

EVERY WOMAN'S BIBLE



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ENABLED



EVERY
WOMAN'S[™]
BIBLE

JOURNALING EDITION



NLT[™]

TYNDALE HOUSE PUBLISHERS

CAROL STREAM, ILLINOIS

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WELCOME TO YOUR FILAMENT-ENABLED BIBLE!

This Bible works with the Filament Bible app, which uses your phone or tablet to enhance this Bible with even more powerful study and devotional content.

WHY USE THE FILAMENT BIBLE APP?

The Filament Bible app illuminates and amplifies this Bible. By simply scanning Filament-enabled page numbers, it instantly delivers helpful, in-depth content centered on the passage you are reading. Study notes, devotionals, videos, profiles, interactive maps, and more enable you to get the most out of your time in God's Word.

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- 1 Grab your device, and open the App Store or Google Play.
- 2 Search for "Filament Bible," and install the app.
- 3 Follow the prompts to learn how it works, and enjoy exploring!

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CANONICAL LISTING OF BIBLE BOOKS

OLD TESTAMENT

Genesis.....3	2 Chronicles..... 515	Daniel.....1033
Exodus.....79	Ezra.....557	Hosea.....1057
Leviticus.....131	Nehemiah.....573	Joel.....1071
Numbers.....167	Esther.....593	Amos.....1079
Deuteronomy.....217	Job.....607	Obadiah.....1093
Joshua.....257	Psalms.....649	Jonah.....1097
Judges.....289	Proverbs.....753	Micah.....1105
Ruth.....323	Ecclesiastes.....793	Nahum.....1117
1 Samuel.....333	Song of Songs.....809	Habakkuk.....1125
2 Samuel.....371	Isaiah.....821	Zephaniah.....1131
1 Kings.....407	Jeremiah.....895	Haggai.....1139
2 Kings.....441	Lamentations.....961	Zechariah.....1145
1 Chronicles.....477	Ezekiel.....973	Malachi.....1161

NEW TESTAMENT

Matthew.....1189	Ephesians.....1489	Hebrews.....1559
Mark.....1239	Philippians.....1501	James.....1579
Luke.....1271	Colossians.....1511	1 Peter.....1587
John.....1319	1 Thessalonians.....1519	2 Peter.....1597
Acts.....1357	2 Thessalonians.....1527	1 John.....1605
Romans.....1407	1 Timothy.....1533	2 John.....1615
1 Corinthians.....1435	2 Timothy.....1541	3 John.....1619
2 Corinthians.....1461	Titus.....1549	Jude.....1623
Galatians.....1479	Philemon.....1555	Revelation.....1627

ALPHABETICAL LISTING OF BIBLE BOOKS

Acts.....	1357	James	1579	Nehemiah	573
Amos.....	1079	Jeremiah.....	895	Numbers	167
1 Chronicles	477	Job.....	607	Obadiah.....	1093
2 Chronicles.....	515	Joel	1071	1 Peter.....	1587
Colossians	1511	John.....	1319	2 Peter	1597
1 Corinthians	1435	1 John	1605	Philemon	1555
2 Corinthians.....	1461	2 John	1615	Philippians.....	1501
Daniel	1033	3 John	1619	Proverbs.....	753
Deuteronomy	217	Jonah.....	1097	Psalms	649
Ecclesiastes	793	Joshua.....	257	Revelation	1627
Ephesians.....	1489	Jude.....	1623	Romans	1407
Esther.....	593	Judges.....	289	Ruth	323
Exodus	79	1 Kings.....	407	1 Samuel.....	333
Ezekiel	973	2 Kings.....	441	2 Samuel	371
Ezra.....	557	Lamentations.....	961	Song of Songs.....	809
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Habakkuk.....	1125	Malachi.....	1161	1 Timothy	1533
Haggai	1139	Mark.....	1239	2 Timothy.....	1541
Hebrews.....	1559	Matthew.....	1189	Titus	1549
Hosea.....	1057	Micah	1105	Zechariah.....	1145
Isaiah	821	Nahum	1117	Zephaniah	1131

WELCOME TO THE Every Woman's Bible

Welcome. You belong here.

I am so glad you opened these pages to see what we have prepared for you, a Bible that invites every woman to explore her story through God's story. Here, in this Bible, I hope you can shed every expectation, role, and fear and hear God's deep, authentic call to extraordinary purpose.

You may be wondering, "How will this Bible live up to the name, *Every Woman's Bible*?" What you hold in your hands is an answer the Lord gave me in prayer: "By having as many women as possible tell their own stories and inviting you to tell your story too." In this Bible, you'll meet a global sisterhood of more than one hundred voices (see the contributors' map, page A19). Each woman tells her story alongside God's story, and these women reflect the diversity of God's creation in their cultures, faces, races, ages, gifts, and vocations. Each book benefits from globally respected women Bible scholars who wrote study notes adding women's perspectives.

When it comes to living our stories, some days we soar toward a great, life-giving mission. On other days we struggle to get off the ground, fighting against our burdens. Sometimes we struggle with our faith or just with ourselves, and other times we feel sure, confident. In many, many ways, each of us is "every woman." We are all these women, just on different days.

As we open this Bible, we might fear we'll meet women who are nothing like us. We fear feeling different, divided by political convictions, social issues, bank accounts, facial lines, or body sizes. But God's love letter for us, the Bible, speaks life to our social-media-airbrushed anxieties. God's love letter is for every woman. When we open this Bible, we hear God through his story and through others' stories.

I pray the Bible's story and these women's stories cheer you on to live abundantly and serve extravagantly. I pray they help you go deeper in God's story—available to all of us, new every day, no matter what our stories have been before.

Additionally, in the middle of this Bible (page 1170), you'll find a unique section that walks you through a proven journey to find your purpose in God's purpose, your story in God's story.

As you journey through these pages, we want to be right alongside so you come to say, "I'm living what God made me for, alongside other women who make me strong." We want you to feel guided toward action! We want you to feel rooted in God, strengthened in your relationships, and activated in God's calling, his world-renewing cause.

Sister, you have a story. A story that matters. I can't wait to hear your voice.

With my ordinary and God's extraordinary,
DR. NAOMI CRAMER OVERTON
GENERAL EDITOR

Every Woman's Bible

USER'S GUIDE

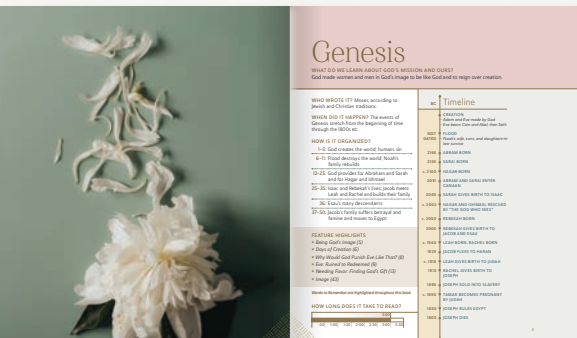
The *Every Woman's Bible* focuses on what hundreds of women say they desire from a Bible: great study notes and information from maps and charts, clarity on their calling, insights from others' stories, and help for their needs. This begins with the clear and trusted New Living Translation, which communicates the Bible's message in language that meets us where we are today.

Globally respected Bible scholars, who also happen to be women, provide the study notes and walk alongside you on your journey through God's story and your story. This Bible contains an array of illustrations and charts, including original ones written by women. This Bible also offers writings by women from many places, stages, and walks of life.

For a full list of each of these writings, see the indexes beginning on page 1669.

INTRODUCTION

Before each of the Bible's sixty-six books you will find:



Genesis

WHAT DO WE LEARN ABOUT GOD'S MISSION AND OURS?
God made women and men in God's image to be like God and to reign over creation.

WHO WROTE IT? Moses, according to Jewish and Christian traditions.

WHEN DID IT HAPPEN? The events of Genesis describe the beginning of time through the 1800s BC.

WHY IS IT SIGNIFICANT?

- It is God's creation of the world. He calls it "very good" (Genesis 1:31).
- It is God's plan for humanity and the world, and for the future of the world.
- It is God's plan for the future of the world, and for the future of the world.

FEATURE HIGHLIGHTS

- Blessing of Noah (Genesis 9:1)
- The Flood (Genesis 6-9)
- The Tower of Babel (Genesis 11)
- The Call of Abraham (Genesis 12)
- The Birth of Isaac (Genesis 22)
- The Birth of Jacob (Genesis 29)
- The Birth of Joseph (Genesis 30)
- The Birth of Moses (Exodus 2)

HOW LONG DOES IT TAKE TO READ?

Approximately 10 minutes.

Timeline

- 1800s BC: The Flood
- 1800s BC: The Tower of Babel
- 1800s BC: The Call of Abraham
- 1800s BC: The Birth of Isaac
- 1800s BC: The Birth of Jacob
- 1800s BC: The Birth of Joseph
- 1800s BC: The Birth of Moses

BEAUTY To help you prepare visually for what you'll read, a full-page image draws on the themes and feel of each book.

MISSION To help you consider what each book has to say about God's purposes and your own, look for a key takeaway on *God's mission and ours*.

HISTORY *Who, When, and How* questions orient you to each book. Timelines give you further historical context, showing what events were happening at the time.

ESTIMATED READING TIMES

To show you how much time to budget, these estimates are divided into thirty-minute segments.

FEATURE HIGHLIGHTS

A sampling of articles on purpose and calling, identity, needs, and wonderings. They spotlight topics you've told us you care about, illuminating the Bible's story through the lens of women scholars and writers who make Scripture more relatable.

STUDY NOTES

Each respected Bible scholar—all of whom are women—applied her research and cultural understanding of the ancient world to craft these notes. The scholars particularly focused the notes and additional commentary on portions of Scripture which address topics women might find relevant, fascinating, and helpful and zeroed in on aspects that women might silently struggle with but that are rarely addressed. These notes clarify the cultural, historical, and literary context we all need so we can read the Bible with greater understanding.



ultimate per-
9:20-25 The sig-
fully clear. He may i.
his mother (this type
the original language.
father," Leviticus 20:11
his naked father and, r
matter secret, dishonr
The curse likely fell o
shameful father-sr

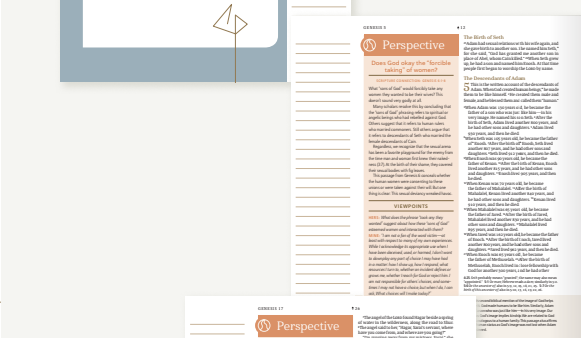


IMAGE Discover your purpose and how to make the most of God's designs for your four core relationships. We find our purpose and calling as we relate to (1) God; (2) our family and friends; (3) our communities, including our workplaces, neighborhoods, schools, and churches; and (4) the unique ways God has made each of us to bring more goodness to God's world.

Learn more on page A13.



IDENTITY These articles showcase both stories of Bible people and stories of God's character to shed light on who they were, their role in God's mission, and what their lives can teach us. Many of these explore stories through imaginative, first-person narrative based on what the Bible suggests the woman might tell us herself if she could. Learning about these women's hopes, struggles, failures, and victories can help us grow in our own God-given identities.



COME CLOSE These devotionals address real-life emotions and needs that invite us to draw near to God. For some, it's pain or a problem. For others, it's a life season or a startling opportunity. Each includes a quote from someone who has faced a similar need, a relevant Bible quote, and a prayer.



PERSPECTIVE Have you ever encountered something in the Bible and thought, "Wait, what?" Here, we dig into questions we'd like to ask but may not have thought we could. The Perspective articles take a deep look at these passages rather than giving us pat answers. They highlight each passage's language, meaning, and context to provide deeper wisdom from God's Word. These focus especially on aspects of the Bible that may unsettle us.

WHAT THE BIBLE SAYS ABOUT Work

We Work and Rest Following God's Rhythms

God created the seven-day week and declared it holy. He blessed the seventh day and said, "It shall be a Sabbath day of complete rest." (Genesis 2:2-3)

We Work for the Real Boss

Work is not just a job; it's a calling. When we work, we are working for God. He is the one who gives us the strength to do our work. (Colossians 3:23-24)

Work Justly

Do not take advantage of others. Work honestly and with integrity. (Ephesians 6:7)

Work willingly at whatever you do...

She is energetic and strong

Get Educated

God has given you the ability to learn. Use it wisely. (Proverbs 1:5-6)

Our First "Job Description"

God blessed them and said, "Be fruitful and multiply. Fill the earth and subdue it." (Genesis 1:28)

Work Hard

Lazy people are poor. (Proverbs 10:4)

How the Work Matters More Than Where We Work

God cares about the heart of the worker, not just the location. (Matthew 23:23)

WHAT THE BIBLE SAYS ABOUT...

Sometimes it helps to look at the big picture. This feature illuminates key themes throughout the Bible, especially themes of interest to women, by gathering key verses all in one place. Consider these pages to be a starting place for your study of each topic.

INSIGHT

GENESIS 2

Creation	Redeemed	Empty
DAY 1: Light	DAY 2: Sky	DAY 3: Land
DAY 4: Sun, Moon, Stars	DAY 5: Fish	DAY 6: Land Animals
DAY 7: Sabbath	DAY 8: Adam	DAY 9: Eve

After the creation of the world, God created man and woman. He gave them the responsibility of caring for the world and all the animals that were living in it. (Genesis 1:26-28)

INSIGHT

GENESIS 14

LOTH AND ABRAHAM'S TRAVELS

Abraham had built the altar and there he worshipped. (Genesis 12:7)

Abraham and Lot went to the plain of the Euphrates. (Genesis 14:1)

INSIGHT

These charts, maps, graphs, and illustrations help us understand the Bible beyond what words alone may offer. You'll find these where an illustration, more information, or a cultural insight can help you see beyond the pages themselves to the real world of the Bible.

SHE SAYS

Throughout the Bible, you'll find powerful quotes that capture the voices of Christian women across history. These quotes show us how they lived out their faith across many cultures and places. We gain inspiration from their words as we hear from leaders of movements and church denominations, singers and writers and artists, and missionaries and theologians. We find strength from the variety of voices, reminding us that women throughout history and from many walks of life have much to say about how God is with us today, where we are.

SCRIPTURE PAUSE

Throughout this Bible, you'll find full-page script lettering of Bible verses that inspire us. We hope these pages give you space to take a breath, spend a moment reflecting on a brief Bible verse, and experience the peace God's Word gives.

WORDS TO REMEMBER

You will find highlighted portions of Scripture throughout the Bible. We've spotlighted these frequently cited passages so you can see what verses draw the most interest from other readers. And you may want to take some of these with you into your days by committing them to memory.

...all the animals that were created by God. The land produced seed-bearing plants, fruit trees, and animals of every kind. And God said, "Let us make human beings in our image, after our likeness. They will be like us, and they will rule over the fish in the sea, the birds in the sky, the livestock, and all the animals that creep on the ground." So God created human beings in his own image, in the image of God he created them, male and female he created them.

When God began to create the earth, it was a formless void. The Spirit of God hovered over the water, and God said, "Let there be light." And there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.



DIGGING DEEPER INTO IMAGE

LIVING GOD'S MISSION THROUGH OUR FOUR CORE RELATIONSHIPS

We are made for relationships—with God, our family and friends, our communities, and our own place of unique influence. Our relationships form us at least as much as we shape them! Understanding these relationships, and how we can invest in their health and purpose, allows us to thrive and live out our God-given callings. Through these relationships, we see how those around us and we ourselves are made in the image of God and how to share that with the world.

THEOS MY STORY WITH GOD

The Greek word *Theos* means “God,” and in this sphere we can discover our extraordinary purpose in the God whose faithful love defines each of us. This place of relationship is just for you and God. One central way we get to know God is through his Word, the Bible—and he invites us to join his mission.

OIKOS MY STORY WITH FAMILY & FRIENDS

The Greek word *Oikos* means “home” or “household.” But this sphere, so dear to many of us, can consume us, bringing us comfort and life or struggle and grief (often both). The Bible shows us complicated family and friend dynamics, where God can reveal how he wants us to relate to each other in ways that yield life.

KOINONIA MY STORY WITH COMMUNITY, WORKPLACE & CHURCH

The Greek word *Koinonia* means “fellowship,” and this sphere comes naturally to some. It’s a place we can find fulfillment. And yet, these relationships can also develop places of deep hurt, burnout, and avoidance. God can show us how to develop this sphere intentionally so that our neighborhoods, workplaces or schools, and churches thrive. And we thrive, too.

SHALOM MY STORY OF MY UNIQUE INFLUENCE

The Hebrew word *Shalom*, at its simplest, means “peace.” However, this word carries an even greater depth of meaning beyond our language. This sphere relates to our contentment, completeness, wholeness, well-being, and harmony, which come from expressing our unique calling in God’s mission.

HOW TO EXPLORE A RELATIONSHIP WITH GOD

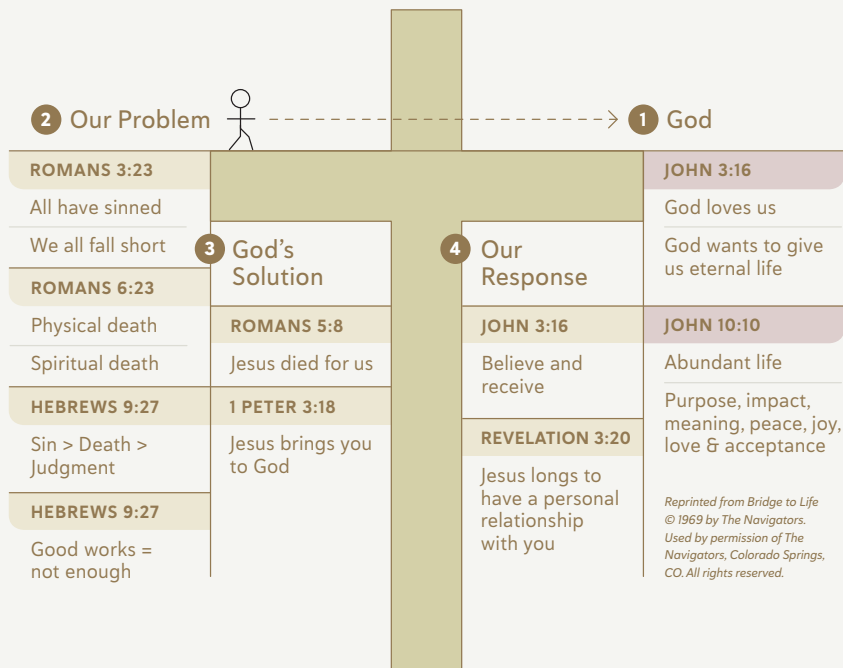
When I (Naomi) was a little girl, I wanted to know God. So I grabbed the little Bible someone at church had handed me, and at night, I'd open it up and read it all alone. One time, I remember praying one enormously powerful prayer in my dark room: "God, if you're real, I am desperate to know you. Will you help me?" He did by showing me in the Bible how I didn't live up to the good ways God asked me to live, particularly that part about loving others as myself.

Thankfully, in college, my friend Beth invited me to a group where I heard about how to know God in a way I never had before. I told Beth, "I'm a Christian, but I don't understand why so many people always talk about Jesus." Beth explained that the gap between how I wanted to live and the way I really did live was a gap Jesus came to fill.

The diagram below shows how Jesus and his death on the cross bridges the gap between our problem with sin and being with God. God's greatest act of drawing close to us is in his Son, Jesus. Sin, or falling short of living and loving perfectly, separates us from God (Genesis 3:1-24; Romans 5:12), but Jesus came to earth and lived a perfectly loving and just life so he could draw us to God.

Jesus paid for our wrongdoing by dying in our place on the cross, but he did not stay dead! He returned to life forever and now offers us forgiveness for our sins and new life, too. Jesus is alive today and wants to give us a new life:

"This means that anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!"
2 CORINTHIANS 5:17



Do you ever feel like I felt, like you long to be close to God but don't know how that can happen? What will you do with the God who pursues you, covers your wrongs, heals your heart, and invites you to new life now and forever? How do we begin this new life he offers? By trusting Jesus. If you're ready to believe in God's good purpose for you and your story, you can begin by telling him so in prayer. Here's a simple and memorable way to pray:

CONFESS: We confess that we have fallen short of living a perfectly loving and just life. We tell God that we cannot earn his forgiveness, cannot be good enough on our own, and are ready to stop trying. We accept the free gift of our new life and ask God to give us the Holy Spirit to lead our life. **ROMANS 10:9-13, PAGE 1422**

BELIEVE: We believe that God loves us so much that he gave what he loved most—his Son, Jesus—to pay the life sentence for our sin. **JOHN 3:16, PAGE 1324** We agree that he saves us not because of good things we have done but because of his undeserved kindness. Because of God's kindness and love, we have confidence that God makes us new from the inside out in this life and gives us everlasting life with him after we die. **TITUS 3:4-7, PAGE 1552**

ACCEPT: We accept that God forgave us and brought us close when we confessed and believed. We accept that we can't take credit for it. We accept that we are God's masterpiece, now living with new life thanks to Jesus. And we embrace the good things God has planned for us to do. **EPHESIANS 2:8-10, PAGE 1490**

When we believe in and trust Jesus, he pens new stories for us. God retitled mine from “She Is Striving and Stuck” to “She Is Accepted and Free.” Do you want to begin this new story, this new life? You might pray something like this:

Father, I confess I fall short of being perfectly loving and just, as you are. I believe you sent your Son, Jesus, to die on the cross and pay entirely for all my sin. I call on Jesus as Lord and accept your gift of life now, with your Spirit living in me, and life with you forever in your Kingdom. I pray this in your Son's name, Jesus. Amen (an affirmation that means “So be it!”).

So, sister, I don't want you to do what I did—read this book alone in the dark. Don't wait to feel close to the Author of the story and the Creator of you. You can know God now by asking him to forgive you and give you new life. If you've done so, then you are a child of God (1 John 3:1) and you have become a new person. You are never alone because God is always with you.

Turn to page A16 for more help getting started reading your Bible!

WHERE TO START READING THE BIBLE

Opening the Bible can be intimidating or confusing. It's hard to know exactly where to start! And not every way of reading the Bible works for everyone in every life season. It's good to try different ways, and it's okay to try a new one if you get stuck. Below are some ideas for how to get started.

START WITH A SIMPLE READING PLAN

We've provided a daily Bible reading plan that helps you read the whole Bible in one year (see page 1655). Each day offers portions from the Old Testament, the New Testament, Psalms, and Proverbs. If you'd like to follow along, the readings might take you about ten to twenty minutes a day.

START WITH JESUS

Each of the four Gospels—Matthew, Mark, Luke, and John—tells the story of the life of Jesus from a different perspective. These books are a good place to start because they show us who Jesus is and what his plans are for the world. Choose any one and get started: Matthew begins on page 1189; Mark begins on page 1239; Luke begins on page 1271; and John begins on page 1319.

START WITH WHERE YOU ARE AND WHERE YOU WANT TO GO

Turn to “What Is My Purpose?” on page 1170. This is a guide to help you know where you are right now in your story with God and discover where you want to go next. This guide focuses especially on your four core relationships (see page A13): your relationship with God, your relationship with family and friends, your relationship with community, workplace, and church, and your unique influence.



START WITH CORE RELATIONSHIPS AND WHAT YOU HOPE FOR

If you want to see how the Bible can guide your relationships, check out the Image articles and use the Scripture passages they cover and their devotionals as a place to begin reading. You can explore the topics within each sphere by turning to page 1672.



START WITH A BIBLE WOMAN YOU'D LIKE TO KNOW MORE ABOUT

The Identity articles help you learn from others' stories. Each Identity article pairs with the Bible references where that woman is mentioned or her story is told. See page 1675 for a full list of these women and where you can find their features.



START WITH HOW YOU ARE FEELING RIGHT NOW

The Come Close articles tend to your heart. Those times we feel uncomfortable can offer us good opportunities for God to make us stronger. Turn to page 1678 and look for a topic or theme that speaks to you.



START WITH YOUR TOUGH QUESTIONS

God is not afraid of your most challenging questions, and the Perspective articles show how the Bible can answer them too. Go to page 1680 for a list of these questions and the Bible verses they cover, and take on some of the big ones you wonder about. We didn't shy away from hard passages. We purposely asked knowledgeable scholars and writers to dive into every bit that could put a woman off from reading the Bible.

BASIC BIBLE HELPS

THE DIFFERENCE BETWEEN THE OLD TESTAMENT AND THE NEW TESTAMENT

The Old Testament and the New Testament are separated by time, and each focuses on different eras in God’s story. See page A7 for a list of which books are in each group.

The Old Testament takes place between Creation and 445 BC. It includes historical narratives like the creation account, the Flood account, the origin of the Israelites (God’s chosen people group), chronologies of Israel’s rulers and records of political changes. It also includes poetry and wise sayings in books like Psalms and Proverbs. God’s encouragements and warnings to his people from his prophets also appear in the Old Testament.

Between the Old Testament and New Testament, there is a gap in the biblical record of about four hundred years.

The New Testament takes place between approximately 7 BC and AD 100. It includes books about the life of Jesus, the historical account of the beginning of the Christian church, letters to early churches about their new life in Jesus Christ, and the apocalyptic book of Revelation, describing John’s vision about Jesus’ final return.

HOW TO LOOK UP A VERSE



Bible verse references are a human-made system for navigating the Bible. The first part is the Bible book name (either from the Old Testament or the New Testament). The second part is the chapter number (the number before the colon). And the third part is the verse number or span (the number[s] after the colon).

JOHN 3:16

BOOK JOHN	New Testament book, found toward the back of the Bible
CHAPTER 3	The third chapter of the Gospel of John
VERSE 16	The verse labeled 16 within that chapter

See page A7 for a list of the Bible books in the order they appear and the page numbers they start on.

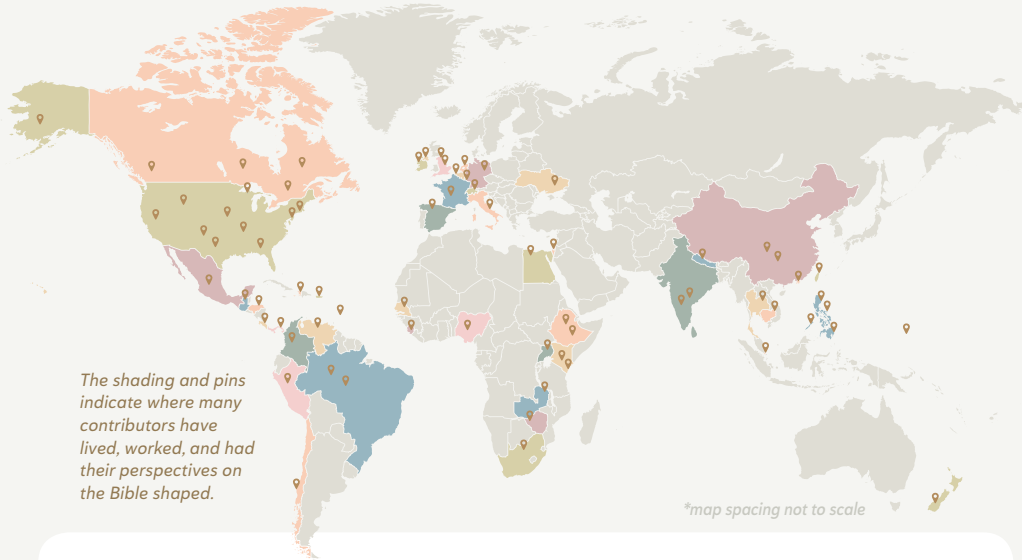
See page A8 for an alphabetical list of the Bible books and the page numbers they start on. Once you’ve found the book, then turn to the chapter, and finally the verse.

BIBLE READING WORKSHEET

Taking notes while reading the Bible can help us remember what we've learned, come back to it later, and see how we are growing in knowing—and living from—God's story. Here is an example page you can use to take notes. You can also find a downloadable version of this on our website EveryWomansBible.com that you can use time and again.

DATE	
BIBLE PASSAGE	
WHO IS THIS ABOUT?	
WHEN & WHERE IS THIS HAPPENING?	
WHAT DO I UNDERSTAND?	WHAT DO I <u>NOT</u> UNDERSTAND?
Is there a study note or article that helps me? See indexes on page 1669.	
WHAT CAN I ACT ON TODAY?	

MEET OUR CONTRIBUTORS



I (Naomi) am most excited about inviting you to discover God's story and your story alongside others who help you know you're not alone. Let's begin by meeting the scholars who wrote the study notes and some of the other articles (especially Perspective articles, see page 1680 for a full list) to help answer our difficult questions.



CARMEN JOY IMES, PhD, is an author, speaker, blogger, YouTuber, and serves as associate professor of Old Testament at Biola University in California. ♦ **GENESIS, EXODUS**



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SARAH HARRIS, PhD, lectures in New Testament at Carey Baptist College, Auckland, New Zealand. She is a scholar who specializes in the Gospel of Luke. She loves to teach, preach, and encourage women in their callings. ♦ **PHILIPPIANS, COLOSSIANS, 1 THESSALONIANS, 2 THESSALONIANS, 1 TIMOTHY, 2 TIMOTHY, TITUS, PHILEMON, HEBREWS, JAMES, 1 JOHN, 2 JOHN, 3 JOHN**



CHEE-CHIEW LEE, PhD, is associate professor in New Testament at Singapore Bible College, and her passion is studying the Word of God and sharing its life-transforming message with people. ♦ **1 PETER, 2 PETER, JUDE, REVELATION**



For a time in my life, after some painful diagnoses came to our family and the death of one of our children, I felt too sad to read the Bible by myself. When I'd open the pages, I just wanted a friend to take me by the hand and say, "Here, read this. I've felt pain like yours too. And God's Word has something that you need today, Naomi. Here it is." Below are women who can point you to God's story and how it connects with your story. While several of the scholars listed above also share their stories with you, here are the additional writers, listed by first-name alphabetical order. If you'd like to find a particular contributor's writings, see the Contributors Index on page 1689.



ADELAIDE MANYARA MUCHETU shares true life experiences with many women and believes in relational evangelism. Discipleship is her mantra with exhortation being her greatest strength.



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NO PHOTO

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A NOTE TO READERS

The *Holy Bible*, New Living Translation (NLT) is one of the best-known Bible translations in the English-speaking world. The NLT is the result of many years of work by a committee of top biblical scholars and linguists. The NLT Bible Translation Committee (BTC) was first commissioned in the late 1980s. The BTC scholars were committed to creating a fresh Bible translation that was both accurate and understandable. For over eight years this committee of twelve worked hand in hand with over ninety additional scholars to carefully craft the translation using the best Hebrew, Greek, and Aramaic texts. They incorporated the latest linguistic and cultural insights to create a translation that is profoundly accurate without sacrificing readability.

The goal of the BTC was to convey to contemporary readers the meaning and content of the ancient texts as accurately and clearly as possible. The result is a translation that seeks to communicate as powerfully to people today as the original texts communicated to readers and listeners in the biblical world. Since written copies were scarce in the ancient world, people regularly received Scripture by listening to it as it was read aloud. Therefore, the NLT translation process included reading the text aloud to ensure that it would communicate effectively and beautifully, whether read in public or in private. The NLT is the result of an exacting scholarly translation process, designed to ensure that it is accurate, understandable, and audibly enjoyable for all uses—from sermons to teaching to serious Bible study to group discussions to everyday reading for all ages and stages of life.

The New Living Translation communicates God's word powerfully to all who read or hear it. Our continuous prayer is that God uses it to speak his timeless truth to the church and the world.

THE PUBLISHERS

*A complete list of the
translators can be found at
newlivingtranslation.com.*

NEW LIVING TRANSLATION: OUR CHOICE FOR YOU

I (Naomi) love the New Living Translation because the brilliant people who translated it used simple, understandable words that we use in our everyday lives. Have you ever found that writing a simple sentence is harder than a long, complicated one? I love this translation because it serves *you*—the woman we most want to help find her story in God's story. I want the language to be an invitation—not a barrier—for you. It's easy to read, and the language draws us in.

Here is one of my favorites:

Don't be afraid, for I am with you.

Don't be discouraged, for I am your God.

I will strengthen you and help you.

I will hold you up with my victorious right hand.

ISAIAH 41:10

I prayed this verse while in labor with my twins, one of whom I knew I would deliver stillborn. The other, I wasn't sure how she would be when I finally saw her after such a stressful, high-risk pregnancy. I held these simple words on a 3x5 index card and sensed God's victorious right hand strengthening me to breathe, bear the pain, and set aside my fear of the future.

Isaiah is a big book with lofty ideas. It's also full of gems like this one that feel like God is speaking straight to us amid our everyday lives, full of stresses and anxieties. And the New Living Translation reads in a way our hearts can hear.

We believe you will experience this, too, as you move through the Bible with the help of our sisterhood of contributors. We all experience times when we read the Bible and need a little help understanding, but the more straightforward the language, the more our hearts and minds can absorb the words.

*For more about
this translation,
see the Introduction
to the New Living
Translation on the
following page.*

INTRODUCTION TO THE NEW LIVING TRANSLATION

TRANSLATION PHILOSOPHY AND METHODOLOGY

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

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

The pure application of either of these translation philosophies would create translations at opposite ends of the translation spectrum. But in reality, all translations contain a mixture of these two philosophies. A purely formal-equivalence translation would be unintelligible in English, and a

purely dynamic-equivalence translation would risk being unfaithful to the original. That is why translations shaped by dynamic-equivalence theory are usually quite literal when the original text is relatively clear, and the translations shaped by formal-equivalence theory are sometimes quite dynamic when the original text is obscure.

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

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

TRANSLATION PROCESS AND TEAM

To produce an accurate translation of the Bible into contemporary English, the translation team needed the skills necessary to enter into the thought patterns of the ancient

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

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

Throughout the translation and editing process, the Senior Translators and their scholar teams were given a chance to review the editing done by the team of stylists. This ensured that exegetical errors would not be introduced late in the process and that the entire Bible Translation Committee

was happy with the final result. By choosing a team of qualified scholars and skilled stylists and by setting up a process that allowed their interaction throughout the process, the New Living Translation has been refined to preserve the essential formal elements of the original biblical texts, while also creating a clear, understandable English text.

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

WRITTEN TO BE READ ALOUD

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

THE TEXTS BEHIND THE NEW LIVING TRANSLATION

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

The New Testament translators used the two standard editions of

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

TRANSLATION ISSUES

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

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

- We have converted ancient weights and measures (for example, “ephah” [a unit of dry volume] or “cubit” [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today's readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament,

“ten shekels of silver” becomes “ten pieces of silver” to convey the intended message.

- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering.
- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common “o'clock” system.
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’”

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

- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase “they beat their breasts” (Luke 23:48) in ancient times meant

that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: “They went home *in deep sorrow*.”

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

from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as “brothers and sisters” in order to represent the historical situation more accurately.

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

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

LEXICAL CONSISTENCY IN TERMINOLOGY

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many

modern readers. For example, we avoided using words such as “justification” and “sanctification,” which are carryovers from Latin translations. In place of these words, we have provided renderings such as “made right with God” and “made holy.”

THE SPELLING OF PROPER NAMES

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

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

THE RENDERING OF DIVINE NAMES

In the Old Testament, all appearances of *el*, *’elohim*, or *’eloah* have been translated “God,” except where the context demands the translation “god(s).” We have generally rendered the tetragrammaton (YHWH) consistently as “the LORD,” utilizing a form with small capitals that is common among English translations. This will distinguish it from the name *’adonai*, which we render “Lord.” When *’adonai*

and YHWH appear together, we have rendered it “Sovereign LORD.” This also distinguishes *’adonai* YHWH from cases where YHWH appears with *’elohim*, which is rendered “LORD God.” When YH (the short form of YHWH) and YHWH appear together, we have rendered it “LORD GOD.” When YHWH appears with the term *tseba’oth*, we have rendered it “LORD of Heaven’s Armies” to translate the meaning of the name. In a few cases, we have utilized the transliteration, *Yahweh*, when the personal character of the name is being invoked in contrast to another divine name or the name of some other god (for example, see Exodus 3:15; 6:2-3).

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

TEXTUAL FOOTNOTES

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

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with “Hebrew,” “Aramaic,” or “Greek,” identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Greek the breaking of bread.”
- Textual footnotes are also used to show alternative renderings,

prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”

- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.
- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Psalms 8:2; 53:3; Proverbs 3:12).
- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the nephew of Herod Antipas and a grandson of Herod the Great.”

- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “Eve sounds like a Hebrew term that means ‘to give life.’” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

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

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

THE BIBLE TRANSLATION COMMITTEE

**OLD
TESTAMENT**



Genesis

WHAT DO WE LEARN ABOUT GOD’S MISSION AND OURS?

God made women and men in God’s image to be like God and to reign over creation.

WHO WROTE IT? Moses, according to Jewish and Christian traditions.

WHEN DID IT HAPPEN? The events of Genesis stretch from the beginning of time through the 1800s BC.

HOW IS IT ORGANIZED?

- 1–5: God creates the world; humans sin
- 6–11: Flood destroys the world; Noah’s family rebuilds
- 12–25: God provides for Abraham and Sarah and for Hagar and Ishmael
- 25–35: Isaac and Rebekah’s lives; Jacob meets Leah and Rachel and builds their family
- 36: Esau’s many descendants
- 37–50: Jacob’s family suffers betrayal and famine and moves to Egypt

FEATURE HIGHLIGHTS

- + *Being God’s Image* (5)
- + *Days of Creation* (6)
- + *Why Would God Punish Eve Like That?* (8)
- + *Eve: Ruined to Redeemed* (9)
- + *Needing Favor: Finding God’s Gift* (13)
- + *Image* (43)

Words to Remember are highlighted throughout this book

HOW LONG DOES IT TAKE TO READ?



