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ENGLISH STANDARD VERSION



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A Study Bible for Spirit-led Living

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Fire Bible®: English Standard Version®

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Fire Bible[®]: English Standard Version

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Dedication

On November 7, 1991, after a year-long struggle with cancer, Donald C. Stamps went to be with his Lord and Savior (Philippians 1:21, 23). Though he did not live to see the complete *Full Life Study Bible* (now known as the *Fire Bible*®) published, he did persevere to finish writing the notes. We gratefully acknowledge that his vision, his love for God and the Word, his zeal for truth and righteousness, and his persevering faith enabled God to use him in a crucial way for the realization of this Study Bible. Thus we dedicate in his memory this edition of God's Word to the glory of God and the advancement of His kingdom, righteousness and truth throughout the world.

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Abbreviations

Books of the Bible

Genesis	Gen.
Exodus	Ex.
Leviticus	Lev.
Numbers	Num.
Deuteronomy	Deut.
Joshua	Josh.
Judges	Judg.
Ruth	Ruth
1 Samuel	1 Sam.
2 Samuel	2 Sam.
1 Kings	1 Kgs.
2 Kings	2 Kgs.
1 Chronicles	1 Chr.
2 Chronicles	2 Chr.
Ezra	Ezra
Nehemiah	Neh.
Esther	Esth.
Job	Job
Psalms	Ps.
Proverbs	Prov.
Ecclesiastes	Eccles.
Song of Solomon	Song
Isaiah	Isa.
Jeremiah	Jer.
Lamentations	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hosea	Hos.
Joel	Joel
Amos	Amos
Obadiah	Obad.
Jonah	Jonah
Micah	Mic.
Nahum	Nah.
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.
Matthew	Matt.

Mark	Mark
Luke	Luke
John	John
Acts	Acts
Romans	Rom.
1 Corinthians	1 Cor.
2 Corinthians	2 Cor.
Galatians	Gal.
Ephesians	Eph.
Philippians	Phil.
Colossians	Col.
1 Thessalonians	1 Thess.
2 Thessalonians	2 Thess.
1 Timothy	1 Tim.
2 Timothy	2 Tim.
Titus	Titus
Philemon	Philem.
Hebrews	Heb.
James	James
1 Peter	1 Pet.
2 Peter	2 Pet.
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Revelation	Rev.

General

i.e.	that is
e.g.	for example
ch., chs.	chapter(s)
v., vv.	verse(s)
etc.	and so forth
c.	about (with dates)
cf.	compare to the following
f., ff.	and the following
Gk.	Greek
Heb.	Hebrew

God's Plan of Salvation

GOD'S PURPOSE: Eternal Life

God loves you and created you for a purpose: to know him and have a personal, eternal relationship with him.

Jesus said, "I came that they may have life and have it abundantly" (John 10:10).

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

PEOPLE'S PROBLEM: Sin and Separation

People miss the life God intends for them because they choose to go their own way and fall short of his perfect standard. Defying God in this way is called sin, and it separates us from God and prevents us from having a relationship with him. In fact, sin is so radically opposed to God's perfect character that it requires the most extreme penalty: death and eternal separation from God.

"For all have sinned and fall short of the glory of God" (Romans 3:23).

See articles on: "HUMAN PERSONHOOD: ...," p. 1017 and "THE HEART," p. 957.

GOD'S SOLUTION: Jesus Christ

We cannot make our way to God through our own imperfect efforts. So God himself chose to provide the perfect payment for sin. He sent his Son, Jesus, to die in our place, bridging the gap between himself and humanity. We can only come to God on his terms.

"For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God" (1 Peter 3:18).

"Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me' " (John 14:6).

See articles on: "BIBLICAL WORDS FOR SALVATION," p. 1850, and "REGENERATION: ...," p. 1730.

YOUR PERSONAL RESPONSE: Confession and Faith

You must personally respond to Jesus' sacrifice by turning from your old sinful life and trusting him to give you a new life. Salvation through Christ is a free gift. Accepting it is an act of faith.

"Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Romans 10:9).

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

See the article on: "ASSURANCE OF SALVATION," p. 2222.

A PRAYER FOR SALVATION

IF YOU ARE READY TO TRUST JESUS WITH YOUR LIFE, PRAY SOMETHING LIKE THIS:

Lord Jesus, I've gone my own way and sinned against you. Have mercy on me and forgive my sin. I believe you are God's Son who died in my place, then rose from the dead with the power and authority to give me a new life. Thanks for making me a child of God. I now surrender my life to you and your purposes. Give me, by your Holy Spirit, the boldness to confess my faith in you to others. I ask this in your name, Jesus. Amen.

WHAT NOW?

- **Tell Someone.** This helps confirm your decision and can inspire you to demonstrate a real change.
- **Start Praying.** This helps you grow in your relationship with God and keeps you connected to his power and guidance.
- **Read the Bible.** This helps you get to know God better and to discover his plans for your life.
- **Get Involved.** Becoming active in a strong Bible-based church can help you grow spiritually, provide accountability and allow you to use your unique gifts to honor God and help others.

Preface to the English Standard Version

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611: “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of accuracy were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for a new century.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought to current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, then, the ESV seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, the ESV is ideally suited for in-depth study of the Bible. Indeed, with its emphasis on literary excellence, the ESV is equally suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Principles and Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetorical indictments in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better capture the sense in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than on the terms of our present-day culture.

The Translation of Specialized Terms

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances of meaning of the original Hebrew and Greek terms. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with a special personal name, the consonants for which are YHWH (see Exodus 3:14–15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, they would normally read the Hebrew word *’adonay* (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed this practice. When the vowels of the word *’adonay* are placed with the consonants of YHWH, this results in the familiar word *Jehovah* that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) with the word LORD (printed in small capitals). An exception to this is when the Hebrew word *’adonay* appears together with YHWH, in which case the two words are rendered together as “the Lord [in lower case] GOD [in small capitals].” In contrast to the personal name for God (YHWH), the more general name for God in Old Testament Hebrew is *’elohim* and its related forms of *’el* or *’eloah*, all of which are normally translated “God” (in lower case letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to the English reader, enabling the reader to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

Second, in the New Testament, the Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant “anointed,” among Jews in New Testament times the term came to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”) was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

Third, a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *’ebed* (Hebrew) and *doulos* (Greek), terms which are often rendered “slave.” These terms, however, actually cover a range of relationships that require a range of renderings—either “slave,” “bondservant,” or “servant”—depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery in nineteenth-century America. For this reason, the ESV translation of the words *’ebed* and *doulos* has been undertaken with particular attention to their meaning in each specific context. Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to escape

poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law. In New Testament times, a *doulos* is often best described as a “bondservant”—that is, as someone bound to serve his master for a specific (usually lengthy) period of time, but also as someone who might nevertheless own property, achieve social advancement, and even be released or purchase his freedom. The ESV usage thus seeks to express the nuance of meaning in each context. Where absolute ownership by a master is in view (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case.

Fourth, it is sometimes suggested that Bible translations should capitalize pronouns referring to deity. It has seemed best not to capitalize deity pronouns in the ESV, however, for the following reasons: first, there is nothing in the original Hebrew and Greek manuscripts that corresponds to such capitalization; second, the practice of capitalizing deity pronouns in English Bible translations is a recent innovation, which began only in the mid-twentieth century; and, third, such capitalization is absent from the KJV Bible and the whole stream of Bible translations that the ESV seeks to carry forward.

A fifth specialized term, the word “behold,” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *hinneh* and *idou* completely untranslated, and so to lose the intended emphasis in the original languages. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original sense of meaning.

Textual Basis and Resources

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (2nd ed., 1983), and on the Greek text in the 1993 editions of the *Greek New Testament* (4th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (27th ed.), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV’s attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 27th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Textual Footnotes

The footnotes that accompany the ESV text are an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

Publishing Team

The ESV publishing team includes more than a hundred people. The fourteen-member Translation Oversight Committee has benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which has been carried out under the auspices of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God’s Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

To God’s Honor and Praise

We know that no Bible translation is perfect or final; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

Soli Deo Gloria!—To God alone be the glory!

*The Translation Oversight Committee**

*A complete list of the Translation Oversight Committee, the Translation Review Scholars, and the Advisory Council, is available upon request from Crossway.

Explanation of Features Included in this Edition

The *ESV Fire Bible*[®] includes a number of valuable features to encourage the reading and study of the Bible. A brief description is provided below explaining the purpose and use of these features.

SECTION HEADINGS

Section headings have been included throughout the text of the *ESV Fire Bible*[®]. While the headings are not part of the Bible text itself, they have been provided to help identify and locate important themes and topics throughout the Bible.

CROSS-REFERENCE SYSTEM

The *ESV Fire Bible*[®] includes one of the most extensive and useful cross-reference systems available. The ESV cross-reference system is based on a comprehensive system developed more than a hundred years ago by a team of Bible scholars from Oxford and Cambridge Universities. As far as possible this system also included the cross-references used in the original King James Version of 1611. The resulting cross-reference system was first used in the English Revised Version (RV) and has been highly regarded around the world for its effectiveness in showing the internal interrelationship of the text throughout the Bible.

The cross-reference system as it appears in the *ESV Fire Bible*[®] has been adapted from the RV system for use with the ESV. In some cases, therefore, the specific wording of the reference passage may differ, although the underlying meaning and relationship to the referenced text is normally the same.

Because the ESV is an essentially literal, word-for-word translation, the ESV is especially suited for cross-reference study of key words and concepts throughout the Bible.

Using the ESV Cross-Reference System

If there is a cross-reference for a portion of Bible text, this is indicated by a *letter* superscript. These always *precede* the text to which they apply. *Number* superscripts, which always *follow* the words to which they apply, indicate textual footnotes. For example, in the phrase “^afrom faith for faith¹” the superscripted letter “a” preceding the phrase refers to a cross-reference while the superscripted number “1” at the end refers to a footnote.

Types of Cross-References

The ESV cross-reference system includes several types of cross-references, as illustrated here from Romans 3:3–4. These include:

(1) *References to Specific Words or Phrases.* References to *words and phrases* within the same chapter appear as, e.g., “ver. 7”; within the same book, as, e.g., “ch. 9:6”; in other books of the Bible, as, e.g., “Heb. 4:2.”

(2) *Comparative References.* These references direct the reader to passages with the *same theme* and are indicated by square brackets, e.g., “[ch. 9:6; 2 Tim. 2:13].” In this example the theme of God’s faithfulness as found in Romans 3:3 is cross-referenced with the same theme found later in Romans 9:6 and in 2 Timothy 2:13.

(3) *Less Direct References.* These references generally provide additional information or insight about a specific theme and are introduced with the word “See,” e.g., “See John 8:26.” In this example the reader is directed to John 8:26, where God is presented as a trustworthy judge, thereby illustrating the theme of God’s faithfulness as taught in Romans 3:4.

God’s Righteousness Upheld

3 Then what advantage has the Jew? **3** Or what is the value of circumcision? ²Much in every way. To begin with, ^xthe Jews were entrusted with ^ythe oracles of God. ^{3z}What if some were unfaithful? ^aDoes their faithlessness nullify the faithfulness of God? ⁴By no means! ^bLet God be true though ^cevery one were a liar, as it is written,

^d“That you may be justified in your words,
and prevail when you ^eare
judged.”

Chapter 3

^{2x} Deut. 4:8; Ps. 147:19, 20; See John 4:22^y See Acts 7:38
^{3z} ch. 10:16; Heb. 4:2^a [ch. 9:6; 2 Tim. 2:13]
^{4b} See John 8:26
^c Ps. 62:9; 116:11; [ver. 7]
^d Cited from Ps. 51:4 (Gk.)^e [Job 9:32]

(4) *Quoted References*. These references indicate the source for verses or phrases quoted from other places in the Bible, e.g., “Cited from Ps. 51:4.”

The notations “(Heb.)” and “(Gk.)” indicate that the reference is clearer in Hebrew or Greek than in English. “(Gk.)” in New Testament citations of the Old Testament indicates that the reference is most clear in the Septuagint, a Greek translation of the Old Testament.

TEXTUAL FOOTNOTES

Several kinds of footnotes related to the ESV text are provided throughout the ESV Bible to assist the reader. These footnotes appear at the bottom of the page and are indicated in the ESV text by a superscript *number* that follows the word or phrase to which the footnote applies (e.g., “Isaac²”). Superscript *letters* that precede a word indicate cross-references (see explanation of cross-references).

The footnotes included in the ESV Bible are an integral part of the text and provide important information concerning the understanding and translation of the text. The footnotes fall mainly into four categories, as illustrated in the examples below.

Types of Textual Footnotes

(1) *Alternative Translations*. Footnotes of this kind provide alternative translations for specific words or phrases when there is a strong possibility that such words or phrases could be translated in another way, such as: “Or *keep awake*” (see Matt. 26:38); and “Or *down payment*” (see Eph. 1:14). In such cases, the translation deemed to have the stronger support is in the text while other possible renderings are given in the note.

(2) *Explanation of Greek and Hebrew Terms*. Notes of this kind relate primarily to the meaning of specific Greek or Hebrew terms, as illustrated by the following examples:

(a) Notes about the meaning of names in the original languages, such as: “*Isaac means he laughs*” (see Gen. 17:19); and “*Simeon sounds like the Hebrew for heard*” (see Gen. 29:33).

(b) Notes that give the literal translation of a Greek or Hebrew word or phrase deemed too awkward to be used in the English text, such as: “Greek *girding up the loins of your mind*” (see 1 Pet. 1:13).

(c) Notes indicating that absolute certainty of the meaning of a word or phrase is not possible given our best understanding of the original language (e.g., Hebrew words occurring so infrequently in the Old Testament that their meaning cannot be determined with certainty). Such words are identified with a note stating that “The meaning of the Hebrew is uncertain” (see, e.g., Josh. 17:11).

(d) Notes that indicate the specialized use of a Greek word, such as: “brothers,” translating the Greek word *adelphoi* (see, e.g., the extended note on Rom. 1:13, corresponding to the first occurrence of *adelphoi* in any New Testament book, and the abbreviated note, e.g., on Rom. 7:1, corresponding to subsequent occurrences of *adelphoi* in any New Testament book); and “sons,” translating the Greek word *huioi* (see, e.g., Rom. 8:14). See also the discussion of *adelphoi* and *huioi* in the Preface.

(3) *Other Explanatory Notes*. Footnotes of this kind provide clarifying information as illustrated by the following examples:

(a) Notes clarifying additional meanings that may not otherwise be apparent in the text, such as: “*Leprosy was a term for several skin diseases; see Leviticus 13.*”

(b) Notes clarifying important grammatical points that would not otherwise be apparent in English, such as: “In Hebrew *you* is plural in verses 1–5” (see Gen. 3:1).

(c) Notes clarifying when the referent for a pronoun has been supplied in the English text, such as: “Greek *he*” (see, e.g., Mark 1:43).

(d) Notes giving English equivalents for weights, measures, and monetary values.

(4) *Technical Translation Notes*. Footnotes of this kind indicate how decisions have been made in the translation of difficult Hebrew and Greek passages. Such notes occasionally include technical terms. For an explanation of these terms the reader is referred to standard Bible study reference works. See further the section in the Preface on “Textual Basis and Resources” for an explanation of the original-language texts used in the translation of the ESV Bible and how the translation of difficult passages has been resolved.

