee in all . . . Dt 28:52
 if their enemy *b* . . . 1 Kgs 8:37
 went up, and *b* Samaria . . . 2 Kgs 6:24
 unto Jerusalem, and *b* it . . . Dn 1:1

BETRAY(ED) *deliver to the enemy*
 come to *b* me . . . 1 Chr 12:17
 Judas who . . . *b* him . . . Mt 10:4
 Son of man shall be *b* . . . Mt 17:22
 one of you shall *b* . . . Mt 26:21
 brother shall *b* . . . Mk 13:12
 shall be *b* both by . . . Lk 21:16
b thou the Son of man with a kiss . . . Lk 22:48

BETROTH(ED) *engaged to marry*
 who hath *b* her to himself . . . Ex 21:8
 a virgin be *b* unto an husband . . . Dt 22:23
 I will *b* thee unto me for ever . . . Hos 2:19

BEWARE *take heed*
B of him, and obey . . . Ex 23:21
b lest thou forget . . . Dt 6:12
 I, pray thee . . . Jgs 13:4
 the simple will *b* . . . Prv 19:25
B of false prophets . . . Mt 7:15

BEWITCH(ED) *affect by witchcraft; bedevil*
b the people of . . . Acts 8:9
 Galatians, who hath *b* . . . Gal 3:1

BIND(ING) *fasten together*
B his foal unto the . . . Gn 49:11
 may *b* him . . . Jgs 16:5
 Canst thou *b* the . . . Jb 38:31
b his princes at . . . Ps 105:22
b the sacrifice . . . Ps 118:27
B up the testimony . . . Is 8:16

b up the brokenhearted . . . Is 61:1

BIRTHRIGHT *right of firstborn, especially to an inheritance*
 Sell me . . . thy *b* . . . Gn 25:31
 he took away my *b* . . . Gn 27:36
 according to his *b* . . . Gn 43:33
 meat sold his *b* . . . Heb 12:16

BISHOP *spiritual director*
 Philippi, with the *b* . . . Phil 1:1
 the office of a *b* . . . 1 Tm 3:1
 A *b* then must be blameless . . . 1 Tm 3:2
B of your souls . . . 1 Pt 2:25

BITTER(LY)(NESS) *severe pain, grief or regret*
 made their lives *b* . . . Ex 1:14
 with *b* herbs they . . . Ex 12:8
 curse ye *b* the . . . Jgs 5:23
 dealt very *b* with . . . Ru 1:20
 was in *b* of soul . . . 1 Sm 1:10
 Surely the *b* of death . . . 1 Sm 15:32
 writest *b* things . . . Jb 13:26
 arrows, even *b* words . . . Ps 64:3
 her end is *b* as . . . Prv 5:4
 with *b* of heart . . . Ez 27:31
 in the gall of *b* . . . Acts 8:23
 Let all *b*, and . . . Eph 4:31
 lest any root of *b* . . . Heb 12:15

BLAMELESS *innocent; without guilt or censure*
 We will be *b* of this . . . Jos 2:17
 and are *b* . . . Mt 12:5
 of the Lord *b* . . . Lk 1:6
 be *b* in the day of . . . 1 Cor 1:8
 be preserved *b* . . . 1 Thes 5:23

BLASPHEME(D)(R)(TH), BLASPHEMOUS, BLASPHEMY *to dishonor or revile God; the words or actions that dishonor God*
 he that *b* the name of the LORD . . . Lv 24:16
 thou didst *b* God and the king . . . 1 Kgs 21:10
 hast thou reproached and *b* . . . 2 Kgs 19:22
 enemy *b* thy name . . . Ps 74:10
 name continually every day is *b* . . . Is 52:5
b shall be forgiven . . . Mt 12:31
 now ye have heard his *b* . . . Mt 26:65
 Why doth this man thus speak *b* . . . Mk 2:7
b against the Holy Spirit . . . Mk 3:29
 but for *b* . . . Jn 10:33
 we have heard him speak *b* . . . Acts 6:11
 compelled . . . to *b* . . . Acts 26:11
 put off . . . wrath, malice, *b* . . . Col 3:8
 Who was before a *b* . . . 1 Tm 1:13
 may learn not to *b* . . . 1 Tm 1:20
 men shall be . . . *b* . . . 2 Tm 3:2
b that worthy name . . . Jas 2:7
 mouth speaking great . . . *b* . . . Rv 13:5
 full of names of *b* . . . Rv 17:3