BC Timeline

- **CREATION**
— Adam and Eve made by God
— Eve bears Cain and Abel, then Seth
- NOT DATED** ● **FLOOD**
— Noah’s wife, sons, and daughters-in-law survive
- 2166 ● **ABRAM BORN**
- 2156 ● **SARAI BORN**
- c. 2100 ● **HAGAR BORN**
- 2091 ● **ABRAM AND SARAI ENTER CANAAN**
- 2066 ● **SARAH GIVES BIRTH TO ISAAC**
- c. 2063 ● **HAGAR AND ISHMAEL RESCUED BY “THE GOD WHO SEES”**
- c. 2050 ● **REBEKAH BORN**
- 2006 ● **REBEKAH GIVES BIRTH TO JACOB AND ESAU**
- c. 1940 ● **LEAH BORN, RACHEL BORN**
- 1929 ● **JACOB FLEES TO HARAN**
- c. 1918 ● **LEAH GIVES BIRTH TO JUDAH**
- 1915 ● **RACHEL GIVES BIRTH TO JOSEPH**
- 1898 ● **JOSEPH SOLD INTO SLAVERY**
- c. 1890 ● **TAMAR BECOMES PREGNANT BY JUDAH**
- 1885 ● **JOSEPH RULES EGYPT**
- 1805 ● **JOSEPH DIES**

The Account of Creation

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

³Then God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. Then he separated the light from the darkness. ⁵God called the light “day” and the darkness “night.”

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

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

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

⁹Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what happened. ¹⁰God called the dry ground “land” and the waters “seas.” And God saw that it was good. ¹¹Then God said, “Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came.” And that is what happened. ¹²The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

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

¹⁴Then God said, “Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years. ¹⁵Let

these lights in the sky shine down on the earth.” And that is what happened. ¹⁶God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. ¹⁷God set these lights in the sky to light the earth, ¹⁸to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

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

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

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

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

²⁶Then God said, “Let us make human beings* in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth,* and the small animals that scurry along the ground.”

²⁷ So God created human beings* in his own image.

In the image of God he created them; male and female he created them.

1:1 Or *In the beginning when God created the heavens and the earth, . . . Or When God began to create the heavens and the earth, . . . 1:26a* Or *man*; Hebrew reads *adam*. **1:26b** As in Syriac version; Hebrew reads *all the earth*. **1:27** Or *the man*; Hebrew reads *ha-adam*.

1:1 Some Christians read Genesis as a description of how God made the world. Other Christians see it as a poetic celebration of creation that unveils God’s intentions without revealing his methods. Whatever you conclude about the way God made the world, Genesis leaves no room to see our world as an accident. Other biblical accounts of creation agree (for example, Job 38; Psalm 104).

1:11-12 The focus of the creation week is fertility. God told the residents of creation to “be fruitful and multiply” and to “fill the earth” (1:22, 28). He repeatedly emphasized the fruitfulness of plants (1:11-12, 29-30) and made each living thing “able to produce offspring of the same kind” (1:21, 25; see 1:11-12). Like animals, people are residents of the world God made, but unlike animals, people were made in God’s likeness, according to his image.

1:22 In the context of his creative work, God blessed a few specific things: fish and birds (1:21-22), animals and humans (1:25-28), and the seventh day (2:3)—later called the Sabbath. This trilogy of blessings highlights the Creator’s plan: God made humankind in his image to exercise stewardship over the creatures of the earth and to participate in God’s Sabbath rest.

1:26-27 Humans are not divine, but we share kinship with our creator as the only creature made in his image. “Image of God” is our human identity, expressed through the loving rule of creation on God’s behalf (see Psalm 8:5-8). Men and women share this role. Together we participate in the human task of creating culture, maintaining order, and ensuring the flourishing of the natural world. Male and female sexuality is central to what it means to be human because the perpetuation of the human race depends on it.



Being God's Image— Finding Our Human Identity and Vocation

SCRIPTURE CONNECTION: GENESIS 1:1-31

When I was twenty, I had my first chance to teach in a college classroom under the supervision of my professor. I was hooked. I knew instantly that this is what I was born to do.

You and I are different people. We each possess unique talents and interests and participate in a unique sphere of relationships. The fact that humans have been created as God's image-bearers means that every life is precious—yours, mine, our neighbors, even our enemies (see 9:6). And because we reflect God's image, each of us is needed for the world to be what God intended.

Genesis 1 is a beautifully structured account of God's creative work. At the beginning of the chapter, the earth was "formless and empty" (1:2). Step by step, God created the framework in which life could flourish. On days one to three, God formed three domains, preparing each for inhabitants—light and darkness, water and sky, and dry land. On days four to six, God populated those domains with residents—heavenly lights, fish and birds, and animals and humans. By the end of creation week, the earth was no longer "formless and empty," but organized and filled with life.

The Bible imagines creation as a cosmic temple in which all creatures worship God. Unlike other ancient temples, the Israelite temple lacked a statue or idol of God as a symbol of divine presence in the central sanctuary. God prohibited such images because, as we see in the creation account, humans fill the role of representing him. This mission to represent him, which arises from this crucial chapter, requires every one of us—in a wide variety of ways, in every corner of the globe. Both men and women are essential workers in this task.

Genesis 1:28-30 hints at one particular task envisioned by God. We represent the Creator by being responsible stewards of the world he made. Edible plants are to be food for both humans and animals. This human stewardship does not imply unlimited resources for people or free and unlimited enterprise. Part of our job is to ensure equitable access to the world's resources for both humans and animals. If we pollute the natural world and endanger animal or human habitats, then we are not fulfilling our God-given roles. If each of us leans into our roles as God's image-bearers, his glory will be evident over the whole earth.

Our mission is
to represent
God on earth.

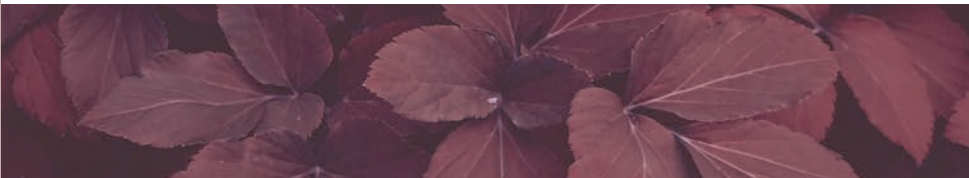
IMAGINE

How does it feel to know you are God's appointed representative?

In what ways might God be calling you to care for some part of the earth?

"My mom and I have very different gifts. While I teach in a college classroom, my mom works in her sewing room, using her skills to make feminine hygiene products to ensure that teenage girls in Africa can stay in school."

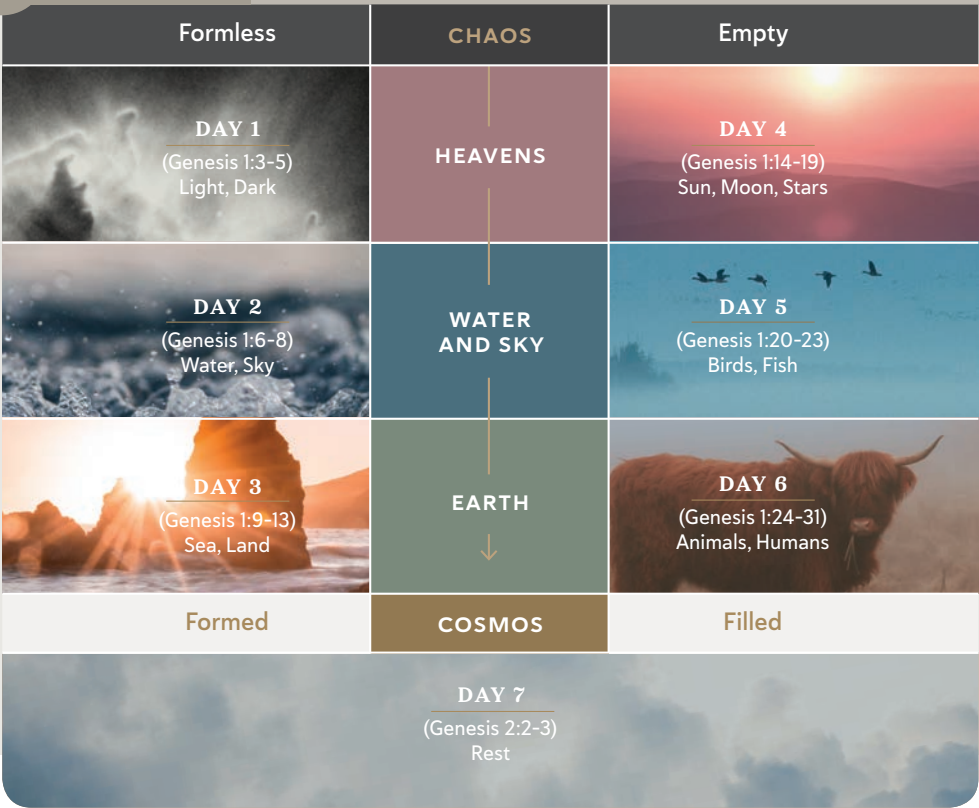
CARMEN JOY IMES, PhD, is an author, speaker, blogger, and YouTuber and serves as associate professor of Old Testament at Biola University in California.





Insight

DAYS OF CREATION



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

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

³¹Then God looked over all he had made, and he saw that it was very good!

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

2:2 Or *ceased*; also in 2:3. 2:6 Or *mist*.

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

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

The Man and Woman in Eden

When the LORD God made the earth and the heavens, ⁵neither wild plants nor grains were growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. ⁶Instead, springs* came up from the

2:2 God did not rest because he was tired. He rested because his creative work was finished. He rested the way a king rests on his throne when his dominion is at peace. The creation week is a

model for us to emulate. None of us can work nonstop. We need regular periods of rest. Genesis 1:1–2:3 invites us to pattern our work week after God’s.

ground and watered all the land. ⁷Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

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

¹⁰A river flowed from the land of Eden, watering the garden and then dividing into four branches. ¹¹The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. ¹²The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. ¹³The second branch, called the Gihon, flowed around the entire land of Cush. ¹⁴The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

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

¹⁸Then the LORD God said, "It is not good for the man to be alone. I will make a helper who is just right for him." ¹⁹So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man* to see what he would call them, and the man chose a name for each one. ²⁰He gave names to all the livestock, all the birds of the

sky, and all the wild animals. But still there was no helper just right for him.

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

²³"At last!" the man exclaimed.

"This one is bone from my bone,
and flesh from my flesh!
She will be called 'woman,'
because she was taken from 'man.'"

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

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

The Man and Woman Sin

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

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

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

⁶The woman was convinced. She saw that the tree

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

2:7 God personally formed the first human (*adam* in Hebrew) from the dust of the ground (*adamah* in Hebrew) and brought him to life with divine breath. This description emphasizes God's personal attention, and it reinforces the representative role of humans as God's image. In ancient Mesopotamia, artisans would craft an idol (or "image") and wash the statue's mouth in a garden ritual, preparing it to be inhabited by the divine presence. Similarly, God placed the first human in a garden and breathed life into him so that he could carry out his role as God's representative (2:15), a fitting role for someone made in God's image (1:27).

2:18-20 For the first time, something in creation was "not good," namely, the lack of a partner for the human. The man could not carry out all his work alone. He needed "a helper . . . just right for him." The Hebrew word *ezer*, translated "helper" here, is not a term of subservience, as though the man needed a servant. In fact, the term *ezer* most often describes God as Israel's helper (see Genesis 49:25; Exodus 18:4; Deuteronomy 33:7; Psalm 146:5). The human needed a true partner who would be just like him.

2:21-22 While the first human came from the ground, the second human came from the first. This origin emphasizes their essential unity. They are "of the same kind" (1:21, 25; see

1:11-12). The word "rib" may be misleading. The Hebrew term (*tsela*) denotes the "side" of something or a "supporting beam" (see Exodus 25:12). The verbal form of the word (*tsala*) means "to limp" (Genesis 32:31). One might even imagine that God divided the first human in half, making each half into a whole.

2:23-25 Woman (*ishah* in Hebrew) was from man (*ish*) just like human (*adam*) was from the ground (*adamah*). The word-plays in Hebrew underscore the connectedness of humans to the earth and to each other. Unity in marriage is possible because man and woman share the essential characteristics of humanity, including the status as God's image-bearer and representative (1:27). Their relationship began in mutual trust and honor.

3:1-7 Did the serpent ask the woman because she would be more easily deceived? She was not present when God instructed Adam. This may explain Paul's instruction in 1 Timothy 2:11-14 that women be allowed to learn so that they will not be easily deceived. But even though the woman is the first to appear in this scene, the man was clearly present and culpable as well. Neither resisted the temptation to define good and evil for themselves. Every temptation begins with casting doubt on the goodness of God. Cultivating trust in him is the surest defense against temptation.



Perspective

Why would God punish Eve like that?

SCRIPTURE CONNECTION: GENESIS 3:1-19

Why would God impose such consequences for Eve's one wayward choice? After all, when she decided to take and eat, she did not yet know good and evil. Though adult in form, Eve was young in creation and unwise to the serpent's shrewdness.

When a toddler plays with fire, will the parent discipline for spite? Or to protect? Banning Adam and Eve was God's rescue. In their fallen state, eating of the tree of life would tragically seal them in sin's aftermath.

Eve bore some of God's own torment. Her pain in bringing forth life would compel her toward the Creator, and she would begin to understand how a loving parent chooses pain to give life. Eve's love for Adam would also bear pain, requiring a lifetime of learning what it means to partner in the mystery of marriage.

Our pain compels our outreach for God, and therein lies the gift.

Eve's consequences led to another sacred tree, the Cross, from which we now partake. This time, the body and blood of Christ and the pain he bore delivers us into life everlasting, restoring our perfect communion with God. As Paul says,

Yes, Adam's one sin brings condemnation for everyone, but Christ's one act of righteousness brings a right relationship with God and new life for everyone. (Romans 5:18)

VIEWPOINTS

HERS: *Perhaps unaware of what her choice would mean, how was Eve's perspective limited? How did Eve's understanding grow?*

MINE: *"We do not get to choose results, only our actions. We can practice choosing wisely and entrusting results to God."*

YOURS: *Even in pain, how might we trust God as a loving parent?*

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

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

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

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

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

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

"The serpent deceived me," she replied. "That's why I ate it."

¹⁴Then the LORD God said to the serpent,

"Because you have done this, you are cursed more than all animals, domestic and wild.

You will crawl on your belly, groveling in the dust as long as you live.

¹⁵ And I will cause hostility between you and the woman, and between your offspring and her offspring.

He will strike* your head, and you will strike his heel."

¹⁶Then he said to the woman,

"I will sharpen the pain of your pregnancy, and in pain you will give birth.

And you will desire to control your husband, but he will rule over you.*"

3:8 Or *Adam*, and so throughout the chapter. **3:15** Or *bruise*; also in 3:15b. **3:16** Or *And though you will have desire for your husband, / he will rule over you.*

3:11-13 Rather than confessing, the man blamed the woman for giving him the fruit and God for giving him the woman. The woman followed suit, accusing the serpent. The serpent played a role and would be punished (3:14), but that did not release the woman or the man from their guilt.

3:16-19 The consequences of human rebellion complicated human vocation. Pain in childbirth would make it more difficult to fill the earth. The partnership God intended between man and woman would become antagonistic, so that rather than ruling the earth, they would seek to dominate each other. Fruitful cultivation of the land would prove difficult. Although humans do far more than have babies and plant crops, these activities bear the brunt of the consequences of sin because they are essential to the fulfillment of the creation blessing (1:26-28).

Eve

IDENTITY

Ruined to Redeemed

Eve remembers...

The fruit looked so good. It was so beautiful I could almost taste it before I bit into it. The serpent promised that good things would come from it: I would be wise and know everything. That first bite was so sweet...

And then everything changed, dramatically.

If I had only known. I didn't really understand the consequences. Adam was right there, and he didn't stop me either. In fact, he later blamed me. Wasn't he to blame too? Oh, God, now what?

The consequences: pain in childbirth, desire to control my husband. What does that even mean?

A promise: A descendant of mine will one day crush the head of the serpent? When? How?

Life became painful. We were driven out of the Garden, never to reenter. God gave us clothes, but we had to learn how to survive. We lost two sons—Cain killed Abel, then Cain was banished from our presence. Oh, the pain of loss!

Yet in the pain, God provided. He gave us Seth, a son to carry on life. We learned to trust that God is still in charge.

EVE'S STORY IS TOLD IN GENESIS 2:19–4:26.

God is bigger than our missteps and our pain. He is always ready to restore and provide.

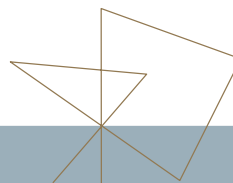
IDENTIFY

What life-changing events have you experienced?

Where do you find God in them?

"I miscarried my second child, propelling me into early menopause. Then, God opened doors to counsel grieving women and to a new career in academia, which I may not have pursued if I had a small child at home."

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¹⁷And to the man he said,

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

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

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

Paradise Lost: God's Judgment

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

²²Then the LORD God said, "Look, the human beings* have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!" ²³So the LORD God banished them from the Garden of Eden, and he sent Adam out to cultivate the ground from which he had been made. ²⁴After sending them out, the LORD God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

Cain and Abel

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

When they grew up, Abel became a shepherd, while Cain cultivated the ground. ³When it was time for the harvest, Cain presented some of his crops as a gift to the LORD. ⁴Abel also brought a gift—the best

portions of the firstborn lambs from his flock. The LORD accepted Abel and his gift, ⁵but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

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

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

⁹Afterward the LORD asked Cain, "Where is your brother? Where is Abel?"

"I don't know," Cain responded. "Am I my brother's guardian?"

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

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

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

The Descendants of Cain

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

3:20 *Eve* sounds like a Hebrew term that means "to give life." **3:22** *Or the man*; Hebrew reads *ha-adam*. **4:1a** *Or the man*; also in **4:25**. **4:1b** *Or I have acquired*. *Cain* sounds like a Hebrew term that can mean "produce" or "acquire." **4:8** As in Samaritan Pentateuch, Greek and Syriac versions, and Latin Vulgate; Masoretic Text lacks "*Let's go out into the fields*." **4:13** *Or My sin*. **4:16** *Nod* means "wandering." **4:18** *Or the ancestor of*, and so throughout the verse.

3:20-24 God graciously clothed Adam and Eve since they had become ashamed of their nakedness. In his mercy, God prevented them from eating of the tree of life, so that they would not live forever in their state of alienation from God and each other.

4:1 Eve recognized God's blessing in the gift of children. The birth of a son ensured the continuation of the family line. However, the tragic consequences of sin threatened her family's survival. Cain did not offer God his best, and his jealousy toward Abel drove him to kill his own brother.

4:17 Where did Cain find a wife? If Adam and Eve were the only people, then he would have to have married his sister. However, Genesis does not specifically claim that Adam and Eve were the only humans created. It's possible that their story is an archetype of the human experience. The existence of other humans seems to be implied in Cain's fear that others would kill him if he wandered alone (4:14-15). In 1 Corinthians 15:22, the apostle Paul speaks of Adam's representative role for humanity. Some believe Adam's role requires him to be the genetic parent of all humans, while others do not.

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

"Adah and Zillah, hear my voice;

listen to me, you wives of Lamech.

I have killed a man who attacked me,
a young man who wounded me.

²⁴ If someone who kills Cain is punished
seven times,

then the one who kills me will be punished
seventy-seven times!"

4:19 Lamech was the first polygamist mentioned in the Bible. Marrying two women is contrary to God's pattern for marriage (2:24) and might have been a manifestation of the rebellion of Cain's descendants. Lamech later boasted to his wives about

his vengeful spirit, revealing his violent nature. Genesis certainly does not present him as a role model. For other negative examples related to polygamy, see 28:6-9; 29:14-30:24.



MY STORY WITH
FAMILY & FRIENDS

Seeing Our Families Shine

SCRIPTURE CONNECTION: GENESIS 4:1-12

Have you ever had a rock hit your windshield while driving? The sound may startle you, and at first you might not see any damage. Then a few days later, you notice a tiny chip. Then the chip becomes a crack, and soon there's a line across the windshield you can no longer ignore.

Isn't that how brokenness works in our families? Cain's sin starts so small—unjustified anger—and only he knows about it. In the end, his selfishness and jealousy break the entire family.

Abel loses life.

Cain loses community.

Eve and Adam lose two sons.

Has your family experienced loss because sin caused a fracture? Divorce was ours. As we meet families in the Bible and consider our own families, we see that every family member has flaws. And our failures hurt us and others.

But that's not the end of the story.

Family is God's idea. He longs to see whole, healthy, joy-filled homes that display his love. Just as an intact windshield helps us see and protects those in the car, asking God to show us what's broken can make us a blessing to our families—and make our families a blessing to others.

Through divorce, I lost much. But God restored. He redeemed. He also stretched my previously limited view of family. When we come to the end of denial and invite God's intervention, he responds. For every crack, his love restores.

God's love brings
blessings, sparkling
through our family's
shattered places.

IMAGINE

Consider your best and highest dream for your family. How has God positioned you to help lead them there?

What conversations or actions of love need to happen?

"I pray God helps me see my own faults and be courageous enough to address them before they splinter and grow."

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Perspective

Does God okay the “forcible taking” of women?

SCRIPTURE CONNECTION: GENESIS 6:1-8

What “sons of God” would forcibly take any women they wanted to be their wives? This doesn’t sound very godly at all.

Many scholars resolve this by concluding that the “sons of God” phrasing refers to spiritual or angelic beings who had rebelled against God. Others suggest that it refers to human rulers who married commoners. Still others argue that it refers to descendants of Seth who married the female descendants of Cain.

Regardless, we recognize that the sexual arena has been a favorite playground for the enemy from the time man and woman first knew their nakedness (3:7). At the birth of their shame, they covered their sexual bodies with fig leaves.

This passage from Genesis 6 conceals whether the human women were consenting to these unions or were taken against their will. But one thing is clear: This sexual deviancy wreaked havoc.

VIEWPOINTS

HERS: *What does the phrase “took any they wanted” suggest about how these “sons of God” esteemed women and interacted with them?*

MINE: *“I am not a fan of the word victim—at least with respect to many of my own experiences. While I acknowledge its appropriate use when I have been deceived, used, or harmed, I don’t want to downplay any part of choice I may have had in a matter: how I show up, how I respond, what resources I turn to, whether an incident defines or grows me, whether I reach for God or reject him. I am not responsible for others’ choices, and sometimes I may not have a choice, but when I do, I can ask, What choices will I make today?”*

YOURS: *How might you guard against sexual trouble and champion sexual responsibility today?*

The Birth of Seth

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

The Descendants of Adam

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

³When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. ⁴After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. ⁵Adam lived 930 years, and then he died.

⁶When Seth was 105 years old, he became the father of* Enosh. ⁷After the birth of* Enosh, Seth lived another 807 years, and he had other sons and daughters. ⁸Seth lived 912 years, and then he died.

⁹When Enosh was 90 years old, he became the father of Kenan. ¹⁰After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. ¹¹Enosh lived 905 years, and then he died.

¹²When Kenan was 70 years old, he became the father of Mahalalel. ¹³After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. ¹⁴Kenan lived 910 years, and then he died.

¹⁵When Mahalalel was 65 years old, he became the father of Jared. ¹⁶After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. ¹⁷Mahalalel lived 895 years, and then he died.

¹⁸When Jared was 162 years old, he became the father of Enoch. ¹⁹After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. ²⁰Jared lived 962 years, and then he died.

²¹When Enoch was 65 years old, he became the father of Methuselah. ²²After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other

4:25 Seth probably means “granted”; the name may also mean “appointed.” **5:1** Or *man*; Hebrew reads *adam*; similarly in 5:2. **5:6** Or *the ancestor of*; also in 5:9, 12, 15, 18, 21, 25. **5:7** Or *the birth of this ancestor of*; also in 5:10, 13, 16, 19, 22, 26.

5:1-3 This second biblical mention of the image of God helps to define it. God made humans to be like him. Similarly, Adam fathered a son who was just like him—in his very image. Our identity as God’s image implies kinship. We are related to God in a way analogous to a human family. This passage also affirms that the human status as God’s image was not lost when Adam and Eve sinned.

sons and daughters. ²³Enoch lived 365 years, ²⁴walking in close fellowship with God. Then one day he disappeared, because God took him.

²⁵When Methuselah was 187 years old, he became the father of Lamech. ²⁶After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters.

²⁷Methuselah lived 969 years, and then he died.

²⁸When Lamech was 182 years old, he became the father of a son. ²⁹Lamech named his son Noah, for he said, "May he bring us relief" from our work and the painful labor of farming this ground that the LORD has cursed." ³⁰After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters.

³¹Lamech lived 777 years, and then he died.

5:29 *Noah* sounds like a Hebrew term that can mean "relief" or "comfort." 6:2 Hebrew *daughters of men*; also in 6:4. 6:3 Greek version reads *will not remain in*.

³²After Noah was 500 years old, he became the father of Shem, Ham, and Japheth.

A World Gone Wrong

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

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

6:1-4 Obviously the birth of daughters was nothing new, but in this passage, the daughters take center stage. Their stunning beauty attracted some unlikely suitors. Scholars have suggested three possibilities for the identity of the "sons of God" in this passage: angelic beings who left their stations to cohabit with

women, royalty who intermarried with commoners, or members of Seth's family who married women from Cain's family. Language reminiscent of 3:6 ("saw . . . took") shows the rebellious nature of this act. The result of these unions was a warrior race known for its wickedness.



Come Close

NEEDING FAVOR: FINDING GOD'S GIFT

SCRIPTURE CONNECTION: GENESIS 6:5-9

Favor. It's something we pray for often. Favor in our jobs. Favor in our relationships. Favor in our personal endeavors. We read about the lives of women and men in the Bible such as Abel, Abraham, Noah, Hannah, and Jesus' mother, Mary, who all experienced the favor of God in one way or another. Whether it was for a season or a lifetime, the blessing of God's favor truly changed the lives of these individuals. God's favor still has the power to do so for us today.

There are quite a few mentions of God's favor (or "grace," depending on the translation) in the Bible. In a famous proverb, quoted multiple times in the New Testament, favor is attached to the character trait of humility (Proverbs 3:34; see James 4:6; 1 Peter 5:5). Could it be that our humility moves God to grant us favor? When we think of others who lost God's favor, such as Cain or King Saul, could a lack of humility have contributed?

Favor is a gift; we can't work ourselves into it. We accept and receive it by faith through our relationship with God. As we learn to love the Giver more than the gift, we will begin to see strands of his favor weaving throughout our lives.

REFLECT "For you bless the godly, O LORD; you surround them with your shield of love." PSALM 5:12

Lord, thank you for the gift of your gracious favor. May I walk humbly before you all the days of my life. Amen.

CONSIDER "Humility is the gateway into the grace and the favor of God." HAROLD WARNER

God's favor is a gift;
greater still is knowing
the gift-Giver.

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⁵The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. ⁶So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. ⁷And the LORD said, "I will wipe this human race I have created from the face of the earth. Yes, and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them." ⁸But Noah found favor with the LORD.

The Story of Noah

⁹This is the account of Noah and his family. Noah was a righteous man, the only blameless person living on

earth at the time, and he walked in close fellowship with God. ¹⁰Noah was the father of three sons: Shem, Ham, and Japheth.

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

¹⁴"Build a large boat* from cypress wood* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. ¹⁵Make the boat 450 feet long, 75 feet wide, and 45 feet high.*

¹⁶Leave an 18-inch opening* below the roof all the way

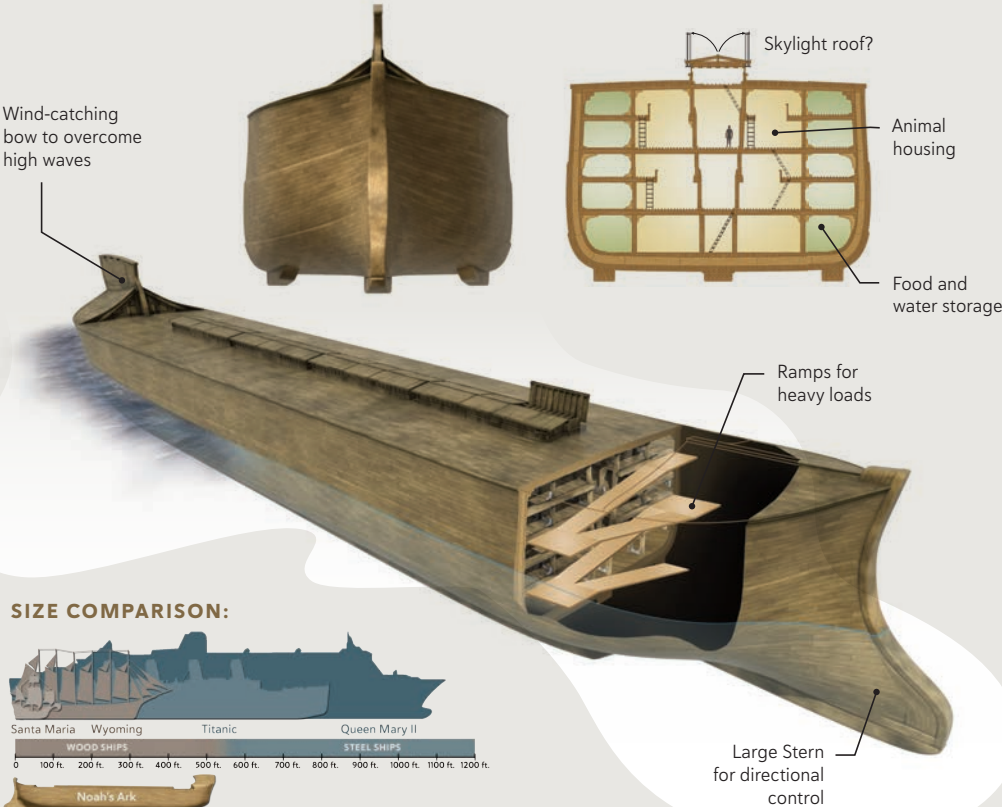
6:14a Traditionally rendered an ark. **6:14b** Or gopher wood. **6:15** Hebrew 300 cubits [138 meters] long, 50 cubits [23 meters] wide, and 30 cubits [13.8 meters] high. **6:16** Hebrew an opening of 1 cubit [46 centimeters].



Insight

NOAH'S ARK

These illustrations depict what the ark might have looked like based on the descriptions we read in 6:14-16. Noah and his wife, and their sons and daughters-in-law, and all the creatures they brought on board survived the Flood in a boat like this.



around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

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

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

The Flood Covers the Earth

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

⁵So Noah did everything as the LORD commanded him.

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

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

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

¹⁷For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth. ¹⁸As the waters rose higher and higher above the ground, the boat floated safely on the surface. ¹⁹Finally, the water covered even the highest mountains on the earth, ²⁰rising more than twenty-two feet* above the highest peaks. ²¹All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people. ²²Everything that breathed and lived on dry land died. ²³God wiped out every living thing on the earth—people, livestock, small animals that scurry along the ground, and the birds of the sky. All were destroyed. The only people who survived were Noah and those with him in the boat. ²⁴And the floodwaters covered the earth for 150 days.

The Flood Recedes

8 But God remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede. ²The underground waters stopped flowing, and the torrential rains from the sky were stopped. ³So the floodwaters gradually receded from the earth. After 150 days, ⁴exactly five months from the time the flood began,* the boat came to rest on the mountains of Ararat. ⁵Two and a half months later,* as the waters continued to go down, other mountain peaks became visible.

⁶After another forty days, Noah opened the window he had made in the boat ⁷and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up. ⁸He also released a dove to see if the water had receded and it could find dry ground. ⁹But the dove could find no place to land because the water still covered the ground. So it returned to the boat, and Noah held out his hand and drew the dove back inside. ¹⁰After waiting another seven days, Noah released the dove again. ¹¹This time

7:2 Hebrew *of each clean animal*; similarly in 7:8. **7:20** Hebrew *15 cubits* [6.9 meters]. **8:4** Hebrew *on the seventeenth day of the seventh month*; see 7:11. **8:5** Hebrew *On the first day of the tenth month*; see 7:11 and note on 8:4.

6:11–7:24 Human wickedness had reached the point that God decided to start over with Noah, the only godly person alive. The Flood would return the world to its pre-created state—formless and empty, with water covering everything. Therefore, Noah and his family needed to preserve a pair of every animal to repopulate the earth after the Flood (see 8:17).

8:1 This verse is the center of a massive chiasm (or literary

sandwich). What precedes this verse is a description of the building and boarding of the ark and the rising of the waters for 150 days. What follows is a description of the receding of the waters for 150 days and the disembarking of the animals. God’s *remembering* Noah does not suggest that he forgot about him but marks the moment in which God took action to keep his promise.

the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone.¹² He waited another seven days and then released the dove again. This time it did not come back.

¹³Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began,* the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying.¹⁴ Two more months went by,* and at last the earth was dry!

¹⁵Then God said to Noah, ¹⁶“Leave the boat, all of you—you and your wife, and your sons and their wives. ¹⁷Release all the animals—the birds, the livestock, and the small animals that scurry along the ground—so they can be fruitful and multiply throughout the earth.”

¹⁸So Noah, his wife, and his sons and their wives left the boat. ¹⁹And all of the large and small animals and birds came out of the boat, pair by pair.

²⁰Then Noah built an altar to the LORD, and there he sacrificed as burnt offerings the animals and birds that had been approved for that purpose.*

²¹And the LORD was pleased with the aroma of the sacrifice and said to himself, “I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things. ²²As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night.”

God Confirms His Covenant

9 Then God blessed Noah and his sons and told them, “Be fruitful and multiply. Fill the earth. ²All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. ³I have given them to you for food, just as I have given you grain and vegetables. ⁴But you must never eat any meat that still has the lifeblood in it.

⁵“And I will require the blood of anyone who takes another person’s life. If a wild animal kills a person,

it must die. And anyone who murders a fellow human must die. ⁶If anyone takes a human life, that person’s life will also be taken by human hands. For God made human beings* in his own image. ⁷Now be fruitful and multiply, and repopulate the earth.”

⁸Then God told Noah and his sons, ⁹“I hereby confirm my covenant with you and your descendants, ¹⁰and with all the animals that were on the boat with you—the birds, the livestock, and all the wild animals—every living creature on earth. ¹¹Yes, I am confirming my covenant with you. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth.”

¹²Then God said, “I am giving you a sign of my covenant with you and with all living creatures, for all generations to come. ¹³I have placed my rainbow in the clouds. It is the sign of my covenant with you and with all the earth. ¹⁴When I send clouds over the earth, the rainbow will appear in the clouds, ¹⁵and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. ¹⁶When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth.” ¹⁷Then God said to Noah, “Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth.”

Noah’s Sons

¹⁸The sons of Noah who came out of the boat with their father were Shem, Ham, and Japheth. (Ham is the father of Canaan.) ¹⁹From these three sons of Noah came all the people who now populate the earth.

²⁰After the flood, Noah began to cultivate the ground, and he planted a vineyard. ²¹One day he drank some wine he had made, and he became drunk and lay naked inside his tent. ²²Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. ²³Then Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover their father. As they did this, they looked the other way so they would not see him naked.

8:13 Hebrew *On the first day of the first month*; see 7:11. **8:14** Hebrew *The twenty-seventh day of the second month arrived*; see note on 8:13. **8:20** Hebrew *every clean animal and every clean bird*. **9:6** Or *man*; Hebrew reads *ha-adam*.

9:1-3 The blessing first given to Adam (1:28) was reissued to Noah, the “Adam” of the newly cleansed world in need of repopulation and cultural expansion. God introduced two modifications to the created order: Now animals would live in terror of humans, and humans were allowed to eat meat along with seed-bearing plants (see 1:29)—a change in diet related to the animals’ terror.

9:5-6 Violence, including murder, was a major factor in bringing about God’s judgment in the form of the Flood (4:8; 6:11, 13). At this new beginning for humans, God affirmed the sanctity of human life and established a system of retributive justice for the taking of human life. Being created in God’s image gives humans

a unique status and authority within creation. Since murder destroys a person made in God’s image, a murderer incurred the ultimate penalty.

9:20-25 The significance of Ham’s shameful behavior is not fully clear. He may have engaged sexually with his father or with his mother (this type of act is elsewhere referred to literally in the original language as “uncovering the nakedness of one’s father,” Leviticus 20:11). It is possible that he merely gazed upon his naked father and, rather than covering him and keeping the matter secret, dishonored him by mocking him to his brothers. The curse likely fell on Ham’s son Canaan to emphasize the shameful father-son dynamic of Ham’s sin.

²⁴When Noah woke up from his stupor, he learned what Ham, his youngest son, had done. ²⁵Then he cursed Canaan, the son of Ham:

“May Canaan be cursed!
May he be the lowest of servants to his
relatives.”

²⁶Then Noah said,

“May the LORD, the God of Shem, be blessed,
and may Canaan be his servant!

²⁷ May God expand the territory of Japheth!
May Japheth share the prosperity of Shem,*
and may Canaan be his servant.”

²⁸Noah lived another 350 years after the great flood. ²⁹He lived 950 years, and then he died.

10 This is the account of the families of Shem, Ham, and Japheth, the three sons of Noah. Many children were born to them after the great flood.

Descendants of Japheth

²The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

³The descendants of Gomer were Ashkenaz, Riphath, and Togarmah.