Author's Preface

The vision, call and urgency from God for this study Bible came to me while serving as a missionary in Brazil. I realized how much Christian workers needed a Bible that would give them direction in their thinking and preaching. Thus, ten years ago I began writing the notes and articles for this work. Later, when I came back to the United States for a short period of time, I discovered a similar desire among both pastors and lay people for a study Bible with notes that have a Pentecostal emphasis.

During the past number of years I have written with an increasing assurance that the Holy Spirit is not confined to the pages of Scripture, but that he wants to act today as he did in Bible times. The Spirit has come to remain personally with God's people, and his abiding presence is to be manifested in righteousness and power (Matt. 6:33; Rom. 14:17; 1 Cor. 2:4; 4:20; Heb. 1:8). In and through the church, God's Spirit desires to work in the same manner as he did in the earthly ministry of Jesus and continued to do in the apostolic church of the first century.

This study Bible is called *The Full Life Study Bible* (known as the *Fire Bible*®). It has been so named because it is founded on three fundamental convictions:

The original revelation of Christ and the apostles as recorded in the Bible is fully inspired by the Holy Spirit, along with the OT, it is God's inerrant and infallible truth and the ultimate authority for the church of Christ today. All believers throughout history are dependent on the words and teachings of Biblical revelation for determining God's standard of truth and practice. In other words, we must view the NT message, standards and experience as God's preeminent pattern for the church, valid for all times.

It is the task of every generation of believers not only to accept the NT as God's inspired Word, but also to sincerely seek to reproduce in their personal lives and congregations the same faith, devotion and power demonstrated in and through the faithful members of the early church. I am persuaded that the full life in the Spirit as promised by Christ and experienced by NT believers is still available for God's people today (John 10:10; 17:20; Acts 2:38–39; Eph. 3:20–21; 4:11–13). It is the divine inheritance of all God's children to receive the fullness of Christ in the original power of the Holy Spirit.

The church will fully experience the original kingdom power and life in the Holy Spirit only as it seeks with all its heart the righteousness and holiness set forth by God in the NT as his standard and will for all believers (2 Cor. 6:14–18). Kingdom power and kingdom righteousness go together; they cannot be separated. Jesus states that we must seek both God's "kingdom of God and his righteousness" (Matt. 6:33). The apostle Paul states that God's kingdom consists of both "power" (1 Cor. 4:20) and "righteousness" (Rom. 14:17). Thus the way to the fullness of God's kingdom with all its redemptive power is found in sincere faith in and devotion to the Lord Jesus Christ and in a separation from all unrighteousness that offends both God and the Holy Spirit whom he has poured out (Acts 2:17, 38–40).

In summary, the major purpose of this study Bible is to lead you, the reader, to an abiding faith in holy scripture, and especially a deeper faith in the NT's apostolic message that will lead you to a greater expectancy for a NT experience made possible by the fullness of Christ living in the church (Eph. 4:13) and by the fullness of the Holy Spirit living in the believer (Acts 2:4; 4:31).

We sincerely hope and pray that all readers will earnestly seek the NT church's devotion to God, its longing for the nearness of the risen Christ, its unshakeable trust in and love for God's Word, its zeal for truth and righteousness, its mutual care for other believers, its compassion for the lost, its dedication to a life of fervent prayer, its passion for holiness, its fullness in the Spirit, its manifestation of spiritual gifts, its urgency to preach the gospel to all nations, and its hope for the imminent return of our Lord and Savior Jesus Christ.

I gratefully acknowledge that I owe a great debt to those who served on the Editorial committee for this study Bible. Their evaluations and suggestions have been invaluable. They gave of themselves and sacrificially took time from their own tasks to help in this work. What will be accomplished in God's kingdom through this work is in no small measure due to their help in the Lord. Also, I have benefited from the learning and labor of godly writers past and present who have produced a vast amount of literature and commentaries on the holy Scriptures. I have thankfully entered into their research and expertise and have reaped where they have sown.

Throughout these years of labor I have felt a profound sense of weakness and unworthiness to expound on God's holy Word. Many times I have been driven to my knees in need of special grace and help. I can testify that God, who is rich in mercy and whose grace is sufficient, has sustained me by his Spirit. Through all the long days, and hours his Word has spoken to my heart. My desire for a full manifestation of Biblical Christianity has deepened and developed into an intense longing that is surpassed only by my longing for that day of the appearing of our Lord and Savior. With thanks to God—the Father, the son and the Holy Spirit—for the privilege of laboring in the Scriptures, I send forth this work unto him who loves us and gave himself for us so that we may have life and have it to the full (John 10:10).

Donald C. Stamps
November, 1991

How To Use The *Fire Bible*®

The *Fire Bible*® is designed to help you gain a more thorough understanding of the truths of God's Word, whereby you may grow in love, purity and faith toward the Lord Jesus Christ (1 Tim. 1:5). The special features and study helps of the *Fire Bible*®: English Standard Version are the following:

Sectional Headings

The entire Bible contains sectional headings within the Bible text in order to help you more easily understand the subject and content of each section.

Cross-reference System

For a full explanation of the ESV margin-column cross-reference system, see "Explanation of Features Included in this Edition," page xv.

Study Notes

The study notes at the bottom of nearly every page are written from a Pentecostal perspective and with the belief that the full message, standard and experience testified to by Christ and the apostles is forever valid and available for his people today.

The study notes fall into five categories:

(1) Expository. The notes explain the meaning of words and phrases of many important passages in the Word of God.

(2) Theological. The notes define and explain the great doctrines and truths of the Bible, summarizing the Bible's teaching about baptism, forgiveness, perseverance, repentance, salvation, sanctification, etc.

(3) Devotional. The notes emphasize the importance of maintaining an intimate and devoted relationship with God—the Father, the Son and the Holy Spirit—through faith, obedience, prayer and the many means of grace.

(4) Ethical. The notes direct you to unreservedly commit yourself to God's kingdom and his righteousness. They emphasize the importance of Biblical principles of self-denial, godly conduct, following Christ, separation from sin, discernment of good and evil, and obligation to God and others.

(5) Practical. The notes present useful information on the believer's daily walk. They contain practical instruction about healing, the baptism in the Spirit, bringing up godly children, spiritual warfare, overcoming worry, resisting temptations, etc.

The study notes provide extensive Scripture references (usually in parentheses) that confirm comments made in the notes and help you in further in-depth Bible study. If the Scripture reference in parentheses is from the same chapter, it will normally appear first in the list, with the symbol "v." or "vv." Next will come Scripture references from the same book, usually without mention of the book's name. Last in the parentheses are passages from other Bible books, given in Bible book order. In many cases, other notes and articles are also cross-referenced.

Book Introductions

Each book of the Bible has an introduction, which includes (1) an outline of the book; (2) an explanation of the book's background and historical setting, including information about the author, circumstances and date of writing; (3) a statement about the original purpose of the book; (4) a survey or overview, of its contents; (5) a list of the book's special features and emphasis; and (6) a suggested reading plan for covering the entire Bible in two years (one year for the OT and one year for the NT). Careful reading of the introductions will help you understand each book and its applications more fully. At the end of each introduction, when possible, space is provided for you to write personal notes on that book.

Textual Footnotes

For a full explanation of the ESV textual footnote system, see "Explanation of Features Included in this Edition," page xvi.













Articles

The articles deal with important subjects in a more thorough and comprehensive way than do the study notes. They usually appear in close proximity to one of the major Bible texts related to the subject of the article. For a complete list of articles, see the Table of Contents for Articles on p. viii. The articles, like the study notes, provide extensive Biblical references in parentheses. The references are given in Bible book order using the abbreviation for the name of each Bible book (see list of abbreviations on p. x). If there is

no book abbreviation before a Scripture reference, it means that that reference is found in the same book as the previous reference.

Themefinders™

On many pages of this Bible you will see one of twelve symbols in the margin, next to a vertical line. Each of these symbols represents a specific theme of importance in the Pentecostal tradition. They are:

-  — Baptized in/Filled with the Holy Spirit (begin at Exodus 31:1–6)
-  — Gifts of the Holy Spirit (begin at Exodus 35:30–35)
-  — Fruit of the Holy Spirit (begin at Genesis 50:19–21)
-  — Healing (begin at Genesis 20:17–18)
-  — Faith that moves mountains (begin at Genesis 15:3–6)
-  — Witnessing (begin at Exodus 10:1–2)
-  — Salvation (begin at Genesis 12:1–3)
-  — Second Coming of Christ (begin at Psalm 98:8–9)
-  — Victory over Satan and demons (begin at Genesis 3:15)
-  — Overcoming the world and worldliness (begin at Genesis 19:15–26)
-  — Praise (begin at Exodus 15:1–21)
-  — Walking in obedience and righteousness (begin at Genesis 5:22)

The symbol informs you which theme is contained in accompanying verses; at the bottom of each vertical line is a Bible reference, directing you to the next text on that particular theme. After each theme is completed, the bottom of the vertical line will have the word “END” instead of a Bible reference.

Themefinder™ Index

The Themefinder™ Index at the back of this Bible lists the Scripture passages assigned to the 12 key themes described earlier in the Themefinder™ section. Under each pertinent Themefinder™ you will find the passages in the order in which they are linked.

Charts

The *Fire Bible*®: English Standard Version contains various charts that will help you at a glance to learn more about the Bible and its teachings, on such topics as the ministry of Jesus, the kingdom of God versus the kingdom of Satan, the last days of history, the gifts of the Holy Spirit, etc. See the Table of Contents for Maps and Charts on p. ix for a list of these items.

Maps and Illustrations

A number of maps have been included within the Bible text to help you understand where the events written about in the Bible occurred. Several charts are also included to help you picture such things as the temple and its furnishings. See the Table of Contents for Maps and Charts on p. ix for a list of these features.

Subject Index

The Subject Index directs you to the most important notes and articles on the many topics and great teachings of Scripture. Under each entry in this index, you will find references to Bible texts that have notes on that particular subject. Articles and introductions are also included in this index.

Reading Plan

The Reading Plan outlined in the back gives you the flexibility of choosing a method of reading through the Bible either in one year or in two years. The reading plan found at the end of each book introduction

follows the two-year design, listing Old Testament readings for one year and New Testament readings for the second year.

Concordance

A concordance is included to help you find Bible verses quickly and easily. By looking up key words in a Bible verse, you can find a verse for which you remember a word or two but not its location. For example, if you wanted to find out where the Bible says that the word of God is “sharper than any two-edged sword,” you could look up either “sharp,” or “sword” in the concordance and find that the verse is located at Heb. 4:12.

We trust that you will receive a rich blessing from using the *Fire Bible*®: English Standard Version. It is our prayer that your knowledge of God’s Word, your experience of the presence and power of the Holy Spirit and your daily walk with Christ in truth and righteousness will increase through your use of this book.

The
Old
Testament

Genesis

OUTLINE

- I. The Beginnings of Human History (1:1–11:26)
 - A. Origin of the Universe and Life (1:1–2:25)
 - 1. Summary of All Creation (1:1–2:4)
 - 2. Expanded Creation Account of Adam and Eve (2:5–25)
 - B. Origin of Sin (3:1–24)
 - 1. Temptation and the Fall (3:1–6)
 - 2. Consequences of the Fall (3:7–24)
 - C. Origins of Civilization (4:1–5:32)
 - 1. Cain: Pagan Culture (4:1–24)
 - 2. Seth and Enosh: A Righteous Response (4:25–26)
 - 3. Family History of Pre-flood Patriarchs (5:1–32)
 - D. The Great Flood: God's Judgment on Early Civilization (6:1–8:19)
 - 1. Universal Wickedness and Depravity (6:1–8, 11–12)
 - 2. Noah: Preparation to Save a Righteous Remnant (6:9–10, 13–22)
 - 3. Final Instructions and the Flood (7:1–8:19)
 - E. Humanity's New Beginning (8:20–11:26)
 - 1. Noah's Descendants (8:20–10:32, especially Shem, 11:10–26)
 - 2. The Tower of Babel (11:1–9)
 - 3. The Family Line between Shem and Abram (11:10–26)
- II. The Beginnings of the Hebrew People (11:27–50:26)
 - A. Abraham (11:27–25:18)
 - 1. Abram's Family Background (11:27–32)
 - 2. Abram's Call and Journey of Faith (12:1–14:24)
 - 3. God's Formal Covenant with Abram (15:1–21)
 - 4. Hagar and Ishmael (16:1–16)
 - 5. A New Name and the Covenant Seal (17:1–27)
 - 6. Abraham's Promise and Lot's Tragedy (18:1–19:38)
 - 7. Abraham and Abimelech (20:1–18)
 - 8. Abraham and Isaac, the Son of Promise (21:1–24:67)
 - 9. Abraham's Descendants (25:1–18)
 - B. Isaac (25:19–28:9)
 - 1. Birth of Esau and Jacob (25:19–26)
 - 2. Sale of the Birthright (25:27–34)
 - 3. Isaac, Rebekah and Abimelech II (26:1–17)
 - 4. Dispute about Wells and the Move to Beersheba (26:18–33)
 - 5. Isaac's Blessing on Jacob (26:34–27:29)
 - 6. Esau's Grudge and Jacob's Flight (27:30–28:9)
 - C. Jacob (28:10–37:2a)
 - 1. Jacob's Dream and Journey (28:10–22)
 - 2. Jacob's Time with Laban in Haran (29:1–31:55)
 - 3. Jacob's Reconciliation with Esau (32:1–33:17)
 - 4. Jacob's Return to the Promised Land (33:18–35:20)
 - 5. Jacob's and Esau's Descendants (35:21–37:2a)
 - D. Joseph (37:2b–50:26)
 - 1. Joseph and His Brothers in Canaan (37:2b–36)
 - 2. Judah and Tamar (38:1–30)
 - 3. Joseph's Trials and Promotion in Egypt (39:1–41:57)
 - 4. Joseph's Reunion with His Brothers (42:1–45:28)
 - 5. Joseph's Father and Brothers Move to Egypt (46:1–47:26)
 - 6. Jacob's Last Days, Final Prophecies and Death (47:27–50:14)
 - 7. Joseph Reassures His Brothers (50:15–21)
 - 8. Joseph's Death (50:22–26)

AUTHOR: Moses

THEME: Beginnings

DATE OF WRITING: c. 1445–1405 B.C.

BACKGROUND

Genesis is the first book of the OT and serves as an introduction to the entire Bible. The first Hebrew word used in the book, *bereshith*, is also used as the title, since *bereshith* means “in the beginning.” But the English Bible uses the word “Genesis,” which is the Greek translation of the original Hebrew word. Genesis is a title that reflects what we find in the entire book, for it means “the origin, source, creation or beginning of something.” Therefore, Genesis is “the book of beginnings.”