BLEMISH *defect or flaw that seriously impairs or mars*
 shall be without *b* . . . Ex 12:5
 rams without *b* . . . Ex 29:1
 bring a ram without *b* . . . Lv 5:18
 generations that have any *b* . . . Lv 21:17
 whatsoever hath a *b* . . . Lv 22:20
 lamb of the first year without *b* . . . Nm 6:14
 bullock, or sheep, wherein is *b* . . . Dt 17:1
 a young bullock without *b* . . . Ez 45:18
 it should be holy and without *b* . . . Eph 5:27
 as of a lamb without *b* . . . 1 Pt 1:19

BLESS(ED), BLESSING(S) *to honor in worship; happy, praised; approval, encouragement, or divine favor*
B be the LORD God . . . Gn 9:26
b them that *b* thee . . . Gn 12:3
b be the most high . . . Gn 14:20

I will *b* thee and . . . Gn 22:17
 thou art now the *b* . . . Gn 26:29
B me, even me also, O my father . . . Gn 27:34
 except thou *b* . . . Gn 32:26
 he *b* them that day, saying . . . Gn 48:20
b the sabbath day . . . Ex 20:11
 came out and *b* the people . . . Lv 9:23
 The LORD *b* thee and . . . Nm 6:24
b above all people . . . Dt 7:14
 shalt put the *b* upon mount . . . Dt 11:29
B shall be the fruit . . . Dt 28:4
b the house of thy . . . 2 Sm 7:29
 King Solomon shall be *b* . . . 1 Kgs 2:45
B is the man that walketh not . . . Ps 1:1
B are . . . that put their trust . . . Ps 2:12
B is he . . . whose sin is covered . . . Ps 32:1
b is . . . that trusteth in him . . . Ps 34:8
B is . . . considereth the poor . . . Ps 41:1
b . . . that feareth . . . Ps 112:1
B are the undefiled . . . Ps 119:1
B . . . that feareth . . . Ps 128:1
b . . . that keep my . . . Prv 8:32
 his children are *b* . . . Prv 20:7
 children . . . call her *b* . . . Prv 31:28
b are they that wait for him . . . Is 30:18
 pour you out a *b* . . . Mal 3:10
B are the poor in . . . Mt 5:3
B are they whose iniquities are . . . Rom 4:7
B be the God and Father . . . Eph 1:3
 By faith Isaac *b* Jacob and Esau . . . Heb 11:20
B is the man that endureth . . . Jas 1:12
 that ye should inherit a *b* . . . 1 Pt 1:9
B is he that readeth . . . Rv 1:3

BLIND(ED)(NESS) *to withhold light from; to withhold understanding from; to be without sight; lacking spiritual discernment; from God, given as a punishment*
 smote them . . . *b* . . . Gn 19:11
 the gift *b* the wise . . . Ex 23:8
 he that maketh the *b* to wander . . . Dt 27:18
 any bribe to *b* mine . . . 1 Sm 12:3
 I pray thee, with *b* . . . 2 Kgs 6:18
 LORD openeth the eyes of the *b* . . . Ps 146:8
 open the *b* eyes, to bring . . . Is 42:7
 bring the *b* by a way that . . . Is 42:16
 the *b* receive their sight . . . Mt 11:5
 the *b* leading the *b* . . . Mt 15:14
 the *b* and the lame came to him . . . Mt 21:14
 bring a *b* man unto him . . . Mk 8:22
 many that were *b* he gave sight . . . Lk 7:21
 which was *b* from his birth . . . Jn 9:1
 they which see might be made *b* . . . Jn 9:39
 hath *b* their eyes . . . Jn 12:40
 shall be *b*, not seeing the sun . . . Acts 13:11
b in part is happened to Israel . . . Rom 11:25
 their minds were *b* . . . 2 Cor 3:14
b of their heart . . . Eph 4:18
 that darkness hath *b* his eyes . . . 1 Jn 2:11