⁴The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim. * ⁵Their descendants became the seafaring peoples that spread out to various lands, each identified by its own language, clan, and national identity.

Descendants of Ham

⁶The descendants of Ham were Cush, Mizraim, Put, and Canaan.

⁷The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan.

⁸Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth. ⁹Since he was the greatest hunter in the world,* his name became proverbial. People would say, “This man is like Nimrod, the greatest hunter in the world.” ¹⁰He built his kingdom in the land of Babylonia,* with the cities of Babylon, Erech,

9:27 Hebrew *May he live in the tents of Shem.* **10:4** As in some Hebrew manuscripts and Greek version (see also 1 Chr 1:7); most Hebrew manuscripts read *Dodanim*. **10:9** Hebrew *a great hunter before the LORD*; also in 10:9b. **10:10** Hebrew *Shinar*.

10:1-32 The birth of many children after the Flood began to fulfill God’s purposes for the renewed creation (9:1; see 1:26-28). This chapter, often called the Table of Nations, lists seventy nations descending from Noah’s sons. The total of seventy names indicates completeness and symbolizes the totality of the world, which would later be blessed by the descendants of Abraham (12:3; 18:18). Women are not named because male heirs were the basis for genealogical records.



Perspective

Where are the women?

SCRIPTURE CONNECTION: GENESIS 10:1-32

Genesis 10 ranks among the most boring parts of the Bible. So many hard-to-pronounce names!

Are you bothered by how few women appear in these lists?

The ancient Israelites usually recorded only male heirs in their genealogies. A genealogy traced the transfer of wealth from one generation to another and identified tribal membership through fathers and sons. Without a complex chart, marriage alliances between clans were much more difficult to trace. Women were remembered through stories and songs, rather than through genealogies. And they took pride in the social standing of their fathers, husbands, and sons.

God revealed himself in ways that made sense to ancient cultures, and he engages with us in ways that make sense today. Our task is to read the Bible well in its ancient context, discern how it reveals God’s character, and then ask how we can live out its principles in our contexts today.

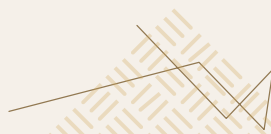
VIEWPOINTS

HERS: *How would an ancient Israelite woman have felt hearing her husband’s name read aloud in a list such as this?*

MINE: *“I love finding women’s names in Bible genealogies. It is rare, so when one does appear, it means she is notable in some way. I love to be a detective and find out why!”*

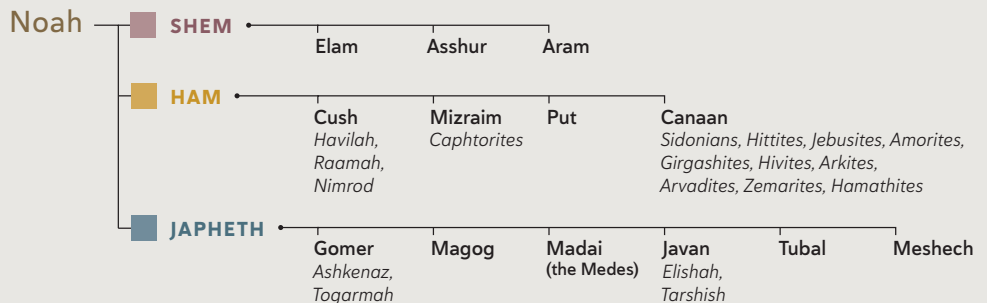
YOURS: *Can you imagine life as an ancient Israelite woman? Would you have been glad to stay in the shadows? Or would you have longed to play a bigger role in public life?*

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The Flood survivors' descendants spread out after "the LORD scattered them" (11:1-9), and they became the nations of the ancient world. Over half the names listed in the genealogy in 10:1-32 are identifiable ancient peoples, and the areas where they lived are shown on this map.



Akkad, and Calneh. ¹¹From there he expanded his territory to Assyria,* building the cities of Nineveh, Rehoboth-ir, Calah, ¹²and Resen (the great city located between Nineveh and Calah).

¹³Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, ¹⁴Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came.*

¹⁵Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,* ¹⁶Jebusites, Amorites, Girgashites, ¹⁷Hivites, Arkites, Sinites, ¹⁸Arvadites, Zemarites, and Hamathites. The Canaanite clans eventually spread out, ¹⁹and the territory of Canaan extended from Sidon in the north to Gerar and Gaza in the south, and east as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha.

²⁰These were the descendants of Ham, identified by clan, language, territory, and national identity.

Descendants of Shem

²¹Sons were also born to Shem, the older brother of Japheth.* Shem was the ancestor of all the descendants of Eber.

²²The descendants of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

²³The descendants of Aram were Uz, Hul, Gether, and Mash.

²⁴Arphaxad was the father of Shelah,* and Shelah was the father of Eber.

²⁵Eber had two sons. The first was named Peleg (which means "division"), for during his lifetime the people of the world were divided into different language groups. His brother's name was Joktan.

²⁶Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷Hadoram, Uzal, Diklah, ²⁸Obal, Abimael, Sheba, ²⁹Ophir, Havilah, and Jobab. All these were descendants of Joktan.

³⁰The territory they occupied extended from Mesha all the way to Sephar in the eastern mountains.

³¹These were the descendants of Shem, identified by clan, language, territory, and national identity.

10:11 Or *From that land Assyria went out.* **10:14** Hebrew *Casluhites, from whom the Philistines came, and Caphtorites.* Compare Jer 47:4; Amos 9:7. **10:15** Hebrew *ancestor of Heth.* **10:21** Or *Shem, whose older brother was Japheth.* **10:24** Greek version reads *Arphaxad was the father of Cainan, Cainan was the father of Shelah.* Compare Luke 3:36. **11:2** Hebrew *Shinar.* **11:9** Or *Babylon.* *Babel* sounds like a Hebrew term that means "confusion." **11:10** Or *the ancestor of*; also in 11:12, 14, 16, 18, 20, 22, 24. **11:11** Or *the birth of this ancestor of*; also in 11:13, 15, 17, 19, 21, 23, 25. **11:12-13** Greek version reads ¹²*When Arphaxad was 135 years old, he became the father of Cainan. After the birth of Cainan, Arphaxad lived another 430 years and had other sons and daughters, and then he died. When Cainan was 130 years old, he became the father of Shelah. After the birth of Shelah, Cainan lived another 330 years and had other sons and daughters, and then he died.* Compare Luke 3:35-36.

11:1-9 After the Flood, human civilization spread far and wide in fulfillment of God's purposes (9:1). Babel represented a vain attempt to avoid scattering. The tower was likely a zig-gurat, a massive stepped tower built to support a staircase near a temple garden, likely intended to facilitate the descent

Conclusion

³²These are the clans that descended from Noah's sons, arranged by nation according to their lines of descent. All the nations of the earth descended from these clans after the great flood.

The Tower of Babel

11 At one time all the people of the world spoke the same language and used the same words.

²As the people migrated to the east, they found a plain in the land of Babylonia* and settled there.

³They began saying to each other, "Let's make bricks and harden them with fire." (In this region bricks were used instead of stone, and tar was used for mortar.) ⁴Then they said, "Come, let's build a great city for ourselves with a tower that reaches into the sky. This will make us famous and keep us from being scattered all over the world."

⁵But the LORD came down to look at the city and the tower the people were building. ⁶"Look!" he said. "The people are united, and they all speak the same language. After this, nothing they set out to do will be impossible for them! ⁷Come, let's go down and confuse the people with different languages. Then they won't be able to understand each other."

⁸In that way, the LORD scattered them all over the world, and they stopped building the city. ⁹That is why the city was called Babel,* because that is where the LORD confused the people with different languages. In this way he scattered them all over the world.

The Line of Descent from Shem to Abram

¹⁰This is the account of Shem's family.

Two years after the great flood, when Shem was 100 years old, he became the father of* Arphaxad. ¹¹After the birth of* Arphaxad, Shem lived another 500 years and had other sons and daughters.

¹²When Arphaxad was 35 years old, he became the father of Shelah. ¹³After the birth of Shelah, Arphaxad lived another 403 years and had other sons and daughters.*

of the gods to earth. Without divine instruction to build, the project represented a human attempt to dictate the terms of acceptable worship. The people's desire for fame and security apart from God prompted the Lord's response to confuse their building efforts.

¹⁴When Shalah was 30 years old, he became the father of Eber. ¹⁵After the birth of Eber, Shalah lived another 403 years and had other sons and daughters.

¹⁶When Eber was 34 years old, he became the father of Peleg. ¹⁷After the birth of Peleg, Eber lived another 430 years and had other sons and daughters.

¹⁸When Peleg was 30 years old, he became the father of Reu. ¹⁹After the birth of Reu, Peleg lived another 209 years and had other sons and daughters.

²⁰When Reu was 32 years old, he became the father of Serug. ²¹After the birth of Serug, Reu lived another 207 years and had other sons and daughters.

²²When Serug was 30 years old, he became the father of Nahor. ²³After the birth of Nahor, Serug lived another 200 years and had other sons and daughters.

²⁴When Nahor was 29 years old, he became the father of Terah. ²⁵After the birth of Terah, Nahor lived another 119 years and had other sons and daughters.



God’s Call and Mine

SCRIPTURE CONNECTION: GENESIS 12:2-3

“What is my purpose?” I pleaded, scrambling down New Mexico’s tallest mountain. A lightning storm above me, with no trees to protect me, I hurtled down the boulder field. For months, I’d asked God for my calling. Now, intensified by visions of a life cut short, I yelled it. Maybe you cry out for purpose too. As with Abram, God’s calling comes:

- before we bless—Abram didn’t earn God’s blessing;
- to bless others—God empowered Abram to do good;
- to bless near and far—Abram gave life to family, nation, and ultimately, God’s redemption plan.

Abram’s calling fit within God’s mission to reconcile his creation to himself, a mission God actively pursues throughout the Bible. God’s purpose begins with God himself, not us; is empowered by him, not us; and comes through those he chooses, not by our choice alone.

As with Abram, God made his call clear for me, too. As I scuttled down, avoiding the lightning strikes, I sensed it. It came as though a whisper from God, “I am your purpose.” “Ow,” I yelped, as I caught a tree and hugged it, glad even for its rough bark that stopped my descent. Like the tree, this answer protected me from exposure to any lesser calling. My calling begins with, is empowered by, and is guided by God; no other source will do.

Knowing my calling comes from God, not me, gives me confidence to press on.

IMAGINE

How might seeing God as your chief purpose guide you?

“In seminary, I learned to see the entire Bible reflecting God’s mission to restore. Knowing my calling comes from God, not me, gives me confidence to live on purpose for a lifetime.”

NAOMI CRAMER OVERTON, MBA, DIS, lives to realize beauty-filled visions that lift us to flourishing, with our families and beyond. Naomi has been CEO for Stonecroft and MOPS, director with Compassion International and World Vision, and General Editor for this Bible.



²⁶After Terah was 70 years old, he became the father of Abram, Nahor, and Haran.

The Family of Terah

²⁷This is the account of Terah's family. Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot. ²⁸But Haran died in Ur of the Chaldeans, the land of his birth, while his father, Terah, was still living. ²⁹Meanwhile, Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah. (Milcah and her sister Iscah were daughters of Nahor's brother Haran.) ³⁰But Sarai was unable to become pregnant and had no children.

³¹One day Terah took his son Abram, his daughter-in-law Sarai (his son Abram's wife), and his grandson Lot (his son Haran's child) and moved away from Ur of the Chaldeans. He was headed for the land of Canaan, but they stopped at Haran and settled there. ³²Terah lived for 205 years* and died while still in Haran.

The Call of Abram

12 The LORD had said to Abram, "Leave your native country, your relatives, and your father's family, and go to the land that I will show you. ²I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. ³I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you."

⁴So Abram departed as the LORD had instructed, and Lot went with him. Abram was seventy-five years old when he left Haran. ⁵He took his wife, Sarai, his nephew Lot, and all his wealth—his livestock and all the people he had taken into his household at Haran—and headed for the land of Canaan. When they arrived in Canaan, ⁶Abram traveled through the land as far as Shechem. There he set up camp beside the oak of Moreh. At that time, the area was inhabited by Canaanites.

⁷Then the LORD appeared to Abram and said, "I will give this land to your descendants.*" And Abram built an altar there and dedicated it to the LORD, who

had appeared to him. ⁸After that, Abram traveled south and set up camp in the hill country, with Bethel to the west and Ai to the east. There he built another altar and dedicated it to the LORD, and he worshiped the LORD. ⁹Then Abram continued traveling south by stages toward the Negev.

Abram and Sarai in Egypt

¹⁰At that time a severe famine struck the land of Canaan, forcing Abram to go down to Egypt, where he lived as a foreigner. ¹¹As he was approaching the border of Egypt, Abram said to his wife, Sarai, "Look, you are a very beautiful woman. ¹²When the Egyptians see you, they will say, 'This is my wife. Let's kill him; then we can have her!' ¹³So please tell them you are my sister. Then they will spare my life and treat me well because of their interest in you."

¹⁴And sure enough, when Abram arrived in Egypt, everyone noticed Sarai's beauty. ¹⁵When the palace officials saw her, they sang her praises to Pharaoh, their king, and Sarai was taken into his palace. ¹⁶Then Pharaoh gave Abram many gifts because of her—sheep, goats, cattle, male and female donkeys, male and female servants, and camels.

¹⁷But the LORD sent terrible plagues upon Pharaoh and his household because of Sarai, Abram's wife. ¹⁸So Pharaoh summoned Abram and accused him sharply. "What have you done to me?" he demanded. "Why didn't you tell me she was your wife? ¹⁹Why did you say, 'She is my sister,' and allow me to take her as my wife? Now then, here is your wife. Take her and get out of here!" ²⁰Pharaoh ordered some of his men to escort them, and he sent Abram out of the country, along with his wife and all his possessions.

Abram and Lot Separate

13 So Abram left Egypt and traveled north into the Negev, along with his wife and Lot and all that they owned. ²(Abram was very rich in livestock, silver, and gold.) ³From the Negev, they continued traveling by stages toward Bethel, and they pitched their tents between Bethel and Ai, where they had camped before. ⁴This was the same place where

11:32 Some ancient versions read *145 years*; compare 11:26 and 12:4. 12:7 Hebrew *seed*.

11:30 Sarai, Rebekah, and Rachel all experienced infertility (25:21; 29:31). Sarai's infertility introduced a paradox between her experience and God's promise of many descendants (12:2). Frequently in the Old Testament, God demonstrated his sovereignty by miraculously giving children to women who had previously been unable to have children (Judges 13:3; 1 Samuel 1:2; 2:5; see also Psalm 113:9; Isaiah 54:1).

12:1-3 Before Abram could experience God's blessing, he had to step out in obedience by setting out on a journey of unknown length and destination. The exclusivity of God's covenant with Abram may seem troubling at first, but God blessed his family so that they could bless all the other families on earth. Abram's blessing was God's solution for

the brokenness and violence of the post-Flood world (see Psalm 67).

12:10-20 Abram deceived Pharaoh regarding his wife's identity rather than trusting God's protection, putting both her and Pharaoh's household at risk (see 20:1-18; 26:1-11). Sarai was in fact his half sister (20:12), but Abram's deception resulted in their expulsion from Egypt.

13:1-18 God had asked Abram to leave his father's family (12:1), but he took his nephew Lot with him. Lot's company became problematic when the two households grew so large that the land could not support them both. Abram gave Lot first choice of land because he believed in God's promise. After they parted ways, God reaffirmed his plan to bless Abram (13:14-17).



Insight

SARAI AND ABRAM'S TRAVELS



Abram, Sarai, their extended family, and their servants walked from Ur to Haran (600 miles), on to Canaan (400 miles), then down to Egypt (325 miles), and back to Canaan again. How many steps do you walk a day? Women worldwide walk 5,000 steps daily. If Sarai had done that, it would have taken her 660 days to complete this route.

5,000
steps
per day



Abram had built the altar, and there he worshiped the LORD again.

⁵Lot, who was traveling with Abram, had also become very wealthy with flocks of sheep and goats, herds of cattle, and many tents. ⁶But the land could not support both Abram and Lot with all their flocks and herds living so close together. ⁷So disputes broke out between the herdsmen of Abram and Lot. (At that time Canaanites and Perizzites were also living in the land.)

⁸Finally Abram said to Lot, "Let's not allow this conflict to come between us or our herdsmen. After all, we are close relatives! ⁹The whole countryside is open to you. Take your choice of any section of the land you want, and we will separate. If you want the land to the left, then I'll take the land on the right. If you prefer the land on the right, then I'll go to the left."

¹⁰Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the LORD or the beautiful land of Egypt. (This was before the LORD destroyed Sodom and Gomorrah.) ¹¹Lot chose for himself the whole Jordan Valley to the east of them. He went there with his flocks and servants and parted company with his uncle Abram. ¹²So Abram settled in the land of Canaan, and Lot moved his tents to a place near Sodom and settled among the cities of the plain. ¹³But the people of this area were extremely wicked and constantly sinned against the LORD.

¹⁴After Lot had gone, the LORD said to Abram, "Look as far as you can see in every direction—north and south, east and west. ¹⁵I am giving all this land, as

far as you can see, to you and your descendants* as a permanent possession. ¹⁶And I will give you so many descendants that, like the dust of the earth, they cannot be counted! ¹⁷Go and walk through the land in every direction, for I am giving it to you."

¹⁸So Abram moved his camp to Hebron and settled near the oak grove belonging to Mamre. There he built another altar to the LORD.

Abram Rescues Lot

14 About this time war broke out in the region. King Amraphel of Babylonia,* King Arioch of Ellasar, King Kedorlaomer of Elam, and King Tidal of Goiim ²fought against King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela (also called Zoar).

³This second group of kings joined forces in Siddim Valley (that is, the valley of the Dead Sea*). ⁴For twelve years they had been subject to King Kedorlaomer, but in the thirteenth year they rebelled against him.

⁵One year later Kedorlaomer and his allies arrived and defeated the Rephaites at Ashteroth-karnaim, the Zuzites at Ham, the Emites at Shaveh-kiriathaim, ⁶and the Horites at Mount Seir, as far as El-paran at the edge of the wilderness. ⁷Then they turned back and came to En-mishpat (now called Kadesh) and conquered all the territory of the Amalekites, and also the Amorites living in Hazazon-tamar.

⁸Then the rebel kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (also called Zoar) prepared for battle in the valley of the Dead Sea.* ⁹They fought

13:15 Hebrew *seed*; also in 13:16. **14:1** Hebrew *Shinar*; also in 14:9. **14:3** Hebrew *Salt Sea*. **14:8** Hebrew *Siddim Valley* (see 14:3); also in 14:10.

against King Kedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Babylonia, and King Arioch of Ellasar—four kings against five.¹⁰ As it happened, the valley of the Dead Sea was filled with tar pits. And as the army of the kings of Sodom and Gomorrah fled, some fell into the tar pits, while the rest escaped into the mountains.¹¹ The victorious invaders then plundered Sodom and Gomorrah and headed for home, taking with them all the spoils of war and the food supplies.¹² They also captured Lot—Abram's nephew who lived in Sodom—and carried off everything he owned.

¹³But one of Lot's men escaped and reported everything to Abram the Hebrew, who was living near the oak grove belonging to Mamre the Amorite. Mamre and his relatives, Eshcol and Aner, were Abram's allies.

¹⁴When Abram heard that his nephew Lot had been captured, he mobilized the 318 trained men who had been born into his household. Then he pursued Kedorlaomer's army until he caught up with them at Dan.¹⁵ There he divided his men and attacked during the night. Kedorlaomer's army fled, but Abram chased them as far as Hobah, north of Damascus.¹⁶ Abram recovered all the goods that had been taken, and he brought back his nephew Lot with his possessions and all the women and other captives.

Melchizedek Blesses Abram

¹⁷After Abram returned from his victory over Kedorlaomer and all his allies, the king of Sodom went out to meet him in the valley of Shaveh (that is, the King's Valley).

¹⁸And Melchizedek, the king of Salem and a priest of God Most High,* brought Abram some bread and wine.¹⁹ Melchizedek blessed Abram with this blessing:

"Blessed be Abram by God Most High,
Creator of heaven and earth.

²⁰ And blessed be God Most High,
who has defeated your enemies for you."

Then Abram gave Melchizedek a tenth of all the goods he had recovered.

²¹The king of Sodom said to Abram, "Give back my

14:18 Hebrew *El-Elyon*; also in 14:19, 20, 22.

14:11-16 Lot's unfortunate choice to live near Sodom resulted in trouble for himself and for Abram. Lot had chosen land that looked fruitful, but the violent and corrupt residents would ruin him (19:1-38).

14:18-20 The story of Melchizedek portrays the initial fulfillment of 12:1-3, where God declared that nations who blessed Abram would be blessed. Abram shared with Melchizedek the spoils of his victory. Melchizedek was a non-Israelite priest who feared God, pointing to the future expansion of the Kingdom of God among non-Israelites. The author of Hebrews saw justification for Christ's priesthood here. Like Melchizedek, Jesus was not from Israel's priestly line (see Hebrews 7).



Perspective

God's ideal or our real?

SCRIPTURE CONNECTION: GENESIS 14:11-16

Is ancient Hebrew culture an ideal to emulate? Or is it incidental to the message?

In some cases, God gives instructions about how to live based on universal truths. For example, every human being is made in the image of God, so every human life is precious and worth protecting (9:6). But other times the Bible describes practices that do not easily transfer to our context today.

Abraham and Sarah lived as semi-nomadic tent dwellers who kept herds of animals. And in that day, the men would often fight battles and take women as plunder. But God is not asking us to move into tents, keep sheep, and carry swords. Does that mean these stories have nothing to teach us?

Ancient Hebrew culture does not provide a template for us to replicate. We are not called to re-create culture-specific elements in our own lives, and many times the characters are not models for emulation. But we can still learn a great deal about God through these stories, including the ways he shows himself to be faithful, even to flawed people—just like us.

VIEWPOINTS

HERS: *Sarah might shudder to think women would read her stories and think of her as a role model. She had her fair share of failures and likely felt she was often just muddling through.*

MINE: *"Seeing how God communicated to ancient cultures inspires me. God works in and through flawed people in less-than-ideal societies. That means he can work through me, too, even though I have a long way to go!"*

YOURS: *Can you think of aspects of our culture that are less than ideal? And can you see ways that God works in and through us anyway?*

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people who were captured. But you may keep for yourself all the goods you have recovered.”

²²Abram replied to the king of Sodom, “I solemnly swear to the LORD, God Most High, Creator of heaven and earth, ²³that I will not take so much as a single thread or sandal thong from what belongs to you. Otherwise you might say, ‘I am the one who made Abram rich.’ ²⁴I will accept only what my young warriors have already eaten, and I request that you give a fair share of the goods to my allies—Aner, Eshcol, and Mamre.”

The LORD’s Covenant Promise to Abram

15 Some time later, the LORD spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

²But Abram replied, “O Sovereign LORD, what good are all your blessings when I don’t even have a son? Since you’ve given me no children, Eliezer of Damascus, a servant in my household, will inherit all my wealth. ³You have given me no descendants of my own, so one of my servants will be my heir.”

⁴Then the LORD said to him, “No, your servant will not be your heir, for you will have a son of your own who will be your heir.” ⁵Then the LORD took Abram outside and said to him, “Look up into the sky and count the stars if you can. That’s how many descendants you will have!”

⁶And Abram believed the LORD, and the LORD counted him as righteous because of his faith.

⁷Then the LORD told him, “I am the LORD who brought you out of Ur of the Chaldeans to give you this land as your possession.”

⁸But Abram replied, “O Sovereign LORD, how can I be sure that I will actually possess it?”

⁹The LORD told him, “Bring me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.” ¹⁰So Abram presented all these to him and killed them. Then he cut each animal down the middle and laid the halves side by side; he did not, however, cut the birds in half. ¹¹Some vultures swooped down to eat the carcasses, but Abram chased them away.

15:18 Hebrew *the river of Egypt*, referring either to an eastern branch of the Nile River or to the Brook of Egypt in the Sinai (see Num 34:5).

15:1-6 Abram and Sarai’s infertility was a source of consternation because it cast doubt on God’s promise of many descendants. Abram freely expressed his doubts to God, and God reaffirmed the promise.

15:7-21 With a solemn ceremony, God made a binding covenant with Abram that guaranteed the fulfillment of his promises. Normally, in such a ceremony both parties would walk between the cut animals to symbolize the severity of the oath, staking their lives on their mutual commitment. However, Abram merely observed as a torch and firepot passed through the pieces, indicating God’s unilateral commitment. The flame and smoke may have anticipated the pillars of

¹²As the sun was going down, Abram fell into a deep sleep, and a terrifying darkness came down over him. ¹³Then the LORD said to Abram, “You can be sure that your descendants will be strangers in a foreign land, where they will be oppressed as slaves for 400 years. ¹⁴But I will punish the nation that enslaves them, and in the end they will come away with great wealth. ¹⁵(As for you, you will die in peace and be buried at a ripe old age.) ¹⁶After four generations your descendants will return here to this land, for the sins of the Amorites do not yet warrant their destruction.”

¹⁷After the sun went down and darkness fell, Abram saw a smoking firepot and a flaming torch pass between the halves of the carcasses. ¹⁸So the LORD made a covenant with Abram that day and said, “I have given this land to your descendants, all the way from the border of Egypt* to the great Euphrates River—¹⁹the land now occupied by the Kenites, Kenizzites, Kadmonites, ²⁰Hittites, Perizzites, Rephaites, ²¹Amorites, Canaanites, Girgashites, and Jebusites.”

The Birth of Ishmael

16 Now Sarai, Abram’s wife, had not been able to bear children for him. But she had an Egyptian servant named Hagar. ²So Sarai said to Abram, “The LORD has prevented me from having children. Go and sleep with my servant. Perhaps I can have children through her.” And Abram agreed with Sarai’s proposal. ³So Sarai, Abram’s wife, took Hagar the Egyptian servant and gave her to Abram as a wife. (This happened ten years after Abram had settled in the land of Canaan.)

⁴So Abram had sexual relations with Hagar, and she became pregnant. But when Hagar knew she was pregnant, she began to treat her mistress, Sarai, with contempt. ⁵Then Sarai said to Abram, “This is all your fault! I put my servant into your arms, but now that she’s pregnant she treats me with contempt. The LORD will show who’s wrong—you or me!”

⁶Abram replied, “Look, she is your servant, so deal with her as you see fit.” Then Sarai treated Hagar so harshly that she finally ran away.

fire and cloud that would lead Israel out of Egypt (Exodus 13:21-22).

16:1-3 Infertility is always painful, but in the case of Abram and Sarai, the lack of a child presented a theological crisis as God had promised Abram a son (15:1-6). Sarai resorted to the customary Mesopotamian strategy for dealing with childlessness by offering her servant to her husband as a surrogate. The child would be Abram’s official heir.

16:4-6 After Hagar conceived, tension arose with Sarai. Hagar’s air of superiority provoked mistreatment from Sarai. Ironically, Sarai’s mistreatment of her Egyptian servant anticipated the Egyptians’ mistreatment of Sarai’s descendants (Exodus 1:11-12).

Hagar

IDENTITY

Honored by Names

"What's in a name? That which we call a rose by any other name would smell as sweet."

Shakespeare penned these words spoken by Juliet, pondering the significance of names. For Hagar, being called by name and being allowed to name bring her honor.

Sarai was unable to get pregnant, despite God's promise, so she took matters into her own hands and arranged for Hagar, an enslaved Egyptian woman, to sleep with Abram. Hagar conceived, and her relationship with Sarai turned awful. Hagar was treated so harshly by Sarai that she decided to run away.

God went looking for Hagar and called her by name (16:8). Throughout the story, Abram and Sarai had never called Hagar by her name. But God knew her and her situation intimately. And they had a one-on-one conversation. Hagar, a Gentile who was considered property, enjoyed a powerful and tender exchange with the God of the universe.

When they had finished, Hagar gave God a name (16:13). She is the only one in Scripture to have this honor. She called him El-roi, which translates to "the God who sees me."

Hagar was seen and known by God and was allowed to know God right back. Through Hagar's story, God showed he values and honors women, even when others might not.

When I feel invisible,
I find hope in El-roi,
the God who sees me
and knows my name.

HAGAR'S STORY IS TOLD IN GENESIS 16; 21; SHE IS ALSO MENTIONED IN GALATIANS 4:21-31.

IDENTIFY

Have you ever felt overlooked or invisible?

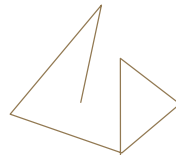
What was that like?

Have you experienced God looking and calling for you?

What happened and how did you respond?

"When I feel invisible or overlooked, I find hope in El-roi, the God who sees me and knows my name and circumstances. He is near to you and me as we look to him."

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Perspective

Are concubines God's plan?

SCRIPTURE CONNECTION: GENESIS 16:1-10

Today, when we read about concubines, feelings of confusion or even disgust might tempt us to skip over these Scriptures. But each story of a marginalized woman in the Bible is another reminder that things are not the way they are supposed to be. No woman should be owned by someone else.

In ancient culture, concubines helped land-owners build their households by increasing their offspring. The Old Testament doesn't explicitly condemn polygamy, but it repeatedly demonstrates its perils.

While some societies and individuals value women only as property, God elevates women to image-bearing status, marked by his love and reflecting his glory. Amid a worldly system that oppresses, God is at work to redeem, and his people can be a part of that redemption work.

VIEWPOINTS

HERS: *How do we see God care for Hagar, who was marginalized in this way?*

MINE: *"How can I trust that God sees me in circumstances where I am not valued?"*

YOURS: *When you feel unseen or devalued, how can you trust God to redeem those parts of your life?*

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16:13 Hebrew *El-roi*. **17:5** *Abram* means "exalted father"; *Abraham* sounds like a Hebrew term that means "father of many."
17:7 Hebrew *seed*; also in 17:7b, 8, 9, 10, 19.

16:7-12 Hagar's distress did not go unnoticed. Even though her son would not be heir of God's covenant promises to Abram, God gave Ishmael promises of his own. God's instruction for Hagar to return to Sarai was not a universal call for submission to abuse. Later, God would allow Hagar to leave (21:8-21).

16:13 Hagar was the first person in the Bible to give God a

⁷The angel of the LORD found Hagar beside a spring of water in the wilderness, along the road to Shur. ⁸The angel said to her, "Hagar, Sarai's servant, where have you come from, and where are you going?"

"I'm running away from my mistress, Sarai," she replied.

⁹The angel of the LORD said to her, "Return to your mistress, and submit to her authority." ¹⁰Then he added, "I will give you more descendants than you can count."

¹¹And the angel also said, "You are now pregnant and will give birth to a son. You are to name him Ishmael (which means 'God hears'), for the LORD has heard your cry of distress. ¹²This son of yours will be a wild man, as untamed as a wild donkey! He will raise his fist against everyone, and everyone will be against him. Yes, he will live in open hostility against all his relatives."

¹³Thereafter, Hagar used another name to refer to the LORD, who had spoken to her. She said, "You are the God who sees me." ¹⁴She also said, "Have I truly seen the One who sees me?" ¹⁵So that well was named Beer-lahai-roi (which means "well of the Living One who sees me"). It can still be found between Kadesh and Bered.

¹⁶So Hagar gave Abram a son, and Abram named him Ishmael. ¹⁷Abram was eighty-six years old when Ishmael was born.

Abram Is Named Abraham

17 When Abram was ninety-nine years old, the LORD appeared to him and said, "I am El-Shaddai—'God Almighty.' Serve me faithfully and live a blameless life. ²I will make a covenant with you, by which I will guarantee to give you countless descendants."

³At this, Abram fell face down on the ground. Then God said to him, "This is my covenant with you: I will make you the father of a multitude of nations! ⁴What's more, I am changing your name. It will no longer be Abram. Instead, you will be called Abraham,* for you will be the father of many nations. ⁵I will make you extremely fruitful. Your descendants will become many nations, and kings will be among them!

⁶"I will confirm my covenant with you and your descendants* after you, from generation to generation. This is the everlasting covenant: I will always be your God and the God of your descendants after you. ⁷And I will give the entire land of Canaan, where you now live as a foreigner, to you and your descendants. It will be their possession forever, and I will be their God."

name: "the God who sees me." Although she lacked power, wealth, and status in her household, she was not invisible to God. And although her son was not the heir of God's covenant promise, she was not outside God's care. God's promise to bless all nations through Abram's family would include the nations that descended from Ishmael.

The Mark of the Covenant

⁹Then God said to Abraham, “Your responsibility is to obey the terms of the covenant. You and all your descendants have this continual responsibility. ¹⁰This is the covenant that you and your descendants must keep: Each male among you must be circumcised. ¹¹You must cut off the flesh of your foreskin as a sign of the covenant between me and you. ¹²From generation to generation, every male child must be circumcised on the eighth day after his birth. This applies not only to members of your family but also to the servants born in your household and the foreign-born servants whom you have purchased. ¹³All must be circumcised. Your bodies will bear the mark of my everlasting covenant. ¹⁴Any male who fails to be circumcised will be cut off from the covenant family for breaking the covenant.”

Sarai Is Named Sarah

¹⁵Then God said to Abraham, “Regarding Sarai, your wife—her name will no longer be Sarai. From now on her name will be Sarah.” ¹⁶And I will bless her and give you a son from her! Yes, I will bless her richly, and she will become the mother of many nations. Kings of nations will be among her descendants.”

¹⁷Then Abraham bowed down to the ground, but he laughed to himself in disbelief. “How could I become a father at the age of 100?” he thought. “And how can Sarah have a baby when she is ninety years old?” ¹⁸So Abraham said to God, “May Ishmael live under your special blessing!”

¹⁹But God replied, “No—Sarah, your wife, will give birth to a son for you. You will name him Isaac,* and I will confirm my covenant with him and his descendants as an everlasting covenant. ²⁰As for Ishmael, I will bless him also, just as you have asked. I will make him extremely fruitful and multiply his descendants. He will become the father of twelve princes, and I will make him a great nation. ²¹But my covenant will be confirmed with Isaac, who will be born to you and

Sarah about this time next year.” ²²When God had finished speaking, he left Abraham.

²³On that very day Abraham took his son, Ishmael, and every male in his household, including those born there and those he had bought. Then he circumcised them, cutting off their foreskins, just as God had told him. ²⁴Abraham was ninety-nine years old when he was circumcised, ²⁵and Ishmael, his son, was thirteen. ²⁶Both Abraham and his son, Ishmael, were circumcised on that same day, ²⁷along with all the other men and boys of the household, whether they were born there or bought as servants. All were circumcised with him.

A Son Is Promised to Sarah

18 The LORD appeared again to Abraham near the oak grove belonging to Mamre. One day Abraham was sitting at the entrance to his tent during the hottest part of the day. ²He looked up and noticed three men standing nearby. When he saw them, he ran to meet them and welcomed them, bowing low to the ground.

³“My lord,” he said, “if it pleases you, stop here for a while. ⁴Rest in the shade of this tree while water is brought to wash your feet. ⁵And since you’ve honored your servant with this visit, let me prepare some food to refresh you before you continue on your journey.”

“All right,” they said. “Do as you have said.”

⁶So Abraham ran back to the tent and said to Sarah, “Hurry! Get three large measures* of your best flour, knead it into dough, and bake some bread.” ⁷Then Abraham ran out to the herd and chose a tender calf and gave it to his servant, who quickly prepared it. ⁸When the food was ready, Abraham took some yogurt and milk and the roasted meat, and he served it to the men. As they ate, Abraham waited on them in the shade of the trees.

⁹“Where is Sarah, your wife?” the visitors asked.

“She’s inside the tent,” Abraham replied.

¹⁰Then one of them said, “I will return to you about

17:15 *Sarai* and *Sarah* both mean “princess”; the change in spelling may reflect the difference in dialect between Ur and Canaan.

17:19 *Isaac* means “he laughs.” **18:6** Hebrew *3 seahs*, about half a bushel or 22 liters.

17:10-14 Male circumcision was the sign of membership in the covenant community. However, women were equally part of the covenant. They were the daughters, wives, and mothers of circumcised men and participated under their membership. The prohibition of intermarriage with uncircumcised peoples was not motivated by prejudice but was a means of protecting covenant continuity in Abraham’s family. Foreigners who lived among the Israelites were also circumcised to show that they shared in the covenant.

17:15-16 God renamed Abram (Abraham) and Sarai (Sarah) to underscore his determination to bless their descendants, despite their unbelief and their highly dysfunctional family (see 16:1-16). Sarai and Sarah both mean “princess”; the change in spelling may reflect the difference in dialect between Ur and Canaan. The new name, fitting for one who would be the mother of kings, was a milestone in Sarah’s

calling and would serve as a constant reminder to her of God’s promise.

18:5-8 Hospitality was a cardinal virtue in ancient culture. In an age before restaurants and grocery stores, travelers depended heavily upon the hospitality of people along their route. As the manager of a large household, Abraham coordinated the preparation of bread, meat, yogurt, and milk, and personally served his distinguished guests.

18:9-15 God had already promised that Sarah would bear a son (see 17:15-19). In that account, the narrator referred to God using his divine title, the Hebrew word *Elohim* (“God” in English translations). Here, Abraham experienced a physical visitation from a speaker who identified God by his covenant name, Yahweh (“LORD” in our English translations). Sarah’s response to the promise mattered. Her incredulity prompted a poignant question: “Is anything too hard for the LORD?” (18:14).

NEW
TESTAMENT



Matthew

WHAT DO WE LEARN ABOUT GOD’S MISSION AND OURS?