The author of Genesis is not mentioned in the book itself. However, other parts of the Bible (e.g.,

1 Kgs. 2:3; 2 Kgs. 14:6; Ezra 6:18; Neh. 13:1; Dan. 9:11–13; Mal. 4:4; Mark 12:26; Luke 16:29, 31; John 7:19–23; Acts 26:22; 1 Cor. 9:9; 2 Cor. 3:15) indicate that Moses wrote the entire Pentateuch, which consists of the first five books of the OT. Also, ancient Jewish writers and leaders of the early church all testify that Moses was the author of Genesis. Since the entire history of Genesis took place before Moses lived, his role in writing Genesis mainly was (under the guidance and inspiration of the Holy Spirit) to carefully fit together all the available written and oral accounts that we now find preserved in Genesis. In this way, Moses was much like an editor. These are accounts of humankind from Adam to Joseph. Eleven times Moses uses the phrase “these are the generations of” (Heb. *’elleh toledoth*). Perhaps he is referring to some of these historical records. The Hebrew phrase can also be translated “these are the histories by” (see 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2).

Genesis accurately records creation, the beginning of human history and the origin of the Hebrew people who lived in a covenant relationship with God. This relationship was based on God’s laws and promises and the people’s faithfulness to God (see article on GOD’S COVENANT WITH ABRAHAM, ISAAC AND JACOB, p. 45). The historical reliability of Genesis as part of God’s inspired Word is confirmed in the NT by the Lord Jesus (Matt. 19:4–6; 24:37–39; Luke 11:51; 17:26–32; John 7:21–23; 8:56–58) and by the apostles, i.e., Jesus’ disciples, church leaders and pioneers as the church was starting out (Rom. 4; 1 Cor. 15:21–22, 45–47; 2 Cor. 11:3; Gal. 3:8; 4:22–24, 28; 1 Tim. 2:13–14; Heb. 11:4–22; 2 Pet. 3:4–6; Jude 7, 11). Discoveries through modern archaeology also confirm the accuracy of historical information found in Genesis. Moses was extremely qualified to write this unique first book of the Bible, as he was highly educated in Egypt (Acts 7:22) and, more importantly, chosen and prepared by God.

PURPOSE

Genesis provides a necessary foundation for the rest of the Pentateuch (the first five OT books), as well as for the entire Bible. It also preserves the only trustworthy record about the beginnings of the universe, humankind, marriage, sin, cities, languages, nations, Israel and God’s plan to restore his personal relationship with people. Through Genesis, God gives his covenant people in both the OT and NT a basic understanding of himself, creation, the human race, the fall into sin (see below), death, judgment, covenant and the promise of salvation to those who put their faith in him.

SURVEY

Genesis divides naturally into two major parts. (A) Chs. 1–11 provide an overview of the beginning history of humankind from Adam to Abraham. The theme of this first part is expressed in the record of five history-defining events. (1) Creation: God created all things, including Adam and Eve whom he placed in the Garden of Eden (chs. 1–2). (2) The “Fall” (i.e., humankind’s original disobedience toward God which disrupted his special favor toward them and destroyed their perfect relationship with him): Adam and Eve defied God’s instruction, bringing the curse of sin and death into human history (ch. 3). (3) Cain and Abel: The tragedy that occurred between these two lives set in motion the two basic streams of history: humanistic (i.e., ungodly) civilization and the smaller portion of humanity that would follow God and show others the way to him (chs. 4–5). (4) The Great Flood: The ancient world had become so evil by Noah’s time that God destroyed it by a flood that covered the earth. Only righteous Noah and his family were saved (chs. 6–10). (5) Tower of Babel: All that were born after the flood once again joined together in rebellion against God. Their actions showed God their intention to follow their own prideful plans. So God confused their plans by changing the language that they once all understood. This effected change to the future cultures and scattered the human race throughout the earth (ch. 11).

(B) Chs. 12–50 reveal the origin of the Hebrew people. We learn how God worked through Israel’s four patriarchs (i.e., “founding fathers” or original ancestors). These patriarchs are Abraham, Isaac, Jacob and Joseph. God’s goal was to lay out his plans to bring people of all nations back into a relationship with him. God’s covenant with Abraham and his descendants forms the foundation of his ultimate or final purpose to send a Redeemer—his Son, Jesus—who would provide a way for humankind’s relationship with God to be restored. Genesis concludes with Joseph’s death and Israel’s coming slavery in Egypt.

SPECIAL FEATURES

Seven major features characterize Genesis. (1) It was the first book of the Bible written (with the possible exception of Job). It records the beginning of human history, sin, the Hebrew people and God’s plan to repair

The Creation of the World

1 In the ^abeginning, God created the heavens and the earth. **2**The earth was ^bwithout form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

3And God said, ^c“Let there be light,” and there was light. **4**And God saw that the light was good. And God separated the light from the darkness. **5**God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

6And God said, ^d“Let there be an expanse¹ in the midst of the waters, and let it separate the waters from the waters.” **7**And God made² the expanse

and ^eseparated the waters that were under the expanse from the waters that were ^fabove the expanse. And it was so. **8**And God called the expanse Heaven.³ And there was evening and there was morning, the second day.

9And God said, ^g“Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. **10**God called the dry land Earth,⁴ and the waters that were gathered together he called Seas. And God saw that it was good.

11And God said, ^h“Let the earth

¹Or a canopy; also verses 7, 8, 14, 15, 17, 20 ²Or fashioned; also verse 16 ³Or Sky; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1 ⁴Or Land; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1

Chapter 1
^{1a}Job 38:4-7; Ps. 33:6; 136:5; Isa. 42:5; 45:18; John 1:1-3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 1:10; 11:3; Rev. 4:11
^{2b}Jer. 4:23
^{3c}2 Cor. 4:6
^{6d}Job 37:18; Ps. 136:5; Jer. 10:12; 51:15
^{7e}Prov. 8:27-29 /Ps. 148:4
^{9g}Job 38:8-11; Ps. 33:7; 136:6; Jer. 5:22; 2 Pet. 3:5
^{11h}Ps. 104:14

1:1 In the beginning, God created. The writer uses the phrase, “in the beginning,” with the definite purpose of drawing attention to the fact that all things had a real beginning. Other ancient religions refer to things being created from something else that was already existing. But the Bible reveals God as the One who created everything out of nothing. God is the one and only true and eternal, self-existent God (having forever existed in himself) who reveals himself in the first verse of the Bible as the Creator of heaven and earth. As one continues through the Bible, the full nature of God is explained. The Scriptures reveal the primary concepts (i.e., understandable ideas) that help us know the nature of God. They reveal that he is all-powerful (Isa. 40:15; Dan. 4:34–35). He is everywhere present (Ps. 139:7–10; Matt. 6:25–29). He is all-knowing (Eph. 1:3–12; Rom. 8:27–29). In addition to his full nature, God communicates his moral qualities. He is good (Ps. 89:49; 1 John 4:8), holy (Lev. 11:44; Isa. 6:1–5) and righteous (Deut. 32:4; Ps. 71:19). For additional explanation of who God is and God as the Creator, see articles on CREATION, p. 6, and THE ATTRIBUTES OF GOD, p. 932. Other religions view history as an endless series of cycles. But the Bible presents history in a linear way, or with a definite beginning and a God-given goal. God had a plan in creation, and he will carry it out.

The first verse of the Bible contains several important truths. (1) Since God is the source of all that exists, human beings and nature are not self-existent, but rather owe their ability to live and exist to him. (2) Everything that exists is good if it is in right relationship to God and dependent on him (for its highest purpose). (3) All life and creation can have eternal meaning and purpose. (4) As the Creator, God has sovereign (i.e., supreme) rights, such as complete authority and control over all creation. That is, he can do whatever he desires in relation to all he has made. In a fallen, or damaged world, one in which people have chosen to defy God

and go their own way, God exercises his rights by offering redemption. Redemption refers to God’s plan to “reclaim” or “restore” individuals from a state of rebellion against him and bring them back into right relationship with him (Ex. 6:6; 15:13; Deut. 21:8; Luke 1:68; Rom. 3:24; Gal. 3:13; 1 Pet. 1:18).

1:2 Earth was without form and void. This verse begins to describe the process of God’s creation and introduces the Holy Spirit’s role in creation (see article on CREATION, p. 6).

1:3 Let there be light. The Hebrew word for “light” is *’or*, which refers to the first waves of light energy that came on the earth. Later, God placed “lights” (Heb. *ma’or*, literally, light-bearers, v. 14) in the heavens. Some were to produce light, and others were to reflect light. The primary purpose of these light-bearers was to mark seasons, days and years (vv. 5, 14). For comments about the role of God’s word or speech in creation, see article on CREATION, p. 6.

1:5 There was evening and there was morning, the first day. This phrase is repeated six times in this chapter (vv. 5, 8, 13, 19, 23, 31). The Hebrew word for day is *yom*, which normally means a twenty-four hour period (cf. 7:17; Matt. 17:1), or the daylight portion of the twenty-four hours (“day” as distinct from “night”). But it also can refer to a time period of undetermined length (e.g., “harvest time,” Prov. 25:13). Many believe the creation days were twenty-four hour days because each had an “evening” and a “morning” (v. 5; cf. Ex. 20:11). Others believe that “evening” and “morning” simply mean that each evening marked an end to that stage of creation and the next morning indicated a new beginning.

1:7 The expanse. The “expanse” refers to the atmosphere between the water on earth and the clouds above.

1:10 It was good. Seven times God states that what he created was “good” (vv. 4, 10, 12, 18, 21, 25, 31). Each part of God’s creation was exactly as he intended.

14^f Jer. 10:2; Ezek. 32:7, 8; Joel 2:30, 31; 3:15; Matt. 24:29; Luke 21:25; Ps. 104:19
 16^f Deut. 4:19; Ps. 136:7-9
 18^f Jer. 31:35
 21^m Ps. 104:25, 26
 22ⁿ ch. 8:17; 9:1
 26^o ch. 3:22; 11:7; Isa. 6:8; P ch. 5:1; 9:6;
 1 Cor. 11:7; Eph. 4:24; Col. 3:10; James 3:9

sprout vegetation, plants¹ yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. 12The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. 13And there was evening and there was morning, the third day.

14And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for ⁱsigns and for ^jseasons,² and for days and years, 15and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. 16And God ^kmade the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. 17And God set them in the expanse of the heavens to give light on the earth, 18to ^lrule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19And there was evening and there was morning, the fourth day.

20 And God said, “Let the waters

swarm with swarms of living creatures, and let birds³ fly above the earth across the expanse of the heavens.” 21So ^mGod created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22And God blessed them, saying, ⁿ“Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” 23And there was evening and there was morning, the fifth day.

24And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. 25And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

26 Then God said, ^o“Let us make man⁴ in our image, ^pafter our likeness.

¹Or *small plants*; also verses 12, 29 ²Or *appointed times*
³Or *flying things*; see Leviticus 11:19–20 ⁴The Hebrew word for *man (adam)* is the generic term for mankind and becomes the proper name *Adam*

God created the world to reflect his glory (i.e., beauty, splendor, wonder) and greatness. It was also his plan for the world to be a place where humankind could experience life and joy. Notice how God created according to a specific plan and order:

Day 1	Light	Bringing order to creation
Day 2	Expanse	
Day 3	Dry land	
Day 4	Light bearers	
Day 5	Fish and birds	Bringing life to creation
Day 6	Animals and humans	
Day 7	Rest	Creation is complete and good

1:14 Be for signs. God intended for the sun, moon and stars to serve as signs drawing humankind’s atten-

tion to him. They also marked days, seasons and years. Astrology, the study of stars and things in heaven and their influence on human activity, has twisted these intended purposes with the false theory that the stars and planets guide individuals’ lives.

1:22 God blessed them. God blessed all living creatures and declared nature and animals to be good (vv. 12, 21–22). (1) God took great pleasure in his work and viewed it as very precious. In the same way, those who follow God should look at nature and all creation as beautiful and extremely valuable—something to be enjoyed. (2) Although the perfection of nature is now spoiled by sin (i.e., the acts and results of humanity’s rebellion against God), it still expresses God’s wonder, greatness and love for all people (cf. Ps. 19:1). In God’s time, creation will be completely set free from the effects of sin and decay. God’s people should continue to pray for this (Rom. 8:21; Rev. 21:1).

1:26 God said, “Let us.” The use of the word “us” (plural) suggests that God has a certain plurality, or multifaceted nature (cf. Ps. 2:7; Isa. 48:16). This seems to be an early reference to the Trinity, or the existence of God in three distinct but interrelated and unified Persons. The tri-unity (i.e., “three-in-One” nature) of God does not become clear, however, until the NT (see

Creation

“In the beginning, God created the heavens and the earth.” **Gen. 1:1**

THE GOD OF CREATION. (1) God is revealed in the Bible as an infinite, eternal, self-existent Being—without beginning or ending—who is the First Cause (i.e., the original Source, Initiator and Creator) of all that is. A more simple way to think of this reality is that there has never been a moment when God did not exist. As Moses testifies, “Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God” (Ps. 90:2). Moses is saying that God existed eternally (i.e., forever) and infinitely (i.e., without beginning or end). He is independent of and existed before all that was created in heaven and on earth (see 1 Tim. 6:16, note; cf. Col. 1:16).

(2) God is revealed as a personal Being who created Adam and Eve “in his own image” (Gen. 1:27; see 1:26, note). God created man and woman like himself so that they could respond to and have a relationship with God that reflected his love and other character traits (see Gen. 1:26, note). This is a picture of how God and humans can walk together in godly unity.

(3) God is also revealed as a moral Being who created everything good and without sin. After God had finished creating, he looked at what he had made and saw that it was “very good” (Gen. 1:31). Since Adam and Eve were created in God’s likeness, they were also without sin (see Gen. 1:26, note). Sin entered human existence when Eve chose to respond to temptation. Satan used the serpent to entice (i.e., tempt) Eve to do what would not please God. That is temptation. Therefore, she and Adam both made a choice to defy, or stand against, God’s command (Gen. 3; cf. Rom. 5:12; Rev. 12:9).

THE ACTIVITY OF CREATION. (1) God created all things in “the heavens and the earth” (Gen. 1:1; cf. Isa. 40:28; 42:5; 45:18; Mark 13:19; Eph. 3:9; Col. 1:16; Heb. 1:2; Rev. 10:6). The word “created” (Heb. *bara*) is used to describe activity that only God can do. It means that at one point in time each thing was not, then God spoke and it was (see Gen. 1:3, note).

(2) The Bible describes God’s creation as being without any form or shape, empty and covered with darkness (Gen. 1:2). At that time, the universe and the world did not have the order we see now. The earth was empty, lifeless and completely dark. But then God created light (Gen. 1:3–5). He gave orderly form to the universe (Gen. 1:6–13). Then he filled the earth with living things (Gen. 1:20–28).

(3) The method God used in creation was the power of his word. Over and over the Bible states, “And God said ...” (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26). That is to say, until God spoke the heavens and the earth into being, they did not exist in any form (cf. Ps. 33:6, 9; 148:5; Isa. 48:13; Rom. 4:17; Heb. 11:3).

(4) The term “Trinity” (see Matt. 3:17, note; Mark 1:11, note, and the article on THE ATTRIBUTES OF GOD, p. 932) refers to the Three-in-Oneness of God the Father, God the Son and God the Holy Spirit. All that is the Oneness of God had a role in creation. (a) The Son is the powerful Word through whom God created all things. The beginning of John’s Gospel reveals Jesus Christ as the eternal Word of God (John 1:1). “All things were made through him, and without him was not any thing made that was made” (John 1:3). The apostle Paul writes that by Christ “all things were created, in heaven and on earth, visible [what can be seen] and invisible [what cannot be seen] ... all things were created through him and for him” (Col. 1:16). The author of the letter to the Hebrews emphasizes that by his Son, God made the universe (Heb. 1:2).