BLOOD *fluid in the circulatory system that sustains life; of animals, used in priestly sacrificial offerings*
 sheddeth man's *b* . . . Gn 9:6
 when I see the *b*, I will pass over . . . Ex 12:13
 sprinkle the *b* upon the altar . . . Ex 29:20
 the priest shall take of the *b* . . . Lv 4:25
b that maketh an atonement . . . Lv 17:11
 his *b* shall be upon him . . . Lv 20:9
 Only ye shall not eat the *b* . . . Dt 12:16
 his *b* shall be upon . . . Jos 2:19
 filled Jerusalem with innocent *b* . . . 2 Kgs 24:4
 What profit is there in my *b* . . . Ps 30:9
 drink the *b* of goats . . . Ps 50:13
 precious shall be their *b* in his sight . . . Ps 72:14
 the *b*-thirsty hate . . . Prv 29:10

the *b* of the souls . . . Jer 2:34
 land is full of *b* . . . Ez 9:9
 a shedder of *b* . . . Ez 18:10
 drink the *b* of princes . . . Ez 39:18
 diseased with an issue of *b* twelve . . . Mt 9:20
 flesh and *b* hath not revealed . . . Mt 16:17
 the *b* of the prophets . . . Mt 23:30
 great drops of *b* falling down . . . Lk 22:44
 eateth my flesh and drinketh my *b* . . . Jn 6:54
 forthwith came there out *b* and . . . Jn 19:34
 from things strangled, and from *b* . . . Acts 15:20
 hath purchased with his own *b* . . . Acts 20:28
 being now justified by his *b* . . . Rom 5:9
 communion of the *b* of Christ . . . 1 Cor 10:16
 redemption through his *b* . . . Eph 1:7
 because of men's *b* . . . Heb 2:8
 buildeth a town with *b* . . . Heb 2:12
 neither by the *b* of . . . but by his own *b* . . . Heb 9:12
 sprinkling of the *b* of Jesus . . . 1 Pt 1:2
 shed the *b* of saints and prophets . . . Rv 16:6

BLOT(TED) *stain; to erase*
b me . . . out of thy . . . Ex 32:32
b . . . transgressions . . . Ps 51:1
b out all mine iniquities . . . Ps 51:9
b out of the book . . . Ps 69:28
 I have *b* out, as a . . . Is 44:22
b out their sin . . . Jer 18:23
 your sins may be *b* . . . Acts 3:19
 not *b* out his name . . . Rv 3:5

BOAST(ETH)(ING) *to brag; prideful statement*
b all the day long . . . Ps 44:8
b . . . of their riches . . . Ps 49:6
 iniquity *b* themselves . . . Ps 94:4
 that *b* . . . of idols . . . Ps 97:7
B not thyself of . . . Prv 27:1
 I make thy *b* of God . . . Rom 2:17
 Where is *b* then . . . Rom 3:27
B not against . . . Rom 11:18
b somewhat more of . . . 2 Cor 10:8
 we will not *b* of . . . 2 Cor 10:13
 lest any man should *b* . . . Eph 2:9
 tongue . . . *b* great . . . Jas 3:5

BODY *one's physical essence; a corpse; a group of people*
 any dead *b*, nor defile himself . . . Lv 21:11
 defiled by the dead *b* . . . Nm 9:6
 worms destroy this *b* . . . Jb 19:26
 thy flesh and thy *b* . . . Prv 5:11
 my spirit in the midst of my *b* . . . Dn 7:15
 unclean by a dead *b* . . . Hg 2:13
b should be cast into . . . Mt 5:29
b shall be full of . . . Mt 6:22
 Take, eat; this is my *b* . . . Mt 26:26
 Pilate commanded the *b* to be . . . Mt 27:58
 felt in her *b* that . . . Mk 5:29
 the centurion, he gave the *b* . . . Mk 15:45
 light of the *b* is . . . Lk 11:34
 neither for the *b* . . . Lk 12:22
 Whosoever the *b* . . . Lk 17:37
 my *b* which is given for you . . . Lk 22:19
 found not the *b* of the Lord . . . Lk 24:3
 we have many members in one *b* . . . Rom 12:4
 the *b* is not for fornication . . . 1 Cor 6:13
 are one *b*, so also is Christ . . . 1 Cor 12:12
 which is his *b*, the fulness . . . Eph 1:23
 unto God in one *b* by the cross . . . Eph 2:16
 for the edifying of the *b* . . . Eph 4:12
 he is head of the *b* . . . Col 1:18
 spirit and soul and *b* be preserved . . . 1 Thes 5:23
 things which are needful for the *b* . . . Jas 2:16
 bare our sins in his own *b* . . . 1 Pt 2:24