Jesus has the power to save us because he is the everlasting King.

WHO WROTE IT? Matthew (also known as Levi), a former tax collector and one of Jesus’ twelve disciples.

WHEN DID IT HAPPEN? Matthew likely wrote this book between AD 65 and 80. Jesus’ birth and the events of his life described by Matthew took place during the first three decades of the first century AD.

HOW IS IT ORGANIZED?

1–4: Jesus born to Mary, baptized by John, and prepares for ministry

5–7: Jesus preaches the Sermon on the Mount in Galilee

8–12: Jesus preaches and heals throughout Galilee

13: Jesus teaches about God’s Kingdom using parables

14–18: Jesus performs miracles, reveals he is the Messiah, and teaches on community

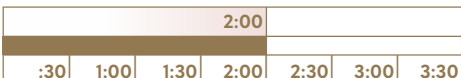
19–20: Jesus preaches as he travels to Jerusalem

21–27: Jesus teaches during his final week on earth, goes on trial, and dies

28: Jesus rises from the dead and gives parting instructions to his disciples

Words to Remember are highlighted throughout this book

HOW LONG DOES IT TAKE TO READ?



The Ancestors of Jesus the Messiah

1 This is a record of the ancestors of Jesus the Messiah, a descendant of David and of Abraham*:

- ² Abraham was the father of Isaac.
Isaac was the father of Jacob.
Jacob was the father of Judah and his brothers.
- ³ Judah was the father of Perez and Zerah (whose mother was Tamar).
Perez was the father of Hezron.
Hezron was the father of Ram.*
- ⁴ Ram was the father of Amminadab.
Amminadab was the father of Nahshon.
Nahshon was the father of Salmon.
- ⁵ Salmon was the father of Boaz (whose mother was Rahab).
Boaz was the father of Obed (whose mother was Ruth).
Obed was the father of Jesse.
- ⁶ Jesse was the father of King David.
David was the father of Solomon (whose mother was Bathsheba, the widow of Uriah).
- ⁷ Solomon was the father of Rehoboam.
Rehoboam was the father of Abijah.
Abijah was the father of Asa.*
- ⁸ Asa was the father of Jehoshaphat.
Jehoshaphat was the father of Jehoram.*
Jehoram was the father* of Uzziah.
- ⁹ Uzziah was the father of Jotham.
Jotham was the father of Ahaz.
Ahaz was the father of Hezekiah.
- ¹⁰ Hezekiah was the father of Manasseh.
Manasseh was the father of Amon.*
Amon was the father of Josiah.
- ¹¹ Josiah was the father of Jehoiachin* and his brothers (born at the time of the exile to Babylon).

1:1 Greek *Jesus the Messiah, Son of David and son of Abraham*. **1:3** Greek *Aram*, a variant spelling of Ram; also in 1:4. See 1 Chr 2:9-10. **1:7** Greek *Asaph*, a variant spelling of Asa; also in 1:8. See 1 Chr 3:10. **1:8a** Greek *Joram*, a variant spelling of Jehoram; also in 1:8b. See 1 Kgs 22:50 and note at 1 Chr 3:11. **1:8b** Or *ancestor*; also in 1:11. **1:10** Greek *Amos*, a variant spelling of Amon; also in 1:10b. See 1 Chr 3:14. **1:11** Greek *Jeconiah*, a variant spelling of Jehoiachin; also in 1:12. See 2 Kgs 24:6 and note at 1 Chr 3:16. **1:19** Greek *to divorce her*. **1:21** *Jesus* means "The LORD saves."

1:2-6 Jesus' genealogy mentions four women from the Old Testament: Tamar (Genesis 38:6-30), Rahab (Joshua 2:1-21; 6:22-25), Ruth (Ruth 1:1-4:22), and Bathsheba (2 Samuel 11:1-27; 1 Kings 1:11-22). They were once associated with sex scandals, voluntarily or involuntarily, but now are remembered and honored as the Messiah's ancestral mothers. These four women are also Gentiles or closely associated with Gentiles, and so they signal that God's mission in Jesus is expanding beyond Israel to include all nations (see Matthew 28:19). These women's inclusion in the Messiah's genealogy should provide hope for women who feel ashamed of their past or are outcast because of their origins. In Christ, God cleanses all our shame and brings us into his family.

1:5 Rahab was the Gentile prostitute who risked her life to hide Joshua's two spies in Jericho (Joshua 2:1-21). Her

- ¹² After the Babylonian exile:
Jehoiachin was the father of Shealtiel.
Shealtiel was the father of Zerubbabel.
- ¹³ Zerubbabel was the father of Abiud.
Abiud was the father of Eliakim.
Eliakim was the father of Azor.
- ¹⁴ Azor was the father of Zadok.
Zadok was the father of Akim.
Akim was the father of Eliud.
- ¹⁵ Eliud was the father of Eleazar.
Eleazar was the father of Matthan.
Matthan was the father of Jacob.
- ¹⁶ Jacob was the father of Joseph, the husband of Mary.
Mary gave birth to Jesus, who is called the Messiah.

¹⁷All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.

The Birth of Jesus the Messiah

¹⁸This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit. ¹⁹Joseph, to whom she was engaged, was a righteous man and did not want to disgrace her publicly, so he decided to break the engagement* quietly.

²⁰As he considered this, an angel of the Lord appeared to him in a dream. "Joseph, son of David," the angel said, "do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit. ²¹And she will have a son, and you are to name him Jesus,* for he will save his people from their sins."

²²All of this occurred to fulfill the Lord's message through his prophet:

inclusion in Jesus' genealogy emphasizes God's plan to bring the nations into his family. Elsewhere in the New Testament she is commended for her faith and her right actions (Hebrews 11:31; James 2:25).

1:18 "Jesus the Messiah" could also be translated "Jesus Christ." *Christ* is the English transliteration of the Greek word *christos*, which means "anointed one" or "Messiah." Using *Messiah* in the translation accurately communicates that it is a title rather than a personal name.

1:18 In Judaism, engagement (sometimes called betrothal) meant a permanent relationship that could be broken only by legal process; thus, Mary and Joseph were considered husband and wife (see 1:20; Deuteronomy 22:23-24), even though they were not living together yet and had not had sex. Mary's virginal conception of Jesus "through the power of the Holy Spirit" helps verify Jesus' divine origin as God's Son.

JESUS' UNNAMED

Grandmothers

IDENTITY

Releasing to Rejoice

Jesus' grandmothers remember...

Plans. Looking back, we had such lovely plans for our children's lives. We would be grandmothers someday.

But first Mary and Joseph would have a happy engagement, and blessing would flow from our families and the community. Household gifts, fabrics from our looms, cherished recipes, marriage secrets—how we looked forward to celebrating!

We could picture their beautiful children sitting on our knees and cuddling, holding our hands as we walked to the synagogue. We would teach our grandchildren how to pray to the God of their mother and father, grandmothers and grandfathers.

Our plans were wonderful. But then came the threat: Mary was pregnant but not married. Joseph was not the father. We hadn't planned for shame.

We also hadn't planned for God to save the world through our grandchild Jesus. To us, he was the baby we sang lullabies to, the toddler we carried, the young boy who amazed us with his teaching.

Yes, God changed things. But he gave us so much more than our wonderful but predictable plans.

He gave us Jesus. He gave us salvation. Our grandson Jesus was God's gift to our world. He was the fulfillment of prophecy—a plan God put in place centuries ago. And, once we released our plans, we rejoiced. We were part of this amazing act of God.

God's plans are more perfect than our predictable ones.

JESUS' GRANDMOTHERS' STORY IS DRAWN FROM THE HISTORICAL CONTEXT OF MATTHEW 1:18-25.

IDENTIFY

What plans have you made that fell through? How did God fill that gap?

What did you need to do to release that plan so you could rejoice in God's better one?

"When life gets messy, when we are dealing with disappointment, when doors slam in our faces, when our plans fail—God acts on our behalf to make amazing things happen."

VALERIE BELL is an author of several books on children, including *RESILIENT: Child Discipleship and the Fearless Future of the Church*. Valerie serves as Awana's CEO emerita and 2050 vision caster.

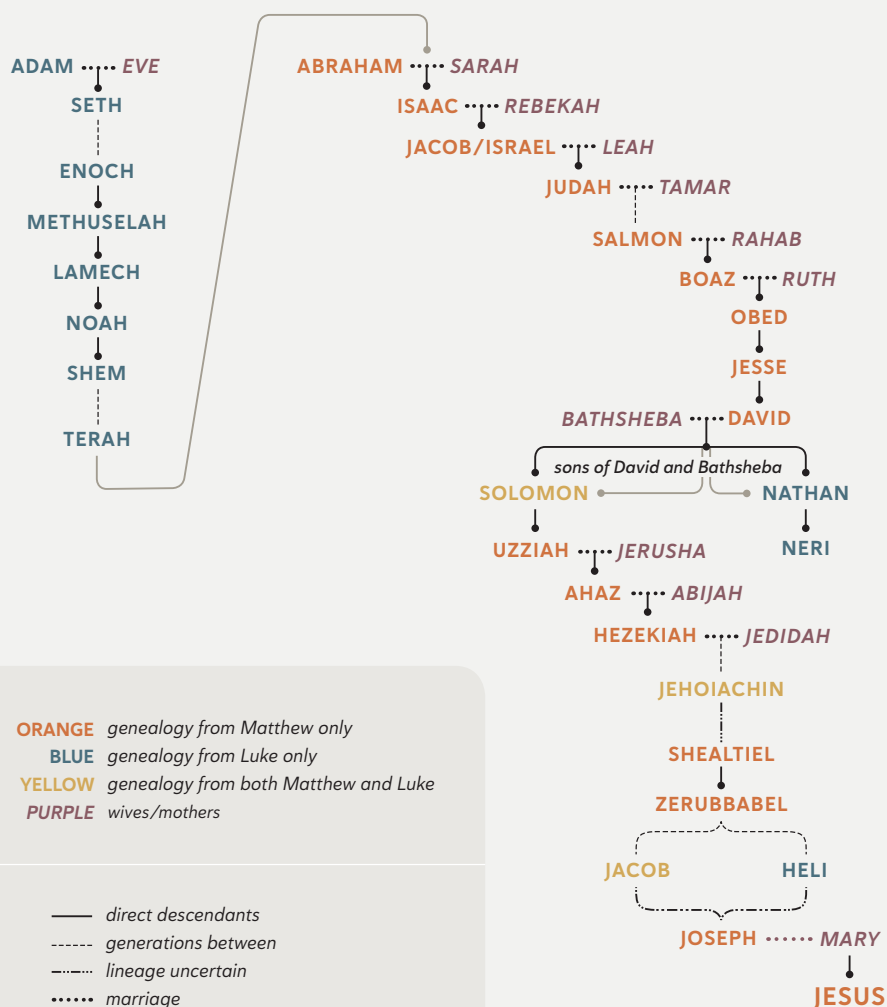


Insight

JESUS' FAMILY TREE

Jesus' genealogies appear in Matthew 1:1-17 and Luke 3:23-38 and make the case that Jesus was a likely candidate for the Messiah based on his lineage. The Bible's genealogies are selective, not exhaustive, and were included to prove a particular point. By tracing Jesus' genealogy through David and back to Abraham, Matthew was proving that Jesus is a legitimate heir to David's throne. Luke traces Jesus' genealogy back to Adam to emphasize that Jesus is the Savior of the world.

While these genealogies focus on fathers and sons, Matthew names several important women, and we can identify other mothers from the Old Testament.



²³ “Look! The virgin will conceive a child!

She will give birth to a son,
and they will call him Immanuel,*
which means ‘God is with us.’”

²⁴When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife. ²⁵But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

Visitors from the East

2 Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men* from eastern lands arrived in Jerusalem, asking, ²“Where is the newborn king of the Jews? We saw his star as it rose,* and we have come to worship him.”

³King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. “He called a meeting of the leading priests and teachers of religious law and asked, “Where is the Messiah supposed to be born?”

⁵“In Bethlehem in Judea,” they said, “for this is what the prophet wrote:

⁶ ‘And you, O Bethlehem in the land of Judah,
are not least among the ruling cities* of Judah,
for a ruler will come from you
who will be the shepherd for my people
Israel.’”

⁷Then Herod called for a private meeting with the wise men, and he learned from them the time when the star first appeared. ⁸Then he told them, “Go to Bethlehem and search carefully for the child. And when you find him, come back and tell me so that I can go and worship him, too!”

⁹After this interview the wise men went their way. And the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. ¹⁰When they saw the star, they were filled with joy! ¹¹They entered the house and saw the child with his mother, Mary, and they bowed down and worshiped him. Then they opened their treasure chests and gave him gifts of gold, frankincense, and myrrh.

¹²When it was time to leave, they returned to their own country by another route, for God had warned them in a dream not to return to Herod.

1:23 Isa 7:14; 8:8, 10 (Greek version). 2:1 Or *royal astrologers*; Greek reads *magi*; also in 2:7, 16. 2:2 Or *star in the east*. 2:6a Greek *the rulers*. 2:6b Mic 5:2; 2 Sam 5:2. 2:15 Hos 11:1. 2:18 Jer 31:15. 3:2 Or *has come, or is coming soon*. 3:3 Isa 40:3 (Greek version).

2:16-18 Matthew links Herod’s massacre of Bethlehem’s baby boys to Israel’s exile by quoting Jeremiah 31:15 and invites his readers to find hope in God’s future despite human tragedy. In Jeremiah’s context, Nebuchadnezzar’s army had gathered the Judean captives at Ramah before taking them away to Babylon. Jeremiah imagined that Rachel (one of the people of Israel’s ancestral mothers, whose burial place was Ramah) wept from her grave at this tragedy. Jeremiah also prophesied that hope

The Escape to Egypt

¹³After the wise men were gone, an angel of the Lord appeared to Joseph in a dream. “Get up! Flee to Egypt with the child and his mother,” the angel said. “Stay there until I tell you to return, because Herod is going to search for the child to kill him.”

¹⁴That night Joseph left for Egypt with the child and Mary, his mother, ¹⁵and they stayed there until Herod’s death. This fulfilled what the Lord had spoken through the prophet: “I called my Son out of Egypt.”*

¹⁶Herod was furious when he realized that the wise men had outwitted him. He sent soldiers to kill all the boys in and around Bethlehem who were two years old and under, based on the wise men’s report of the star’s first appearance. ¹⁷Herod’s brutal action fulfilled what God had spoken through the prophet Jeremiah:

¹⁸ “A cry was heard in Ramah—
weeping and great mourning.
Rachel weeps for her children,
refusing to be comforted,
for they are dead.”*

The Return to Nazareth

¹⁹When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. ²⁰“Get up!” the angel said. “Take the child and his mother back to the land of Israel, because those who were trying to kill the child are dead.”

²¹So Joseph got up and returned to the land of Israel with Jesus and his mother. ²²But when he learned that the new ruler of Judea was Herod’s son Archelaus, he was afraid to go there. Then, after being warned in a dream, he left for the region of Galilee. ²³So the family went and lived in a town called Nazareth. This fulfilled what the prophets had said: “He will be called a Nazarene.”

John the Baptist Prepares the Way

3 In those days John the Baptist came to the Judean wilderness and began preaching. His message was, ²“Repent of your sins and turn to God, for the Kingdom of Heaven is near.”* ³The prophet Isaiah was speaking about John when he said,

“He is a voice shouting in the wilderness,
‘Prepare the way for the LORD’s coming!
Clear the road for him!’”*

would return in the future when the exiles’ children returned to their land (Jeremiah 31:16-17).

2:16 Herod the Great was notorious for his viciousness—for example, he killed his own son for fear of a coup, which led people to say, “It is safer to be Herod’s swine [Greek *hus*] than his son [Greek *huios*]” (Herod would not have killed a pig because he kept the Jewish dietary laws). Herod calculated the probable age of the child (two years old and under) from the wise men’s report.

⁴John’s clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey. ⁵People from Jerusalem and from all of Judea and all over the Jordan Valley went out to see and hear John. ⁶And when they confessed their sins, he baptized them in the Jordan River.

3:7 Or *coming to be baptized*.

⁷But when he saw many Pharisees and Sadducees coming to watch him baptize,* he denounced them. “You brood of snakes!” he exclaimed. “Who warned you to flee the coming wrath? ⁸Prove by the way you live that you have repented of your sins and turned to God. ⁹Don’t just say to each other, ‘We’re safe, for we are descendants of Abraham.’ That means nothing,



MY STORY WITH
FAMILY & FRIENDS

We’re All Blended Family

SCRIPTURE CONNECTION: MATTHEW 1:18–2:23

God created people to need other people. Family is his way of modeling the answer to this need. Sometimes family is born, and sometimes it is chosen.

I love that Joseph isn’t Jesus’ biological father. It doesn’t diminish his role. It doesn’t dismiss his responsibility. It doesn’t deny his relationship.

Right there, with God in human flesh, we glimpse a blended family.

Yes, most often, family ties are established by birth. But do you know what delights God? God loves to see people choose people. I think God cheers when we embrace others, regardless of how they are related to us. Just as Joseph shared fully in all of his chosen fatherhood. He said yes to the anticipation, the risk, the revelation, the joy, the celebration, the challenge, the changes.

Love is like that. Whether by blood or blended, love is always our choice to make, and love inevitably brings both blessings and burdens. God offers us a place in his family and then asks us to make room for others, too.

God’s definition of family will challenge us. Jesus had family in those who traveled with him, and he also found his home at the Temple (Luke 2:49). Later in his ministry, he broadened the family’s definition by saying, “Anyone who does the will of my Father in heaven is my brother and sister and mother!” (Matthew 12:50).

And what does God want us to do? Just a few chapters later, Jesus frames it in the simplest possible terms: Love God and love others (22:37-40). Those are the most important commandments for God’s blended family.

When we belong to God, we make room for others, too.

IMAGINE

In what ways has love been both blessing and burden in your life?

How does God refresh you to love people like family when you feel “out of love”?

“As a mom and stepmom to nine, and founder of a ministry for single moms, I’ve seen many forms of family. Love is the key to God’s big, blended, beautiful family.”

SUZY SHEPHERD is the founder of SHINE, creator of Stonecroft’s Where Love Lives outreach experience, and mom to a blended tribe of nine. She finds great joy in creating experiences for people to know God’s love.



for I tell you, God can create children of Abraham from these very stones. ¹⁰Even now the ax of God's judgment is poised, ready to sever the roots of the trees. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire.

¹¹"I baptize with* water those who repent of their sins and turn to God. But someone is coming soon who is greater than I am—so much greater that I'm not worthy even to be his slave and carry his sandals. He will baptize you with the Holy Spirit and with fire.* ¹²He is ready to separate the chaff from the wheat with his winnowing fork. Then he will clean up the threshing area, gathering the wheat into his barn but burning the chaff with never-ending fire."

The Baptism of Jesus

¹³Then Jesus went from Galilee to the Jordan River to be baptized by John. ¹⁴But John tried to talk him out of it. "I am the one who needs to be baptized by you," he said, "so why are you coming to me?"

¹⁵But Jesus said, "**It should be done, for we must carry out all that God requires.***" So John agreed to baptize him.

¹⁶After his baptism, as Jesus came up out of the water, the heavens were opened* and he saw the Spirit of God descending like a dove and settling on him. ¹⁷And a voice from heaven said, "This is my dearly loved Son, who brings me great joy."

The Temptation of Jesus

4 Then Jesus was led by the Spirit into the wilderness to be tempted there by the devil. ²For forty days and forty nights he fasted and became very hungry.

³During that time the devil* came and said to him, "If you are the Son of God, tell these stones to become loaves of bread."

⁴But Jesus told him, "**No! The Scriptures say,**

'People do not live by bread alone, but by every word that comes from the mouth of God.*'"

⁵Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple, ⁶and said, "If you are the Son of God, jump off! For the Scriptures say,

'He will order his angels to protect you. And they will hold you up with their hands so you won't even hurt your foot on a stone.*'"

⁷Jesus responded, "**The Scriptures also say, 'You must not test the LORD your God.*'**"

⁸Next the devil took him to the peak of a very high mountain and showed him all the kingdoms of the world and their glory. ⁹"I will give it all to you," he said, "if you will kneel down and worship me."

¹⁰"**Get out of here, Satan,**" Jesus told him. "**For the Scriptures say,**

'You must worship the LORD your God and serve only him.*'"

¹¹Then the devil went away, and angels came and took care of Jesus.

The Ministry of Jesus Begins

¹²When Jesus heard that John had been arrested, he left Judea and returned to Galilee. ¹³He went first to Nazareth, then left there and moved to Capernaum, beside the Sea of Galilee, in the region of Zebulun and Naphtali. ¹⁴This fulfilled what God said through the prophet Isaiah:

¹⁵ "In the land of Zebulun and of Naphtali, beside the sea, beyond the Jordan River, in Galilee where so many Gentiles live,

¹⁶ the people who sat in darkness have seen a great light.

And for those who lived in the land where death casts its shadow, a light has shined."*

¹⁷From then on Jesus began to preach, "**Repent of your sins and turn to God, for the Kingdom of Heaven is near.***"

The First Disciples

¹⁸One day as Jesus was walking along the shore of the Sea of Galilee, he saw two brothers—Simon, also called Peter, and Andrew—throwing a net into the water, for they fished for a living. ¹⁹Jesus called out to them, "**Come, follow me, and I will show you how to fish for people!**" ²⁰And they left their nets at once and followed him.

²¹A little farther up the shore he saw two other brothers, James and John, sitting in a boat with their father, Zebedee, repairing their nets. And he called them to come, too. ²²They immediately followed him, leaving the boat and their father behind.

Crowds Follow Jesus

²³Jesus traveled throughout the region of Galilee, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness. ²⁴News about him spread as far as Syria, and people soon began bringing to him all who were sick. And whatever their sickness or disease, or if they were demon possessed or epileptic or paralyzed—he healed them all. ²⁵Large crowds followed him wherever he went—people from Galilee, the Ten Towns,* Jerusalem, from all over Judea, and from east of the Jordan River.

3:11a Or in. 3:11b Or in the Holy Spirit and in fire. 3:15 Or for we must fulfill all righteousness. 3:16 Some manuscripts read opened to him. 4:3 Greek the tempter. 4:4 Deut 8:3. 4:6 Ps 91:11-12. 4:7 Deut 6:16. 4:10 Deut 6:13. 4:15-16 Isa 9:1-2 (Greek version). 4:17 Or has come, or is coming soon. 4:25 Greek Decapolis.



OLD TESTAMENT

Exodus 12:46
Numbers 9:12
24:8
Deuteronomy 18:15,
18-19
2 Samuel 7:11-12
Psalms 8:2
16:10
22:7-8
22:15
22:16
22:18
31:5
34:20
41:9
45:7
69:8
69:9
69:21
72:10
110:1
118:22
118:22-23
119:139
132:11
Isaiah 6:9-10
7:14
9:1-2
9:6-7
11:2
16:5
40:3-5
42:1-3, 6-7
50:6
53:1, 3
53:3
53:4
53:5-6, 8, 10-12
53:7
53:9
53:12
60:1-3
60:3-6
61:2
Jeremiah 23:5
31:15
Daniel 2:44
7:14, 27
Hosea 11:1
Micah 5:2
Zechariah 9:9
11:12-13
12:10
13:7
Malachi 3:1

Rejected by his
own people
Psalm 118:22

Would die as a
sacrifice for sin
Isaiah 53:5-6, 8, 10-12

Born in Bethlehem
Micah 5:2

Hands and feet
would be pierced
Zechariah 12:10

Jesus began his ministry by reading the words of Isaiah: "The Spirit of the LORD is upon me, for he has anointed me to bring Good News to the poor" (Luke 4:18; see Isaiah 61:1-2). And throughout his ministry, he regularly quoted and alluded to the words of Israel's prophets, which he was fulfilling. Following Jesus' example, the writers of the Gospels, especially Matthew, showed the many ways in which Jesus' life, death, and resurrection fulfilled God's Old Testament promises.

NEW TESTAMENT

MATTHEW 1:22-23
2:5-6
2:11
2:15
2:17-18
3:1-3
4:13-16
8:16-17
12:17-21
13:10-15
21:16
21:42
21:44-5
26:3-4
26:14-16, 47-50
26:31-56
26:37-38
26:67
27:9-10
27:12-14
27:26, 30
27:34, 48
27:35
27:36
27:38
27:39-44
27:57-60
28:2-7
MARK 14:65
15:3-4
15:25
15:27-28
15:29-32
16:19
LUKE 1:31-32
1:31-34
1:33
1:76-78
2:4-6
3:3-6
4:18-19
23:8-10
22:21-23
22:37
23:11, 35
23:34
23:46
JOHN 1:11
1:29
2:13-17
7:5
7:40
11:49-52
12:14-15
12:37-43
19:23-24
19:28
19:28-30
19:33-36
19:34, 37
20:25-27
ACTS 2:22-32
4:1-12
10:43
13:38-39
13:47

Dots indicate number of
relevant prophetic passages

The Sermon on the Mount

5 One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him, ²and he began to teach them.

The Beatitudes

- 3** "God blesses those who are poor and realize their need for him,*
for the Kingdom of Heaven is theirs.
- 4** God blesses those who mourn,
for they will be comforted.
- 5** God blesses those who are humble,
for they will inherit the whole earth.
- 6** God blesses those who hunger and thirst for justice,*
for they will be satisfied.
- 7** God blesses those who are merciful,
for they will be shown mercy.
- 8** God blesses those whose hearts are pure,
for they will see God.
- 9** God blesses those who work for peace,
for they will be called the children of God.
- 10** God blesses those who are persecuted for doing right,
for the Kingdom of Heaven is theirs.

¹¹"God blesses you when people mock you and persecute you and lie about you and say all sorts of evil things against you because you are my followers. ¹²Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted in the same way.

Teaching about Salt and Light

¹³"You are the salt of the earth. But what good is salt if it has lost its flavor? Can you make it salty again? It will be thrown out and trampled underfoot as worthless.

¹⁴"You are the light of the world—like a city on a hilltop that cannot be hidden. ¹⁵No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house. ¹⁶In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.

Teaching about the Law

¹⁷"Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of

the prophets. No, I came to accomplish their purpose. ¹⁸I tell you the truth, until heaven and earth disappear, not even the smallest detail of God's law will disappear until its purpose is achieved. ¹⁹So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who obeys God's laws and teaches them will be called great in the Kingdom of Heaven.

²⁰"But I warn you—unless your righteousness is better than the righteousness of the teachers of religious law and the Pharisees, you will never enter the Kingdom of Heaven!

Teaching about Anger

²¹"You have heard that our ancestors were told, 'You must not murder. If you commit murder, you are subject to judgment.*' ²²But I say, if you are even angry with someone,* you are subject to judgment! If you call someone an idiot,* you are in danger of being brought before the court. And if you curse someone,* you are in danger of the fires of hell.*

²³"So if you are presenting a sacrifice* at the altar in the Temple and you suddenly remember that someone has something against you, ²⁴leave your sacrifice there at the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God.

²⁵"When you are on the way to court with your adversary, settle your differences quickly. Otherwise, your accuser may hand you over to the judge, who will hand you over to an officer, and you will be thrown into prison. ²⁶And if that happens, you surely won't be free again until you have paid the last penny.*

Teaching about Adultery

²⁷"You have heard the commandment that says, 'You must not commit adultery.*' ²⁸But I say, anyone who even looks at a woman with lust has already committed adultery with her in his heart. ²⁹So if your eye—even your good eye*—causes you to lust, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰And if your hand—even your stronger hand*—causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.

5:3 Greek *poor in spirit*. 5:6 Or *for righteousness*. 5:21 Exod 20:13; Deut 5:17. 5:22a Some manuscripts add *without cause*. 5:22b Greek uses an Aramaic term of contempt: *If you say to your brother, 'Raca.'* 5:22c Greek *if you say, 'You fool.'* 5:22d Greek *Gehenna*; also in 5:29, 30. 5:23 Greek *gift*; also in 5:24. 5:26 Greek *the last kodrantes* [i.e., quadrans]. 5:27 Exod 20:14; Deut 5:18. 5:29 Greek *your right eye*. 5:30 Greek *your right hand*.

5:27-30 Jesus explicitly gave men this call for radical separation from sexual immorality, thus acknowledging that sexual crimes are usually perpetrated by men against women. This language indicates clearly that God holds men accountable to guard their unhealthy sexual lust, rather than holding women

accountable for how men may sin. However, Jesus' encouragement to guard against sexual sin also applies to everyone tempted to have sex with anyone other than their spouse at all times and in all places. No one is exempt from the consequences of their wrongdoing.



“You who raise your voice with your kids. You who are addicted to social media. You who ‘retail’ your way out of depression. . . . You with your insecurity, your brokenness, your anxiety, your desperation. You. You are the light of the world.”

REBEKAH LYONS

author and cofounder of
Q Ideas

Teaching about Divorce

³¹“You have heard the law that says, ‘A man can divorce his wife by merely giving her a written notice of divorce.’^{* 32} But I say that a man who divorces his wife, unless she has been unfaithful, causes her to commit adultery. And anyone who marries a divorced woman also commits adultery.

5:31 Deut 24:1. **5:33** Num 30:2. **5:38** Greek *the law that says*: ‘An eye for an eye and a tooth for a tooth.’ Exod 21:24; Lev 24:20; Deut 19:21. **5:41** Greek *million* [4,854 feet or 1,478 meters]. **5:43** Lev 19:18. **5:44** Some manuscripts add *Bless those who curse you. Do good to those who hate you. Compare Luke 6:27–28.* **5:47** Greek *your brothers*.

5:31–32 This passage and Deuteronomy 24:1–4 assume a husband initiating and acquiring a divorce, even though both passages deal with the *aftermath* of a cultural practice rather than advocating it. But the implication is not that only men should initiate divorce. In a male-dominated society, Jesus’ restriction protected women from being divorced casually due to their husbands’ misapplication of Deuteronomy 24:1–4. We also shouldn’t assume that these verses mean that women today cannot initiate a divorce, especially if they need one for cases of abandonment, neglect, adultery, or abuse. Anyone who abandons or abuses their spouse is also guilty of unfaithfulness. **5:31** A notice of divorce was a document stating the legality of a divorce. Evidence from other Jewish writings from this era suggests that such a document permitted women to remarry and may have specified what was financially owed to a woman

Teaching about Vows

³³“You have also heard that our ancestors were told, ‘You must not break your vows; you must carry out the vows you make to the LORD.’^{* 34} But I say, do not make any vows! Do not say, ‘By heaven!’ because heaven is God’s throne. ³⁵And do not say, ‘By the earth!’ because the earth is his footstool. And do not say, ‘By Jerusalem!’ for Jerusalem is the city of the great King. ³⁶Do not even say, ‘By my head!’ for you can’t turn one hair white or black. ³⁷Just say a simple, ‘Yes, I will,’ or ‘No, I won’t.’ Anything beyond this is from the evil one.

Teaching about Revenge

³⁸“You have heard the law that says the punishment must match the injury: ‘An eye for an eye, and a tooth for a tooth.’^{* 39} But I say, do not resist an evil person! If someone slaps you on the right cheek, offer the other cheek also. ⁴⁰If you are sued in court and your shirt is taken from you, give your coat, too. ⁴¹If a soldier demands that you carry his gear for a mile,^{*} carry it two miles. ⁴²Give to those who ask, and don’t turn away from those who want to borrow.

Teaching about Love for Enemies

⁴³“You have heard the law that says, ‘Love your neighbor’^{*} and hate your enemy. ⁴⁴But I say, love your enemies!^{*} Pray for those who persecute you! ⁴⁵In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. ⁴⁶If you love only those who love you, what reward is there for that? Even corrupt tax collectors do that much. ⁴⁷If you are kind only to your friends,^{*} how are you different from anyone else? Even pagans do that. ⁴⁸But you are to be perfect, even as your Father in heaven is perfect.

when her husband divorced her, perhaps the equivalent of her dowry or any other assets she had brought into the marriage.

5:32 The exception stated here permitted but did not demand divorce when one partner “has been unfaithful” (see also 19:9). Notably, Jesus did not demand death for the guilty party (see Deuteronomy 22:21–22). The implication seems to be that by divorcing his wife for biblically illegitimate reasons, the man “causes her to commit adultery” by wrongly putting her in a situation where if she remarried, she would be breaking the law of Moses. But it is not clear whether Jesus was referring to any woman who was divorced, regardless of the reason, or only to a divorced woman who was divorced due to a reason deemed acceptable by Jewish law (for example, unfaithfulness). The underlying assumption in Jewish divorce law was simple: Legitimate divorces permitted remarriage.

Teaching about Giving to the Needy

6 “Watch out! Don’t do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven.² When you give to someone in need, don’t do as the hypocrites do—blowing trumpets in the synagogues and streets to call attention to their acts of charity! I tell you the truth, they have received all the reward they will ever get.³ But when you give to someone in need, don’t let your left hand know what your right hand is doing.⁴ Give your gifts in private, and your Father, who sees everything, will reward you.

Teaching about Prayer and Fasting

⁵“When you pray, don’t be like the hypocrites who love to pray publicly on street corners and in the synagogues where everyone can see them. I tell you the truth, that is all the reward they will ever get.⁶ But when you pray, go away by yourself, shut the door behind you, and pray to your Father in private. Then your Father, who sees everything, will reward you.

⁷“When you pray, don’t babble on and on as the Gentiles do. They think their prayers are answered merely by repeating their words again and again.⁸ Don’t be like them, for your Father knows exactly what you need even before you ask him!⁹ Pray like this:

Our Father in heaven,
may your name be kept holy.

¹⁰ May your Kingdom come soon.

May your will be done on earth,
as it is in heaven.

¹¹ Give us today the food we need,*

¹² and forgive us our sins,
as we have forgiven those who sin against us.

¹³ And don’t let us yield to temptation,*
but rescue us from the evil one.*

¹⁴“If you forgive those who sin against you, your heavenly Father will forgive you.¹⁵ But if you refuse to forgive others, your Father will not forgive your sins.

¹⁶“And when you fast, don’t make it obvious, as the hypocrites do, for they try to look miserable and disheveled so people will admire them for their fasting. I tell you the truth, that is the only reward they will ever get.¹⁷ But when you fast, comb your hair* and wash your face.¹⁸ Then no one will notice that you are fasting, except your Father, who knows what you do in private. And your Father, who sees everything, will reward you.

Teaching about Money and Possessions

¹⁹“Don’t store up treasures here on earth, where moths eat them and rust destroys them, and where thieves break in and steal.²⁰ Store your treasures in heaven, where moths and rust cannot destroy, and thieves do not break in and steal.²¹ Wherever your treasure is, there the desires of your heart will also be.

²²“Your eye is like a lamp that provides light for your body. When your eye is healthy, your whole body is filled with light.²³ But when your eye is unhealthy, your whole body is filled with darkness. And if the light you think you have is actually darkness, how deep that darkness is!

²⁴“No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve God and be enslaved to money.

²⁵“That is why I tell you not to worry about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn’t life more than food, and your body more than clothing? ²⁶Look at the birds. They don’t plant or harvest or store food in barns, for your heavenly Father feeds them. And aren’t you far more valuable to him than they are? ²⁷Can all your worries add a single moment to your life?

²⁸“And why worry about your clothing? Look at the lilies of the field and how they grow. They don’t work or make their clothing,²⁹ yet Solomon in all his glory was not dressed as beautifully as they are.³⁰ And if God cares so wonderfully for wildflowers that are here today and thrown into the fire tomorrow, he will certainly care for you. Why do you have so little faith?

³¹“So don’t worry about these things, saying, ‘What will we eat? What will we drink? What will we wear?’ ³²These things dominate the thoughts of unbelievers, but your heavenly Father already knows all your needs.³³ Seek the Kingdom of God* above all else, and live righteously, and he will give you everything you need.

³⁴“So don’t worry about tomorrow, for tomorrow will bring its own worries. Today’s trouble is enough for today.

Do Not Judge Others

7 “Do not judge others, and you will not be judged.² For you will be treated as you treat others.* The standard you use in judging is the standard by which you will be judged.*

6:11 Or *Give us today our food for the day; or Give us today our food for tomorrow.* **6:13a** Or *And keep us from being tested.* **6:13b** Or *from evil.* Some manuscripts add *For yours is the kingdom and the power and the glory forever. Amen.* **6:17** Greek *anoint your head.* **6:33** Some manuscripts do not include *of God.* **7:2a** Or *For God will judge you as you judge others.* **7:2b** Or *The measure you give will be the measure you get back.*

7:1 Jesus called for people to stop oppressively controlling others in the name of pastoral concern. Mercy is a dominant theme in Jesus’ teaching and practice, but not at the expense of clear opposition to sin. The judgment Jesus prohibited

often involves intense scrutiny of trivial matters (for example, 23:23-24). God alone has the right to judge (see James 4:11-12) and measures us by our treatment of others (see Matthew 18:21-35).



Jesus Offers Everyone Forgiveness through His Sacrifice

God's will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time. . . . Our High Priest offered himself to God as a single sacrifice for sins, good for all time. . . . And when sins have been forgiven, there is no need to offer any more sacrifices. **HEBREWS 10:10, 12, 18**

God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed his life, shedding his blood. **ROMANS 3:25**

There is a great difference between Adam's sin and God's gracious gift. For the sin of this one man, Adam, brought death to many. But even greater is God's wonderful grace and his gift of forgiveness to many through this other man, Jesus Christ. **ROMANS 5:15**

"[Jesus] is the one all the prophets testified about, saying that everyone who believes in him will have their sins forgiven through his name." **ACTS 10:43**

For [God the Father] has rescued us from the kingdom of darkness and transferred us into the Kingdom of his dear Son, who purchased our freedom and forgave our sins.