(b) The Holy Spirit also had an active role in creation. He is pictured as “hovering,” or resting his presence over, creation, preserving and preparing it for when God would speak things into existence. The Hebrew word for “Spirit” (*ruah*) may also be translated “wind” and “breath.” This is how the writer of one of the psalms describes the Holy Spirit’s part in creation: “By the word of the LORD the heavens were made, and by the breath [*ruah*] of his mouth” (Ps. 33:6). The Holy Spirit continues to be involved in keeping creation as God spoke it to be (Job 33:4; Ps. 104:30).

THE PURPOSE AND GOAL OF CREATION. God had specific reasons for creating the world. (1) God created the heavens and the earth as a visible expression of his glory, beauty, majesty and power. David says, “The heavens declare the glory of God, and the sky above proclaims his handiwork” (Ps. 19:1; cf. Ps. 8:1). By looking at the entire created cosmos (from the very great size and various parts of the universe to the beauty and order of nature), we cannot deny the sense of awe or wonder for God, our Creator.

(2) God created the heavens and the earth in order to receive the glory and honor he deserves. All the elements of

nature show God's creative presence. The sun and moon, rocks and trees, rain and snow, rivers and streams, hills and mountains, animals and birds are all an expression of praise to his honor—to the God who made them (Ps. 98:7–8; 148:1–10; Isa. 55:12). But God desires and expects to receive glory and praise from human beings even more!

(3) God created the earth to provide a place where his purpose and goals for humankind could be fulfilled. (a) God created Adam and Eve in his own image (see Gen. 1:26, note) so that he could have a loving, personal relationship with people for all eternity. God designed people as triune, i.e., three-faceted beings (body, soul, spirit). Some have described the soul as the part of humankind that includes the mind, emotions and free will. With this part we can choose to worship and serve God out of faith, love, loyalty and gratitude. The spirit is a person's true God-given part of us that exists beyond death. This part of us will live forever either in heaven or hell. Sometimes we will find one of these words used in place of the other. (For more details, see the article on HUMAN PERSONHOOD: WHAT IT MEANS TO BE HUMAN, p. 1017.) (b) God desired this intimate relationship with humankind to continue. So he promised to send a Savior to redeem (i.e., restore or buy back) humankind from sin's consequences (i.e., results of our own sinful choices) (see Gen. 3:15, note). In this way, God would have people who would enjoy and honor him by living righteous and holy lives as he planned from the beginning (Isa. 60:21; 61:1–3; Eph. 1:11–12; 1 Pet. 2:9). (c) The book of Revelation records the culmination, or ultimate fulfillment, of God's purpose in creation. In it, the apostle John describes the end of history with these words: "He will dwell with them, and they will be his people, and God himself will be with them as their God" (Rev. 21:3).

CREATION AND EVOLUTION. In much of the scientific and educational community today, evolution is the main view given for the origin of life and the universe. Bible-believing Christians should consider these four observations about evolution.

(1) Evolution is a *naturalistic* effort (i.e., without any supernatural activity or element) to explain the origin and development of the universe. This view assumes that there is no personal, divine Creator who designed the world. Evolutionists believe that everything came into existence by a series of chance happenings, or random events that occurred over billions of years. Proponents, those who believe the idea of evolution, claim to have scientific evidence that support their hypothesis.

(2) The teaching of evolution is *not truly scientific*. According to the scientific method, all conclusions must be based on indisputable (i.e., unquestionable) evidence. That is evidence that cannot be denied by personal ideas or argument. The evidence must come from experiments that can be duplicated, or repeated over and over, with the same end results. However, no experiments could test and prove assumptions like the "big bang" theory about how the present universe started. Nor can it be proven that living beings developed gradually from the simplest to the most complex forms. (This last point defies the second law of thermodynamics, which describes how physical matter tends toward disorder—not higher order—as it changes.) Evolution is a hypothesis without scientific "evidence." Any hypothesis is a well-stated idea that can lead to more study in the search for proven, testable fact. But in science, a hypothesis is not evidence for offering something as fact. Accepting evolution requires faith in a human theory. In contrast, God's people put their faith in God's inspired and time-tested Word. God's Word reveals that he is the One who made all things out of nothing (Heb. 11:3).

(3) Change and development will occur within various species (i.e., a related group distinct from other groups of living things). For example, some species are becoming extinct. In fact, some species no longer exist at all. On the other hand, we occasionally see new developments or mutations within species. But there is no evidence, not even in earth history or fossil records, which supports the theory that one kind of living thing ever evolved from another kind. Existing evidence supports the Bible, which says that God created each living creature "according to its kind" (Gen. 1:21, 24–25).

(4) Bible-believing Christians must also reject the theory called *theistic evolution*. This belief accepts most of the conclusions of naturalistic evolution, which is a belief in the development of the species from the first living cell to the present diversity of plant and animal species without intervention from God. Theistic evolution only adds that God actually started the evolutionary process. The problem for the Christian is that this theory contradicts the Biblical revelation of God's active role in *all* aspects of creation, not just that he started the process. For example, God is the subject of every action verb in Gen. 1, except Gen. 1:12 (which fulfills God's command from v. 11), and the repeated phrase "there was evening and there was morning." Therefore, the Bible teaches that God is not an uninvolved or passive supervisor of an evolutionary process. He is the active Creator of all things (cf. Col. 1:16).

And ^alet them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

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

28 And God blessed them. And God said to them, ^s“Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” 29 And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth,

and every tree with seed in its fruit. ^tYou shall have them for food. 30 And ^uto every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. 31^vAnd God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

The Seventh Day, God Rests

2 Thus the heavens and the earth were finished, and ^wall the host of them. 2 And ^xon the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

26^a ch. 9:2; Ps. 8:6-8; James 3:7
27^r ch. 2:18, 21-23; 5:2; Mal. 2:15; Matt. 19:4; Mark 10:6
28^s ch. 9:1, 7
29^s ch. 9:3; Ps. 104:14, 15; 145:15, 16
30^v Ps. 147:9
31^v Eccles. 7:29; 1 Tim. 4:4
Chapter 2
1^w Deut. 4:19; Ps. 33:6
2^x Ex. 20:8-11; 31:17; Deut. 5:12-14; Heb. 4:4

Matt. 3:17, note; Mark 1:11, note; see article on THE ATTRIBUTES OF GOD, p. 932).

1:26 Let us make man. In vv. 26–28 we read about the creation of human beings. More specific details about their creation and environment are found in 2:4–25. These two accounts work together to teach several things: (1) Both man and woman are God’s special creation, not products of evolution (v. 27; Matt. 19:4; Mark 10:6; see articles on CREATION, p. 6, and HUMAN PERSONHOOD: WHAT IT MEANS TO BE HUMAN, p. 1017).

(2) Man and woman were both created in God’s “image” and “likeness,” which means they could respond to a unique personal relationship with God that reflected his love and character. Each person was created to know and obey God willingly (2:15–17). (a) They possessed a moral likeness to God as sinless and holy creations, with wise minds, loving hearts and the desire to do right (cf. Eph. 4:24). Their personal relationship with God involved moral obedience (2:16–17) and intimate spiritual union. When Adam and Eve sinned, that moral likeness to God was corrupted, or made impure (6:5). God renews that original moral likeness in those who turn from their own sinful ways and trust him to lead their lives (cf. Eph. 4:22–24; Col. 3:10). God provided this opportunity through the sacrifice of his Son, Jesus Christ. Jesus willingly gave his perfect life through death to pay the penalty for our rebellion against God (cf. 1 Pet. 3:18). (b) Adam and Eve possessed a natural likeness to God. They were created as personal beings with spirit, mind, emotions, self-awareness and power of choice (2:19–20; 3:6–7; 9:6). (c) Man and woman’s physical characteristics also reflect God’s image in a way that is not true of animals. God gave humans the

same form in which he would visibly appear to them (18:1–2). This is the form in which his Son, Jesus, came to earth (Luke 1:35; Phil. 2:7; Heb. 10:5).

(3) Being made in God’s image does not mean that humans are divine beings (i.e., like “gods”). They have been created on a lower level than God and are dependent on him (Ps. 8:5).

(4) All human life has continued through God’s first created man (Adam) and woman (Eve) (3:20; Rom. 5:12).

1:28 Be fruitful and multiply. God commanded man and woman to reproduce and to rule over the earth and the animal kingdom. (1) The union of a man and a woman was to form family relationships. God stated this specific purpose and gave priority to the role of a godly family and the nurturing, or bringing up, of godly children in a world that turns from him (see Eph. 5:21, note; Titus 2:4–5, note; see article on PARENTS AND CHILDREN, p. 2065).

(2) God expected them to consecrate (i.e., set apart, commit or reserve) everything on earth to him. He expected Adam and Eve to take care of it in a way that honored him (cf. Ps. 8:6–8; Heb. 2:7–9).

(3) God placed the earth’s future under their authority. When they defied God and rejected his instructions, they brought ruin, hardship and suffering to all creation (cf. 3:14–24; Rom. 8:19–22).

(4) Jesus Christ alone will restore the earth to its perfect purpose when he returns at the close of history (Rom. 8:19–25; 1 Cor. 15:24–28; Heb. 2:5–8; see Rev. 21:1, note).

2:3 God blessed the seventh day. God blessed the seventh day (i.e., Sabbath) for both physical and spiritual reasons. It is to be a special day of rest and a memorial, or occasion for reflection and praise to him,

4^y ch. 1:1
 5^z [ch. 1:11, 12]
^a ch. 3:23
 7^b ch. 3:19, 23;
 18:27; Ps.
 103:14; Eccles.
 12:7; 1 Cor.
 15:47 ^c ch. 7:22;
 Job 33:4; Isa.
 2:22 ^d Job 27:3
^e Cited 1 Cor.
 15:45
 8^f ver. 15; ch.
 13:10; Isa. 51:3;
 Ezek. 28:13;
 31:8; Joel 2:3
 9^g ch. 3:22; Rev.
 2:7; 22:2, 14
^h ver. 17
 11ⁱ ch. 10:7, 29;
 25:18; 1 Sam.
 15:7
 14^j Dan. 10:4
 15^k ver. 8

The Creation of Man and Woman

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

5 When no ^zbush of the field¹ was yet in the land² and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man ^ato work the ground, ⁶and a mist³ was going up from the land and was watering the whole face of the ground— ⁷then the LORD God formed the man of ^bdust from the ground and ^cbreathed into his ^dnostrils the breath of life, and ^ethe man became a living creature. ⁸And the LORD God planted a ^fgarden in Eden, in the east, and there he put the man whom he had formed. ⁹And out of the ground the LORD God made to

spring up every tree that is pleasant to the sight and good for food. ^gThe tree of life was in the midst of the garden, ^hand the tree of the knowledge of good and evil.

¹⁰A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹The name of the first is the Pishon. It is the one that flowed around the whole land of ⁱHavilah, where there is gold. ¹²And the gold of that land is good; bdellium and onyx stone are there. ¹³The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴And the name of the third river is the ^jTigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵The LORD God took the man ^kand put him in the garden of Eden to work

¹Or open country ²Or earth; also verse 6

³Or spring

for the completion of his created work. God did not rest on the seventh day of creation for his own sake (as if he were tired), but as an example for us to follow. Rest is necessary for our spiritual, physical, mental and emotional well-being. Our Creator provided the Sabbath as a special blessing for his people, to renew and refresh them on a regular basis. He designed it as a day of rest, worship and fellowship with him. The Sabbath principle is so important that God made it one of the Ten Commandments for those who would become his covenant people (Ex. 20:8–11; cf. Ex. 16:29; 31:12–17; Deut. 5:12–15; see Matt. 12:1, note).

2:4 The generations. This second account of creation (2:4–25) does not contradict 1:1–2:3. It explains in greater detail the creation of man and woman, their environment and the results of their sin and rebellion against God. Ch. 2 gives details in a topical fashion, whereas ch. 1 gives the chronological details, or the specific order in which things occurred.

2:4 The LORD God. Another name for God is introduced in 2:4, the name “LORD” (Heb. *YHWH*, “Yahweh”). *Elohim*, the general name given in 1:1, emphasizes God’s greatness and power (see article on CREATION, p. 6). But “LORD” is the personal name God uses to reveal himself to his own covenant people (see article on GOD’S COVENANT WITH ABRAHAM, ISAAC AND JACOB, p. 45). The name reflects his love and concern for the human race. It is used in situations where he is seen in direct relationship to his people or to nature. The words “LORD God” coupled together point to God as the all-powerful Creator who has entered into a loving covenant (i.e., “life agreement”)

relationship with humankind (see vv. 9–25; Ex. 6:6; Lev. 11:44–45; Isa. 53:1, 5–6; see Ex. 3:14, note).

2:7 A living creature. God gave life to human beings in a special way that was different from all other living things. He specifically gave his life and breath to the first man, making human life higher than and in a different category from all other forms of life. There is a unique relationship between supremely holy God and human life (cf. 1:26–27). God is the ultimate source of human life (see article on HUMAN PERSONHOOD: WHAT IT MEANS TO BE HUMAN, p. 1017).

2:8 Garden in Eden, in the east. The garden was located near the flood plain of the Tigris and Euphrates rivers (see v. 14). Some believe it was located in what is now known as southern Iraq. Others feel that the Bible does not give enough information (vv. 10–14) to determine a specific location.

2:9 Tree of life. Two trees in the garden had special importance. (1) The “tree of life” was probably intended to make physical death impossible. It is related to eternal life in 3:22 (cf. Rev. 2:7). God’s people will have access to the tree of life in the new heaven and new earth (Rev. 2:7; 22:2). (2) The “tree of the knowledge of good and evil” was designed to test Adam’s faith and obedience to God and his commands (see v. 16, note). God created humans as moral beings with the ability to freely choose. We choose whether to love and obey our Creator, or to disobey and rebel against his commands, guidelines and instructions.

2:15 Put him in the garden of Eden. God created the first man holy. He was pure and reserved for God’s purposes. He was free from sin and in perfect relationship

it and keep it. ¹⁶And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil ^lyou shall not eat, for in the day that you eat ^lof it you ^mshall surely die.”

¹⁸Then the LORD God said, “It is not good that the man should be alone; ⁿI will make him a helper fit for ²him.” ^{19o}Now out of the ground the LORD God had formed ³every beast of the field and every bird of the heavens and ^pbrought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. ²⁰The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam ⁴there was not found a helper fit for him. ²¹So the LORD God caused a ^qdeep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²²And the rib that the LORD God had taken from the man he made ⁵into a woman and brought her to the man. ²³Then the man said,

“This at last is ^rbone of my bones and flesh of my flesh; she shall be called Woman, because she was ^staken out of Man.”⁶

^{24t}Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. ²⁵And the man and his wife were both naked and were not ashamed.