BORN *brought forth*
 Shall a child be *b* . . . Gn 17:17
 Every son that is *b* . . . Ex 1:22
 man is *b* unto trouble . . . Jb 5:7
 as soon as they be *b* . . . Ps 58:3
 brother is *b* for . . . Prv 17:17
 unto us a child is *b* . . . Is 9:6
b King of the Jews . . . Mt 2:2

BORN AGAIN *regeneration by the Holy Spirit, analogous to birth*
 Except a man be *b* a . . . Jn 3:3
 being *b* a, not of corruptible seed . . . 1 Pt 1:23

BORNE *see BARE*

BOSOM *the breast; place of hiding, intimacy, or security; figurative of heartfelt emotions*
 given my maid into thy *b* . . . Gn 16:5
 hand into thy *b* . . . Ex 4:6
 child . . . in her *b* . . . Ru 4:16
 bear . . . *b* the reproach . . . Ps 89:50
 take fire in his *b* . . . Prv 6:27
 a gift out of the *b* . . . Prv 17:23
 hideth his hand in her *b* . . . Prv 19:24
 poured out into her mother's *b* . . . Lam 2:12
 into Abraham's *b* . . . Lk 16:22
 in the *b* of the Father . . . Jn 1:18
 leaning on Jesus' *b* . . . Jn 13:23

BOTTOMLESS *unfathomable*
 key of the *b* pit . . . Rv 9:1
 angel of the *b* pit . . . Rv 9:11
 out of the *b* pit . . . Rv 11:7
 ascend out of the *b* . . . Rv 17:8
 key of the *b* pit . . . Rv 20:1

BOUND *held fast; under physical restraint or moral obligation*
b Isaac his son . . . Gn 22:9
 where Joseph was *b* . . . Gn 40:3
 wherewith she hath *b* her soul . . . Nm 30:4
 him with two . . . Jgs 15:13
 be *b* in fetters . . . Jb 36:8
b in affliction and iron . . . Ps 107:10
 foolishness is *b* in . . . Prv 22:15
 Herod had *b* in him . . . Mt 14:3
 shall be *b* in heaven . . . Mt 16:19
 when they had *b* him . . . Mt 27:2

BOUNTIFUL(LY), BOUNTY *freely and abundantly giving; generosity*
 of his royal *b* . . . 1 Kgs 10:13
 he hath dealt *b* with me . . . Ps 13:6
 Deal *b* with thy servant . . . Ps 119:17
 He that hath a *b* eye . . . Prv 22:9
 which soweth *b* shall reap also *b* . . . 2 Cor 9:6

BOWELS *internal body parts (intestines, male genitalia, stomach, womb, heart); seat of human emotions*
 of thine own *b* shall be . . . Gn 15:4
 separated from thy *b* . . . Gn 25:23
 his *b* did yearn . . . Gn 43:30
 curse shall go into thy *b* . . . Nm 5:22
 shall proceed out of thy *b* . . . 2 Sm 7:12
 came forth of my *b* . . . 2 Sm 16:11
 shed out his *b* . . . 2 Sm 20:10
 until thy *b* fall . . . 2 Chr 21:15
 his meat in his *b* is turned . . . Jb 20:14
 My *b* boiled, and rested not . . . Jb 30:27
 in the midst of my *b* . . . Ps 22:19
 out of my mother's *b* . . . Ps 71:6
 from the *b* of my mother . . . Is 49:1
 My *b*, my *b*! I am pained . . . Jer 4:19
 My *b* are troubled; mine heart . . . Lam 1:20
 fill thy *b* with this roll . . . Ez 3:3
 burst and all his *b* . . . Acts 1:18
 in the *b* of Jesus Christ . . . Phil 1:8