COLOSSIANS 1:13-14

I am writing to you who are God's children because your sins have been forgiven through Jesus.

1 JOHN 2:12

Be kind to each other,
tenderhearted . . .

...forgiving one another...



God Expects Us to Forgive Because We Have Been Forgiven

"If you forgive those who sin against you, your heavenly Father will forgive you. But if you refuse to forgive others, your Father will not forgive your sins." **MATTHEW 6:14-15**

Be kind to each other, tenderhearted, forgiving one another, just as God through Christ has forgiven you. **EPHESIANS 4:32**

Make allowance for each other's faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others. **COLOSSIANS 3:13**



God Forgave Israel through Sacrifices

Moses said to the people, "You have committed a terrible sin, but I will go back up to the LORD on the mountain. Perhaps I will be able to obtain forgiveness for your sin." **EXODUS 32:30**

"Through [a guilt offering], the priest will purify you before the LORD, making you right with him, and you will be forgiven for any of these sins you have committed." **LEVITICUS 6:7**



God Wants Us to Find Forgiveness

"There is forgiveness of sins for all who repent."

LUKE 24:47

"Each of you must repent of your sins and turn to God, and be baptized in the name of Jesus Christ for the forgiveness of your sins. Then you will receive the gift of the Holy Spirit." **ACTS 2:38**

If we confess our sins to him, he is faithful and just to forgive us our sins and to cleanse us from all wickedness. **1 JOHN 1:9**

³"And why worry about a speck in your friend's eye* when you have a log in your own? ⁴How can you think of saying to your friend,* 'Let me help you get rid of that speck in your eye,' when you can't see past the log in your own eye? ⁵Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend's eye.

⁶"Don't waste what is holy on people who are unholy.* Don't throw your pearls to pigs! They will trample the pearls, then turn and attack you.

Effective Prayer

⁷"Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. ⁸For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.

⁹"You parents—if your children ask for a loaf of bread, do you give them a stone instead? ¹⁰Or if they ask for a fish, do you give them a snake? Of course not! ¹¹So if you sinful people know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask him.

The Golden Rule

¹²"Do to others whatever you would like them to do to you. This is the essence of all that is taught in the law and the prophets.

The Narrow Gate

¹³"You can enter God's Kingdom only through the narrow gate. The highway to hell* is broad, and its gate is wide for the many who choose that way. ¹⁴But the gateway to life is very narrow and the road is difficult, and only a few ever find it.

The Tree and Its Fruit

¹⁵"Beware of false prophets who come disguised as harmless sheep but are really vicious wolves. ¹⁶You can identify them by their fruit, that is, by the way they act. Can you pick grapes from thornbushes, or figs from thistles? ¹⁷A good tree produces good fruit, and a bad tree produces bad fruit. ¹⁸A good tree can't produce bad fruit, and a bad tree can't produce good fruit. ¹⁹So every tree that does not produce good fruit is chopped down and thrown into the fire. ²⁰Yes, just

as you can identify a tree by its fruit, so you can identify people by their actions.

True Disciples

²¹"Not everyone who calls out to me, 'Lord! Lord!' will enter the Kingdom of Heaven. Only those who actually do the will of my Father in heaven will enter. ²²On judgment day many will say to me, 'Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.' ²³But I will reply, 'I never knew you. Get away from me, you who break God's laws.'

Building on a Solid Foundation

²⁴"Anyone who listens to my teaching and follows it is wise, like a person who builds a house on solid rock. ²⁵Though the rain comes in torrents and the floodwaters rise and the winds beat against that house, it won't collapse because it is built on bedrock. ²⁶But anyone who hears my teaching and doesn't obey it is foolish, like a person who builds a house on sand. ²⁷When the rains and floods come and the winds beat against that house, it will collapse with a mighty crash."

²⁸When Jesus had finished saying these things, the crowds were amazed at his teaching, ²⁹for he taught with real authority—quite unlike their teachers of religious law.

Jesus Heals a Man with Leprosy

8 Large crowds followed Jesus as he came down the mountainside. ²Suddenly, a man with leprosy approached him and knelt before him. "Lord," the man said, "if you are willing, you can heal me and make me clean."

³Jesus reached out and touched him. "I am willing," he said. "Be healed!" And instantly the leprosy disappeared. ⁴Then Jesus said to him, "Don't tell anyone about this. Instead, go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy.* This will be a public testimony that you have been cleansed."

The Faith of a Roman Officer

⁵When Jesus returned to Capernaum, a Roman officer* came and pleaded with him, ⁶"Lord, my young servant* lies in bed, paralyzed and in terrible pain."

7:3 Greek *your brother's eye*; also in 7:5. **7:4** Greek *your brother*. **7:6** Greek *Don't give the sacred to dogs*. **7:13** Greek *The road that leads to destruction*. **8:4** See Lev 14:2-32. **8:5** Greek *a centurion*; similarly in 8:8, 13. **8:6** Or *child*; also in 8:13.

8:1-9:34 Here, Jesus illustrated the nature of the Kingdom of God through his supernatural power (see also 4:23-25; 11:2-6). God's Kingdom was now reaching people previously excluded from the blessing of God: non-Jews, people who had physical illnesses or disabilities, people possessed by demons, tax collectors, those with chronic bleeding, and the dead. Jesus showed compassion, but the religious leaders were provoked to opposition. Jesus called his followers to faith and discipleship.

8:5-13 The centurion was a Roman soldier, and Jesus' ministry to him would have evoked strong resentment from members of Jewish society who especially hated Roman rule. Many Jewish people despised being ruled by non-Jewish people, and foreign rule inspired some to openly protest Roman authority. By healing the servant of a Roman officer, Jesus showed love for the Jewish people's primary enemy at this time (5:43-48).

⁷Jesus said, **"I will come and heal him."**

⁸But the officer said, "Lord, I am not worthy to have you come into my home. Just say the word from where you are, and my servant will be healed.

⁹I know this because I am under the authority of my superior officers, and I have authority over my soldiers. I only need to say, 'Go,' and they go, or 'Come,' and they come. And if I say to my slaves, 'Do this,' they do it."

¹⁰When Jesus heard this, he was amazed. Turning to those who were following him, he said, **"I tell you the truth, I haven't seen faith like this in all Israel!"**

¹¹And I tell you this, that many Gentiles will come from all over the world—from east and west—and sit down with Abraham, Isaac, and Jacob at the feast in the Kingdom of Heaven. ¹²But many Israelites—those for whom the Kingdom was prepared—will be thrown into outer darkness, where there will be weeping and gnashing of teeth."

¹³Then Jesus said to the Roman officer, **"Go back home. Because you believed, it has happened."** And the young servant was healed that same hour.

Jesus Heals Many People

¹⁴When Jesus arrived at Peter's house, Peter's mother-in-law was sick in bed with a high fever.

¹⁵But when Jesus touched her hand, the fever left her. Then she got up and prepared a meal for him.

¹⁶That evening many demon-possessed people were brought to Jesus. He cast out the evil spirits with a simple command, and he healed all the sick.

¹⁷This fulfilled the word of the Lord through the prophet Isaiah, who said,

**"He took our sicknesses
and removed our diseases."**^{*}

The Cost of Following Jesus

¹⁸When Jesus saw the crowd around him, he instructed his disciples to cross to the other side of the lake.

¹⁹Then one of the teachers of religious law said to him, "Teacher, I will follow you wherever you go."

²⁰But Jesus replied, **"Foxes have dens to live in, and birds have nests, but the Son of Man* has no place even to lay his head."**

²¹Another of his disciples said, "Lord, first let me return home and bury my father."

²²But Jesus told him, **"Follow me now. Let the spiritually dead bury their own dead."**^{**}

Jesus Calms the Storm

²³Then Jesus got into the boat and started across the lake with his disciples. ²⁴Suddenly, a fierce storm struck the lake, with waves breaking into the boat. But Jesus was sleeping. ²⁵The disciples went and woke him up, shouting, "Lord, save us! We're going to drown!"

²⁶Jesus responded, **"Why are you afraid? You have so little faith!"** Then he got up and rebuked the wind and waves, and suddenly there was a great calm.

²⁷The disciples were amazed. "Who is this man?" they asked. "Even the winds and waves obey him!"

Jesus Heals Two Demon-Possessed Men

²⁸When Jesus arrived on the other side of the lake, in the region of the Gadarenes,* two men who were possessed by demons met him. They came out of the tombs and were so violent that no one could go through that area.

²⁹They began screaming at him, "Why are you interfering with us, Son of God? Have you come here to torture us before God's appointed time?"

³⁰There happened to be a large herd of pigs feeding in the distance. ³¹So the demons begged, "If you cast us out, send us into that herd of pigs."

³²**"All right, go!"** Jesus commanded them. So the demons came out of the men and entered the pigs, and the whole herd plunged down the steep hillside into the lake and drowned in the water.

³³The herdsmen fled to the nearby town, telling everyone what happened to the demon-possessed men. ³⁴Then the entire town came out to meet Jesus, but they begged him to go away and leave them alone.

Jesus Heals a Paralyzed Man

9 Jesus climbed into a boat and went back across the lake to his own town. ²Some people brought to him a paralyzed man on a mat. Seeing their faith, Jesus said to the paralyzed man, **"Be encouraged, my child! Your sins are forgiven."**

³But some of the teachers of religious law said to themselves, "That's blasphemy! Does he think he's God?"

⁴Jesus knew* what they were thinking, so he asked them, **"Why do you have such evil thoughts in your hearts?"** ⁵Is it easier to say 'Your sins are forgiven,' or 'Stand up and walk'? ⁶So I will prove to you that the

8:17 Isa 53:4. **8:20** "Son of Man" is a title Jesus used for himself. **8:22** Greek *Let the dead bury their own dead*. **8:28** Other manuscripts read *Gerasenes*; still others read *Gergesenes*. Compare Mark 5:1; Luke 8:26. **9:4** Some manuscripts read *saw*.

8:11-12 Jesus' message here indicates the potential inclusion of Gentiles and exclusion of some Israelites in relation to the Kingdom of Heaven. Compared with the other synoptic Gospels, Mark and Luke (*synoptic* refers to these three books sharing significant overlap in content and wording), Matthew's Gospel

is the most dependent on the context of Israel's history and worship to tell Jesus' story to his readers. Matthew likely sought to assure his non-Jewish readers that Jesus is the Messiah both of Israel and beyond Israel by including Jesus' teaching about this subject here.

Son of Man* has the authority on earth to forgive sins." Then Jesus turned to the paralyzed man and said, **"Stand up, pick up your mat, and go home!"**

⁷And the man jumped up and went home! ⁸Fear swept through the crowd as they saw this happen. And they praised God for giving humans such authority.

Jesus Calls Matthew

⁹As Jesus was walking along, he saw a man named Matthew sitting at his tax collector's booth. **"Follow me and be my disciple,"** Jesus said to him. So Matthew got up and followed him.

¹⁰Later, Matthew invited Jesus and his disciples to his home as dinner guests, along with many tax collectors and other disreputable sinners. ¹¹But when the Pharisees saw this, they asked his disciples, "Why does your teacher eat with such scum?"

¹²When Jesus heard this, he said, **"Healthy people don't need a doctor—sick people do."** ¹³Then he added, **"Now go and learn the meaning of this Scripture: 'I want you to show mercy, not offer sacrifices.'* For I have come to call not those who think they are righteous, but those who know they are sinners."**

A Discussion about Fasting

¹⁴One day the disciples of John the Baptist came to Jesus and asked him, "Why don't your disciples fast* like we do and the Pharisees do?"

¹⁵Jesus replied, **"Do wedding guests mourn while celebrating with the groom? Of course not. But someday the groom will be taken away from them, and then they will fast."**

¹⁶**"Besides, who would patch old clothing with new cloth? For the new patch would shrink and rip away from the old cloth, leaving an even bigger tear than before."**

¹⁷**"And no one puts new wine into old wineskins. For the old skins would burst from the pressure, spilling the wine and ruining the skins. New wine is stored in new wineskins so that both are preserved."**

9:6 "Son of Man" is a title Jesus used for himself. 9:11 Greek with tax collectors and sinners? 9:13 Hos 6:6 (Greek version). 9:14 Some manuscripts read *fast often*.

9:18-26 According to the law of Moses, anyone who touched a dead body or who experienced a bodily discharge would be considered ceremonially unclean for a certain period of time (Leviticus 15:1-33; Numbers 19:11-19). Touching anyone experiencing these types of impurity was taboo, especially for a rabbi (a Jewish teacher) like Jesus. Disregarding the taboo, Jesus responded to these requests for healing willingly and quickly, and he did not regard the encounter with the woman as inconvenient. We can trust that Jesus is also willing to meet us where we are today, regardless of whether we feel worthy. We don't have to fix ourselves before we come to Jesus; he heals us.

9:20 The woman's "constant bleeding" made her ceremonially unclean and made whoever she touched unclean as well (Leviticus 15:25-30). But instead of rendering Jesus unclean, her touching him made her clean, a stunning reversal that

Jesus Heals in Response to Faith

¹⁸As Jesus was saying this, the leader of a synagogue came and knelt before him. "My daughter has just died," he said, "but you can bring her back to life again if you just come and lay your hand on her."

¹⁹So Jesus and his disciples got up and went with him. ²⁰Just then a woman who had suffered for twelve years with constant bleeding came up behind him. She touched the fringe of his robe, ²¹for she thought, "If I can just touch his robe, I will be healed."

²²Jesus turned around, and when he saw her he said, **"Daughter, be encouraged! Your faith has made you well."** And the woman was healed at that moment.

²³When Jesus arrived at the official's home, he saw the noisy crowd and heard the funeral music.

²⁴**"Get out!"** he told them. **"The girl isn't dead; she's only asleep."** But the crowd laughed at him. ²⁵After the crowd was put outside, however, Jesus went in and took the girl by the hand, and she stood up!

²⁶The report of this miracle swept through the entire countryside.

Jesus Heals the Blind

²⁷After Jesus left the girl's home, two blind men followed along behind him, shouting, "Son of David, have mercy on us!"

²⁸They went right into the house where he was staying, and Jesus asked them, **"Do you believe I can make you see?"**

"Yes, Lord," they told him, "we do."

²⁹Then he touched their eyes and said, **"Because of your faith, it will happen."** ³⁰Then their eyes were opened, and they could see! Jesus sternly warned them, **"Don't tell anyone about this."** ³¹But instead, they went out and spread his fame all over the region.

³²When they left, a demon-possessed man who couldn't speak was brought to Jesus. ³³So Jesus cast out the demon, and then the man began to speak. The crowds were amazed. "Nothing like this has ever happened in Israel!" they exclaimed.

illustrates Jesus' power to purify and make all things new. The tassels at the bottom of a tunic, "the fringe of his robe" (see Numbers 15:37-41), reminded Jews to live in accordance with God's law.

9:22 This woman had likely lived with shame and helplessness for twelve years. Long-term isolation might have caused her to want a secret healing by touching just the fringe of Jesus' robe. Instead, Jesus *publicly* praised her faith and pronounced that she was made well. In doing so, Jesus healed not only her body but also her soul and social relationships. We can trust that Jesus' healing can reach all the broken parts of our lives, and that he offers the same kind of encouragement to us today.

9:24 Though she was physically dead the girl was just asleep from Jesus' perspective, and she would soon be raised back to life (see also John 11:11-14).

The Woman

JESUS HEALED OF BLEEDING



IDENTITY

Deep Care for Deep Wounds

She remembers...

Jesus was passing by, and I knew it was now or never.

Maybe in this large crowd, he wouldn't notice if I just touched his *tzitzit* (see Numbers 15:37-41). I had seen the power he has to bring wholeness to broken lives and broken bodies—could I be included in that too? I didn't want to draw attention to myself or risk being shamed, but I wondered—could this small contact heal me?

My fingers just barely brushed the dangling tassels, but something immediately felt different in my body.

And then, he turned and looked around. I felt terrified. Everyone was crowding around. How would this holy man respond to me touching his garment? Was I wrong to be so bold?

"Daughter, be encouraged!" he said to me, with tenderness in his voice. "Your faith has made you well" (Matthew 9:22).

I hadn't realized I was holding my breath, but at the sound of his words, I finally exhaled. In front of the crowd and Jesus' closest followers, I was accepted and healed.

I will never forget that day, the day I learned that Jesus cares deeply about me and my imperfect body. He healed the brokenness in my body, and my faith in his power paved the way for new life.

Jesus cares deeply
about our bodies,
our hurts, and our
most profound pain
and shame.

THIS WOMAN'S STORY IS TOLD IN MATTHEW 9:20-22; MARK 5:25-34; AND LUKE 8:43-48.

IDENTIFY

Where in your life are you desperate for healing? And how might God be calling you to trust him with those places even more?

How can you relate to this woman's boldness and faith in Jesus?

"Like this woman, I too dared to believe that encountering Jesus could change my life and heal my deepest wounds. In Jesus, I've found myself known and accepted, even with my brokenness and imperfections."

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³⁴But the Pharisees said, “He can cast out demons because he is empowered by the prince of demons.”

The Need for Workers

³⁵Jesus traveled through all the towns and villages of that area, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness. ³⁶When he saw the crowds, he had compassion on them because they were confused and helpless, like sheep without a shepherd. ³⁷He said to his disciples, “The harvest is great, but the workers are few. ³⁸So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields.”

Jesus Sends Out the Twelve Apostles

10 Jesus called his twelve disciples together and gave them authority to cast out evil* spirits and to heal every kind of disease and illness. ²Here are the names of the twelve apostles:

first, Simon (also called Peter),
then Andrew (Peter’s brother),
James (son of Zebedee),
John (James’s brother),

³ Philip,
Bartholomew,
Thomas,
Matthew (the tax collector),
James (son of Alphaeus),
Thaddaeus,*

⁴ Simon (the zealot*),
Judas Iscariot (who later betrayed him).

⁵Jesus sent out the twelve apostles with these instructions: “Don’t go to the Gentiles or the Samaritans, ⁶but only to the people of Israel—God’s lost sheep. ⁷Go and announce to them that the Kingdom of Heaven is near.* ⁸Heal the sick, raise the dead, cure those with leprosy, and cast out demons. Give as freely as you have received!

⁹“Don’t take any money in your money belts—no gold, silver, or even copper coins. ¹⁰Don’t carry a traveler’s bag with a change of clothes and sandals or even a walking stick. Don’t hesitate to accept hospitality, because those who work deserve to be fed.

¹¹“Whenever you enter a city or village, search for a worthy person and stay in his home until you leave town. ¹²When you enter the home, give it your

blessing. ¹³If it turns out to be a worthy home, let your blessing stand; if it is not, take back the blessing. ¹⁴If any household or town refuses to welcome you or listen to your message, shake its dust from your feet as you leave. ¹⁵I tell you the truth, the wicked cities of Sodom and Gomorrah will be better off than such a town on the judgment day.

¹⁶“Look, I am sending you out as sheep among wolves. So be as shrewd as snakes and harmless as doves. ¹⁷But beware! For you will be handed over to the courts and will be flogged with whips in the synagogues. ¹⁸You will stand trial before governors and kings because you are my followers. But this will be your opportunity to tell the rulers and other unbelievers about me.* ¹⁹When you are arrested, don’t worry about how to respond or what to say. God will give you the right words at the right time. ²⁰For it is not you who will be speaking—it will be the Spirit of your Father speaking through you.

²¹“A brother will betray his brother to death, a father will betray his own child, and children will rebel against their parents and cause them to be killed. ²²And all nations will hate you because you are my followers.* But everyone who endures to the end will be saved. ²³When you are persecuted in one town, flee to the next. I tell you the truth, the Son of Man* will return before you have reached all the towns of Israel.

²⁴“Students* are not greater than their teacher, and slaves are not greater than their master. ²⁵Students are to be like their teacher, and slaves are to be like their master. And since I, the master of the household, have been called the prince of demons,* the members of my household will be called by even worse names!

²⁶“But don’t be afraid of those who threaten you. For the time is coming when everything that is covered will be revealed, and all that is secret will be made known to all. ²⁷What I tell you now in the darkness, shout abroad when daybreak comes. What I whisper in your ear, shout from the housetops for all to hear!

²⁸“Don’t be afraid of those who want to kill your body; they cannot touch your soul. Fear only God, who can destroy both soul and body in hell.* ²⁹What is the price of two sparrows—one copper coin*? But not a single sparrow can fall to the ground without your Father knowing it. ³⁰And the very hairs on

10:1 Greek *unclean*. **10:3** Other manuscripts read *Lebbaeus*; still others read *Lebbaeus who is called Thaddaeus*. **10:4** Greek *the Cananean*, an Aramaic term for Jewish nationalists. **10:7** Or *has come*, or *is coming soon*. **10:18** Or *But this will be your testimony against the rulers and other unbelievers*. **10:22** Greek *on account of my name*. **10:23** “Son of Man” is a title Jesus used for himself. **10:24** Or *Disciples*. **10:25** Greek *Beelzeboul*; other manuscripts read *Beezeboul*; Latin version reads *Beelzebub*. **10:28** Greek *Gehenna*. **10:29** Greek *one assarion* [i.e., one “as,” a Roman coin equal to 1/16 of a denarius].

10:21 Jews regularly associated family strife with the disintegration of social order that would characterize the last days (see Micah 7:6). Jesus experienced such conflicts as well (Matthew 12:46-50), which is evidence of the prophetic and controversial nature of his ministry.

10:22 “Everyone who endures to the end” refers to those who remain faithful to Jesus to the point of death or until his return. Though some have taken “will be saved” to mean deliverance from persecution (such as release from prison), the idea here is eternal salvation for those who remain faithful.

your head are all numbered. ³¹So don't be afraid; you are more valuable to God than a whole flock of sparrows.

³²**"Everyone who acknowledges me publicly here on earth, I will also acknowledge before my Father in heaven. ³³But everyone who denies me here on earth, I will also deny before my Father in heaven.**

³⁴**"Don't imagine that I came to bring peace to the earth! I came not to bring peace, but a sword.**

³⁵ 'I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.

³⁶ Your enemies will be right in your own household!'

³⁷"If you love your father or mother more than you love me, you are not worthy of being mine; or if you love your son or daughter more than me, you are not worthy of being mine. ³⁸If you refuse to take up your cross and follow me, you are not worthy of being mine. ³⁹If you cling to your life, you will lose it; but if you give up your life for me, you will find it.

⁴⁰"Anyone who receives you receives me, and anyone who receives me receives the Father who sent me. ⁴¹If you receive a prophet as one who speaks for God,* you will be given the same reward as a prophet. And if you receive righteous people because of their righteousness, you will be given a reward like theirs. ⁴²And if you give even a cup of cold water to one of the least of my followers, you will surely be rewarded."

Jesus and John the Baptist

11 When Jesus had finished giving these instructions to his twelve disciples, he went out to teach and preach in towns throughout the region.

²John the Baptist, who was in prison, heard about all the things the Messiah was doing. So he sent his disciples to ask Jesus, ³"Are you the Messiah we've been expecting,* or should we keep looking for someone else?"

10:35-36 Mic 7:6. **10:41** Greek *receive a prophet in the name of a prophet*. **11:3** Greek *Are you the one who is coming?* **11:6** Or *who are not offended by me*. **11:10** Mal 3:1. **11:12** Or *the Kingdom of Heaven has suffered from violence*. **11:14** See Mal 4:5. **11:19** "Son of Man" is a title Jesus used for himself.

10:35-37 In other places, Jesus stressed the importance of honoring our parents and loving our neighbors (15:3-9; 19:18-19). Loving our family and neighbors is an essential virtue for Jesus' followers. But human love tends to be conditional and can be self-serving; it can be difficult to love those who feel like enemies in our own household, as Jesus said here. By contrast, if we learn to live as he has called us to, he can enable us to love our not-so-lovely family members more sacrificially.

10:34 Jesus did bring peace (John 14:27), but not of a social or political kind. Instead, Jesus called people to decide whether he is truly the Messiah, which brings a

⁴Jesus told them, "Go back to John and tell him what you have heard and seen—⁵the blind see, the lame walk, those with leprosy are cured, the deaf hear, the dead are raised to life, and the Good News is being preached to the poor." ⁶And he added, "God blesses those who do not fall away because of me.*"

⁷As John's disciples were leaving, Jesus began talking about him to the crowds. "What kind of man did you go into the wilderness to see? Was he a weak reed, swayed by every breath of wind? ⁸Or were you expecting to see a man dressed in expensive clothes? No, people with expensive clothes live in palaces. ⁹Were you looking for a prophet? Yes, and he is more than a prophet. ¹⁰John is the man to whom the Scriptures refer when they say,

'Look, I am sending my messenger ahead of you, and he will prepare your way before you.'

¹¹"I tell you the truth, of all who have ever lived, none is greater than John the Baptist. Yet even the least person in the Kingdom of Heaven is greater than he is! ¹²And from the time John the Baptist began preaching until now, the Kingdom of Heaven has been forcefully advancing,* and violent people are attacking it. ¹³For before John came, all the prophets and the law of Moses looked forward to this present time. ¹⁴And if you are willing to accept what I say, he is Elijah, the one the prophets said would come.* ¹⁵Anyone with ears to hear should listen and understand!

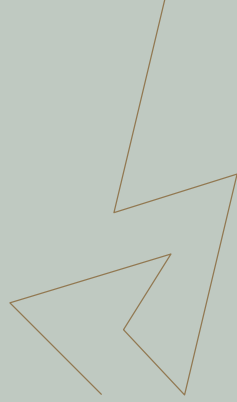
¹⁶"To what can I compare this generation? It is like children playing a game in the public square. They complain to their friends,

¹⁷ 'We played wedding songs, and you didn't dance, so we played funeral songs, and you didn't mourn.'

¹⁸For John didn't spend his time eating and drinking, and you say, 'He's possessed by a demon.' ¹⁹The Son of Man,* on the other hand, feasts and drinks, and you say, 'He's a glutton and a drunkard, and a friend of tax collectors and other sinners!' But wisdom is shown to be right by its results."

sword—meaning, division (see Matthew 8:21-22; 12:46-50; Luke 12:51).

10:37-38 Jesus' radical call to follow him leads us to prioritize Jesus over our family members and risk being alienated. Our family members' desires might conflict at times with what Jesus wants for us, or even what Jesus wants for our families. In some situations, family relationships may be dearer to women's hearts than to men's, and women also tend to bear the majority of child and elder care. So, it could be more painful for some women to follow Christ if their parents or children are opposed to their obedience to Jesus.



*“Come to me,
...and
I will give
you rest.”*

MATTHEW

11:28



Judgment for the Unbelievers

²⁰Then Jesus began to denounce the towns where he had done so many of his miracles, because they hadn't repented of their sins and turned to God.

²¹"What sorrow awaits you, Korazin and Bethsaida! For if the miracles I did in you had been done in wicked Tyre and Sidon, their people would have repented of their sins long ago, clothing themselves in burlap and throwing ashes on their heads to show their remorse. ²²I tell you, Tyre and Sidon will be better off on judgment day than you.

²³"And you people of Capernaum, will you be honored in heaven? No, you will go down to the place of the dead.* For if the miracles I did for you had been done in wicked Sodom, it would still be here today. ²⁴I tell you, even Sodom will be better off on judgment day than you."

Jesus' Prayer of Thanksgiving

²⁵At that time Jesus prayed this prayer: "O Father, Lord of heaven and earth, thank you for hiding these things from those who think themselves wise and clever, and for revealing them to the childlike. ²⁶Yes, Father, it pleased you to do it this way!

²⁷"My Father has entrusted everything to me. No one truly knows the Son except the Father, and no one truly knows the Father except the Son and those to whom the Son chooses to reveal him."

²⁸Then Jesus said, "Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. ²⁹Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. ³⁰For my yoke is easy to bear, and the burden I give you is light."

A Discussion about the Sabbath

12 At about that time Jesus was walking through some grainfields on the Sabbath. His disciples were hungry, so they began breaking off some heads of grain and eating them. ²But some Pharisees saw them do it and protested, "Look, your disciples are breaking the law by harvesting grain on the Sabbath."

³Jesus said to them, "Haven't you read in the Scriptures what David did when he and his companions were hungry? ⁴He went into the house of God, and he and his companions broke the law by eating the sacred loaves of bread that only the priests are allowed to eat. ⁵And haven't you read in the law of Moses that the priests on duty in the Temple may work on the Sabbath? ⁶I tell you, there is one here who is even greater than the Temple! ⁷But you would not have condemned my innocent disciples if you knew the meaning of this Scripture: 'I want you to show mercy, not offer sacrifices.*' ⁸For the Son of Man* is Lord, even over the Sabbath!"

Jesus Heals on the Sabbath

⁹Then Jesus went over to their synagogue, ¹⁰where he noticed a man with a deformed hand. The Pharisees asked Jesus, "Does the law permit a person to work by healing on the Sabbath?" (They were hoping he would say yes, so they could bring charges against him.)

¹¹And he answered, "If you had a sheep that fell into a well on the Sabbath, wouldn't you work to pull it out? Of course you would. ¹²And how much more valuable is a person than a sheep! Yes, the law permits a person to do good on the Sabbath."

¹³Then he said to the man, "Hold out your hand." So the man held out his hand, and it was restored, just like the other one! ¹⁴Then the Pharisees called a meeting to plot how to kill Jesus.

Jesus, God's Chosen Servant

¹⁵But Jesus knew what they were planning. So he left that area, and many people followed him. He healed all the sick among them, ¹⁶but he warned them not to reveal who he was. ¹⁷This fulfilled the prophecy of Isaiah concerning him:

¹⁸ "Look at my Servant, whom I have chosen.
He is my Beloved, who pleases me.

I will put my Spirit upon him,
and he will proclaim justice to the nations.

¹⁹ He will not fight or shout
or raise his voice in public.

²⁰ He will not crush the weakest reed
or put out a flickering candle.
Finally he will cause justice to be victorious.

²¹ And his name will be the hope
of all the world."^{*}

Jesus and the Prince of Demons

²²Then a demon-possessed man, who was blind and couldn't speak, was brought to Jesus. He healed the man so that he could both speak and see. ²³The crowd was amazed and asked, "Could it be that Jesus is the Son of David, the Messiah?"

²⁴But when the Pharisees heard about the miracle, they said, "No wonder he can cast out demons. He gets his power from Satan,* the prince of demons."

²⁵Jesus knew their thoughts and replied, "Any kingdom divided by civil war is doomed. A town or family splintered by feuding will fall apart. ²⁶And if Satan is casting out Satan, he is divided and fighting against himself. His own kingdom will not survive.

²⁷And if I am empowered by Satan, what about your own exorcists? They cast out demons, too, so they will condemn you for what you have said. ²⁸But if I am casting out demons by the Spirit of God, then the Kingdom of God has arrived among you. ²⁹For who is powerful enough to enter the house of a strong man and plunder his goods? Only someone even

11:23 Greek to Hades. 12:7 Hos 6:6 (Greek version). 12:8 "Son of Man" is a title Jesus used for himself. 12:18-21 Isa 42:1-4 (Greek version for 42:4). 12:24 Greek *Beelzeboul*; also in 12:27. Other manuscripts read *Beezeboul*; Latin version reads *Beelzebub*.

stronger—someone who could tie him up and then plunder his house.

³⁰“Anyone who isn’t with me opposes me, and anyone who isn’t working with me is actually working against me.

³¹“So I tell you, every sin and blasphemy can be forgiven—except blasphemy against the Holy Spirit, which will never be forgiven. ³²Anyone who speaks against the Son of Man can be forgiven, but anyone who speaks against the Holy Spirit will never be forgiven, either in this world or in the world to come.

³³“A tree is identified by its fruit. If a tree is good, its fruit will be good. If a tree is bad, its fruit will be bad. ³⁴You brood of snakes! How could evil men like you speak what is good and right? For whatever is in your heart determines what you say. ³⁵A good person produces good things from the treasury of a good heart, and an evil person produces evil things from the treasury of an evil heart. ³⁶And I tell you this, you must give an account on judgment day for every idle word you speak. ³⁷The words you say will either acquit you or condemn you.”

The Sign of Jonah

³⁸One day some teachers of religious law and Pharisees came to Jesus and said, “Teacher, we want you to show us a miraculous sign to prove your authority.”

³⁹But Jesus replied, “Only an evil, adulterous generation would demand a miraculous sign; but the only sign I will give them is the sign of the prophet Jonah. ⁴⁰For as Jonah was in the belly of the great fish for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights.

⁴¹“The people of Nineveh will stand up against this generation on judgment day and condemn it, for they repented of their sins at the preaching of Jonah. Now someone greater than Jonah is here—but you refuse to repent. ⁴²The queen of Sheba* will also stand up against this generation on judgment day and condemn it, for she came from a distant land to hear the wisdom of Solomon. Now someone greater than Solomon is here—but you refuse to listen.

12:42 Greek *The queen of the south*. **12:43** Greek *unclean*. **12:47** Some manuscripts do not include verse 47. Compare Mark 3:32 and Luke 8:20.

12:41-42 Jesus cited two examples of non-Jewish people who praised the Lord when they saw his works: the queen of Sheba (1 Kings 10:1-13) and the people of Nineveh (Jonah 3:1-10). The queen of Sheba visited King Solomon, and once she understood the full scope of Solomon’s wisdom and the immense prosperity with which God had blessed Solomon and Israel, she praised the Lord and gave Solomon fine gifts. When the people of Nineveh heard the Lord’s judgment warning, they believed and showed sorrow for how they had offended God, and so God spared the city. Jesus used these examples to show how non-Jewish people in Israel’s history properly responded to the Lord even with only a small amount of evidence. It’s a warning for those who reject Jesus as the Messiah that the judgment against

⁴³“When an evil* spirit leaves a person, it goes into the desert, seeking rest but finding none. ⁴⁴Then it says, ‘I will return to the person I came from.’ So it returns and finds its former home empty, swept, and in order. ⁴⁵Then the spirit finds seven other spirits more evil than itself, and they all enter the person and live there. And so that person is worse off than before. That will be the experience of this evil generation.”

The True Family of Jesus

⁴⁶As Jesus was speaking to the crowd, his mother and brothers stood outside, asking to speak to him.

⁴⁷Someone told Jesus, “Your mother and your brothers are standing outside, and they want to speak to you.”*

⁴⁸Jesus asked, “Who is my mother? Who are my brothers?” ⁴⁹Then he pointed to his disciples and said, “Look, these are my mother and brothers. ⁵⁰Anyone who does the will of my Father in heaven is my brother and sister and mother!”

Parable of the Farmer Scattering Seed

13 Later that same day Jesus left the house and sat beside the lake. ²A large crowd soon gathered around him, so he got into a boat. Then he sat there and taught as the people stood on the shore. ³He told many stories in the form of parables, such as this one:

“Listen! A farmer went out to plant some seeds. ⁴As he scattered them across his field, some seeds fell on a footpath, and the birds came and ate them. ⁵Other seeds fell on shallow soil with underlying rock. The seeds sprouted quickly because the soil was shallow. ⁶But the plants soon wilted under the hot sun, and since they didn’t have deep roots, they died. ⁷Other seeds fell among thorns that grew up and choked out the tender plants. ⁸Still other seeds fell on fertile soil, and they produced a crop that was thirty, sixty, and even a hundred times as much as had been planted! ⁹Anyone with ears to hear should listen and understand.”

them will be more severe because they have seen even greater evidence of God’s authority in Jesus.

12:46-50 Jesus’ seeming indifference toward his mother and brothers instructs us about how the new community formed around Jesus is a family. Jesus used familial language for his disciples here, and throughout the New Testament Jesus’ followers call one another brothers and sisters. But this doesn’t mean that Jesus neglected his biological family (see Jesus’ treatment of his mother in Luke 2:51 and John 19:25-27). Devotion to God and love for family are not incompatible, but we must learn to find the balance between serving God and caring for family. We must also learn to relate to our Christian community as our true family.

¹⁰His disciples came and asked him, "Why do you use parables when you talk to the people?"

¹¹He replied, "You are permitted to understand the secrets* of the Kingdom of Heaven, but others are not. ¹²To those who listen to my teaching, more understanding will be given, and they will have an abundance of knowledge. But for those who are not listening, even what little understanding they have will be taken away from them. ¹³That is why I use these parables,

For they look, but they don't really see.
They hear, but they don't really listen or understand.

¹⁴This fulfills the prophecy of Isaiah that says,

'When you hear what I say,
you will not understand.
When you see what I do,
you will not comprehend.

¹⁵ For the hearts of these people are hardened, and their ears cannot hear, and they have closed their eyes— so their eyes cannot see, and their ears cannot hear, and their hearts cannot understand, and they cannot turn to me and let me heal them.*

¹⁶But blessed are your eyes, because they see; and your ears, because they hear. ¹⁷I tell you the truth, many prophets and righteous people longed to see what you see, but they didn't see it. And they longed to hear what you hear, but they didn't hear it.

¹⁸Now listen to the explanation of the parable about the farmer planting seeds: ¹⁹The seed that fell on the footpath represents those who hear the message about the Kingdom and don't understand it. Then the evil one comes and snatches away the seed that was planted in their hearts. ²⁰The seed on the rocky soil represents those who hear the message and immediately receive it with joy. ²¹But since they don't have deep roots, they don't last long. They fall away as soon as they have problems or are persecuted for believing God's word. ²²The seed that fell among the thorns represents those who hear God's word, but all too quickly the message is crowded out by the worries of this life and the lure of wealth, so no fruit is produced. ²³The seed that fell on good soil represents those who truly hear and understand God's word and produce a harvest of thirty, sixty, or even a hundred times as much as had been planted!"

13:11 Greek *the mysteries*. **13:14-15** Isa 6:9-10 (Greek version). **13:37** "Son of Man" is a title Jesus used for himself.