The Fall

3 Now ^uthe serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You⁷ shall not eat of any tree in the garden?’” ²And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³but God said, ^v‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ^{4w}But the serpent said to the

¹Or *when you eat* ²Or *corresponding to*; also verse 20
³Or *And out of the ground the LORD God formed* ⁴Or *the man* ⁵Hebrew *built* ⁶The Hebrew words for *woman* (*ishshah*) and *man* (*ish*) sound alike ⁷In Hebrew *you* is plural in verses 1–5

¹⁷ch. 3:1–3, 11, 17 ^mRom. 6:23; James 1:15
^{18o}1 Cor. 11:9; 1 Tim. 2:13
^{19o}ch. 1:20, 24 ^pPs. 8:6
^{21q}ch. 15:12; 1 Sam. 26:12
^{23r}ch. 29:14; Judg. 9:2; 2 Sam. 5:1; 19:13; [Eph. 5:28–30] ¹1 Cor. 11:8
²⁴Cited Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:31; [Ps. 45:10; 1 Cor. 7:10, 11]
Chapter 3
^{1a}Matt. 10:16; 2 Cor. 11:3; Rev. 12:9; 20:2
^{3v}ch. 2:17
^{4w}ver. 13; John 8:44; [2 Cor. 11:3]

with God. Adam was the peak of God’s creation and was given the responsibility of working under God’s direction. His work was to care for creation. This perfect relationship was lost when Adam and Eve disobeyed (3:6, 14–19).

2:16 The LORD God commanded the man. From the beginning of the history of the human race, God has expected obedience and acceptance of his Word as absolute truth. (1) Faith and obedience were the principles that would govern Adam’s relationship to God in Eden. God warned Adam that he would die if he rebelled against the will of God. God spoke specifically about not eating from the tree of the knowledge of good and evil (v. 17). Adam had to trust God’s commands because he did not yet know the reality of human death.

(2) God gave the command (vv. 16–17) as a moral test. It gave Adam a definite and intentional choice to believe and obey, or to doubt and defy his Creator’s will.

(3) As long as Adam believed God and obeyed, he would enjoy eternal life and fellowship with God (see article on FAITH AND GRACE, p. 1894). But if he sinned by disobeying, he would experience moral disaster and suffer the tragic consequences of death (v. 17).

2:18 Helper fit for him. Woman was created to be

a loving companion for man and a helper for him. She was to share his responsibility and cooperate with him in fulfilling God’s purposes. (See Eph. 5:22, note; see Ps. 33:20; 70:5; 115:9, where the term “help” is also used to describe God.)

2:24 Leave his father and his mother. God originally ordained marriage and the family unit as the first and most important institution on earth (see 1:28, note). God’s plan for marriage consists of one male and one female who become “one flesh,” united physically and spiritually. This instruction rules out adultery, polygamy (i.e., having more than one spouse), homosexuality, immoral living and unbiblical divorce (Mark 10:7–9; see Matt. 19:9, note).

3:1 The serpent. The “serpent” is later identified with Satan, or the devil (cf. Rev. 12:9; 20:2). Satan evidently took control of the serpent and used it as an instrument of temptation (cf. 2 Cor. 11:3, 14; Rev. 20:2; see Matt. 4:10, note on Satan). The serpent attacked God through God’s creation. He raised questions about God’s motives and the truth of his word (vv. 1–5). Adam and Eve believed Satan’s lie and acted upon it. As a result, the curse of sin came upon humanity, and God pronounced severe consequences (i.e., results coming from choices) on his creation, including the human race (vv. 16–19).

6^x1 Tim. 2:14
^yver. 12, 17;
 Hos. 6:7
 7^zver. 5 ^ach. 2:25
 8^b[Ps. 139:1-12;
 Jer. 23:23, 24]

woman, “You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,¹ she took of its fruit ^xand ate, and she also gave some to her husband who was with her,^y and he ate. ^{7^z}Then the eyes of both were opened, ^aand they knew that they were naked.

And they sewed fig leaves together and made themselves loincloths.

⁸And they heard the sound of the LORD God walking in the garden in the cool² of the day, and the man and his wife ^bhid themselves from the presence of the LORD God among the trees of the garden. ⁹But the LORD God called to the man and said to him, “Where are you?”³ ¹⁰And

¹Or to give insight ²Hebrew wind ³In Hebrew you is singular in verses 9 and 11

3:4 You will not surely die. God expects obedience to him and acceptance of his Word as absolute truth (see 2:16, note). (1) Satan knew this and tried to destroy the woman’s faith in God and his word by raising doubts about his motives and instructions. Satan suggested that God did not really mean what he said (cf. 2:16–17). Here we have the first lie Satan proposed to a human being: denial of the judgment of death for sin (see article on DEATH, p. 762).

(2) One of the primary sins of people is unbelief in God’s Word. It is doubting that he really means what he says about salvation, righteousness, sin, judgment and death. Satan’s most persistent lie is that choosing to sin and rebel against God will not necessarily lead to separation from God and eternal punishment (see 1 Cor. 6:9, note; Gal. 5:21, note; 1 John 2:4, note).

3:5 You will be like God. Satan has always tempted individuals to believe that they can be like God and decide for themselves what is good and what is evil, what is right and what is wrong. (1) An unexpected result of trying to be “like God” was the reality that Adam and Eve separated themselves from God Almighty and became false gods to themselves (see v. 22, note; John 10:34, note). People still try to gain moral knowledge and make ethical judgments using their own reasoning rather than God’s Word. But God is still the ultimate judge of what is right and wrong. (2) Scripture says that all who act like they are their own gods “shall perish from the earth and from under the heavens” (Jer. 10:10–11). This will also be the fate of the antichrist, who will claim “to be God” (2 Thess. 2:4).

3:6 When the woman saw ... she took. See Matt. 4:1–11, note on how to overcome temptation.

3:6 The woman ... ate, and ... her husband ... with her. When Adam and Eve sinned, moral and spiritual death came immediately (cf. 2:17; cf. John 17:3, note). Physical death came later (5:5). (1) God had said, “for in the day that you eat of it you shall surely die” (2:17). Morally, God’s life died in them, and their nature became sinful. They became morally corrupt and impure in contrast to God’s perfect and pure nature. Spiritually, their former relationship with God was destroyed. Their former innocence was replaced by guilt and fear of judgment. Since then, every person born comes into the world

with a sinful nature (Rom. 8:5–8). This corruption of human nature involves an innate (i.e., inborn) desire and strong pull toward choosing the way that seeks satisfaction for self without concern for God or others. The sinful nature is passed on to all human beings (5:3; 6:5; 8:21; see Rom. 3:10–18, note; Eph. 2:3).

(2) The Bible does not teach that all sinned when Adam sinned or that his personal guilt was placed on the whole human race (see Rom. 5:12, note). It does teach that Adam introduced the law of sin and death to the whole human race (cf. Rom. 5:12; 8:2; 1 Cor. 15:21–22), and since then every person has chosen to go his or her own way (Isa. 53:6).

3:7 They knew that they were naked. When Adam and Eve lived in moral innocence, before their rebellion, nakedness was not wrong or shameful (2:25). However, after they sinned, the awareness of nakedness became related to sin and the corrupt condition of humanity. That is, this new awareness would lead to ungodly desires (i.e., the temptation to use God-given desires in ways that contradict his perfect plans for men and women). Because of the evil and immorality that nakedness and temptation would cause in the world, God decided that it should be covered. So he made garments and clothed Adam and Eve (v. 21). Now he commands all people to dress modestly (see 1 Tim. 2:9, note).

3:8 The man and his wife hid. The awareness and guilt of sin caused Adam and Eve to avoid God. They were now afraid and uncomfortable in his presence. They realized that they had displeased God by defying his will. This sinful condition robbed them of the confidence to be close to God (see Acts 23:1, note; 24:16, note). In our sinful condition, we too are like Adam and Eve. However, God has provided a way to cleanse our guilty consciences (i.e., our inner awareness of what is morally good and right), free us from sin and restore our relationship with him. This “way” to a renewed relationship with God is through his Son, Jesus Christ (John 14:6). Jesus came to earth and eventually gave his perfect life to pay the full penalty for our sin. Because of what Jesus did for us, we do not have to turn away or hide from God. Instead, we can come to him with confidence that we will receive love, mercy, grace and help in times of need (see Heb. 4:16, note; 7:25, note).

he said, "I heard the sound of you in the garden, and I was afraid, ^cbecause I was naked, and I hid myself." ¹¹He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹²The man said, ^d"The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³Then the LORD God said to the woman, "What is this that you have done?" The woman said, ^e"The serpent deceived me, and I ate."

¹⁴The LORD God said to the serpent,

"Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and ^fdust you shall eat all the days of your life.

15 I will put enmity between you and the woman, and between your offspring¹ and ^gher offspring; ^hhe shall bruise your head, and you shall bruise his heel."

¹⁶To the woman he said,

"I will surely multiply your pain in childbearing; ⁱin pain you shall bring forth children. ^jYour desire shall be for² your husband, and he shall ^krule over you."

¹⁷And to Adam he said,

"Because you have listened to the voice of your wife and have eaten of the tree ^lof which I commanded you, 'You shall not eat of it,' ^mcursed is the ground because of you; ⁿin pain you shall eat of it all the days of your life;

18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

19 By the sweat of your face you shall eat bread,

¹Hebrew *seed*; so throughout Genesis ²Or *against*

¹⁰ver. 7; ch. 2:25
¹²d ch. 2:18; Job 31:33
¹³e ver. 4; 2 Cor. 11:3; 1 Tim. 2:14
¹⁴f Isa. 65:25; Mic. 7:17
¹⁵g Isa. 7:14; Mic. 5:3; Matt. 1:23, 25; Luke 1:34, 35; Gal. 4:4; 1 Tim. 2:15
^hRom. 16:20; Heb. 2:14; Rev. 20:1-3, 10
¹⁶i [John 16:21] j ch. 4:7; Song 7:10 ^k1 Cor. 11:3; 14:34; Eph. 5:22-24; Col. 3:18; 1 Tim. 2:11, 12; Titus 2:5; 1 Pet. 3:1, 5, 6
¹⁷l ch. 2:17 ^mch. 5:29; [Rom. 8:20-22] ⁿEccles. 2:22, 23

EX. 7:10-12

3:13 The serpent deceived me. Satan used deception to cause the downfall of the human race. This is one of his main methods for leading people away from God and the truth. (1) The Bible teaches that Satan deceives and blinds the minds of those who do not believe God so that they may not understand the gospel, which is the true message about Christ (see 2 Cor. 4:4, note). (2) Satan deceives some people within the church who think they can live immoral lives and still maintain their relationship with God. They are spiritually blind in thinking that they still have a part in God's kingdom (see 1 Cor. 6:9, note; Gal. 5:21, note). (3) Deception will be Satan's primary means of leading many to rebel against God at the end of history (2 Thess. 2:8-12; Rev. 20:8). (4) All Christians must be committed through ongoing life-and-death struggles against Satan's deception. He will work to destroy their personal lives, marriages, families, schools, churches and work (see Matt. 24:4, 11, 24; Eph. 6:11, note).

3:15 He shall bruise your head, and you shall bruise his heel. This verse is the first hope of God's plan to defeat evil and restore his relationship with people. It predicts the full victory of God over Satan. It is the prophecy of a spiritual conflict between the woman's offspring (i.e., the Lord Jesus Christ) and Satan's

evil forces (see v. 1, note). God promised that Christ would be born of a woman (cf. Isa. 7:14) and would be "bruised" by his unjust death on the cross. Yet, he would rise from the dead to completely "bruise" Satan, sin and death in order to save the human race (cf. Isa. 53:5; Matt. 1:20-23; John 12:31; Acts 26:18; Rom. 5:18-19; 16:20; 1 John 3:8; Rev. 20:10; see chart on OLD TESTAMENT PROPHECIES FULFILLED IN CHRIST, p. 943).

3:16-19 I will surely multiply your pain. The punishment placed on man and woman (vv. 16-19), as well as sin's effect on nature, were meant to remind people of the terrible costs resulting from sin and cause them to trust, obey and rely on God. The consequences God declared on humans were meant to lead them back to dependence on God. (1) Eve's attempt to be independent from God and her husband would be turned in the opposite direction in an even stronger desire to please her husband. This desire and dependence would bring a mix of suffering and joy, trouble and blessing (cf. 1:26-27; 1 Cor. 11:7-9; Eph. 5:22-25; 1 Tim. 2:11-14). (2) Because of God's curse on nature, Adam and Eve would experience physical hardships and struggles. Eventually, physical death would come to them and all their offspring.

19^o ch. 2:7; Ps.
103:14 ^p Job
34:15; Ps.
104:29; Eccles.
3:20; 12:7;
Rom. 5:12
22^a ver. 5^c ch.
2:9

23^s ch. 2:5
24^t Ps. 18:10;
104:4; Heb. 1:7;
[Ex. 25:18-22;
Ezek. 28:11-16]

Chapter 4

3^o Lev. 2:12;
Num. 18:12
4^v Ex. 13:12;
Num. 18:17;
Prov. 3:9 ^w Heb.
11:4

5^s [Prov. 21:27]
7^v Eccles. 8:12,
13; Isa. 3:10, 11;
Rom. 2:6-11
z ch. 3:16

8^o Matt. 23:35;
Heb. 12:24;
1 John 3:12;
Jude 11

till you return to the ground,
for out of it you were taken;
^o for you are dust,
and ^p to dust you shall return.”

20 The man called his wife's name Eve, because she was the mother of all living.¹ 21 And the LORD God made for Adam and for his wife garments of skins and clothed them.

22 Then the LORD God said, ^q “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand ^r and take also of the tree of life and eat, and live forever—” 23 therefore the LORD God sent him out from the garden of Eden ^s to work the ground from which he was taken. 24 He drove out the man, and at the east of the garden of Eden he placed the ^t cherubim and a flaming sword that turned every way to guard the way to the tree of life.

Cain and Abel

4 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten² a man with the help

of the LORD.” 2 And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. 3 In the course of time Cain brought to the LORD an offering of ^u the fruit of the ground, 4 and Abel also brought of ^v the firstborn of his flock and of their fat portions. And the LORD ^w had regard for Abel and his offering, 5 but ^x for Cain and his offering he had no regard. So Cain was very angry, and his face fell. 6 The LORD said to Cain, “Why are you angry, and why has your face fallen? 7 ^y If you do well, will you not be accepted? 3 And if you do not do well, sin is crouching at the door. ^z Its desire is for⁴ you, but you must rule over it.”

8 Cain spoke to Abel his brother.⁵ And when they were in the field, Cain rose up against his brother Abel and ^a killed him. 9 Then the LORD said to Cain, “Where is Abel your brother?” He

¹ Eve sounds like the Hebrew for *life-giver* and resembles the word for *living* ² Cain sounds like the Hebrew for *gotten* ³ Hebrew *will there not be a lifting up [of your face]?* ⁴ Or *against* ⁵ Hebrew; Samaritan, Septuagint, Syriac, Vulgate add *Let us go out to the field*

3:20 Called his wife's name Eve. Adam called his wife “Eve,” meaning “living,” because she is the mother of all humanity for all generations.

3:22 Knowing good and evil. Adam and Eve had attempted to act and think on an equal level with God. They tried to set their own standards for life (see v. 5, note). To some extent, they did become independent of God and were able to decide what was good or evil. (1) Among humanity that does not know and trust in God, human judgment that is far from what God intended often decides what is good or evil. This was never God's will because he intended for us to know only good as we depended on him and his Word. (2) All who accept Christ's forgiveness and confess him as Lord, the loving Leader and authority of their lives, return to God's original purpose for their lives. They rely on God's Word to determine what is good, right and true. A moral compass is restored.