Parable of the Wheat and Weeds

²⁴Here is another story Jesus told: "The Kingdom of Heaven is like a farmer who planted good seed in his field. ²⁵But that night as the workers slept, his enemy came and planted weeds among the wheat, then slipped away. ²⁶When the crop began to grow and produce grain, the weeds also grew.

²⁷"The farmer's workers went to him and said, 'Sir, the field where you planted that good seed is full of weeds! Where did they come from?'

²⁸"An enemy has done this!' the farmer exclaimed. "Should we pull out the weeds?" they asked.

²⁹"No,' he replied, 'you'll uproot the wheat if you do. ³⁰Let both grow together until the harvest. Then I will tell the harvesters to sort out the weeds, tie them into bundles, and burn them, and to put the wheat in the barn.'"

Parable of the Mustard Seed

³¹Here is another illustration Jesus used: "The Kingdom of Heaven is like a mustard seed planted in a field. ³²It is the smallest of all seeds, but it becomes the largest of garden plants; it grows into a tree, and birds come and make nests in its branches."

Parable of the Yeast

³³Jesus also used this illustration: "The Kingdom of Heaven is like the yeast a woman used in making bread. Even though she put only a little yeast in three measures of flour, it permeated every part of the dough."

³⁴Jesus always used stories and illustrations like these when speaking to the crowds. In fact, he never spoke to them without using such parables. ³⁵This fulfilled what God had spoken through the prophet:

"I will speak to you in parables.

I will explain things hidden since the creation of the world.*"

Parable of the Wheat and Weeds Explained

³⁶Then, leaving the crowds outside, Jesus went into the house. His disciples said, "Please explain to us the story of the weeds in the field."

³⁷Jesus replied, "The Son of Man* is the farmer who plants the good seed. ³⁸The field is the world, and the good seed represents the people of the Kingdom. The weeds are the people who belong to the evil one. ³⁹The enemy who planted the weeds among

13:35 Some manuscripts do not include *of the world*. Ps 78:2.

13:33 Jesus' illustrations represent women primarily as concerned with or in charge of domestic life (see also 24:41). The book of Matthew also includes unexpected stories of women traveling with Jesus and resolutely accompanying him at the cross when most of his male disciples had abandoned him (27:55-56; see also

Luke 8:1-3; John 19:25-27). For most women living in industrialized countries, our lives are not consumed entirely with domestic responsibilities. Most of us don't provide for our families from our farms, but balancing home, work, and community responsibilities is challenging and takes wisdom to do well.



Insight

THE PARABLES OF JESUS

Jesus had a unique way of tantalizing audiences with parables. These stories frequently surprised his listeners and made them think. When we listen to these stories, we have insight into the unique nature of God's Kingdom. Here are more than thirty:

● number of gospels in which the parable is found



One Lost Sheep

Everyone counts to God.

MATTHEW 18:12-14; LUKE 15:3-7



The Lost Coin

Everyone counts to God.

LUKE 15:8-10



Two Houses, One Foundation

Don't just listen to Jesus;
follow through.

MATTHEW 7:24-27; LUKE 6:47-49



The Lamp

God's Good News is for sharing.

MARK 4:21-23; LUKE 8:16-18



The True Vine

Apart from Jesus, we die.

JOHN 15:1-17



Patching Garments, Filling Wineskins

New truth requires new practices.

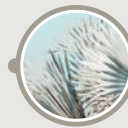
MATTHEW 9:14-17; MARK 2:18-22;
LUKE 5:36-39



The Three Servants

Get to work with whatever
God has given you.

MATTHEW 25:14-30



The Shrewd Manager

Believers are to use their resources
for the benefit of others.

LUKE 16:1-18



The Good Samaritan

True neighbors love even
their enemies.

LUKE 10:30-37



The Good Shepherd

Jesus cares for us.

JOHN 10:1-30



A Friend at Midnight

Don't hesitate to ask God
for what you truly need.

LUKE 11:5-10



The Persistent Widow

We can count on God's justice.

LUKE 18:1-8



The Rich Fool

Material goods won't last.

LUKE 12:13-21



The Pharisee and Tax Collector

A genuine heart is more
important to God than words
or self-righteous actions.

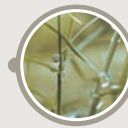
LUKE 18:9-14



The Wedding Feast

Some people will miss
God's invitation.

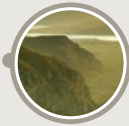
MATTHEW 22:1-14; LUKE 14:15-24



The Ten Servants

Get to work with whatever
you've been given.

LUKE 19:11-27



The Generous Landowner

God's generosity goes beyond fairness.

MATTHEW 20:1-16



Four Kinds of Soil

People respond to the Good News differently.

MATTHEW 13:1-23;
MARK 4:1-20; LUKE 8:4-15



The Wheat and Weeds

Good and evil will get sorted out eventually.

MATTHEW 13:24-30, 37-43



The Mustard Seed

God's Kingdom may start out small—but just wait.

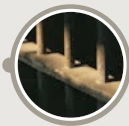
MATTHEW 13:31-32;
MARK 4:30-32; LUKE 13:18-19



Yeast in the Bread Dough

God's Kingdom can permeate everywhere.

MATTHEW 13:33; LUKE 13:20-21



The Unforgiving Debtor

We must forgive others because God has forgiven us.

MATTHEW 18:21-35



A Job for Two Sons

Talk is cheap; action is what counts.

MATTHEW 21:28-32



The Evil Tenants

Rejecting Jesus is not a smart idea.

MATTHEW 21:33-46;
MARK 12:1-12; LUKE 20:9-19



The Lost Son

God loves those who are lost and wants everyone to return to him.

LUKE 15:11-32



Hidden Treasure in a Field

Get the spiritual treasure, whatever it costs.

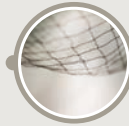
MATTHEW 13:44



The Pearl of Great Value

Get the spiritual treasure, whatever it costs.

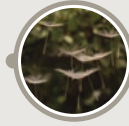
MATTHEW 13:45-46



The Fishing Net

Good and evil will get sorted out eventually.

MATTHEW 13:47-52



The Growing Seed

God's Kingdom grows quietly and gradually.

MARK 4:26-29



Servants Whose Employer Is Away

We must be ready for Jesus' eventual return.

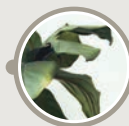
MATTHEW 24:42-51;
MARK 13:34-37; LUKE 12:42-48



The Ten Bridesmaids

We must be ready for Jesus' eventual return.

MATTHEW 25:1-13



The Barren Fig Tree

Obey Jesus or face judgment.

LUKE 13:6-9

Luke 15:4 ... that is lost until he **f-s** it?
Luke 15:8 ... search carefully until she **f-s** it?

FINGER, FINGERS (n) *any of the five terminating members of the hand; figurative for the power of God*
Exod 8:19 ... This is the **f** of God!
Exod 31:18 ... written by the **f** of God.
Deut 9:10 ... had written with his own **f**
Luke 16:24 ... dip the tip of his **f** in water
John 8:6 ... wrote in the dust with his **f**,
John 20:25 ... in his hands, put my **f-s** into

FIRE, FIRES (n) *hot flame and burning light; symbolic of hell; severe trial or ordeal*
Exod 3:2 ... **f** from the middle of a bush.
Exod 13:21 ... at night with a pillar of **f**.
Dan 3:25 ... walking around in the **f**.
Matt 3:11 ... the Holy Spirit and with **f**.
Matt 5:22 ... are in danger of the **f-s** of hell.
Matt 18:8 ... be thrown into eternal **f**
Mark 9:43 ... the unquenchable **f-s** of hell
Mark 9:49 ... be tested with **f**.
Luke 3:16 ... with the Holy Spirit and with **f**.
Acts 2:3 ... tongues of **f** appeared and
1 Cor 3:13 ... The **f** will show
Heb 12:29 ... God is a devouring **f**.
Jas 3:6 ... it is set on **f** by hell itself.

FIRMAMENT (KJV)
Gen 1:7 ... *space* to separate the waters
Ps 19:1 ... *skies* display his craftsmanship
Ezek 1:22 ... surface like the sky, glittering
Dan 12:3 ... will shine as bright as the sky

FIRST (adj) *preceding all others in time, order, or importance*
Gen 1:5 ... came, marking the **f** day.
Isa 44:6 ... I am the **F** and the Last;
Isa 48:12 ... God, the **F** and the Last.
Matt 22:38 ... the **f** and greatest
Mark 9:35 ... wants to be **f** must take last
Mark 13:10 ... Good News must **f** be
Rom 1:16 ... Jew **f** and also the Gentile.
Rom 2:9 ... Jew **f** and also for the Gentile.
1 Cor 15:45 ... The **f** man, Adam,
Eph 6:2 ... the **f** commandment with a
1 Tim 2:13 ... God made Adam **f**,
Heb 10:9 ... He cancels the **f** covenant
1 Jn 4:19 ... because he loved us **f**.
Rev 1:17 ... I am the **F** and the Last.
Rev 22:13 ... and the Omega, the **F** and the

FIRSTBEGOTTEN (KJV)
Heb 1:6 ... his *supreme Son* into the world

FIRSTBORN (adj) *eldest; the most prominent; the rightful heir*
Exod 11:5 ... All the **f** sons will die
Exod 34:20 ... buy back every **f** son.
Ps 89:27 ... I will make him my **f** son,
Mic 6:7 ... sacrifice our **f** children to pay
Heb 12:23 ... assembly of God's **f** children

FIRSTBORN (n) *the eldest offspring; one possessing special rights of inheritance*
Gen 25:34 ... for his rights as the **f**.
Exod 13:2 ... every **f** among the Israelites.
Exod 34:19 ... The **f** of every animal

FIRSTFRUITS (KJV)
Exod 23:16 ... the *first crops* of your harvest
Exod 23:19 ... bring the *very best* of

Lev 2:14 ... *first portion* of your harvest
Lev 23:10 ... you harvest its *first crops*,
Num 28:26 ... the *first* of your new grain
Rev 14:4 ... as a *special offering* to God

FISH (n) *any of numerous cold-blooded aquatic vertebrates*
Jon 1:17 ... had arranged for a great **f**
Matt 12:40 ... in the belly of the great **f**
Luke 9:13 ... loaves of bread and two **f**,
John 6:9 ... five barley loaves and two **f**.

FISH, FISHED, FISHING (v) *to attempt to catch fish*
Mark 1:16 ... for them **f-ed** for a living.
Mark 1:17 ... how to **f** for people!
Luke 5:10 ... you'll be **f-ing** for people!

FISHERMEN (n) *those who engage in fishing as an occupation*
Ezek 26:5 ... a rock in the sea, a place for **f**

FISHERS (KJV)
Isa 19:8 ... *fishermen* will lament for lack of work
Jer 16:16 ... *fishermen* who will catch
Matt 4:19 ... *how to fish* for people

FLATTER (v) *to praise excessively out of self-interest*
Job 32:21 ... or try to **f** anyone.
Prov 29:5 ... To **f** friends is
Dan 11:32 ... He will **f** and win over those
Jude 1:16 ... **f** others to get what they want.

FLATTERING (adj) *characterized by excessive praise out of self-interest*
Ps 12:2 ... speaking with **f** lips
Ps 12:3 ... cut off their **f** lips
Prov 26:28 ... and **f** words cause ruin.

FLATTERY (n) *insincere or excessive praise*
Job 32:22 ... For if I tried **f**, my Creator
Ps 5:9 ... tongues are filled with **f**.
Prov 28:23 ... criticism far more than **f**.
1 Thes 2:5 ... try to win you with **f**,

FLESH (n) *the meaty part of animal and human bodies*
see also BODY, HUMAN
Gen 2:23 ... and **f** from my **f**!
John 6:51 ... so the world may live, is my **f**.
1 Cor 15:39 ... different kinds of **f**—

FLOCK, FLOCKS (n) *a group of animals assembled or herded together; a group under the guidance of a leader*
Isa 40:11 ... feed his **f** like a shepherd.
Jer 10:21 ... and their **f-s** are scattered.
Jer 31:10 ... as a shepherd does his **f**.
Zech 11:17 ... who abandons the **f**!
Matt 26:31 ... the **f** will be scattered.
Luke 2:8 ... guarding their **f-s** of sheep.
Luke 12:32 ... don't be afraid, little **f**.
John 10:16 ... one **f** with one shepherd.
Acts 20:28 ... shepherd God's **f**—

FLOOD, FLOODS (n) *a rising and overflowing of a body of water; the destruction of the world by water during the time of Noah*
Gen 7:7 ... the boat to escape the **f**—
Prov 27:4 ... cruel, and wrath is like a **f**,
Matt 24:38 ... In those days before the **f**,
Luke 6:49 ... the **f-s** sweep down against
2 Pet 2:5 ... ungodly people with a vast **f**.

FOLLOW, FOLLOWED, FOLLOWING, FOLLOWERS (v) *to pursue or run after; to imitate; to obey*
Deut 1:36 ... because he has **f-ed** the LORD
Deut 5:32 ... **f-ing** his instructions
Josh 14:14 ... he wholeheartedly **f-ed** the
1 Kgs 3:3 ... loved the LORD and **f-ed**
2 Chr 10:14 ... and **f-ed** the counsel
Prov 4:27 ... feet from **f-ing** evil.
Prov 10:9 ... those who **f** crooked paths
Isa 57:2 ... For those who **f** godly paths
Isa 65:2 ... But they **f** their own evil paths
Matt 4:20 ... at once and **f-ed** him.
Matt 7:24 ... listens to my teaching and **f-s**
Matt 8:19 ... I will **f** you wherever you go.
Matt 8:22 ... **F** me now. Let the
Matt 9:9 ... got up and **f-ed** him.
Matt 16:24 ... take up your cross, and **f**
Matt 19:27 ... given up everything to **f** you.
Matt 26:58 ... Meanwhile, Peter **f-ed** him
Mark 1:17 ... Come, **f** me, and I will show
Luke 9:23 ... your cross daily, and **f** me.
Luke 17:23 ... go out and **f** them.
Luke 18:43 ... **f-ed** Jesus, praising God.
John 8:12 ... If you **f** me, you won't have to
John 10:4 ... they **f** him because they know
John 10:27 ... know them, and they **f** me.
John 12:26 ... wants to serve me must **f** me,
John 21:19 ... Jesus told him, "**F** me."
1 Cor 1:12 ... or "**f** only Christ."

1 Cor 4:17 ... of how I **f** Christ Jesus,
Gal 5:7 ... you back from **f-ing** the truth?
Gal 5:25 ... **f** the Spirit's leading
Phil 2:12 ... always **f-ed** my instructions
Phil 3:17 ... those who **f** our example.
2 Thes 3:6 ... and don't **f** the tradition
1 Pet 2:21 ... must **f** in his steps.
Rev 14:4 ... as virgins, **f-ing** the Lamb

FOLLOWER, FOLLOWERS (n) *one who follows the teachings of another; a disciple*
1 Kgs 18:32 ... was a devoted **f** of the LORD.
Matt 10:42 ... one of the least of my **f-s**,
Matt 18:20 ... together as my **f-s**, I am there
Acts 9:21 ... Jesus' **f-s** in Jerusalem?

FOLLY (KJV)
Prov 14:18 ... clothed with *foolishness*
Prov 26:11 ... a fool repeats his *foolishness*
Eccl 2:13 ... is better than *foolishness*
Isa 9:17 ... they all speak *foolishness*
2 Tim 3:9 ... recognize what *fools* they are

FOOD (n) *something that nourishes, sustains, or supplies energy and vitality*
see also BREAD
Lev 11:2 ... the ones you may use for **f**.
Prov 25:21 ... hungry, give them **f** to eat.
Isa 58:7 ... Share your **f** with the hungry,
Dan 1:8 ... defile himself by eating the **f**
Matt 6:11 ... today the **f** we need,
Matt 6:25 ... Isn't life more than **f**,
Mark 7:19 ... every kind of **f** is acceptable
John 6:55 ... my flesh is true **f**, and my
John 13:18 ... eats my **f** has turned against
Acts 15:20 ... abstain from eating **f**
Rom 14:6 ... kind of **f** do so to honor
1 Tim 6:8 ... have enough **f** and clothing,
Jas 2:15 ... who has no **f** or clothing,

FOOL, FOOLS (n) *one deficient in intellectual, practical, or moral sense*
1 Sam 25:25 ... He is a **f**, just as his name
Ps 14:1 ... Only **f-s** say in their hearts,
Prov 6:32 ... commits adultery is an utter **f**,
Prov 10:8 ... babbling **f-s** fall flat on
Prov 10:23 ... wrong is fun for a **f**,

Prov 17:7 ... are not fitting for a **f**;
 Prov 17:16 ... senseless to pay to educate a **f**;
 Prov 26:1 ... associated with **f-s** than snow
 Prov 26:7 ... A proverb in the mouth of a **f**
 Prov 29:11 ... **F-s** vent their anger,
 Prov 29:20 ... more hope for a **f** than for
 Rom 1:22 ... became utter **f-s**.
 1 Cor 3:18 ... need to become a **f** to be
 2 Cor 11:21 ... I'm talking like a **f** again—
 Eph 5:15 ... Don't live like **f-s**.
 2 Tim 3:9 ... recognize what **f-s** they are,

FOOLISH (adj) *lacking in sense, judgment, or discretion; irreverent*
 Prov 26:4 ... the **f** arguments of fools,
 Prov 26:17 ... else's argument is as **f**
 Rom 1:28 ... abandoned them to their **f**
 1 Cor 1:18 ... the cross is **f** to those who
 1 Cor 1:27 ... world considers **f** in order to
 1 Cor 2:14 ... It all sounds **f** to them
 Eph 5:4 ... Obscene stories, **f** talk,
 1 Tim 6:20 ... Avoid godless, **f** discussions
 Titus 3:9 ... not get involved in **f** discussions

FOOT (n) *the end of the leg upon which an individual stands*
 see also FEET
 Josh 1:3 ... Wherever you set **f**,
 Matt 18:8 ... with only one hand or one **f**
 Luke 4:11 ... won't even hurt your **f**
 1 Cor 12:15 ... If the **f** says,
 Rev 10:2 ... and his left **f** on the land.

FOOTSTOOL (n) *a low stool used to support the feet*
 Ps 110:1 ... making them a **f** under
 Isa 66:1 ... throne, and the earth is my **f**.
 Matt 5:35 ... the earth is his **f**.
 Acts 7:49 ... the earth is my **f**.
 Heb 1:13 ... making them a **f** under
 Heb 10:13 ... and made a **f** under

FORCE (n) *violence, compulsion, or constraint exerted upon or against a person or thing*
 Zech 4:6 ... is not by **f** nor by strength,

FORCE, FORCED (v) *to compel by physical, moral, or intellectual means*
 Matt 27:32 ... soldiers **f-d** him to carry
 John 6:15 ... were ready to **f** him to be

(FORE)FATHERS (KJV)
 Exod 10:6 ... ancestors seen a plague like
 Num 11:2 ... swore to give their ancestors
 Jer 11:10 ... the sins of their *forefathers*
 Matt 23:32 ... what your ancestors started

FOREHEAD, FOREHEADS (n) *the part of the face above the eyes*
 Exod 13:9 ... on your hand or your **f**.
 Deut 6:8 ... wear them on your **f**
 1 Sam 17:49 ... hit the Philistine in the **f**.
 Rev 9:4 ... seal of God on their **f-s**.
 Rev 13:16 ... right hand or on the **f**.
 Rev 14:1 ... written on their **f-s**.

FOREIGNER, FOREIGNERS (n) *nonresident, alien, or sojourner*
 see also STRANGER
 Exod 22:21 ... not mistreat or oppress **f-s**
 Exod 23:9 ... must not oppress **f-s**.
 Lev 24:22 ... to the **f-s** living among you.
 Neh 9:2 ... separated themselves from all **f-s**
 Ps 119:19 ... I am only a **f** in the land
 Hos 7:8 ... mingle with godless **f-s**.
 Luke 17:18 ... glory to God except this **f**?
 1 Cor 14:11 ... I will be a **f** to someone

Eph 2:19 ... no longer strangers and **f-s**.
 1 Pet 1:1 ... living as **f-s** in the provinces
 1 Pet 2:11 ... temporary residents and **f-s**

FOREKNOW, FOREKNEW, FOREKNOWLEDGE (KJV)
 Acts 2:23 ... God *knew what would happen*
 Rom 8:29 ... God knew his people *in advance*
 Rom 11:2 ... whom he *chose from the very beginning*
 1 Pet 1:2 ... Father *knew you and chose you*

FOREORDAINED (KJV)
 1 Pet 1:20 ... *chose him as your ransom*

FOREVER (adv) *for a limitless time; continually*
 see also ETERNAL, EVERLASTING
 Gen 3:22 ... they will live **f**
 Gen 17:8 ... be their possession **f**,
 2 Sam 7:26 ... name be honored **f**
 1 Chr 17:24 ... be established and honored **f**
 1 Chr 29:10 ... be praised **f** and ever!
 Ezra 9:12 ... prosperity to your children **f**.
 Ps 9:7 ... the LORD reigns **f**,
 Ps 21:4 ... of his life stretch on **f**.
 Ps 28:9 ... in your arms **f**.
 Ps 37:28 ... keep them safe **f**,
 Ps 61:8 ... sing praises to your name **f**
 Ps 73:26 ... he is mine **f**.
 Ps 79:13 ... will thank you **f** and ever,
 Ps 86:12 ... glory to your name **f**,
 Ps 92:8 ... will be exalted **f**.
 Ps 100:5 ... unfailling love continues **f**,
 Ps 103:17 ... the LORD remains **f** with
 Ps 107:1 ... faithful love endures **f**.
 Ps 110:4 ... are a priest **f**
 Ps 111:8 ... They are **f** true,
 Ps 112:9 ... be remembered **f**.
 Ps 119:152 ... laws will last **f**.
 Ps 146:6 ... every promise **f**.
 Isa 32:17 ... and confidence **f**.
 Isa 51:6 ... but my salvation lasts **f**.
 Isa 60:15 ... make you beautiful **f**,
 Isa 63:12 ... making himself famous **f**?
 Jer 25:5 ... you and your ancestors **f**.
 Dan 2:44 ... and it will stand **f**.
 Dan 4:3 ... kingdom will last **f**, his rule
 Dan 7:27 ... kingdom will last **f**,
 John 6:51 ... eats this bread will live **f**;
 1 Cor 13:8 ... But love will last **f**!
 1 Cor 13:13 ... Three things will last **f**—
 1 Cor 15:42 ... will be raised to live **f**.
 1 Cor 15:50 ... inherit what will last **f**.
 2 Cor 4:17 ... and will last **f**!
 2 Cor 4:18 ... cannot see will last **f**.
 1 Thes 4:17 ... will be with the Lord **f**.
 2 Thes 1:9 ... destruction, **f** separated
 Heb 5:6 ... a priest **f** in the order
 Heb 7:17 ... a priest **f** in the order
 Heb 7:24 ... Jesus lives **f**,
 Heb 9:12 ... secured our redemption **f**.
 Heb 13:8 ... yesterday, today, and **f**.
 1 Pet 1:25 ... word of the Lord remains **f**.
 1 Jn 2:17 ... will live **f**.
 Rev 22:5 ... they will reign **f** and ever.

FORGAVE (v) *to pardon or acquit of guilt*
 see also FORGIVE
 Ps 78:38 ... was merciful and **f** their sins
 Luke 7:42 ... so he kindly **f** them both,
 Eph 1:7 ... his Son and **f** our sins.
 Col 1:14 ... our freedom and **f** our sins.
 Col 2:13 ... with Christ, for he **f** all our

FORGIVE, FORGIVEN, FORGIVES, FORGIVING (v) *to pardon or acquit of sins*

see also FORGAVE
 Gen 50:17 ... Please **f** your brothers
 Exod 23:21 ... he will not **f** your rebellion.
 Exod 34:7 ... **f** iniquity, rebellion,
 Exod 34:9 ... but please **f** our iniquity and
 Num 14:18 ... **f-ing** every kind of sin
 Num 14:19 ... just as you have **f-n** them
 1 Sam 3:14 ... never be **f-n** by sacrifices
 1 Kgs 8:34 ... hear from heaven and **f**
 Ps 65:3 ... by our sins, you **f** them all.
 Ps 79:9 ... Save us and **f** our sins
 Ps 86:5 ... so good, so ready to **f**,
 Ps 103:3 ... He **f-s** all my sins
 Prov 17:9 ... when a fault is **f-n**,
 Isa 22:14 ... you will never be **f-n** for this
 Isa 38:17 ... and **f-n** all my sins.
 Isa 55:7 ... for he will **f** generously.
 Jer 31:34 ... I will **f** their wickedness,
 Dan 9:19 ... O Lord, hear. O Lord, **f**.
 Hos 14:2 ... **F** all our sins and
 Matt 6:12 ... and **f** us our sins,
 Matt 6:14 ... If you **f** those who sin
 Matt 6:15 ... if you refuse to **f** others,
 Matt 9:6 ... authority on earth to **f** sins.
 Matt 18:21 ... how often should I **f**
 Matt 26:28 ... to **f** the sins of many.
 Mark 2:7 ... Only God can **f** sins!
 Mark 2:10 ... authority on earth to **f** sins.
 Mark 3:29 ... will never be **f-n**.
 Mark 11:25 ... first **f** anyone you are
 Mark 11:25 ... will **f** your sins,
 Luke 5:21 ... Only God can **f** sins!
 Luke 5:24 ... authority on earth to **f** sins.
 Luke 6:37 ... **F** others, and you will be
 Luke 7:47 ... a person who is **f-n** little
 Luke 7:49 ... he goes around **f-ing** sins?
 Luke 11:4 ... **f** us our sins, as we
 Luke 17:3 ... if there is repentance, **f**.
 Luke 17:4 ... asks forgiveness, you must **f**.
 Luke 23:34 ... Father, **f** them,
 John 20:23 ... If you **f** anyone's sins,
 Acts 5:31 ... repent of their sins and be **f-n**.
 Acts 8:22 ... Perhaps he will **f** your evil
 Rom 4:5 ... faith in God who **f-s** sinners.
 Rom 4:7 ... whose disobedience is **f-n**,
 2 Cor 2:7 ... time to **f** and comfort
 2 Cor 2:10 ... When you **f** this man,
 Col 3:13 ... so you must **f** others.
 Heb 8:12 ... I will **f** their wickedness,
 1 Jn 1:9 ... is faithful and just to **f** us

FORGIVENESS (n) *acquittal or pardon of sins*

see also ATONEMENT, MERCY
 Neh 9:17 ... you are a God of **f**,
 Luke 24:47 ... There is **f** of sins for all
 Acts 13:38 ... this man Jesus there is **f**
 Rom 5:15 ... his gift of **f** to many
 Heb 9:22 ... of blood, there is no **f**.
 Jas 5:20 ... bring about the **f** of many sins.

FORMED (v) *to create, fashion, or give shape to something*
 see also CREATE(D), MADE, MAKE
 Gen 2:7 ... the LORD God **f** the man
 Gen 2:19 ... LORD God **f** from the ground
 Ps 94:9 ... the one who **f** your eyes?
 Isa 49:5 ... the one who **f** me
 Jer 1:5 ... knew you before I **f** you
 Heb 11:3 ... universe was **f** at God's

FORNICATION (KJV)
 Isa 23:17 ... be a prostitute to all kingdoms
 Matt 19:9 ... wife has been *unfaithful*

1 Cor 5:1...sexual immorality going on
1 Cor 6:18...sexual immorality is a sin
Jude 1:7...were filled with immorality

FORTRESS (n) *a fortified place; a place of security or survival*
see also REFUGE

2 Sam 22:2...my **f**, and my savior;
Ps 27:1...The LORD is my **f**,
Ps 71:3...my rock and my **f**,
Ps 144:2...and my **f**, my tower of safety,
Prov 18:10...LORD is a strong **f**;
Zeph 3:6...devastating their **f** walls and

FORTY (adj) *the number 40*
Gen 7:4...for **f** days and **f** nights,
Exod 16:35...Israel ate manna for **f** years
Exod 24:18...**f** days and **f** nights.
Num 14:34...wilderness for **f** years—
Matt 4:2...For **f** days and **f** nights
Acts 1:3...the **f** days after he suffered,
Acts 13:18...**f** years of wandering

FOUGHT (v) see also FIGHT
Gen 32:28...because you have **f** with God
Josh 10:14...Surely the LORD **f** for Israel
2 Tim 4:7...I have **f** the good fight,

FOUNDATION (n) *basis upon which something is built, supported, or added to; substructure*
Prov 1:7...Fear of the LORD is the **f**
Prov 9:10...the LORD is the **f** of wisdom.
Isa 28:16...placing a **f** stone in Jerusalem,
Luke 6:49...on the ground, without a **f**.
Eph 2:20...built on the **f** of the apostles
1 Tim 3:15...pillar and **f** of the truth.
2 Tim 2:19...stands firm like a **f** stone
Heb 1:10...you laid the **f** of the earth

FOUNTAIN (n) *source; spring of water*
Isa 12:3...from the **f** of salvation!
Zech 13:1...a **f** to cleanse them

FREE (adj) *not bound, confined, or detained by force; without restraint, inhibition, or cost; possessing the rights of citizenship*
John 8:32...the truth will set you **f**.
John 8:36...sets you **f**, you are truly **f**.
Rom 6:7...we were set **f** from the power
Rom 6:18...you are **f** from your slavery
Gal 3:28...slave or **f**, male and female.
Jas 1:25...the perfect law that sets you **f**,
1 Pet 2:16...For you are **f**, yet

FREED, FREES (v) *to relieve or rid of what restrains, confines, restricts, or embarrasses*
Ps 116:16...**f-d** me from my chains.
Ps 146:7...The LORD **f-s** the prisoners.
Isa 61:1...prisoners will be **f-d**.
Rom 3:24...he **f-d** us from the penalty
1 Cor 1:30...and he **f-d** us from sin.
Rev 1:5...and has **f-d** us from our sins

FREEDOM (n) *liberation from slavery, restraint, or the power of another*
Ps 119:45...I will walk in **f**, for I have
2 Cor 3:17...the Lord is, there is **f**.
Gal 2:4...the **f** we have in Christ
Gal 4:5...sent him to buy **f** for us
Gal 5:13...don't use your **f** to satisfy
Eph 1:7...purchased our **f** with the blood
1 Pet 2:16...don't use your **f** as an excuse

FRIEND, FRIENDS (n) *intimate associate; a favored companion*
Prov 16:28...separates the best of **f-s**.

Prov 17:9...on it separates close **f-s**.
Prov 20:6...will say they are loyal **f-s**.
Prov 27:6...Wounds from a sincere **f** are
Prov 28:7...with wild **f-s** bring shame
Prov 29:5...To flatter **f-s** is to lay a trap
Isa 41:8...from Abraham my **f**,
Zech 13:6...was wounded at my **f-s'** house!
John 11:3...Lord, your dear **f** is very sick.
John 15:13...one's life for one's **f-s**.
John 15:14...You are my **f-s** if you do
John 15:15...Now you are my **f-s**.
John 19:12...you are no **f** of Caesar.
Jas 2:23...even called the **f** of God.
Jas 4:4...want to be a **f** of the world,

FRIENDSHIP (n) *association of familiarity and companionship*
Prov 3:32...he offers his **f** to the godly.
Rom 5:10...since our **f** with God was
Jas 4:4...you realize that **f** with the world

FRUIT (n) *a product of plant growth; product or result*
Ps 1:3...bearing **f** each season.
Isa 11:1...new Branch bearing **f** from
Dan 4:12...loaded with **f** for all to eat.
Matt 3:10...not produce good **f** will be
Matt 7:20...can identify a tree by its **f**,
Matt 12:33...is bad, its **f** will be bad.
John 15:2...that doesn't produce **f**,
John 15:16...go and produce lasting **f**,
Gal 5:22...produces this kind of **f**
Phil 1:11...the **f** of your salvation—
2 Tim 2:6...first to enjoy the **f**
Rev 22:2...bearing twelve crops of **f**,

FRUITFUL (adj) *bearing fruit (product of a tree or plant); abundant (at producing work or in bearing children)*
Gen 1:22...Be **f** and multiply.
Gen 9:1...Be **f** and multiply.
Gen 35:11...Be **f** and multiply.
Ps 128:3...will be like a **f** grapevine,
Jer 2:7...brought you into a **f** land
Phil 1:22...do more **f** work for Christ.

FULFILL, FULFILLED, FULFILLS (v) *to complete or perform as promised; to measure up or satisfy*
Ps 57:2...to God who will **f** his purpose
Dan 9:4...You always **f** your covenant
Matt 2:15...This **f-ed** what the Lord had
Matt 2:23...This **f-ed** what the prophets
Matt 13:35...**f-ed** what God had spoken
Matt 27:9...This **f-ed** the prophecy of
Luke 4:21...has been **f-ed** this very day!
Luke 24:44...Psalms must be **f-ed**.
John 18:9...this to **f** his own statement:
John 19:28...and to **f** Scripture he said,
Acts 1:16...Scriptures had to be **f-ed**
Rom 3:31...do we truly **f** the law.
Rom 13:8...you will **f** the requirements
Rom 13:10...love **f-s** the requirements
Eph 1:9...to **f** his own good plan.

FULL (adj) *possessing or containing a great amount*
Deut 34:9...was **f** of the spirit of wisdom,
Luke 4:1...Then Jesus, **f** of the Holy Spirit,
Acts 6:3...**f** of the Spirit and wisdom.
Acts 6:5...Stephen (a man **f** of faith and
Acts 7:55...Stephen, **f** of the Holy Spirit,
Acts 11:24...man, **f** of the Holy Spirit

FULLNESS (n) *the quality or state of containing all that is wanted, needed, or possible*

Eph 3:19...with all the **f** of life and
Col 1:19...God in all his **f** was pleased
Col 2:9...lives all the **f** of God

FURNACE (n) *an enclosed structure in which heat is produced*
Dan 3:6...be thrown into a blazing **f**.
Matt 13:42...throw them into the fiery **f**,

FURY (n) *wrath; fierceness; rage*
Exod 15:7...You unleash your blazing **f**;
Deut 29:28...In great anger and **f**
Ps 7:6...against the **f** of my enemies!
Jer 32:37...will scatter them in my **f**.
Zeph 2:2...the fierce **f** of the Lord.

FUTURE (adj) *existing or occurring at a later time*
Deut 29:15...also with the **f** generations
Rom 8:19...waiting eagerly for that **f** day
Eph 2:7...can point to us in all **f** ages
Heb 2:5...will control the **f** world

FUTURE (n) *time that is to come; what is going to happen*
Num 24:14...do to your people in the **f**.
Ps 31:15...My **f** is in your hands.
Ps 37:37...a wonderful **f** awaits those
Isa 42:9...tell you the **f** before it happens.
Isa 46:10...can tell you the **f** before it
Jer 29:11...to give you a **f** and a hope.
Jer 31:17...There is hope for your **f**,

G _____
GAIN (n) *winnings or profits*
Isa 56:1...intent on personal **g**.

GAIN, GAINED, GAINS (v) *to acquire or win; to profit or increase*
Prov 3:13...one who **g-s** understanding.
Prov 11:16...gracious woman **g-s** respect,
Mark 8:36...**g** the whole world but lose
Luke 9:25...**g** the whole world but are
1 Cor 13:3...I would have **g-ed** nothing.

GALILEE (n) *a Roman province of Palestine during the time of Jesus*
Isa 9:1...a time in the future when **G**
Matt 4:15...beyond the Jordan River, in **G**
Matt 26:32...I will go ahead of you to **G**
Matt 28:10...my brothers to leave for **G**,

GARDEN (n) *a planted area where fruits, vegetables, and flowers are cultivated*
Gen 2:8...God planted a **g** in Eden
Gen 2:15...God placed the man in the **G**
1 Kgs 4:25...had its own home and **g**.
Song 4:12...my private **g**, my treasure,
Isa 58:11...will be like a well-watered **g**,
Jer 31:12...life will be like a watered **g**,
Ezek 28:13...in Eden, the **g** of God.

GARDENER (n) *one who takes care of a garden*
John 15:1...my Father is the **g**.
John 20:15...She thought he was the **g**.

GATE, GATES (n) *opening in a (city) wall or fence, consisting of a door and protected by defensive structures (as towers); the place of judicial decisions, town criers, and marketplace trade; entrance*
Esth 6:10...sits at the **g** of the palace.
Ps 24:7...Open up, ancient **g-s**!
Ps 100:4...his **g-s** with thanksgiving;
Isa 62:10...Go out through the **g-s**!

Matt 7:13 ... only through the narrow **g**.
 John 10:1 ... going through the **g**.
 John 10:2 ... who enters through the **g**
 John 10:7 ... I am the **g** for the sheep.
 Heb 13:12 ... died outside the city **g-s**
 Rev 21:21 ... **g-s** were made of pearls—
 Rev 21:21 ... each **g** from a single pearl!