3:24 He drove out the man. Adam lost his perfect relationship with God and was banished from the garden. He would now have to depend on God to help him through a life of difficulties. In addition, Satan did gain a degree of power over the world through Adam and Eve's rebellion against God. The NT describes Satan as “the ruler of this world” (John 14:30; cf. 2 Cor. 4:4; 1 John 5:19). But God loved the human race so much that he determined to conquer Satan and evil. God's

love acted by restoring his relationship with individuals and rulership over the world at the cost of his Son's life (see v. 15, note; cf. John 3:16; Rev. 21:1-8).

4:1 Adam knew Eve his wife. The Hebrew word *yada'* (“to know”) that is used here is translated “knew.” The term is commonly used in the Bible when referring to marital and sexual intimacy. Notice that when Eve gave birth to her son, she sincerely praised the Lord for the child. She wanted to be sure to express gratitude to God for his love, forgiveness and help.

4:3-5 Brought to the LORD an offering. The Lord accepted Abel's offering because he presented it in true faith and dedication to God (cf. Heb. 11:4; 1 John 3:12; cf. John 4:23-24). Abel gave his best, and did so in the way God had instructed. But God rejected Cain's offering because he saw a heart that lacked faith and a selfish will that chose not to do what was right (vv. 6-7; 1 John 3:12). God is pleased with our giving and gratitude only when we are committed to doing what is right according to his plans (see Deut. 6:5, note).

4:7 Its desire is for you. God describes sin as a tempting force or power that, like a wild beast or demon, is ready to attack and devour. But God graciously gives those who trust him the ability to resist and overcome sin by submitting to his plans and power and by relying on his Word. It is our choice whether we will yield to sin or overcome it (cf. Rom. 6).

said, ^b“I do not know; am I my brother’s keeper?” ¹⁰And the LORD said, “What have you done? The voice of your brother’s blood ^cis crying to me from the ground. ¹¹And now ^dyou are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. ¹²When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.” ¹³Cain said to the LORD, “My ^epunishment is greater than I can bear.” ¹⁴Behold, ^fyou have driven me today away from the ground, and ^gfrom your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, ^hand whoever finds me will kill me.” ¹⁵Then the LORD said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him ⁱsevenfold.” And the LORD ^jput a mark on Cain, lest any who found him should attack him. ¹⁶Then Cain went away from the presence of the LORD and settled in the land of Nod,² east of Eden.

¹⁷Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. ¹⁸To Enoch was born Irad, and Irad fathered Methusael, and Methusael fathered Methushael,

and Methushael fathered Lamech. ¹⁹And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. ²⁰Adah bore Jabal; he was the father of those who dwell in tents and have livestock. ²¹His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. ²²Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

²³Lamech said to his wives:

“Adah and Zillah, hear my voice;
you wives of Lamech, listen to
what I say:
I have killed a man for wounding
me,
a young man for striking me.

²⁴ ^kIf Cain’s revenge is sevenfold,
then Lamech’s is seventy-
sevenfold.”

²⁵And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed³ for me another offspring instead of

¹Or *My guilt is too great to bear* ²Nod means wandering ³Seth sounds like the Hebrew for he appointed

^{9b}John 8:44
^{10c}Heb. 12:24;
[Rev. 6:10]
^{11d}Deut. 27:24;
[Num. 35:33]
^{13e}ch. 19:15
^{14f}Job 15:20-24
^g2 Kgs. 24:20;
Ps. 51:11; 143:7;
Jer. 52:3^hch.
9:6; Num. 35:19
¹⁵ⁱPs. 79:12
^j[Ezek. 9:4, 6;
Rev. 14:9, 11]
^{24k}ver. 15

4:10 *The voice of your brother’s blood is crying to me.* God’s concern for Abel shows how God cares for all who suffer because of their commitment to God and their willingness to do his will. God sees and understands their pain, and he will eventually bring justice and destroy all evil (cf. Heb. 12:24).

4:11 *And now you are cursed.* Cain was cursed in that God would no longer bless his work (cf. vv. 2-3). Evidently Cain did not humble himself and truly repent (i.e., express sincere sorrow for his wrong and deliberately make a positive change). Instead, he separated himself from the Lord and attempted to live without his help (v. 16).

4:15 *A mark on Cain.* This was probably a sign given to Cain to assure him of God’s promise. God said he would not take Cain’s life for killing Abel. This was an act of God’s grace (i.e., undeserved favor). The penalty of losing one’s own life immediately as punishment for taking another’s life came later when the wickedness and violence of humankind became more extreme (6:5-7, 11; 9:6).

4:16 *Cain went away from the presence of the LORD.* Cain and his descendants were the pioneers (i.e., the

first) of human civilization that lived as strangers to God. Humanistic societies imitate this kind of existence. They determine their own values and standards, with no recognition of God or his Word. They attempt to overcome the curse, find pleasure and regain “paradise” apart from God. This system of the world is trying to save itself by its own efforts rather than with God’s help (see 1 John 5:19, note).

4:17 *Cain knew his wife.* Adam and Eve had other sons and daughters (5:4). It is very probable that Cain’s wife was one of his sisters. Because this was the first and only family line at this time, such a relationship between a brother and sister would have been necessary in order to continue to reproduce and populate the earth. As more people were born, however, the practice of marrying one’s biological sibling (i.e., brother or sister) was forbidden (Lev. 18:6, 9).

4:19 *Took two wives.* Lamech was the first to reject God’s principle of monogamy, marriage to one spouse of the opposite sex (2:21-24). The effects of sin and immorality were becoming more evident in the home and family.

26¹1 Chr. 1:1;
 Luke 3:38 ^mch.
 5:6 ⁿPs. 116:17;
 Zeph. 3:9;
 Zech. 13:9
Chapter 5
 1^oSee ch. 1:26,
 27
 3^pch. 4:25
 4^qFor ver. 4-32,
 see 1 Chr. 1:1-4;
 Luke 3:36-38
 5^rch. 3:19
 6^sch. 4:26
 18^tJude 14
 22^uver. 24; ch.
 6:9; [Mic. 6:8;
 Mal. 2:6]

Abel, for Cain killed him.” 26^{To} ^lSeth also a son was born, and he called his name ^mEnosh. At that time people began ⁿto call upon the name of the LORD.

Adam’s Descendants to Noah

5 This is the book of the generations of Adam. When God created man, ^ohe made him in the likeness of God. ²Male and female he created them, and he blessed them and named them Man^l when they were created. ³When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and ^pnamed him Seth. ⁴qThe days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. ⁵Thus all the days that Adam lived were 930 years, ^rand he died.

⁶When Seth had lived 105 years, ^she fathered Enosh. ⁷Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸Thus all the days of Seth were 912 years, and he died.

⁹When Enosh had lived 90 years, he fathered Kenan. ¹⁰Enosh lived after he

fathered Kenan 815 years and had other sons and daughters. ¹¹Thus all the days of Enosh were 905 years, and he died.

¹²When Kenan had lived 70 years, he fathered Mahalalel. ¹³Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. ¹⁴Thus all the days of Kenan were 910 years, and he died.

¹⁵When Mahalalel had lived 65 years, he fathered Jared. ¹⁶Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. ¹⁷Thus all the days of Mahalalel were 895 years, and he died.

¹⁸When Jared had lived 162 years he fathered ^tEnoch. ¹⁹Jared lived after he fathered Enoch 800 years and had other sons and daughters. ²⁰Thus all the days of Jared were 962 years, and he died.

²¹When Enoch had lived 65 years, he fathered Methuselah. ²²Enoch ^uwalked with God² after he fathered Methuselah 300 years and had other sons and daughters. ²³Thus all the days of Enoch were

¹Hebrew *adam* ²Septuagint *pleased God*

4:26 Call upon the name of the LORD. Apparently, Enosh was a pioneer for public prayer and worship (see 2 Sam. 6:2; 1 Chr. 13:6; Ps. 79:6; Jer. 10:25, where calling on the name of the Lord refers to public worship). Cain’s ungodly family increased their self-reliance and started to center their lives around the secular arts and business. In contrast, Seth’s family called “upon the name of the LORD” in order to express their dependence on him. Two completely different family groups were developing on the earth: the godly and the ungodly.

5:1 Book of the generations of Adam. This chapter gives a list of Adam’s descendants up to the time of the flood (which destroyed the earth during Noah’s time). These names reflect those who stood for God in increasingly corrupt times (see ch. 6). (1) Heb. 11 mentions two of these individuals (Abel and Enoch) who pleased God by their faith (Heb. 11:4-5). Each one refused to go his own way and defy God like Cain did. By the time of the flood, nearly everyone on earth was wicked. Only eight individuals were saved from this overwhelming disaster (6:5, 11, 18; 7:1, 7; 1 Pet. 3:20).

(2) There will always be some, at times only a few, who will worship God, remain faithful to him, obey his Word and patiently trust his promises. They will be a minority (Matt. 7:13-14). Yet God recognizes their names as he did the people in this chapter. Today, if we feel we are standing alone in our faith and obedience to

God, we must remember that we are never truly alone. There are still thousands throughout the earth who remain faithful to God and his cause (cf. 1 Kgs. 19:18).

5:5 All the days that Adam lived were 930 years. The reason that people lived so long during Adam’s time may have been because sin’s corrupting influence had just started to affect the health of the earth (i.e., the environment) and the physical bodies of all human beings. By Abraham’s time, it was normal to live only about two hundred years.

5:6 Seth ... fathered Enosh. “Father” may mean “ancestor”, not necessarily the immediate father. These genealogies, like other family histories in the Bible, were not intended to name every individual in the family line.

5:22 Enoch walked with God. Enoch lived in godliness far more than anyone else. Notice what the Bible says about him. (1) He “walked with God” (vv. 22, 24). That means he lived by faith in God, trusted in his promises (Heb. 11:5-6) and made every effort to live a holy life (cf. 1 John 1:5-7). Because of this “faith walk,” he enjoyed a deep and ongoing relationship with God.

(2) Enoch’s lifestyle was a standard and a challenge to the ungodly. Jude 14-15 tells us that Enoch actually spoke out against ungodliness and immorality. He kept warning people of God’s ultimate judgment on them for their ungodly conversation and behavior.

365 years. ²⁴Enoch ^uwalked with God, and he was not, ^vfor God took him.

²⁵When Methuselah had lived 187 years, he fathered Lamech. ²⁶Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷Thus all the days of Methuselah were 969 years, and he died.

²⁸When Lamech had lived 182 years, he fathered a son ²⁹and called his name Noah, saying, “Out of the ground ^wthat the LORD has cursed, this one shall bring us relief² from our work and from the painful toil of our hands.” ³⁰Lamech lived after he fathered Noah 595 years and had other sons and daughters. ³¹Thus all the days of Lamech were 777 years, and he died.

³²After Noah was 500 years old, Noah fathered ^xShem, Ham, and ^yJapheth.

Increasing Corruption on Earth

6 When man began to multiply on the face of the land and daughters were born to them, ²the sons of God

saw that the daughters of man were attractive. And they took as their wives any they chose. ³Then the LORD said, ^z“My Spirit shall not abide in³ man forever, ^afor he is flesh: his days shall be 120 years.” ⁴The Nephilim⁴ were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

^{5b}The LORD saw that the wickedness of man was great in the earth, and that every ^cintention of the thoughts of his heart was only evil continually. ⁶And ^dthe LORD regretted that he had made man on the earth, and it ^egrieved him to his heart. ⁷So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have

^{24u}[See ver. 22 above] ^vHeb. 11:5; [2 Kgs. 2:11]
^{29w}ch. 3:17
^{32x}ch. 6:10 ^ych. 10:21
Chapter 6
^{3z}1 Pet. 3:19, 20; [Neh. 9:30; Gal. 5:16, 17]
^aPs. 78:39
^{5b}Ps. 14:2, 3 ^cch. 8:21; Job 14:4; 15:14; Ps. 51:5; Jer. 17:9; Matt. 15:19; Rom. 3:23
^{6d}1 Sam. 15:11; 2 Sam. 24:16; Joel 2:13; [Num. 23:19; 1 Sam. 15:29]
^eIsa. 63:10; Eph. 4:30

¹Septuagint was not found ²Noah sounds like the Hebrew for rest ³Or My Spirit shall not contend with ⁴Or giants

(3) Enoch pleased God so much that God gave him a most unusual honor. God took him directly into his presence without going through the natural experience of death (Heb. 11:5).

We should consider Enoch’s life as an example of how to live when surrounded by ungodliness. Believers should live in such a way that it becomes clear to those around us that we have a deep relationship with God and live to please him. God’s love in us should make us speak out with boldness and compassion against sin and warn the ungodly so that they can escape God’s judgment against sinfulness (Acts 3:19–20; 1 Thess. 1:10). Most of all, we should be looking for Christ’s return to take us to be with him forever (1 Thess. 4:16–17).

5:24 God took him. Enoch’s entrance into heaven without experiencing death is evidence that righteous men and women before Abraham’s time also had the hope for future life with God (Heb. 11:5; cf. Job 19:25–26; 2 Kgs. 2:10–11).

6:2 The sons of God. The phrase “sons of God,” most likely refers to men who were descendants of the godly family line of Seth (cf. Deut. 14:1; 32:5; Ps. 73:15; Hos. 1:10). But they began to intermarry (i.e., form marriages between two groups) with the “daughters of man,” who likely were women from Cain’s ungodly family (see 4:16, note). The theory that the “sons of God” were angels is unlikely because Jesus said that angels do not marry (Matt. 22:30; Mark 12:25). This union of the godly with the ungodly led to “wickedness” (v. 5). The godly be-

came so preoccupied with evil that all the world became corrupt and filled with violence (vv. 11–13; see article on SPIRITUAL SEPARATION FOR BELIEVERS, p. 1988).

6:5 Wickedness of man was great. In Noah’s day, sin was extremely evident in two ways: sexual lust (v. 2) and violence (v. 11). Human wickedness and corruption have not changed. Evil that we once could not have imagined, including sexual sins of all kinds as well as violence, is evident throughout the world (see Matt. 24:37–39; Rom. 1:32, note).

6:6 The LORD regretted. God is revealed in the Bible’s early chapters as a God who deals with people personally and is capable of emotion, disappointment and reaction against people’s willful rebellion. (1) The word “regretted” implies that because of humanity’s sin, God’s attitude and outlook toward them changed from mercy and patience to judgment.

(2) Still, God’s character and ultimate purposes do not change (1 Sam. 15:29; James 1:17); therefore, he remains open and responsive to people who seek him. God’s feelings, attitudes or actions do change whenever he finds a favorable response to his will and direction (cf. Ex. 32:14; 2 Sam. 24:16; Jer. 18:7–8; 26:3, 13, 19; Ezek. 18; Jonah 3:10).

(3) The fact that God can feel regret and grief makes it clear that he maintains a personal and intimate relationship with his creation. He loves people deeply, knows them completely and is fully aware of their circumstances (Ps. 139:7–18).