GAVE (v) *to suffer the loss of*
 see also GIVE
 John 3:16 ... He **g** his one and only Son,
 Rom 8:32 ... **g** him up for us all,
 Gal 2:20 ... loved me and **g** himself for me.
 1 Tim 2:6 ... He **g** his life to purchase

GENERATION, GENERATIONS (n) *the whole body of individuals born about the same time (nation or racial group); the period of time during which those individuals lived (also, age or era); offspring*
 Gen 17:7 ... after you, from **g** to **g**.
 Exod 20:6 ... love for a thousand **g-s**
 Num 32:13 ... the entire **g** that sinned
 Judg 2:10 ... After that **g** died,
 1 Chr 16:15 ... to a thousand **g-s**.
 Ps 71:18 ... your power to this new **g**.
 Ps 100:5 ... continues to each **g**.
 Ps 102:12 ... endure to every **g**.
 Ps 102:18 ... recorded for future **g-s**.
 Ps 105:8 ... to a thousand **g-s**.
 Ps 119:90 ... extends to every **g**.
 Ps 145:4 ... Let each **g** tell its children
 Ps 146:10 ... throughout the **g-s**.
 Prov 27:24 ... not be passed to the next **g**.
 Isa 41:4 ... summoning each new **g**
 Lam 5:19 ... continues from **g** to **g**.
 Joel 1:3 ... the story down from **g** to **g**.
 Matt 12:39 ... Only an evil, adulterous **g**
 Mark 13:30 ... this **g** will not pass
 Luke 1:48 ... all **g-s** will call me blessed.
 Luke 11:29 ... This evil **g** keeps asking me
 Acts 2:40 ... from this crooked **g**!
 Eph 3:5 ... not reveal it to previous **g-s**.
 Eph 3:21 ... all **g-s** forever and ever!

GENEROSITY (n) *the quality or fact of being magnanimous, kindly, or openhanded; abundance*
 Acts 2:46 ... meals with great joy and **g**—
 2 Cor 9:10 ... a great harvest of **g** in you.
 Eph 4:7 ... through the **g** of Christ.
 Phlm 1:6 ... put into action the **g** that

GENEROUS (adj) *magnanimous, kindly; liberal in giving; abundant*
 Deut 15:8 ... Instead, be **g** and lend
 Ps 37:26 ... godly always give **g** loans to
 2 Cor 9:6 ... will get a **g** crop.
 1 Tim 6:18 ... **g** to those in need,

GENTILE, GENTILES (n) *non-Jewish individuals or nations, often connoting heathens or pagans*
 see also NATION(S)
 Isa 49:6 ... make you a light to the **G-s**,
 Luke 21:24 ... period of the **G-s** comes
 Acts 10:45 ... out on the **G-s**, too.
 Acts 14:27 ... faith to the **G-s**, too.
 Acts 15:14 ... God first visited the **G-s**
 Acts 21:25 ... As for the **G** believers,
 Acts 28:28 ... also been offered to the **G-s**,
 Rom 1:16 ... Jews first and also the **G**.
 Rom 2:9 ... Jews first and also for the **G**.
 Rom 3:9 ... people, whether Jews or **G-s**,
 Rom 3:29 ... God of the **G-s**?
 Rom 10:12 ... Jew and **G** are the same

Rom 11:11 ... available to the **G-s**.
 Rom 15:9 ... the **G-s** might give glory
 Rom 15:27 ... **G-s** received the spiritual
 Gal 2:2 ... preaching to the **G-s**.
 Gal 2:8 ... apostle to the **G-s**.
 Gal 2:9 ... keep preaching to the **G-s**,
 Gal 3:8 ... God would make the **G-s**
 Gal 3:14 ... blessed the **G-s** with the same
 Gal 3:28 ... no longer Jew or **G**, slave or
 Eph 3:8 ... the privilege of telling the **G-s**
 Col 3:11 ... a Jew or a **G**, circumcised or

GENTLE (adj) *kind; mild-mannered; soft*
 1 Kgs 19:12 ... sound of a **g** whisper.
 Prov 15:1 ... A **g** answer deflects anger,
 Prov 15:4 ... **G** words are a tree of life;
 Matt 11:29 ... am humble and **g** at heart,
 1 Cor 4:21 ... love and a **g** spirit?
 Eph 4:2 ... be humble and **g**. Be patient
 1 Tim 3:3 ... must be **g**, not quarrelsome,
 Titus 3:2 ... be **g** and show true humility
 Jas 3:17 ... **g** at all times,

GENTLENESS (n) *mildness of manners or disposition*
 Gal 5:22 ... **g**, and self-control.
 Col 3:12 ... kindness, humility, **g**, and
 1 Tim 6:11 ... perseverance, and **g**.

GENUINE (adj) *actual, true, authentic, sincere*
 John 1:47 ... here is a **g** son of Israel—
 2 Cor 8:8 ... I am testing how **g** your love
 Phil 1:18 ... motives are false or **g**.
 2 Tim 1:5 ... I remember your **g** faith,

GETHSEMANE (n) *the garden where Jesus often went for prayer, rest, or fellowship; the site where Judas betrayed Jesus before the crucifixion*
 Matt 26:36 ... to the olive grove called **G**,
 Mark 14:32 ... to the olive grove called **G**,

GIFT, GIFTS (n) *a present from people to people (often a bribe); a sacrifice from people to God; anything given voluntarily or at no cost; that which is given from God, enabling or empowering his people*
 Prov 18:16 ... Giving a **g** can open doors;
 Matt 2:11 ... and gave him **g-s** of gold,
 Luke 11:13 ... how to give good **g-s** to your
 Rom 4:16 ... given as a free **g**.
 Rom 5:15 ... and God's gracious **g**.
 Rom 6:23 ... free **g** of God is eternal
 Rom 11:29 ... For God's **g-s** and his call
 1 Cor 12:4 ... kinds of spiritual **g-s**,
 1 Cor 12:7 ... A spiritual **g** is given
 1 Cor 12:31 ... the most helpful **g-s**.
 2 Cor 9:5 ... I want it to be a willing **g**,
 2 Cor 9:15 ... Thank God for this **g**
 Gal 2:9 ... recognized the **g** God had
 Eph 2:8 ... it is a **g** from God.
 Eph 4:8 ... and gave **g-s** to his people.
 2 Tim 1:6 ... the spiritual **g** God gave you
 Heb 2:4 ... **g-s** of the Holy Spirit
 1 Pet 3:7 ... equal partner in God's **g**
 1 Pet 4:10 ... of spiritual **g-s**.

GIVE, GIVEN, GIVES, GIVING (v) *to grant, bestow, convey, offer, provide, or designate; to yield or produce; to suffer the loss of (life)*
 Exod 30:15 ... poor must not **g** less.
 1 Sam 1:28 ... **g-ing** him to the LORD,
 Ps 112:9 ... share freely and **g** generously
 Ps 119:130 ... your word **g-s** light,
 Prov 21:26 ... the godly love to **g**!

Prov 23:26 ... O my son, **g** me your heart.
 Isa 9:6 ... a son is **g-n** to us.
 Matt 7:11 ... heavenly Father **g** good gifts
 Matt 16:19 ... And I will **g** you the keys
 Matt 22:30 ... marry nor be **g-n** in marriage.
 Mark 6:7 ... by two, **g-ing** them authority
 Luke 11:13 ... know how to **g** good gifts to
 Luke 14:33 ... my disciple without **g-ing** up
 Luke 22:19 ... body, which is **g-n** for you.
 John 1:17 ... the law was **g-n** through Moses,
 John 5:21 ... so the Son **g-s** life to anyone
 John 13:34 ... So now I am **g-ing** you a new
 John 14:27 ... And the peace I **g** is a gift
 Acts 5:32 ... Spirit, who is **g-n** by God
 Acts 14:3 ... was true by **g-ing** them power
 Acts 15:8 ... by **g-ing** them the Holy Spirit
 Acts 20:35 ... is more blessed to **g** than to
 Rom 2:7 ... He will **g** eternal life
 Rom 5:5 ... because he has **g-n** us the Holy
 Rom 8:32 ... won't he also **g** us everything
 Rom 10:12 ... Lord, who **g-s** generously
 Rom 12:8 ... is giving, **g** generously.
 Rom 14:12 ... each of us will **g** a personal
 1 Cor 9:17 ... God has **g-n** me this sacred
 1 Cor 11:24 ... body, which is **g-n** for you.
 1 Cor 15:57 ... thank God! He **g-s** us victory
 2 Cor 3:6 ... the Spirit **g-s** life.
 2 Cor 8:6 ... this ministry of **g-ing**.
 2 Cor 9:7 ... how much to **g**.
 Eph 4:7 ... he has **g-n** each one of us
 Eph 4:28 ... and then **g** generously to
 1 Thes 4:8 ... rejecting God, who **g-s**
 1 Tim 6:17 ... God, who richly **g-s** us all we
 1 Jn 4:13 ... And God has **g-n** us his Spirit

GLAD (adj) *joyful or happy, often with shouts*
 Ps 16:9 ... my heart is **g**, and I rejoice.
 Ps 32:11 ... LORD and be **g**, all you who
 Ps 69:32 ... at work and be **g**.
 Ps 97:1 ... coastlands be **g**.
 Ps 104:15 ... wine to make them **g**,
 Ps 118:24 ... will rejoice and be **g** in it.
 Prov 10:8 ... The wise are **g** to be
 Prov 27:11 ... make my heart **g**.
 Isa 35:1 ... and desert will be **g**
 Zeph 3:14 ... O Israel! Be **g** and rejoice
 Matt 5:12 ... Be very **g**!
 John 11:15 ... for your sakes, I'm **g** I wasn't
 Acts 13:48 ... they were very **g**
 1 Cor 12:26 ... the parts are **g**.
 2 Cor 2:2 ... will make me **g**?
 Rev 19:7 ... Let us be **g** and rejoice,

GLORIFY, GLORIFIED, GLORIFIES, GLORIFYING (v) *to bestow honor or praise (as in worship); to magnify*
 see also EXALT, HONOR
 Ps 147:12 ... **G** the LORD, O Jerusalem!
 Isa 26:8 ... desire is to **g** your name.
 Isa 42:12 ... the whole world **g** the LORD;
 Dan 4:37 ... praise and **g** and honor the
 Luke 2:20 ... flocks, **g-ing** and praising
 John 8:50 ... no wish to **g** myself, God is
 John 13:31 ... God will be **g-ied**
 John 17:1 ... **G** your Son so
 John 21:19 ... of death he would **g** God.
 2 Cor 8:19 ... a service that **g-ies** the Lord
 Eph 1:14 ... would praise and **g** him.
 Rev 15:4 ... you, Lord, and **g** your name?

GLORIOUS (adj) *possessing or deserving special honor; splendid or magnificent*
 Exod 15:6 ... O LORD, is **g** in power.
 Exod 33:18 ... show me your **g** presence.
 Deut 32:3 ... the LORD; how **g** is our God!

1 Chr 16:28 ... the LORD is **g** and strong.
 Neh 9:5 ... prayed: "May your **g** name be
 Job 37:5 ... God's voice is **g** in the
 Ps 45:3 ... You are so **g**, so majestic!
 Ps 76:4 ... You are **g** and more majestic
 Ps 96:3 ... Publish his **g** deeds among the
 Ps 149:9 ... This is the **g** privilege of
 Isa 55:5 ... of Israel, have made you **g**.
 Isa 63:15 ... from your holy, **g** home,
 Dan 8:9 ... east and toward the **g** land of
 Dan 11:45 ... between the **g** holy mountain
 Matt 19:28 ... sits upon his **g** throne,
 Acts 2:20 ... that great and **g** day of the
 Acts 7:2 ... Our **g** God appeared to
 Rom 1:23 ... worshipping the **g**, ever-living
 Rom 3:23 ... of God's **g** standard.
 Rom 8:21 ... children in **g** freedom from
 2 Cor 3:9 ... how much more **g** is the new
 2 Cor 3:10 ... first glory was not **g** at all
 2 Cor 3:18 ... into his **g** image.
 Eph 1:6 ... God for the **g** grace he has
 Eph 1:17 ... asking God, the **g** Father of
 Eph 3:16 ... that from his **g**, unlimited
 Eph 5:27 ... himself as a **g** church without
 Phil 3:21 ... them into **g** bodies like his
 Phil 4:19 ... from his **g** riches, which have
 Col 1:11 ... with all his **g** power so you
 Jas 2:1 ... faith in our **g** Lord Jesus
 1 Pet 1:8 ... with a **g**, inexpressible joy.
 1 Pet 4:14 ... for the **g** Spirit of God rests
 Jude 1:24 ... into his **g** presence without a

GLORY (n) *honor bestowed; splendor or magnificence; a distinguishing quality, asset, or attribute*

Exod 16:10 ... awesome **g** of the LORD
 Num 14:21 ... filled with the LORD's **g**,
 Josh 7:19 ... My son, give **g** to the LORD,
 1 Sam 4:21 ... said, "Israel's **g** is gone."
 Ps 8:5 ... them with **g** and honor.
 Ps 19:1 ... proclaim the **g** of God.
 Ps 29:1 ... LORD for his **g** and strength.
 Ps 44:8 ... O God, we give **g** to you
 Ps 57:11 ... May your **g** shine over all the
 Ps 71:8 ... I declare your **g** all day
 Ps 86:12 ... I will give **g** to your name
 Ps 108:5 ... May your **g** shine over all the
 Ps 145:12 ... the majesty and **g** of your
 Prov 16:31 ... is a crown of **g**; it is gained
 Isa 6:3 ... earth is filled with his **g**!
 Isa 24:16 ... songs that give to the
 Isa 35:2 ... display his **g**, the splendor
 Isa 42:8 ... not give my **g** to anyone else,
 Isa 48:11 ... not share my **g** with idols!
 Isa 66:11 ... Drink deeply of her **g** even
 Isa 66:19 ... they will declare my **g** to the
 Ezek 44:4 ... saw that the **g** of the LORD
 Matt 16:27 ... angels in the **g** of his Father
 Matt 25:31 ... comes in his **g**, and all the
 Mark 13:26 ... great power and **g**.
 Luke 2:14 ... **G** to God in highest heaven,
 Luke 9:26 ... and in the **g** of the Father
 Luke 9:32 ... they saw Jesus' **g** and the two
 Luke 21:27 ... power and great **g**.
 John 1:14 ... have seen his **g**, the **g** of
 John 7:39 ... not yet entered into his **g**.
 John 11:40 ... you would see God's **g** if
 John 12:23 ... enter into his **g**.
 John 12:41 ... the Messiah's **g**.
 John 14:13 ... the Son can bring **g** to the
 John 16:14 ... will bring me **g** by telling
 John 17:22 ... given them the **g** you gave
 Acts 3:13 ... who has brought **g** to his
 Rom 2:7 ... seeking after the **g** and honor
 Rom 2:10 ... there will be **g** and honor and
 Rom 3:7 ... and brings him more **g**?

Rom 4:20 ... in this he brought **g** to God.
 Rom 8:17 ... heirs of God's **g**.
 Rom 8:18 ... compared to the **g** he will
 Rom 8:30 ... gave them his **g**.
 Rom 9:4 ... God revealed his **g** to them.
 Rom 9:23 ... riches of his **g** shine even
 Rom 9:23 ... in advance for **g**.
 Rom 15:6 ... giving praise and **g** to God,
 Rom 15:9 ... Gentiles might give **g** to God
 Rom 16:27 ... All **g** to the only wise God
 1 Cor 2:7 ... for our ultimate **g** before the
 1 Cor 10:31 ... all for the **g** of God.
 1 Cor 15:43 ... will be raised in **g**.
 2 Cor 1:20 ... to God for his **g**.
 2 Cor 3:7 ... shone with the **g** of God, even
 2 Cor 3:10 ... In fact, that first **g** was not
 2 Cor 4:4 ... about the **g** of Christ, who is
 2 Cor 4:17 ... for us a **g** that vastly
 Eph 1:12 ... bring praise and **g** to God.
 Phil 1:11 ... will bring much **g** and praise
 Phil 2:11 ... is Lord, to the **g** of God the
 Phil 4:20 ... Now all **g** to God our
 1 Thes 2:12 ... Kingdom and **g**.
 2 Thes 2:14 ... share in the **g** of our Lord
 1 Tim 1:17 ... All honor and **g** to God
 1 Tim 3:16 ... to heaven in **g**.
 2 Tim 4:18 ... All **g** to God forever
 Titus 2:13 ... when the **g** of our great God
 Heb 1:3 ... God's own **g** and expresses the
 Heb 2:9 ... crowned with **g** and honor.
 Heb 3:3 ... far more **g** than Moses, just
 1 Pet 1:7 ... much praise and **g** and honor
 1 Pet 1:21 ... gave him great **g**.
 1 Pet 5:4 ... of never-ending **g** and honor.
 2 Pet 1:3 ... means of his marvelous **g** and
 2 Pet 1:17 ... from the majestic **g** of God
 Jude 1:25 ... All **g**, majesty, power,
 Rev 4:9 ... beings give **g** and honor and
 Rev 4:11 ... God, to receive **g** and honor
 Rev 5:12 ... honor and **g** and blessing.
 Rev 5:13 ... and honor and **g** and power
 Rev 11:13 ... terrified and gave **g** to the
 Rev 16:9 ... God and give him **g**.
 Rev 21:11 ... shone with the **g** of God and
 Rev 21:23 ... for the **g** of God
 Rev 21:26 ... will bring their **g** and honor

GNAT, GNATS (n) *any of various small usually biting dipteran flies*
 Exod 8:16 ... swarms of **g-s** throughout the
 Matt 23:24 ... swallow a **g**, but you swallow

GOD, GODS (n) *eternal, infinite Spirit; Creator, Redeemer, sovereign Lord; impotent pagan deity; image of pagan deity (made of wood, metal, or stone)*
 see also IDOL(s)

Gen 1:1 ... In the beginning **G** created
 Gen 1:27 ... In the image of **G** he created
 Gen 3:1 ... Did **G** really say you must not
 Gen 6:2 ... The sons of **G** saw the
 Gen 14:18 ... a priest of **G** Most High,
 Gen 17:1 ... El-Shaddai—"G Almighty."
 Gen 22:12 ... I know that you truly fear **G**.
 Gen 50:20 ... **G** intended it all for good.
 Exod 20:5 ... am a jealous **G** who will not
 Exod 22:28 ... must not dishonor **G** or curse
 Exod 32:4 ... these are the **g-s** who brought
 Exod 34:6 ... The **G** of compassion
 Deut 6:4 ... LORD is our **G**, the LORD
 Deut 23:5 ... LORD your **G** loves you.
 Deut 32:16 ... by worshipping foreign **g-s**; they
 Deut 32:39 ... There is no other **g** but me!
 Deut 33:27 ... The eternal **G** is
 Josh 24:19 ... a holy and jealous **G**.
 1 Kgs 8:23 ... there is no **G** like you

1 Kgs 18:21 ... if Baal is **G**, then follow
 2 Kgs 19:15 ... You alone are **G** of all
 Ezra 9:9 ... unfailing love our **G** did not
 Neh 1:5 ... awesome **G** who keeps
 Ps 19:1 ... proclaim the glory of **G**.
 Ps 22:1 ... My **G**, my **G**, why have
 Ps 42:2 ... I thirst for **G**, the living **G**.
 Ps 42:8 ... praying to **G** who gives
 Ps 51:10 ... a clean heart, O **G**.
 Ps 82:6 ... say, "You are **g-s**; you are all
 Ps 100:3 ... the LORD is **G**!
 Ps 139:23 ... Search me, O **G**, and know
 Prov 24:12 ... For **G** understands all
 Eccl 12:13 ... conclusion: Fear **G** and obey
 Isa 9:6 ... Mighty **G**, Everlasting Father,
 Isa 43:10 ... I alone am **G**.
 Dan 6:16 ... May your **G**, whom you
 Jon 4:2 ... compassionate **G**, slow to
 Mic 6:8 ... walk humbly with your **G**.
 Mic 7:18 ... Where is another **G** like you,
 Nah 1:2 ... a jealous **G**, filled with
 Mark 2:7 ... Only **G** can forgive
 Mark 3:35 ... Anyone who does **G**'s will is
 Mark 15:34 ... My **G**, my **G**, why
 Luke 2:14 ... Glory to **G** in highest
 Luke 10:9 ... The Kingdom of **G** is near
 Luke 16:13 ... cannot serve **G** and be enslaved
 Luke 20:38 ... So he is the **G** of the living,
 John 1:1 ... Word was with **G**
 John 1:18 ... One, who is himself **G**, is near
 John 1:29 ... The Lamb of **G** who
 John 3:16 ... For this is how **G** loved the world:
 John 10:34 ... I say, you are **g-s**!
 John 14:1 ... Trust in **G**, and trust also
 Acts 5:29 ... We must obey **G** rather than
 Acts 12:24 ... word of **G** continued to
 Acts 19:26 ... aren't really **g-s** at all.
 Rom 1:16 ... the power of **G** at work,
 Rom 3:23 ... short of **G**'s glorious
 Rom 5:1 ... have peace with **G** because
 Rom 5:5 ... know how dearly **G** loves us,
 Rom 6:23 ... free gift of **G** is eternal
 Rom 8:17 ... are heirs of **G**'s glory.
 Rom 12:2 ... learn to know **G**'s will for you,
 1 Cor 1:18 ... the very power of **G**.
 1 Cor 1:25 ... foolish plan of **G** is wiser
 1 Cor 6:20 ... you must honor **G** with your
 1 Cor 14:33 ... not a **G** of disorder but
 2 Cor 10:4 ... We use **G**'s mighty weapons,
 Gal 3:6 ... believed **G**, and **G** counted him
 Eph 2:10 ... For we are **G**'s masterpiece.
 Eph 5:1 ... Imitate **G**, therefore, in
 Phil 2:6 ... equality with **G** as something
 Phil 4:7 ... you will experience **G**'s peace,
 Col 2:9 ... the fullness of **G** in a human
 1 Thes 5:18 ... for this is **G**'s will
 1 Tim 2:5 ... There is one **G** and one
 Titus 1:2 ... **G**—who does not lie—
 Heb 6:18 ... is impossible for **G** to lie.
 Heb 7:19 ... we draw near to **G**.
 Heb 11:6 ... believe that **G** exists
 Jas 2:19 ... there is one **G**.
 Jas 2:23 ... Abraham believed **G**, and **G**
 Jas 4:8 ... Come close to **G**, and **G**
 1 Pet 2:15 ... It is **G**'s will that your
 1 Pet 5:5 ... for "**G** opposes the proud
 1 Jn 1:5 ... declare to you: **G** is light,
 1 Jn 4:21 ... Those who love **G** must also
 Rev 19:6 ... the Lord our **G**, the Almighty,
 Rev 21:23 ... glory of **G** illuminates the

GOD-BREATHED (KJV)

2 Tim 3:16 ... Scripture is *inspired by God*

GODLINESS (n) *devotion to God; piety*
 see also RIGHTEOUSNESS

Prov 16:8 ... Better to have little, with **g**,
1 Tim 4:8 ... but training for **g** is much
1 Tim 5:4 ... to show **g** at home
1 Tim 6:6 ... Yet true **g** with contentment

GODLY (adj) *marked by or showing reverence for God and devotion to worship*
see also **RIGHTEOUS, UPRIGHT**
Ps 31:23 ... LORD, all you **g** ones!
Ps 34:9 ... LORD, you his **g** people,
Prov 16:31 ... by living a **g** life.
Prov 23:24 ... The father of **g** children has
Acts 22:12 ... He was a **g** man, deeply
Gal 6:1 ... you who are **g** should gently
1 Tim 6:3 ... promote a **g** life.
2 Tim 3:12 ... to live a **g** life in Christ
Titus 1:1 ... how to live **g** lives.
2 Pet 2:9 ... how to rescue **g** people from
2 Pet 3:11 ... what holy and **g** lives you

GODLY (n) *people who are righteous or devout*
Ps 1:5 ... no place among the **g**.
Ps 37:21 ... but the **g** are generous givers.
Ps 37:30 ... The **g** offer good counsel;
Ps 68:3 ... But let the **g** rejoice.
Ps 118:20 ... LORD, and the **g** enter there.
Prov 3:32 ... friendship to the **g**.
Prov 10:11 ... The words of the **g** are a
Prov 10:20 ... The words of the **g** are like
Prov 10:28 ... The hopes of the **g** result in
Prov 11:5 ... The **g** are directed by
Prov 11:28 ... But the **g** flourish like
Prov 13:9 ... The life of the **g** is full of
Prov 20:7 ... The **g** walk with
Prov 21:15 ... Justice is a joy to the **g**,
Prov 28:1 ... the **g** are as bold as lions.

GOLD (n) *a valuable yellow malleable metal especially used in coins and jewelry*
1 Kgs 20:3 ... Your silver and **g** are mine,
Ps 19:10 ... more desirable than **g**,
Ps 119:127 ... even the finest **g**.
Prov 3:14 ... are better than **g**.
Matt 2:11 ... gifts of **g**, frankincense,
Rev 3:18 ... advise you to buy **g** from me—

GOLGOTHA (n) *a hill just outside Jerusalem; the place where Jesus was crucified*
Matt 27:33 ... a place called **G**
Mark 15:22 ... a place called **G**
John 19:17 ... (in Hebrew, **G**).

GOOD (adj) *kind; profitable; excellent; fitting or appropriate; morally right*
Gen 1:4 ... that the light was **g**.
Gen 1:31 ... it was very **g**!
Gen 2:18 ... It is not **g** for the man to
2 Chr 7:30 ... He is **g**! His faithful
2 Chr 31:20 ... was pleasing and **g** in the
Ps 34:8 ... see that the LORD is **g**.
Ps 119:68 ... You are **g** and do only
Eccl 7:20 ... earth is always **g** and never
Isa 5:20 ... that evil is **g** and **g** is
Isa 45:7 ... I send **g** times and
Mic 6:8 ... told you what is **g**, and this is
Matt 5:29 ... eye—even your **g** eye—causes
Matt 19:17 ... is only One who is **g**.
Matt 22:10 ... they could find, **g** and bad
Matt 25:21 ... Well done, my **g** and
Mark 3:4 ... the law permit **g** deeds on the
Mark 10:18 ... God is truly **g**.
Luke 6:45 ... person produces **g** things from
Luke 6:45 ... treasury of a **g** heart,

Luke 8:15 ... seeds that fell on the **g** soil
Luke 14:34 ... Salt is **g** for seasoning.
Luke 18:19 ... God is truly **g**.
Luke 19:17 ... You are a **g** servant.
John 10:11 ... I am the **g** shepherd.
Rom 7:12 ... and right and **g**.
Rom 7:16 ... that the law is **g**.
Rom 7:18 ... know that nothing **g** lives in
Rom 7:19 ... do what is **g**, but I don't.
Rom 12:2 ... you, which is **g** and pleasing
Rom 12:9 ... Hold tightly to what is **g**.
1 Cor 6:12 ... not everything is **g** for you.
1 Cor 7:1 ... Yes, it is **g** to abstain
1 Cor 15:33 ... corrupts **g** character.
Gal 6:9 ... doing what is **g**.
Eph 2:10 ... so we can do the **g** things he
Phil 1:6 ... who began the **g** work within
1 Thes 5:21 ... Hold on to what is **g**.
1 Tim 4:4 ... everything God created is **g**,
1 Tim 6:12 ... Fight the **g** fight
2 Tim 3:17 ... people to do every **g** work.
2 Tim 4:7 ... I have fought the **g** fight,
Titus 3:8 ... These teachings are **g**
Heb 10:24 ... of love and **g** works.
Heb 12:10 ... is always **g** for us,
Jas 2:8 ... indeed, it is **g** when you obey

GOOD (n) *something that is excellent, profitable, or morally right; advancement of prosperity or well-being; something useful or beneficial*
Gen 2:9 ... the knowledge of **g** and evil.
Gen 3:22 ... knowing both **g** and evil.
Gen 50:20 ... God intended it all for **g**.
1 Sam 26:23 ... reward for doing **g** and for
Ps 14:1 ... not one of them does **g**!
Ps 53:3 ... No one does **g**, not a single
Prov 3:27 ... Do not withhold **g** from those
Prov 11:27 ... If you search for **g**, you will
Prov 31:12 ... She brings him **g**, not harm,
Isa 55:2 ... does you no **g**?
Jer 13:23 ... you start doing **g**, for you
Jer 32:39 ... for their own **g** and for the
Matt 5:45 ... evil and the **g**, and he sends
Rom 3:12 ... No one does **g**, not a single
Rom 8:28 ... together for the **g** of those
Rom 13:4 ... sent for your **g**.
1 Cor 10:24 ... but for the **g** of others.
Gal 6:10 ... we should do **g** to everyone—
Eph 6:8 ... each one of us for the **g** we do,
1 Tim 5:10 ... because of the **g** she has
Heb 13:16 ... forget to do **g** and to share
1 Pet 2:20 ... suffer for doing **g** and endure
1 Pet 3:17 ... suffer for doing **g**, if that

GOODNESS (n) *the beneficial quality of something; kindness*
Ps 145:7 ... the story of your wonderful **g**;
Isa 63:7 ... in his great **g** to Israel,
Rom 14:17 ... a life of **g** and peace and joy
Rom 15:14 ... that you are full of **g**.

GOSPEL (KJV)
Mark 1:1 ... the *Good News* about Jesus
Luke 4:18 ... anointed me to bring *Good News*
Rom 1:16 ... not ashamed of this *Good News*
Rom 10:15 ... feet of messengers who bring *good news*
Gal 3:8 ... proclaimed this *good news*

GOSSIP (n) *rumor or report revealing personal or sensational facts about others*
Prov 16:28 ... of strife; **g** separates the
Prov 26:20 ... disappear when **g** stops.
2 Cor 12:20 ... slander, **g**, arrogance,

GOSSIP, GOSSIPING (v) *to relate rumors or reports about others*
Ps 15:3 ... who refuse to **g** or harm their
1 Tim 5:13 ... spend their time **g-ing**

GOVERNMENT (n) *the organization or agency through which a political unit exercises authority*
Isa 9:6 ... The **g** will rest on his
Rom 13:6 ... For **g** workers need
Titus 3:1 ... to submit to the **g** and its

GRACE (n) *God's free and unmerited favor toward sinful humanity*
see also **FAVOR**
Acts 6:8 ... full of God's **g** and power,
Acts 14:3 ... about the **g** of the Lord.
Acts 15:11 ... by the undeserved **g** of the
Acts 20:32 ... message of his **g** that is able
Rom 5:15 ... is God's wonderful **g** and his
Rom 5:21 ... now God's wonderful **g** rules
Rom 6:1 ... of his wonderful **g**?
Rom 11:5 ... of God's **g**—his undeserved
Rom 12:6 ... In his **g**, God has given us
1 Cor 3:10 ... Because of God's **g** to me,
1 Cor 16:23 ... May the **g** of the Lord
2 Cor 4:15 ... And as God's **g** reaches more
2 Cor 9:14 ... of the overflowing **g** God has
Gal 1:15 ... by his marvelous **g**.
Gal 2:21 ... do not treat the **g** of God as
Gal 5:4 ... away from God's **g**.
Eph 1:7 ... in kindness and **g** that he
Eph 2:5 ... only by God's **g** that you have
Eph 2:7 ... wealth of his **g** and kindness
Eph 2:8 ... saved you by his **g** when you
Eph 3:2 ... of extending his **g** to you
Eph 3:7 ... By God's **g** and mighty
Phil 4:23 ... May the **g** of the Lord
2 Thes 1:12 ... because of the **g** of our God
2 Thes 2:16 ... and by his **g** gave us eternal
1 Tim 1:2 ... Lord give you **g**, mercy,
2 Tim 1:9 ... show us his **g** through Christ
2 Tim 2:1 ... strong through the **g** that God
2 Tim 4:22 ... And may his **g** be with all of
Titus 2:11 ... For the **g** of God has
Titus 3:7 ... Because of his **g** he made
Titus 3:15 ... May God's **g** be with you
Heb 4:16 ... and we will find **g** to help us
Heb 12:15 ... to receive the **g** of God.
Heb 13:9 ... comes from God's **g**, not from
Heb 13:25 ... May God's **g** be with you all.
Jas 4:6 ... And he gives **g** generously
1 Pet 5:12 ... Stand firm in this **g**.
2 Pet 3:18 ... grow in the **g** and knowledge
Rev 22:21 ... May the **g** of the Lord

GRACIOUS (adj) *abounding in grace and kindness; merciful, compassionate*
2 Kgs 13:23 ... the LORD was **g** and merciful
Ps 145:13 ... he is **g** in all he
Prov 11:16 ... A **g** woman gains
John 1:16 ... received one **g** blessing after
2 Cor 8:7 ... also in this **g** act of giving.
Col 4:6 ... your conversation be **g** and
1 Tim 1:14 ... generous and **g** our Lord was!
1 Pet 1:10 ... about this **g** salvation
1 Pet 1:13 ... in the **g** salvation that will

GRAPEVINE (n) *the vine on which grapes grow*
Ps 128:3 ... a fruitful **g**, flourishing
Isa 36:16 ... from your own **g** and fig tree
John 15:1 ... am the true **g**, and my Father

GRASS (n) *green plants that grow from the ground and are suitable for grazing animals*

Isa 40:6 ... people are like the **g**.
1 Pet 1:24 ... The **g** withers and

GRAVE, GRAVES (n) *burial place; euphemism for Hades, hell, or Sheol*
Ps 5:9 ... from an open **g**.
Ps 49:15 ... power of the **g**.
John 5:28 ... dead in their **g-s** will hear the
Acts 2:27 ... rot in the **g**.
Rom 3:13 ... from an open **g**.
Rev 20:13 ... death and the **g** gave up their

GREED (n) *a selfish and excessive desire for more of something (as money) than is needed*
Prov 15:27 ... **G** brings grief
Rom 1:29 ... of wickedness, sin, **g**, hate,
2 Pet 2:3 ... In their **g** they will make up
2 Pet 2:14 ... well trained in **g**.

GREEDY (adj) *having or showing a selfish desire for wealth and possessions*
1 Sam 8:3 ... for they were **g** for money.
Prov 1:19 ... all who are **g** for money;
Prov 21:26 ... people are always **g**
1 Cor 6:10 ... are thieves, or **g** people,
Eph 5:5 ... For a **g** person is an
Col 3:5 ... Don't be **g**, for a **g**

GRIEF (n) *deep and poignant distress due to bereavement; a cause of suffering*
Job 16:5 ... take away your **g**.
Ps 10:14 ... the trouble and **g** they cause.
Prov 10:1 ... a foolish child brings **g** to a
Prov 15:27 ... Greed brings **g** to the
John 16:20 ... your **g** will suddenly turn
Rom 9:2 ... sorrow and unending **g**

GRIEVE, GRIEVED (v) *to feel, show, or cause distress, vexation, sorrow, or regret*
Eccl 3:4 ... A time to **g** and a time
Isa 63:10 ... rebelled against him and **g-d**
Lam 3:20 ... time, as I **g** over my loss.
1 Thes 4:13 ... so you will not **g** like people

GROAN, GROANING, GROANINGS (n) *a deep moan indicative of pain, grief, or annoyance*
Exod 2:24 ... God heard their **g-ing**, and he
Ps 90:9 ... ending our years with a **g**.
Rom 8:26 ... for us with **g-ings** that cannot

GROUND (n) *soil, earth, or territory*
Gen 1:10 ... called the dry **g** "land" and
Gen 3:17 ... the **g** is cursed because of you.
Gen 4:2 ... Cain cultivated the **g**.
Gen 4:10 ... cries out to me from the **g!**
Exod 3:5 ... standing on holy **g**.
Exod 15:19 ... sea on dry **g!**
Isa 53:2 ... like a root in dry **g**.
Matt 10:29 ... fall to the **g** without your

GROW, GROWING, GROWS (v) *to become; to spring up and develop to maturity*
Isa 40:31 ... run and not **g** weary.
1 Cor 3:6 ... God who made it **g**.
Eph 4:16 ... is healthy and **g-ing** and full of
Phil 1:25 ... all of you **g** and experience
Col 2:19 ... it **g-s** as God nourishes it.
2 Thes 1:3 ... one another is **g-ing**.
Jas 1:15 ... when sin is allowed to **g**,
2 Pet 3:18 ... Rather, you must **g** in the

GRUMBLE (v) *to mutter in discontent*
1 Cor 10:10 ... And don't **g** as some
Jas 5:9 ... Don't **g** about each other

GRUMBLERS (n) *those who mutter in discontent*
Jude 1:16 ... people are **g** and complainers,

GUARD (adj) *defensively watchful; alert*
2 Pet 3:17 ... Be on **g**; then you will

GUARD, GUARDING, GUARDS (v) *to protect by watchful attention; to watch over*
see also KEEP
Prov 4:23 ... **G** your heart
Prov 7:2 ... as you **g** your own eyes.
Prov 24:12 ... He who **g-s** your soul knows
Luke 2:8 ... fields nearby, **g-ing** their flocks
Phil 4:7 ... His peace will **g** your hearts
2 Thes 3:3 ... and **g** you from

GUARDIAN (n) *one caring for another person or the property of another*
Gen 4:9 ... Am I my brother's **g?**
Gal 3:25 ... the law as our **g**.
1 Pet 2:25 ... your Shepherd, the **G** of your

GUIDANCE (n) *direction or counsel provided by another person*
2 Chr 26:5 ... as the king sought **g** from
Prov 24:6 ... go to war without wise **g**;
Prov 29:18 ... do not accept divine **g**;

GUIDE, GUIDED, GUIDES, GUIDING (v) *to direct, supervise, or influence usually to a particular end*
Exod 13:21 ... He **g-d** them during the
Exod 15:13 ... In your might, you **g** them
Deut 1:33 ... **g-ing** you with a pillar of fire
Job 10:10 ... **g-d** my conception and formed
Ps 16:7 ... bless the LORD who **g-s** me;
Ps 23:3 ... He **g-s** me along
Ps 32:8 ... I will **g** you along
Ps 139:10 ... your hand will **g** me,
John 16:13 ... he will **g** you into all
Gal 5:16 ... let the Holy Spirit **g** your lives.
Jas 2:4 ... are **g-d** by evil motives?