8/ch. 19:19; Ex. 33:12, 13, 16, 17
 9/ch. 7:1; Ezek. 14:14, 20; 2 Pet. 2:5^h Job 1:1, 8; Luke 1:6ⁱ ch. 5:22, 24; [Heb. 11:7]
 12/Ps. 14:2, 3; 53:2, 3^k Job 22:15-17
 13/Ezek. 7:2, 3, 6
 17^m ch. 7:4; 2 Pet. 2:5
 18ⁿ ch. 9:9, 11
 22^o Heb. 11:7; [Ex. 40:16]
Chapter 7
 1^p Matt. 24:38, 39; Luke 17:26, 27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5^q ch. 6:9
 2^r ch. 8:20; [Lev. 11]
 4^s ver. 12, 17; [Job 37:11-13]

made them.”⁸ But Noah found favor in the eyes of the LORD.

Noah and the Flood

⁹These are the generations of Noah. ⁹Noah was a righteous man, ^hblameless in his generation. Noah ⁱwalked with God. ¹⁰And Noah had three sons, Shem, Ham, and Japheth.

¹¹Now the earth was corrupt in God’s sight, and the earth was filled with violence. ¹²And God ^jsaw the earth, and behold, it was corrupt, ^kfor all flesh had corrupted their way on the earth. ¹³And God said to Noah, ^l“I have determined to make an end of all flesh,¹ for the earth is filled with violence through them. Behold, I will destroy them with the earth. ¹⁴Make yourself an ark of gopher wood.² Make rooms in the ark, and cover it inside and out with pitch. ¹⁵This is how you are to make it: the length of the ark 300 cubits,³ its breadth 50 cubits, and its height 30 cubits. ¹⁶Make a roof⁴ for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. ¹⁷^mFor behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. ¹⁸But ⁿI will establish my covenant with you, and

you shall come into the ark, you, your sons, your wife, and your sons’ wives with you. ¹⁹And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. ²⁰Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. ²¹Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them.” ²²^oNoah did this; he did all that God commanded him.

⁷Then the LORD said to Noah, ^p“Go into the ark, you and all your household, for I have seen that ^qyou are righteous before me in this generation. ²Take with you seven pairs of all ^rclean animals,⁵ the male and his mate, and a pair of the animals that are not clean, the male and his mate, ³and seven pairs⁶ of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. ⁴For in seven days ^sI will send rain on the earth forty days and forty nights,

¹Hebrew *The end of all flesh has come before me* ²An unknown kind of tree; transliterated from Hebrew ³A cubit was about 18 inches or 45 centimeters ⁴Or skylight ⁵Or seven of each kind of clean animal ⁶Or seven of each kind

6:9 Noah was a righteous man, blameless in his generation. While everyone else in those days lived wickedly (v. 5), God found that Noah still worshiped, obeyed and depended upon him. (1) “Blameless in his generation” makes it clear that he was not influenced by the immorality that surrounded him. Because he was a righteous man with a deep and holy respect for God and a bold resistance to popular opinion and behavior, Noah found favor with God (v. 8; 7:1; Heb. 11:7; 2 Pet. 2:5).

(2) Noah’s right standing with God was the result of God’s grace—his undeserved favor—and Noah’s faith in God (v. 9). Salvation today is also the result of God’s mercy and undeserved favor. We receive it only by faith, demonstrated by a sincere effort to follow God and avoid sin (v. 22; 7:5, 9, 16). Heb. 11:7 states that Noah “became an heir of the righteousness that comes by faith.”

(3) The NT also states that Noah was “a herald of righteousness” (2 Pet. 2:5). This must be the constant testimony (i.e., one’s word of witness as a believer) of anyone who speaks for God.

6:14 An ark. The Hebrew word for “ark” means a vessel for floating and occurs only here and in Ex. 2:3, 5 (where it is used to describe the basket in which baby Moses was placed). The vessel resembled a barge, but not necessarily with square corners. It could carry a tremendous amount of cargo. In fact, it is calculated that the ark could hold about 7,000 kinds of animals. Heb. 11:7 suggests that the ark is a type—a prophetic symbol—of Christ, the one who saves from judgment and death those who trust him (cf. 1 Pet. 3:20–21).

6:18 I will establish my covenant with you. God promised to save Noah from the judgment that would come through the flood. Noah responded to God’s covenant by taking him at his word (v. 13; Heb. 11:7). He showed his faith by responding in “reverent fear” (Heb. 11:7) and by building and entering the ark (v. 22; 7:7; see 1 Pet. 3:21, note; see article on GOD’S COVENANT WITH ABRAHAM, ISAAC AND JACOB, p. 45).

^tand every living thing¹ that I have made I will blot out from the face of the ground.” ^{5u}And Noah did all that the LORD had commanded him.

⁶Noah was six hundred years old when the flood of waters came upon the earth. ⁷And Noah and his sons and his wife and his sons’ wives with him went into the ark to escape the waters of the flood. ⁸Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, ⁹two and two, male and female, went into the ark with Noah, as God had commanded Noah. ¹⁰And after seven days the waters of the flood came upon the earth.

¹¹In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the ^vfountains of the great deep burst forth, and ^wthe windows of the heavens were opened. ¹²And rain fell upon the earth forty days and forty nights. ¹³On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark, ¹⁴they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and

every bird, according to its kind, every winged creature. ¹⁵They ^xwent into the ark with Noah, two and two of all flesh in which there was the breath of life. ¹⁶And those that entered, male and female of all flesh, went in ^yas God had commanded him. And the LORD shut him in.

¹⁷The flood ^zcontinued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. ¹⁸The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. ¹⁹And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. ²⁰The waters prevailed above the mountains, covering them fifteen cubits² deep. ²¹And ^aall flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. ²²Everything on the dry land ^bin whose nostrils was the breath of life died. ²³He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only ^cNoah was left, and those who were with him in the

4^c ch. 6:17
 5^u ch. 6:22
 11^v ch. 8:2; Prov. 8:28; [Amos 9:6] ^w ch. 8:2; 2 Kgs. 7:19; Isa. 24:18; Mal. 3:10; [Ps. 78:23]
 15^x ch. 6:20
 16^y ver. 2, 3
 17^z ver. 4, 12
 21^a ver. 4; ch. 6:13, 17; 2 Pet. 3:6
 22^b ch. 2:7
 23^c 2 Pet. 2:5

¹Hebrew *all existence*; also verse 23 ²A *cubit* was about 18 inches or 45 centimeters

7:6 The flood of waters came upon the earth. The flood was God’s judgment on the whole earth for humanity’s ungodliness, rebellion and unrepentance. In the NT, Peter refers to the flood to remind believers that God will again judge the whole world at the end of time. That judgment will be by fire (2 Pet. 3:10). At that time, God will unleash his wrath (i.e., justified anger) on the ungodly in a way unequalled in history (Matt. 24:21; see article on THE GREAT TRIBULATION, p. 1576). God calls believers today, as he did Noah, to warn the ungodly, urging them to repent (i.e., turn from and give up sin) and turn to God because he wants to save them. He is the only one who can save them.

7:11–12 The great deep burst forth. Two earth-shattering events caused the flood. The first was the eruption of huge underground reservoirs, or pockets, of water, perhaps caused by earthquakes and tidal waves. The second was the forty days of torrential, or violent downpour of, rain (v. 12). (1) As a result, all living creatures outside the ark that normally lived on land died, both humans and animals (vv. 21–22; Matt. 24:37–39; 1 Pet. 3:20; 2 Pet. 2:5).

(2) Water rose so high that it covered “all the high mountains under the whole heaven” (vv. 19–20). This means that the entire earth, not just part of it, was covered with water (cf. 2 Pet. 3:6). The amount of water did not even begin to decrease until after 150 days (v. 24). Noah’s ark finally came to rest on one of the mountains of Ararat (Armenia), which was 500 miles from where it started (8:4).

(3) The earth dried up, and Noah left the ark 377 days after the flood began (8:13–14).

(4) The apostle Peter states that the world that existed before the flood was “deluged” (2 Pet. 3:6). This suggests that the earth and its surface underwent a total change, both physically and geologically, and it became the earth that now exists.

7:23 Every living thing ... was ... blotted out ... Only Noah was left. The description of the flood reveals both judgment and salvation. (1) The total destruction of all human life outside the ark was necessary in order to wipe out the extreme moral corruption and to give the human race a new chance for a right relationship with God. (2) The apostle Peter uses Noah’s salvation

Chapter 8

1^d ch. 19:29;
30:22; Ex. 2:24;
1 Sam. 1:19 ^e Ex.
14:21

2^f ch. 7:11

3^g ch. 7:24

4^h 2 Kgs. 19:37;
Isa. 37:38; Jer.
51:27

16ⁱ ch. 7:13

17^j ch. 1:22, 28;
9:1

21^k Ex. 29:18, 25,
41; Lev. 1:9, 13,
17; See Ezek.

16:19; 20:41;

2 Cor. 2:15;

Eph. 5:2; Phil.

4:18 ^l ch. 3:17;

6:17 ^m ch. 6:5;

Ps. 58:3; Rom.

1:21; [Matt.

15:19] ⁿ ch. 9:11,

15; Isa. 54:9

22^o Jer. 5:24 ^p Jer.

33:20, 25

Chapter 9

1^q ch. 1:22, 28;

8:17

2^r [Ps. 8:6-8;

James 3:7]

ark. ²⁴And the waters prevailed on the earth 150 days.

The Flood Subsides

8 But God ^dremembered Noah and all the beasts and all the livestock that were with him in the ark. And ^eGod made a wind blow over the earth, and the waters subsided. ^{2f}The fountains of the deep and ^fthe windows of the heavens were closed, the rain from the heavens was restrained, ³and the waters receded from the earth continually. At the end ^gof 150 days the waters had abated, ⁴and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of ^hArarat. ⁵And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

⁶At the end of forty days Noah opened the window of the ark that he had made ⁷and sent forth a raven. It went to and fro until the waters were dried up from the earth. ⁸Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. ⁹But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. ¹⁰He waited another seven days, and again he sent forth the dove out of the ark. ¹¹And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. ¹²Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

¹³In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. ¹⁴In the second month, on the twenty-seventh day of the month, the earth had dried out. ¹⁵Then God said to Noah, ¹⁶“Go out from the ark, ‘you and your wife, and your sons and your sons’ wives with you. ¹⁷Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and ⁱbe fruitful and multiply on the earth.” ¹⁸So Noah went out, and his sons and his wife and his sons’ wives with him. ¹⁹Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

God’s Covenant with Noah

²⁰Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. ²¹And when the LORD smelled ^kthe pleasing aroma, the LORD said in his heart, “I will never again ^lcurse^l the ground because of man, for ^mthe intention of man’s heart is evil from his youth. ⁿNeither will I ever again strike down every living creature as I have done. ^{22o}While the earth remains, seedtime and harvest, cold and heat, summer and winter, ^pday and night, shall not cease.”

9 And God blessed Noah and his sons and said to them, ^q“Be fruitful and multiply and fill the earth. ^{2r}The fear

¹Or *dishonor*

through the floodwaters as a symbol of Christian baptism (see 1 Pet. 3:21, note).

8:1 But God remembered Noah. Noah did not hear from God for 150 days (cf. 7:24). This was a test of his faith because he had no idea when the waters would dry up or when God would step in to help him again. But God had not forgotten Noah and his family. God’s interaction with Noah is recorded to inspire hope and trust in his ways. If it seems that God has not acted in your life for a long time, learn from Noah. You can be

confident that he loves you and is still at work in your life. For now, stay close to God and continue to obey his Word. His Spirit will bring direction (Prov. 3:5–6; 16:3; Phil. 2:13).

8:21 Heart is evil from his youth. The Lord is simply stating a fact about the corruption and depravity (i.e., extreme moral loss) of human nature. Human beings are born with an inward pull toward evil. The pull of this sinful nature is evident from early childhood (see Rom. 3:10–18, note; see article on THE HEART, p. 957).

of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. ^{3s} Every moving thing that lives shall be food for you. And ^tas I gave you the green plants, I give you everything. ⁴ But you shall not eat flesh with its ^ulife, that is, its blood. ⁵ And for your lifeblood I will require a reckoning: ^vfrom every beast I will require it and ^wfrom man. From his fellow man I will require a reckoning for the life of man.

6 ^x“Whoever sheds the blood of man, by man shall his blood be shed, ^yfor God made man in his own image.

⁷ And you, ¹ be fruitful and multiply, increase greatly on the earth and multiply in it.”

⁸ Then God said to Noah and to his sons with him, ⁹ “Behold, ^z I establish my covenant with you and your offspring after you, ¹⁰ and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. ^{11a} I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” ¹² And God

said, ^b “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: ¹³ I have set ^c my bow in the cloud, and it shall be a sign of the covenant between me and the earth. ¹⁴ When I bring clouds over the earth and the bow is seen in the clouds, ^{15d} I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. ¹⁶ When the bow is in the clouds, I will see it and remember ^e the everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷ God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

Noah’s Descendants

¹⁸ The sons of Noah who went forth from the ark were ^f Shem, Ham, and Japheth. (Ham was the father of Canaan.) ¹⁹ These three were the sons of Noah, and ^g from these the people of the whole earth were dispersed.²

²⁰ Noah began to be a man of the soil, and he planted a vineyard.³ ²¹ He drank of the wine and became drunk and lay uncovered in his tent. ²² And Ham, the father of Canaan, saw the nakedness

¹ In Hebrew *you* is plural ² Or *from these the whole earth was populated* ³ Or *Noah, a man of the soil, was the first to plant a vineyard*

^{3s} Deut. 12:15; 1 Tim. 4:3, 4
^t ch. 1:29
^{4v} Lev. 17:10, 11, 14; Deut. 12:16, 23; 1 Sam. 14:33; Acts 15:20, 29
^{5v} Ex. 21:28 w ch. 4:10, 11
⁶ Ex. 21:12, 14; Lev. 24:17; Num. 35:31, 33; [Matt. 26:52; Rev. 13:10] y ch. 1:27; 5:1; James 3:9
^{9z} ch. 6:18; 8:20-22
^{11a} Isa. 54:9, 10
^{12b} ch. 17:11
^{13c} Ezek. 1:28; [Rev. 4:3; 10:1]
^{15d} [Lev. 26:42, 45; 1 Kgs. 8:23; Ezek. 16:60]
^{16e} ch. 17:7, 13, 19
^{18f} ch. 5:32; 10:1
^{19g} ch. 10:32

9:6 *Whoever sheds the blood of man, by man shall his blood be shed.* Because of the violent desires within the human heart (cf. 6:11; 8:21), God laid out a plan to guard the sanctity of human life. He did this in two ways. (1) He emphasized that all humans are created in his image (1:26) and that their lives are sacred to him. (2) He declared a method of justice for intentionally taking another person’s life (cf. Ex. 21:12, 14; 22:2; Num. 35:6-34; Deut. 19:1-13; see Rom. 13:4, note). The authority of governments to carry out the method of justice for murder is also discussed in the NT (Acts 25:11; Rom. 13:4; cf. Matt. 26:52).

9:9-17 *I establish my covenant.* These verses speak of God’s covenant with humanity and nature, in which he promised never again to destroy the earth and all its creatures with a flood (vv. 11, 15).

9:13 *My bow in the cloud.* The bow, or rainbow,

was God’s sign and ongoing reminder of his promise to never again destroy everything on earth by a flood. The bow should remind Christians that God’s mercy is sure and that he keeps his promises.