GUILT (n) *the state or feeling of one who has committed an offense*
Job 6:29 ... Stop assuming my **g**, for I
Ps 32:2 ... the LORD has cleared of **g**,
Ps 38:4 ... My **g** overwhelms me—
Ps 51:2 ... Wash me clean from my **g**.
Isa 6:7 ... Now your **g** is removed,
Dan 9:24 ... atone for their **g**, to bring

GUILTY (adj) *justly chargeable with wrongdoing*
Lev 19:17 ... not be held **g** for their sin.
Rom 3:19 ... entire world is **g** before God.
1 Cor 11:27 ... **g** of sinning against
1 Jn 3:20 ... if we feel **g**, God is greater
1 Jn 3:21 ... we don't feel **g**, we can come

H

HAIR, HAIRS (n) *a slender threadlike outgrowth of the skin of an animal or human*

Lev 19:27 ... Do not trim off the **h** on your
2 Sam 18:9 ... his **h** got caught in the tree.
Matt 10:30 ... And the very **h-s** on your head
1 Cor 11:6 ... to have her **h** cut or her head
1 Cor 11:14 ... man to have long **h?**
1 Cor 11:15 ... And isn't long **h** a woman's
Rev 1:14 ... His head and his **h** were white

HALLELUJAH (KJV)
Rev 19:1 ... shouting, "Praise the Lord!
Rev 19:3 ... rang out: "Praise the Lord!

Rev 19:4 ... "Amen! Praise the Lord!"
Rev 19:6 ... "Praise the Lord! For the Lord

HALLOW(ED) (KJV)
Exod 20:11 ... Sabbath day and set it apart as holy
Lev 25:10 ... Set this year apart as holy
1 Kgs 9:3 ... set this Temple apart to be holy
Matt 6:9 ... may your name be kept holy

HAND, HANDS (n) *the end of the arm that serves as a grasping and handling tool for humans; symbolic of power*
Gen 47:29 ... Put your **h** under my
Exod 15:6 ... Your right **h**, O LORD,
Exod 29:10 ... will lay their **h-s** on its head.
Exod 33:22 ... cover you with my **h** until
1 Kgs 13:4 ... king's **h** became paralyzed
Ps 22:16 ... have pierced my **h-s** and feet.
Ps 24:4 ... those whose **h-s** and hearts
Ps 32:4 ... your **h** of discipline
Ps 44:3 ... It was your right **h** and
Ps 63:4 ... my **h-s** to you in prayer.
Ps 75:8 ... a cup in his **h** that is full
Ps 110:1 ... at my right **h** until I humble
Ps 137:5 ... let my right **h** forget how to
Ps 145:16 ... you open your **h**, you satisfy
Isa 40:12 ... the oceans in his **h?**
Isa 41:13 ... by your right **h**—I, the LORD
Isa 55:12 ... will clap their **h-s!**
Isa 64:8 ... formed by your **h**.
Dan 10:10 ... Just then a **h** touched me
Matt 5:30 ... And if your **h**—even your
Matt 6:3 ... don't let your left **h** know what
Matt 18:8 ... with only one **h** or one foot
Matt 26:64 ... at God's right **h** and coming
Mark 12:36 ... at my right **h** until I humble
Acts 6:6 ... they laid their **h-s** on them.
Acts 7:55 ... at God's right **h**.
Acts 8:18 ... laid their **h-s** on people,
Acts 13:3 ... men laid their **h-s** on them
Acts 19:6 ... Paul laid his **h-s** on them,
Acts 28:8 ... and laying his **h-s** on him,
1 Thes 4:11 ... working with your **h-s**,
1 Tim 2:8 ... pray with holy **h-s** lifted up
1 Tim 4:14 ... church laid their **h-s** on you.
2 Tim 1:6 ... when I laid my **h-s** on you.
Heb 1:13 ... at my right **h** until I humble
Rev 13:16 ... mark on the right **h** or on the

HAPPINESS (n) *a state of well-being and contentment; joy*
Deut 24:5 ... **h** to the wife he has married.
Job 7:7 ... never again feel **h**.
Job 9:25 ... a glimpse of **h**.
Ps 86:4 ... Give me **h**, O LORD,
Ps 119:35 ... that is where my **h** is found.
Eccl 8:15 ... **h** along with all the hard work
Isa 65:18 ... Jerusalem as a place of **h**.
Luke 6:24 ... you have your only **h** now.

HAPPY (adj) *expressing, reflecting, or suggestive of happiness*
see also BLESSED
Deut 16:14 ... festival will be a **h** time
Ps 113:9 ... making her a **h** mother.
Prov 15:13 ... A glad heart makes a **h** face;
Prov 15:15 ... for the **h** heart, life is
Prov 23:25 ... she who gave you birth be **h**.
Eccl 9:7 ... drink your wine with a **h** heart,
Zech 10:7 ... will be made **h** as if by wine.
Rom 12:15 ... Be **h** with those who are **h**,
Phil 2:2 ... make me truly **h** by agreeing
Jas 5:13 ... Are any of you **h?**

HARD (adj) *lacking in responsiveness, unfeeling; demanding the exertion of energy*
Rom 11:25 ... of Israel have **h** hearts,
Rev 2:2 ... I have seen your **h** work and

HARD, HARDER (adv) *with great or utmost effort or energy*
Prov 13:4 ... those who work **h**
Acts 20:35 ... in need by working **h**.
Rom 16:12 ... has worked so **h**
1 Cor 15:10 ... worked **h-er** than any of
2 Cor 11:23 ... worked **h-er**, been put in
1 Thes 5:12 ... They work **h** among you
2 Thes 3:8 ... We worked **h** day and night

HARDEN, HARDENED (v) *to make callous or unfeeling*
Exod 4:21 ... But I will **h** his heart
Exod 10:20 ... LORD **h-ed** Pharaoh's heart
Ps 95:8 ... Don't **h** your hearts as Israel did
Isa 6:10 ... **H** the hearts of these people.
Matt 13:15 ... hearts of these people are **h-ed**,
John 12:40 ... and **h-ed** their hearts—
Eph 4:18 ... minds and **h-ed** their hearts
Heb 3:8 ... don't **h** your hearts as Israel did

HARLOT (KJV)
Gen 38:15 ... thought she was a *prostitute*
Josh 2:1 ... a *prostitute* named Rahab
Hos 4:15 ... you, Israel, are a *prostitute*
Matt 21:31 ... *prostitutes* will get into the Kingdom
Rev 17:5 ... Mother of All *Prostitutes* and

HARMONY (n) *tranquility; agreement; unity*
Zech 6:13 ... will be perfect **h** between his
Rom 12:16 ... Live in **h** with each other.
Rom 14:19 ... aim for **h** in the church
Rom 15:5 ... live in complete **h** with each
1 Cor 12:25 ... This makes for **h**
2 Cor 6:15 ... What **h** can there be
2 Cor 13:11 ... Live in **h** and peace.
Col 3:14 ... together in perfect **h**.

HARVEST, HARVESTS (n) *the time or fruit of reaping or gathering in a crop—physically or spiritually*
Deut 16:15 ... blesses you with bountiful **h-s**
Matt 9:37 ... The **h** is great, but
John 4:35 ... fields are already ripe for **h**.
1 Cor 15:23 ... raised as the first of the **h**;
2 Cor 9:10 ... great **h** of generosity
Gal 6:9 ... we will reap a **h** of blessing
Heb 12:11 ... peaceful **h** of right living
Jas 3:18 ... reap a **h** of righteousness.
Rev 14:15 ... the time of **h** has come;

HARVEST, HARVESTS (v) *to gather in (a crop); to reap*
Gen 8:22 ... there will be planting and **h**,
Job 4:8 ... and cultivate evil will **h**
Prov 10:5 ... wise youth **h-s** in the summer,
Gal 6:8 ... sinful nature will **h** decay and

HARVESTER, HARVESTERS (n) *one who gathers in (a crop)*
Ruth 2:3 ... to gather grain behind the **h-s**.
John 4:36 ... planter and the **h** alike!

HATE, HATED, HATES, HATING (v) *to feel extreme enmity toward; to have a strong aversion to*
Ps 45:7 ... love justice and **h** evil.
Prov 1:22 ... you fools **h** knowledge?
Prov 6:16 ... six things the LORD **h-s**—

Prov 13:5 ... The godly **h** lies;
Prov 15:27 ... those who **h** bribes will live.
Prov 26:28 ... A lying tongue **h-s** its victims,
Prov 28:16 ... but one who **h-s** corruption
Mal 2:16 ... "For I **h** divorce!"
Matt 5:43 ... and **h** your enemy.
Matt 24:9 ... be **h-d** all over the world
Luke 6:22 ... when people **h** you
John 3:20 ... All who do evil **h** the light
John 15:18 ... remember that it **h-d** me
2 Tim 3:3 ... be cruel and **h** what is good.
Heb 1:9 ... You love justice and **h** evil.
1 Jn 2:9 ... but **h-s** a fellow believer,
1 Jn 4:20 ... **h-s** a fellow believer, that person
Jude 1:23 ... **h-ing** the sins that contaminate

HATRED (n) *strong emotional aversion*
Lev 19:17 ... Do not nurse **h** in your heart
Prov 26:24 ... People may cover their **h**

HEAD, HEADS (n) *top part of the body that contains the brain; one in charge; person, individual*
Gen 3:15 ... He will strike your **h**, and
Lev 26:13 ... walk with your **h-s** held high.
Ps 22:7 ... shake their **h-s**, saying,
Ps 23:5 ... by anointing my **h** with oil.
Ps 133:2 ... over Aaron's **h**, that ran
Prov 25:22 ... coals of shame on their **h-s**,
Matt 27:39 ... shaking their **h-s** in mockery.
John 19:2 ... thorns and put it on his **h**,
Acts 18:6 ... your own **h-s**—I am innocent.
Rom 12:20 ... coals of shame on their **h-s**.
Eph 1:22 ... and has made him **h** over all
Eph 5:23 ... as Christ is the **h** of the
Rev 4:4 ... crowns on their **h-s**.
Rev 14:14 ... He had a gold crown on his **h**
Rev 19:12 ... on his **h** were many crowns.

HEAL, HEALED, HEALING, HEALS (v) *to mend, cure, make whole; to restore to health*
Gen 20:17 ... and God **h-ed** Abimelech,
Exod 15:26 ... I am the LORD who **h-s** you.
Num 12:13 ... I beg you, please **h** her!
Deut 32:39 ... one who wounds and **h-s**;
2 Chr 30:20 ... prayer and **h-ed** the people.
Job 5:18 ... his hands also **h**.
Ps 6:2 ... **H** me, LORD,
Ps 103:3 ... and **h-s** all my diseases.
Ps 107:20 ... his word and **h-ed** them,
Prov 3:8 ... will have **h-ing** for your body
Prov 13:17 ... messenger brings **h-ing**.
Isa 6:10 ... and turn to me for **h-ing**.
Isa 30:26 ... LORD begins to **h** his people
Isa 57:18 ... but I will **h** them anyway!
Isa 57:19 ... the LORD, who **h-s** them.
Jer 8:18 ... My grief is beyond **h-ing**;
Jer 17:14 ... O LORD, if you **h** me, I will
Jer 17:14 ... I will be truly **h-ed**;
Jer 30:13 ... No medicine can **h** you.
Jer 6:1 ... now he will **h** us.
Hos 7:1 ... I want to **h** Israel, but its
Hos 14:4 ... Then I will **h** you of your
Zech 11:16 ... nor **h** the injured,
Mal 4:2 ... with **h-ing** in his wings.
Matt 4:23 ... And he **h-ed** every kind
Matt 8:7 ... will come and **h** him.
Matt 8:16 ... and he **h-ed** all the sick.
Matt 9:35 ... he **h-ed** every kind of disease
Matt 10:8 ... **H** the sick, raise the
Matt 15:30 ... Jesus, and he **h-ed** them all.
Matt 17:16 ... they couldn't **h** him.
Mark 1:34 ... So Jesus **h-ed** many people
Mark 3:2 ... If he **h-ed** the man's
Mark 3:10 ... He had **h-ed** many people
Mark 5:28 ... touch his robe, I will be **h-ed**.

Mark 6:5 ... sick people and **h** them.
Mark 6:13 ... and **h-ed** many sick
Mark 6:56 ... who touched him were **h-ed**.
Mark 10:52 ... your faith has **h-ed** you.
Luke 4:23 ... Physician, **h** yourself
Luke 4:40 ... his hand **h-ed** every one.
Luke 6:7 ... If he **h-ed** the man's
Luke 8:50 ... faith, and she will be **h-ed**.
Luke 10:9 ... **H** the sick, and tell them
Luke 13:14 ... indignant that Jesus had **h-ed**
Luke 14:3 ... **h** people on the Sabbath
Luke 14:4 ... the sick man and **h-ed** him
Luke 17:19 ... Your faith has **h-ed** you.
Luke 18:42 ... Your faith has **h-ed** you.
Luke 22:51 ... man's ear and **h-ed** him.
John 4:47 ... to Capernaum to **h** his son,
John 7:23 ... angry with me for **h-ing** a man
John 12:40 ... and have me **h** them.
Acts 3:16 ... this man was **h-ed**—
Acts 4:9 ... to know how he was **h-ed**?
Acts 4:14 ... see the man who had been **h-ed**
Acts 4:22 ... sign—the **h-ing** of a man
Acts 8:7 ... or lame were **h-ed**.
Acts 9:34 ... Jesus Christ **h-s** you! Get up,
Acts 10:38 ... and **h-ing** all who were
Acts 28:8 ... his hands on him, he **h-ed**
Acts 28:27 ... turn to me and let me **h**
1 Cor 12:28 ... the gift of **h-ing**,
1 Cor 12:30 ... have the gift of **h-ing**?
Jas 5:16 ... so that you may be **h-ed**.
1 Pet 2:24 ... By his wounds you are **h-ed**.
Rev 13:3 ... fatal wound was **h-ed**!
Rev 13:12 ... wound had been **h-ed**.

HEALING (adj) *marked by restoring to original purity or integrity*
Luke 6:19 ... **h** power went out from him,
Acts 4:30 ... your hand with **h** power;

HEALTH (n) *the general condition of the body*
Ps 38:3 ... my **h** is broken because of
Ps 38:7 ... and my **h** is broken.
Prov 15:30 ... makes for good **h**.
Isa 38:16 ... You restore my **h**
Jer 30:17 ... I will give you back your **h**

HEALTHY, HEALTHIER (adj) *enjoying good health and vigor of body, mind, or spirit*
Ps 73:4 ... bodies are so **h** and strong.
Prov 16:24 ... the soul and **h** for the body.
Dan 1:15 ... friends looked **h-ier** and better
Zech 11:16 ... nor feed the **h**. Instead,
Matt 9:12 ... he said, "**H** people don't need
Mark 2:17 ... **H** people don't need
Luke 5:31 ... answered them, "**H** people
Eph 4:16 ... whole body is **h** and growing
3 Jn 1:2 ... that you are as **h** in body as

HEAR, HEARD, HEARING (v) *to perceive sound; to listen with attention; to be informed of; to take testimony from and make a legal decision*
see also LISTEN
Gen 3:8 ... and his wife **h-d** the LORD God
Exod 2:24 ... God **h-d** their groaning,
Deut 1:16 ... judges, "You must **h** the cases
Josh 7:9 ... people living in the land **h**
1 Kgs 8:30 ... May you **h** the humble
2 Chr 7:14 ... I will **h** from heaven and will
Neh 1:11 ... O Lord, please **h** my prayer!
Ps 5:1 ... O LORD, **h** me as I pray;
Ps 89:1 ... Young and old will **h** of your
Isa 29:18 ... the deaf will **h** words read
Isa 30:21 ... own ears will **h** him.
Isa 40:28 ... Have you never **h-d**?

Isa 59:1 ... too deaf to **h** you call.
 Dan 10:12 ... has been **h-d** in heaven.
 Matt 5:21 ... have **h-d** that our ancestors
 Matt 5:43 ... You have **h-d** the law
 Matt 11:5 ... cured, the deaf **h**, the dead
 Matt 13:14 ... When you **h** what I say,
 Mark 4:12 ... When they **h** what I say,
 Luke 7:22 ... cured, the deaf **h**, the dead
 John 8:26 ... what I have **h-d** from the one
 Acts 2:6 ... When they **h-d** the loud noise,
 Acts 13:7 ... he wanted to **h** the word of
 Rom 10:14 ... how can they **h** about him
 Rom 10:17 ... faith comes from **h-ing**,
 1 Cor 2:9 ... no ear has **h-d**, and no mind
 1 Cor 12:17 ... how would you **h**?
 Heb 3:7 ... Today when you **h** his voice,
 2 Jn 1:6 ... just as you **h-d** from the
 Rev 3:20 ... If you **h** my voice and
 Rev 22:8 ... I, John, am the one who **h-d**

HEART, HEARTS (n) *figuratively, the seat of emotions, thoughts, and intentions; personality, disposition; courage; love, affection; central or most vital part of something*

Gen 6:6 ... It broke his **h**.
 Exod 4:21 ... will harden his **h** so he
 Exod 35:21 ... All whose **h-s** were stirred
 Deut 6:5 ... LORD your God with all your **h**,
 Deut 9:10 ... from the **h** of the fire
 Deut 20:3 ... Do not lose **h** or panic
 Deut 28:65 ... will cause your **h** to tremble,
 Josh 22:5 ... with all your **h** and all your
 Josh 23:14 ... Deep in your **h-s** you know
 1 Sam 1:15 ... pouring out my **h**
 1 Sam 10:9 ... God gave him a new **h**,
 1 Sam 12:20 ... the LORD with all your **h**,
 1 Sam 13:14 ... a man after his own **h**.
 1 Sam 16:7 ... but the LORD looks at the **h**.
 1 Kgs 8:48 ... with their whole **h** and soul
 1 Kgs 11:2 ... turn your **h-s** to their gods.
 1 Kgs 11:3 ... turn his **h** away from the LORD.
 1 Kgs 14:8 ... followed me with all his **h**
 2 Kgs 23:3 ... with all his **h** and soul.
 1 Chr 22:19 ... God with all your **h** and soul.
 2 Chr 6:38 ... with their whole **h** and soul
 2 Chr 22:9 ... sought the LORD with all his **h**.
 2 Chr 34:31 ... with all his **h** and soul.
 Ezra 1:5 ... stirred the **h-s** of the priests
 Job 4:5 ... trouble strikes, you lose **h**.
 Ps 9:1 ... praise you, LORD, with all my **h**;
 Ps 14:1 ... say in their **h-s**, "There is no
 Ps 19:14 ... meditation of my **h**
 Ps 24:4 ... whose hands and **h-s** are pure,
 Ps 27:8 ... my **h** responds, "LORD,
 Ps 36:1 ... within their **h-s**. They have no
 Ps 42:11 ... Why is my **h** so sad?
 Ps 45:1 ... Beautiful words stir my **h**.
 Ps 51:10 ... Create in me a clean **h**, O God.
 Ps 57:7 ... my **h** is confident.
 Ps 73:7 ... everything their **h-s** could ever
 Ps 73:26 ... the strength of my **h**;
 Ps 108:1 ... with all my **h**!
 Ps 111:1 ... thank the LORD with all my **h**
 Ps 119:2 ... with all their **h-s**.
 Ps 119:11 ... hidden your word in my **h**,
 Ps 119:58 ... With all my **h** I want your
 Ps 119:145 ... I pray with all my **h**;
 Ps 139:23 ... and know my **h**;
 Prov 3:3 ... deep within your **h**.
 Prov 4:23 ... Guard your **h** above all else,
 Prov 13:12 ... deferred makes the **h** sick,
 Prov 14:30 ... A peaceful **h** leads to a
 Prov 15:13 ... a broken **h** crushes the
 Prov 15:30 ... look brings joy to the **h**;
 Prov 17:22 ... A cheerful **h** is good

Prov 20:9 ... have cleansed my **h**; I am pure
 Prov 23:15 ... wise, my own **h** will rejoice!
 Prov 27:23 ... and put your **h** into caring
 Song 4:9 ... captured my **h**, my treasure,
 Song 5:2 ... I slept, but my **h** was awake,
 Song 5:4 ... and my **h** thrilled within me.
 Song 8:6 ... like a seal over your **h**,
 Isa 1:5 ... and your **h** is sick.
 Isa 6:10 ... Harden the **h-s** of these people.
 Isa 42:4 ... or lose **h** until justice
 Jer 3:15 ... shepherds after my own **h**,
 Jer 3:22 ... your wayward **h-s**.
 Jer 9:26 ... have uncircumcised **h-s**.
 Jer 20:9 ... burns in my **h** like a fire.
 Jer 32:39 ... will give them one **h** and one
 Ezek 44:7 ... who have no **h** for God.
 Joel 2:12 ... Give me your **h-s**. Come with
 Matt 5:8 ... those whose **h-s** are pure,
 Matt 5:28 ... adultery with her in his **h**.
 Matt 11:29 ... I am humble and gentle at **h**,
 Matt 12:34 ... whatever is in your **h**
 Matt 15:19 ... For from the **h** come evil
 Matt 18:35 ... and sisters from your **h**.
 Matt 22:37 ... God with all your **h**, all your
 Mark 11:23 ... have no doubt in your **h**.
 Mark 12:30 ... God with all your **h**, all your
 Mark 12:33 ... love him with all my **h** and
 Luke 6:45 ... treasury of a good **h**,
 Luke 10:27 ... God with all your **h**, all your
 Luke 12:34 ... desires of your **h** will also
 Luke 24:38 ... Why are your **h-s** filled with
 John 5:38 ... your **h-s**, because you do not
 Acts 1:24 ... you know every **h**. Show us
 Acts 4:32 ... were united in **h** and mind.
 Acts 8:21 ... this, for your **h** is not right
 Acts 15:8 ... God knows people's **h-s**, and
 Acts 16:14 ... Lord opened her **h**, and she
 Acts 28:27 ... hear, and their **h-s** cannot
 Rom 1:9 ... with all my **h** by spreading
 Rom 2:15 ... written in their **h-s**, for their
 Rom 2:29 ... changed **h** seeks praise
 Rom 10:9 ... believe in your **h** that God
 2 Cor 2:4 ... with a troubled **h** and many
 2 Cor 7:2 ... Please open your **h-s** to us.
 2 Cor 9:7 ... decide in your **h** how much to
 Eph 1:18 ... I pray that your **h-s** will be
 Eph 3:13 ... don't lose **h** because of my
 Eph 5:19 ... music to the Lord in your **h-s**.
 Eph 6:6 ... of God with all your **h**.
 Phil 1:7 ... place in my **h**. You share with
 1 Tim 1:5 ... comes from a pure **h**, a clear

HEAVEN, HEAVENS (n) *sky and stars above; God's dwelling place; abode of eternal bliss*

Deut 30:12 ... is not kept in **h**, so distant
 Job 41:11 ... Everything under **h** is mine.
 Ps 18:16 ... down from **h** and rescued me;
 Ps 71:19 ... to the highest **h-s**. You have
 Ps 108:4 ... than the **h-s**. Your faithfulness
 Matt 11:25 ... Father, Lord of **h** and earth,
 Matt 24:30 ... appear in the **h-s**, and there
 Rom 10:6 ... go up to **h**? (to bring Christ
 2 Cor 12:2 ... to the third **h** fourteen years
 Heb 9:24 ... He entered into **h** itself to

HELL (n) *abode of the dead; place of punishment; personification of evil; lowest place one can go*
 Matt 5:22 ... of the fires of **h**.
 Matt 16:18 ... all the powers of **h** will not
 Matt 23:33 ... judgment of **h**?
 Mark 9:43 ... fires of **h** with two hands.
 Luke 12:5 ... throw you into **h**.
 Jas 3:6 ... on fire by **h** itself.
 2 Pet 2:4 ... threw them into **h**, in gloomy

HELMET (n) *any of various protective head coverings usually made of hard metal*

Isa 59:17 ... and placed the **h** of salvation
 Eph 6:17 ... salvation as your **h**, and take

HELP (n) *aid, assistance*

2 Sam 22:36 ... your **h** has made me great.
 Ps 30:2 ... I cried to you for **h**, and you
 Ps 33:20 ... He is our **h** and our shield.
 Ps 108:12 ... for all human **h** is useless.
 Isa 30:18 ... wait for his **h**.
 Isa 38:14 ... looking to heaven for **h**. I am
 Phil 4:16 ... you sent **h** more than once.

HELP, HELPED, HELPING, HELPS (v) *to give assistance or support; to rescue or save*

Exod 23:5 ... Instead, stop and **h**.
 Deut 2:36 ... our God also **h-ed** us conquer
 1 Sam 7:12 ... the LORD has **h-ed** us!
 Ps 46:1 ... always ready to **h** in times of
 Ps 72:12 ... he will **h** the oppressed,
 Ps 145:14 ... The LORD **h-s** the fallen
 Prov 11:4 ... Riches won't **h** on the
 Prov 14:31 ... their Maker, but **h-ing** the poor
 Prov 19:17 ... If you **h** the poor,
 Isa 41:10 ... strengthen you and **h** you.
 Isa 44:10 ... that cannot **h** him one bit?
 Jer 51:9 ... We would have **h-ed** her if we
 Lam 4:16 ... he no longer **h-s** them.
 Mark 9:24 ... but **h** me overcome
 Acts 9:36 ... for others and **h-ing** the poor.
 Acts 16:9 ... to Macedonia and **h** us!
 Rom 12:13 ... be ready to **h** them.
 1 Cor 12:28 ... those who can **h** others,
 2 Cor 6:2 ... salvation, I **h-ed** you.
 Gal 6:1 ... and humbly **h** that person back
 1 Tim 5:10 ... Has she **h-ed** those who
 2 Tim 2:7 ... Lord will **h** you understand
 Heb 10:33 ... you **h-ed** others who
 1 Pet 4:11 ... the gift of **h-ing** others?

HELPER (n) *one who gives aid; co-worker*

Gen 2:18 ... I will make a **h** who is just
 Ps 70:5 ... You are my **h** and my savior;
 Ps 115:9 ... He is your **h** and your shield.
 Heb 13:6 ... The LORD is my **h**, so I will

HELPLESS (adj) *without any aid, comfort, protection, or chance of success*

Ps 9:12 ... cares for the **h**. He does not
 Ps 10:12 ... not ignore the **h**!
 Ps 34:2 ... let all who are **h** take heart.
 Ps 35:10 ... Who else protects the **h**?
 Amos 2:7 ... They trample **h** people in the
 Matt 9:36 ... confused and **h**, like sheep
 Rom 5:6 ... were utterly **h**, Christ came

HID, HIDDEN (v) *to remain out of sight; unrevealed*
 see also HIDE

Ps 119:11 ... I have **h-den** your word
 Matt 13:35 ... explain things **h-den** since the
 Matt 13:44 ... discovered **h-den** in a field.
 Matt 13:44 ... he **h** it again and
 Matt 25:25 ... your money, so I **h** it in the
 Mark 4:22 ... that is **h-den** will eventually be
 1 Cor 2:7 ... was previously **h-den**, even
 Col 3:3 ... real life is **h-den** with Christ in
 Heb 11:23 ... that Moses' parents **h** him

HIDE, HIDING (v) *to shield; to seek protection; to put or remain out of sight*
 see also HID
 Deut 31:17 ... abandon them, **h-ing** my face

1 Sam 10:22 ... "He is **h-ing** among the Ps 27:5 ... he will **h** me in his Ps 57:1 ... I will **h** beneath the shadow Ps 143:9 ... run to you to **h** me. Jer 16:17 ... cannot hope to **h** from me. Matt 11:25 ... thank you for **h-ing** these

HOLINESS (n) *sanctity or purity*
Exod 15:11 ... glorious in **h**, awesome in Deut 32:51 ... to demonstrate my **h** to the Ps 29:2 ... the splendor of his **h**. Luke 1:75 ... in **h** and righteousness for 1 Cor 7:14 ... wife brings **h** to her 2 Cor 1:12 ... a God-given **h** and sincerity 1 Thes 4:4 ... and live in **h** and honor— 1 Tim 2:15 ... faith, love, **h**, and modesty. Heb 12:10 ... share in his **h**.

HOLY (adj) *consecrated or set aside for sacred use (as opposed to pagan or common use); standing apart from sin and evil; characteristic of God, especially the third person of the Trinity* see also PURE

Gen 2:3 ... and declared it **h**, because it Exod 3:5 ... are standing on **h** ground. Exod 19:6 ... priests, my **h** nation. Exod 26:33 ... separate the **H** Place Exod 29:37 ... be absolutely **h**, Exod 30:10 ... LORD's most **h** altar. Exod 31:13 ... the LORD, who makes you **h**. Lev 11:45 ... you must be **h** because I am Lev 19:8 ... for defiling what is **h** to the Lev 20:7 ... set yourselves apart to be **h**, Lev 20:26 ... You must be **h** because I, Lev 21:12 ... for he has been made **h** by the Lev 22:32 ... the LORD who makes you **h**. Lev 27:9 ... LORD will be considered **h**. Deut 5:12 ... by keeping it **h**, as the LORD Josh 5:15 ... where you are standing is **h**. Josh 24:19 ... he is a **h** and jealous God. 1 Chr 16:35 ... we can thank you **h** name Neh 11:1 ... in Jerusalem, the **h** city. Ps 22:3 ... Yet you are **h**, enthroned on Ps 30:4 ... Praise his **h** name. Ps 99:3 ... Your name is **h**! Ps 105:3 ... Exult in his **h** name; rejoice, Ps 111:9 ... What a **h**, awe-inspiring name Prov 9:10 ... of the **H** One results in good Isa 6:3 ... to each other, "**H, h, h** Isa 40:25 ... my equal?" asks the **H** One. Isa 54:5 ... your Redeemer, the **H** One of Isa 66:20 ... them to my **h** mountain in Dan 7:18 ... But in the end, the **h** people Dan 9:24 ... anoint the Most **H** Place. Zech 14:5 ... and all his **h** ones with him. Matt 24:15 ... standing in the **H** Place. Mark 1:24 ... you are—the **H** One of God Luke 1:35 ... baby to be born will be **h**, Luke 1:49 ... Mighty One is **h**, and he has Luke 4:34 ... you are—the **H** One of God Luke 11:2 ... may your name be kept **h**. John 6:69 ... you are the **H** One of God!" John 17:17 ... Make them **h** by your Acts 13:35 ... not allow your **H** One to rot Rom 7:12 ... the law itself is **h**, and its Rom 14:5 ... day is more **h** than another Rom 15:16 ... made **h** by the **H** Spirit. 1 Cor 1:2 ... be his own **h** people. 1 Cor 1:30 ... made us pure and **h**, 1 Cor 3:17 ... God's temple is **h**, and you 1 Cor 6:11 ... you were made **h**; you were 1 Cor 7:14 ... children would not be **h**, but Eph 1:4 ... in Christ to be **h** and without Eph 2:21 ... becoming a **h** temple for Eph 4:24 ... righteous and **h**.

Eph 5:26 ... to make her **h** and clean, Col 1:22 ... and you are **h** and blameless 1 Thes 3:13 ... blameless, and **h** as you 1 Thes 4:7 ... called us to live **h** lives, 1 Thes 5:23 ... make you **h** in every 2 Thes 1:10 ... from his **h** people—praise 1 Tim 2:8 ... to pray with **h** hands lifted 2 Tim 1:9 ... called us to live a **h** life. 2 Tim 3:15 ... taught the **h** Scriptures from Heb 2:11 ... ones he makes **h** have the same Heb 10:14 ... those who are being made **h**. Heb 10:19 ... heaven's Most **H** Place Heb 10:29 ... which made us **h**, as if it Heb 13:12 ... make his people **h** by means 1 Pet 1:16 ... You must be **h** because I am 1 Pet 2:5 ... you are his **h** priests. 1 Pet 2:9 ... priests, a **h** nation, God's 1 Pet 3:5 ... is how the **h** women of old 2 Pet 1:18 ... on the **h** mountain. 2 Pet 2:21 ... to live a **h** life. 2 Pet 3:11 ... like this, what **h** and godly Rev 3:7 ... one who is **h** and true, Rev 4:8 ... on saying, "**H, h, h** is Rev 15:4 ... you alone are **h**. All nations Rev 20:6 ... Blessed and **h** are those who Rev 22:11 ... continue to be **h**.

HOLY GHOST (KJV)

Matt 1:18 ... the power of the *Holy Spirit* Matt 3:11 ... baptize you with the *Holy Spirit* Matt 28:19 ... the Son and the *Holy Spirit* Luke 3:22 ... *Holy Spirit*, in bodily form, 1 Jn 5:7-8 ... three witnesses—the *Spirit*

HOLY SPIRIT *the third person of the Holy Trinity*

see also ADVOCATE, COUNSELOR
Luke 11:13 ... give the **H** to those 2 Cor 5:5 ... he has given us his **H**. Eph 1:13 ... **H**, whom he promised Eph 4:30 ... sorrow to God's **H** 1 Thes 4:8 ... gives his **H** to you

HOME (n) *one's place of residence; place of origin, destiny, or comfort; family-style social unit* see also HOUSE

Deut 11:19 ... when you are at **h** and 1 Chr 16:43 ... turned and went **h** to bless Ps 46:4 ... God, the sacred **h** of the Most Prov 3:33 ... but he blesses the **h** of the Prov 27:8 ... person who strays from **h** Matt 10:11 ... stay in his **h** until you leave Luke 10:7 ... move around from **h** Luke 19:9 ... has come to this **h** today, John 14:2 ... in my Father's **h**. If this John 14:23 ... make our **h** with each Acts 16:15 ... come and stay at my **h**. Rom 16:5 ... meets in their **h**. Greet my Eph 3:17 ... will make his **h** in your 1 Tim 5:4 ... show godliness at **h** Heb 13:14 ... not our permanent **h**; we are 1 Pet 4:9 ... share your **h** with those who

HOMOSEXUALITY (n) *erotic activity with another of the same sex*

1 Cor 6:9 ... prostitutes, or practice **h**, 1 Tim 1:10 ... or who practice **h**, or are

HONEST (adj) *truthful; genuine;*

reputable; marked by integrity
Exod 18:21 ... some capable, **h** men 2 Kgs 12:15 ... were **h** and trustworthy Ps 37:37 ... those who are **h** and good, Prov 12:17 ... An **h** witness tells Prov 28:6 ... Better to be poor and **h** than

Jer 5:1 ... even one just and **h** person, Matt 22:16 ... we know how **h** you are. 1 Thes 2:10 ... devout and **h** and faultless

HONESTY (n) *fairness and straightforwardness of conduct; sincerity*
Ps 51:6 ... But you desire **h** from the Prov 11:5 ... are directed by **h**; the wicked Jer 5:3 ... searching for **h**. You struck

HONEY (n) *a sweet liquid substance produced by bees; symbolic of abundance or delight in God's word*
Exod 3:8 ... with milk and **h**—the land 1 Sam 14:26 ... They didn't dare touch the **h** Ps 19:10 ... sweeter than **h**, even **h** Ps 119:103 ... they are sweeter than **h**. Rev 7:15 ... eating yogurt and **h**. Rev 10:9 ... be sweet as **h** in your mouth,

HONEYCOMB (n) *a mass of hexagonal wax cells in a honeybee nest that stores honey*
Song 5:1 ... and eat **h** with my honey.

HONOR, HONORS (n) *having a renowned reputation or social standing; physical or spiritual blessing (from God); a showing of merited respect*

Ps 8:5 ... crowned them with glory and **h**. Ps 104:1 ... are robed with **h** and majesty. Prov 3:35 ... The wise inherit **h**, but fools Prov 15:33 ... humility precedes **h**. Prov 25:27 ... not good to seek **h-s** Isa 53:12 ... I will give him the **h-s** of a Isa 55:13 ... will bring great **h** to the Luke 14:8 ... don't sit in the seat of **h**. Eph 1:20 ... the place of **h** at God's right Heb 13:4 ... Give **h** to marriage, 1 Pet 2:6 ... chosen for great **h**, and 1 Pet 2:12 ... they will give **h** to God when 1 Pet 3:7 ... husbands must give **h** to 2 Pet 1:17 ... when he received **h** and glory Rev 4:9 ... give glory and **h** and thanks Rev 19:7 ... and let us give **h** to him.

HONOR, HONORED, HONORING, HONORS (v) *of God, to reverence his majesty; of man, to respect or esteem, to confer honor upon*

Exod 20:12 ... **H** your father and mother. 1 Kgs 8:43 ... Temple I have built **h-s** Neh 1:11 ... who delight in **h-ing** you. Ps 29:1 ... **H** the LORD, you Ps 45:11 ... **h** him, for he is your lord. Ps 46:10 ... I will be **h-ed** by every nation. Ps 47:9 ... He is highly **h-ed** everywhere. Prov 14:31 ... helping the poor **h-s** him. Isa 66:5 ... the LORD be **h-ed**! Matt 15:4 ... God says, '**H** your father and Mark 6:4 ... A prophet is **h-ed** everywhere Luke 16:15 ... What this world **h-s** John 5:23 ... that everyone will **h** the Son, John 12:26 ... the Father will **h** anyone who Rom 12:10 ... delight in **h-ing** each other. Rom 13:3 ... and they will **h** you. 1 Cor 6:20 ... So you must **h** God with your 1 Cor 12:26 ... if one part is **h-ed**, all the Eph 6:2 ... **H** your father and mother Col 1:10 ... the way you live will always **h** 1 Thes 5:12 ... and sisters, **h** those who are 2 Thes 1:12 ... be **h-ed** along with him. Titus 2:3 ... a way that **h-s** God.

HOPE, HOPES (n) *confident trust with the expectation of fulfillment*

1 Sam 9:20 ... focus of all Israel's **h-s**. Job 31:16 ... crushed the **h-s** of widows?