9:21 *Drank of the wine and became drunk.* This first mention of wine in Scripture is connected with drunkenness, sin, shame and a curse (vv. 21-25). Throughout the Bible, drunkenness caused disasters and poor judgment. The sin of drunkenness destroys the individual and affects all his relationships (Prov. 23:21; Gal. 5:21; 1 Pet. 4:3; cf. Lev. 10:9; Judg. 13:4-7; Prov. 31:4; see Num. 6:3; Prov. 23:31; 1 Thess. 5:6; Titus 2:2, notes; see articles on WINE IN THE OLD TESTAMENT, p. 986, and WINE IN THE BIBLE, p. 1727).

9:22 *Ham.* Ham’s sin resulted from his failure to honor and respect his father (see Ex. 20:12; Eph. 6:2-

The Gospel According to John

OUTLINE

The Prologue: Introduction of "The Word" (1:1–18)

- I. Christ's Introduction to Israel (1:19–36)
 - A. By John the Baptist (1:19–36)
 - B. To the First Disciples (1:37–51)
 - II. Christ's Public Ministry: Signs, Teachings, Testimonies and Revelations (2:1–12:50)
 - A. Christ's Revelation to Israel (2:1–11:45)
 1. First Sign: Changing Water into Wine (2:1–11)
(Going to Capernaum with Family and Followers, 2:12)
 2. Confrontation with the Jews Concerning the Temple (2:13–22)
(Drawing Attention during the Passover in Jerusalem, 2:23–25)
 3. First Dialogue/Teaching: The New Birth and New Life (3:1–21)
(John the Baptist's Testimony about Jesus, 3:22–4:3)
 4. Second Dialogue/Teaching: The Living Water (4:4–42)
(Receiving a Welcome in Galilee, 4:43–45)
 5. Second Sign: Healing the Official's Son (4:46–54)
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(Avoiding Judea until the Right Time, 7:1–9)
 12. Interaction with the Jews at the Feast of Tabernacles (7:10–36)
 13. Fifth Dialogue/Teaching: The Life-Giving Spirit (7:37–52)
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 20. Seventh Sign: Raising Lazarus from the Dead (11:1–45)
 - B. Christ's Rejection by Israel (11:46–12:50)
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 - B. Final Messages on the Way to Gethsemane (15:1–16:33)
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 4. Turning from Grief to Joy (16:17–33)
 - C. Prayer for His Disciples and Future Followers (17:1–26)
 - D. The Ultimate Suffering of Jesus (18:1–19:42)
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 - E. The Victorious Resurrection of Christ (20:1–29)
- The Author's Statement of Purpose (20:30–31)
The Epilogue (21:1–25)

AUTHOR: John

THEME: Jesus Christ: the Son of God and Savior of People

DATE OF WRITING: A.D. 80–95

BACKGROUND

John's Gospel (i.e., his account of the "good news" and true story of Jesus Christ) is unique among the four Gospels (Matthew, Mark, Luke, John). It records much about Jesus' ministry in Judea and Jerusalem that the other three Gospels leave out, and it gives deeper insight into the "mystery" of Jesus' personhood as both God and man. The author is identified as "One of his disciples, whom Jesus loved" (13:23; 19:26; 20:2; 21:7, 20). It is clear from the Gospel that he described events from an eyewitness perspective, that he knew Jewish life well and that he was a leader of great influence in the early church. The writings of historians such as Irenaeus and Tertullian, the testimony of ancient Christianity and the internal evidence of the Gospel itself point to John, the son of Zebedee, as the author. John was one of the twelve original disciples (i.e., Jesus' personally chosen followers) and a member of what might be called Jesus' inner circle (Peter, James and John).

According to several ancient sources, the elderly John was living in Ephesus when church leaders in Asia asked him to write this "spiritual Gospel" in order to refute, or argue against, a dangerous heresy (i.e., false teaching) that had started among the believers about the nature and person of Jesus Christ. People who followed this faulty teaching, led by a persuasive Jew named Cerinthus, were denying Jesus' deity (i.e., the fact that he is God). John's Gospel continues to serve the church as a very important and authoritative statement about "the truth" as it was lived out and made known to them in the life of Jesus Christ.

PURPOSE

John states in 20:31 that his purpose for writing is "that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." Ancient Greek manuscripts of John's Gospel have one of two tenses for the word translated "believe" (20:31): the aorist subjunctive ("that you may begin believing") and the present subjunctive ("that you may continue to believe"). If John had in mind the first tense, he wrote to convince unbelievers to accept the Lord Jesus Christ and be spiritually saved. If he had in mind the second tense, John wrote to encourage those already following Christ so they might strengthen their faith, resist false teaching and deepen their relationship with God the Father and his Son, Jesus (cf. 17:3). While the book of John supports both of these purposes, his message as a whole favors the strengthening of Christians as the overriding purpose.

SURVEY

John presents carefully selected evidence that Jesus was Israel's Messiah (i.e., the "Anointed One," Savior, Christ) and God's Son from the beginning—the Creator in the flesh. The supporting evidence includes (1) seven main signs (2:1–11; 4:46–54; 5:2–18; 6:1–15; 6:16–21; 9:1–41; 11:1–45) and seven main discourses (i.e., teachings, messages, dialogues, 3:1–21; 4:4–42; 5:19–47; 6:22–59; 7:37–52; 8:12–30; 10:1–21) by which Jesus revealed clearly his true identity; (2) seven "I am" statements (6:35; 8:12; 10:7; 10:11; 11:25; 14:6; 15:1) by which Jesus symbolically revealed his relationship with people and his purpose for restoring their relationship with God; and (3) the bodily resurrection of Jesus from the dead as the ultimate sign and the decisive proof that he is "the Christ, the Son of God" (20:31).

John has two major divisions. (1) Chs. 1–12 describe the incarnation (i.e., God coming in human form through the personhood of Jesus), introduction and public ministry of Jesus Christ. In spite of Jesus' seven convincing signs, seven profound teachings and seven astounding "I am" claims, the Jews generally rejected him as their Messiah. (2) Having been widely rejected by the old-covenant Israel (i.e., the people to whom God originally revealed his laws and promises), Jesus then (chs. 13–21) focused on his disciples as the nucleus of his new covenant people (i.e., the church he founded based on his own perfect life, sacrificial death and miraculous resurrection). These chapters include Jesus' last supper (ch. 13), his last dialogues and teachings (chs. 14–16) and his final prayer for his disciples and for all of his future followers (ch. 17). The book ends by showing how God's new covenant (i.e., his "life agreement" and plan of spiritual salvation for all people) was started, established and confirmed by Christ's death (chs. 18–19) and resurrection (chs. 20–21; see article on THE OLD COVENANT AND THE NEW COVENANT, p. 2151).

SPECIAL FEATURES

Eight major topics characterize John's Gospel. (1) It focuses on the deity of Jesus as "the Son of God." From the introduction, which openly declares "glory as of the only Son from the Father" (1:14), to the conclusion with Thomas' confession, "My Lord and my God" (20:28), Jesus is clearly presented as God the Son—"the

The Word Became Flesh

1^aIn the beginning was ^bthe Word, and ^cthe Word was with God, and ^dthe Word was God. **2**He was in the beginning with God. **3**^eAll things were made through him, and without him was not any thing made that was made. **4**^fIn him was life,¹ and ^gthe life was the light of men. **5**^hThe light shines in the darkness, and the darkness has not overcome it.

6There was a man ⁱsent from God,

whose name was ^jJohn. **7**He came as a ^kwitness, to bear witness about the light, ^lthat all might believe through him. **8**^mHe was not the light, but came to bear witness about the light.

9ⁿThe true light, which gives light to everyone, was coming into the world.

10He was in the world, and the world

¹Or was not any thing made. That which has been made was life in him

⁶ver. 33; ch. 3:28; Mal. 3:1/Matt. 3:1; Mark 1:4; Luke 3:2
⁷ch. 3:26; 5:33/Acts 19:4 ⁸mver. 20 ⁹nIsa. 49:6; 1)John 2:8

Chapter 1
¹Gen. 1:1;
[Col. 1:17];
1)John 1:1; Rev.
1:4, 8, 17; 3:14;
21:6; 22:13]
²Rev. 19:13;
[Heb. 4:12;
1)John 1:1]
³1)John 1:2; [ch.
17:5] ⁴Phil. 2:6
⁵ever. 10; Ps. 33:6;
1)Cor. 8:6; Col.
1:16; Heb. 1:2
⁶ch. 5:26; 11:25;
1)John 1:2; 5:11
⁹ch. 8:12; 9:5;
12:46
⁵n[ch. 3:19]

1:1 The Word. John begins his Gospel (i.e., his account of the “good news” and true story of Jesus Christ) by calling Jesus “the Word” (Gk. *logos*). By using this title, John presents Jesus as the personal Word of God through whom God spoke all things into existence (v. 3; see Gen. 1:3, 6, 9, 14, 20, 24). The Bible also reveals that God has spoken to us by his Son (cf. Heb. 1:1–3); and Jesus himself declares that his own words are directly from God (see 8:28; 14:24). It is also written in the Bible that Jesus Christ is God’s wisdom for us in every way, helping us to understand and accomplish God’s purposes (1 Cor. 1:30; Eph. 3:10–11; Col. 2:2–3). Also, the Word describes Jesus as the perfect revelation and representation of the Father’s nature and character (John 1:3–5, 14, 18; Col. 2:9). That is to say, he is God in human form (see article on THE ATTRIBUTES OF GOD, p. 932). Just as a person’s words reveal his or her heart and mind, Christ as “the Word” reveals the heart and mind of God (14:9; see article on THE WORD OF GOD, p. 1127). John gives us three main characteristics of Jesus Christ as “the Word.”

(1) The Word in relation to the Father. (a) Christ was “with God” before the creation of the world (cf. Col. 1:15). He was a person existing from eternity—without beginning or end—distinct from God the Father but in an eternal, unified relationship with him (see article on THE ATTRIBUTES OF GOD, p. 932). (b) Christ is divine (“the Word was God”), having the same nature, character and quality of being as the Father (Col. 2:9; see Mark 1:11, note).

(2) The Word in relation to the world. It was through Christ that God created the world (v. 3). In fact, all things were not only made by him (i.e., by Christ, the Word), but for him as well (Col. 1:16; Heb. 1:2).

(3) The Word in relation to humanity. “The Word became flesh” (v. 14). In Jesus, God became a human being, taking on our form of existence, but without our sinful nature (since he was conceived by a miracle of the Holy Spirit; see Matt. 1:23, note). This is the basic statement of the incarnation (i.e., God coming to us in human form): Christ left heaven and entered the condition of human life through the gateway of human birth (see 1:14, note; Matt. 1:23, note).

1:2 In the beginning with God. Christ was not created; he is eternal and infinite—without beginning or

end—and he has always been in loving companionship with the Father and the Holy Spirit (see Mark 1:11, note; see article on THE ATTRIBUTES OF GOD, p. 932).

1:4 Life was the light of men. (1) “Life” (Gk. *zōē*) is one of the key themes in John. The term is used 36 times in the original Greek text. Jesus is described as the bread of life (6:35, 48) and the water of life (4:10–11; 7:38). His words are the words of eternal life (6:68). He is the giver of life (6:33; 10:10); and life is Christ’s gift (10:28). In fact, Christ is “the life” (14:6). That is to say, true life is embodied (i.e., expressed in a physical form) in Christ (cf. 14:6) and experienced through a personal relationship with him (17:3). (2) “Light” (Gk. *phōs*) is mentioned 23 times in John’s Gospel, more than any other NT book. Jesus’ life was the light for everyone, which means that he revealed God and his plans and showed us the way back to God. God’s truth, nature and power were shown through Christ and are made available to all people through him (8:12; 12:35–36, 46). Through Jesus we can also become children of light (12:36) and can walk in the light (1)John 1:7).

1:5 Light shines in the darkness. John focuses on the strong contrast between the light and darkness (see 12:35). The light of Christ shines in an evil and sinful world (i.e., one that is going its own way in rebellion and opposition against God), controlled by Satan. The majority of people in the world have not accepted Jesus’ life or light because these qualities expose their sinful ways. Human nature is drawn toward and prefers to remain in spiritual darkness. But “the darkness has not overcome it [the light]” (i.e., the darkness has not accepted the light, nor has the darkness overcome the light).

1:6 Whose name was John. In this Gospel, the name “John” does not refer to the author; it always refers to John the Baptist.

1:9 Gives light to everyone. Christ reveals who God is and shows the way to God. He himself provides the means of having a personal relationship with God. He makes his message of forgiveness and new life understandable to the human minds of those who hear it by giving them enough grace (i.e., undeserved favor, spiritual ability) and insight. Therefore, with understanding they may freely choose to accept or reject his message. Apart from this light of Christ, there is no other light by which we may see the truth and be spiritually saved (cf. John 14:6).

10^e [ch. 16:3; 1 John 3:1]
 11^p Matt. 21:38
 9^{ch.} 13:1^r ch. 5:43; [ch. 3:11, 32]
 12^s See 1 John 5:13^t 1 John 5:1^u 1 John 3:1; [Matt. 5:45]
 v [Gal. 3:26]; See ch. 11:52

was made through him, yet ^othe world did not know him. ¹¹He came to ^phis own,¹ and ^qhis own people² ^rdid not receive him. ¹²But to all who did receive him, ^swho believed in his name, ^the gave the right ^uto become ^vchildren of God, ¹³who ^wwere born, ^xnot of blood ^ynor of the will of the flesh nor of the will of man, but of God.

JOHN 3:14-17

¹⁴And ^zthe Word ^abecame flesh and ^bdwelt among us, ^cand we have seen his glory, glory as of the only Son from the Father, full of ^dgrace and ^etruth.

¹ Greek to his own things; that is, to his own domain, or to his own people ² People is implied in Greek

¹³ w James 1:18; [ch. 3:3; 1 Pet. 1:3] x 1 Pet. 1:23 y ch. 3:6 ¹⁴ z ver. 1^a Rom. 1:3; 8:3; Gal. 4:4; Phil. 2:7, 8; Col. 1:22; 1 Tim. 3:16; Heb. 2:14; 1 John 4:2; 2 John 7; [ch. 6:51] b Rev. 7:15; 21:3 c ch. 2:11; Luke 9:32; 2 Pet. 1:16, 17; 1 John 1:1; 4:14 d See ver. 7 e [ch. 14:6]

1:10 The world did not know him. The “world” is another word that is often used in John’s writings. It is found 78 times in his Gospel and 24 times in his letters (1, 2, 3 John). The term “world” includes a wide range of meanings, such as the universe, the earth, the people on the earth, most people, those opposed to God or the worldly human system opposed to God’s purposes. In a general sense, it refers to the whole of society as it is organized and operating independently of God, his Word and his rule. Much of the world will never recognize or accept Christ; it will remain unresponsive and, in most cases, actively opposed to Christ and his message until he returns to finally defeat evil. John gives us the revelation of the world as the great opponent and enemy of the Savior (cf. James 4:4; 1 John 2:15–17; 4:5). The Bible describes friendship with the world as opposition to God (see James 4:4; see article on THE CHRISTIAN’S RELATIONSHIP TO THE WORLD, p. 2213).

1:12 Did receive ... believed. This verse reveals how saving faith (which allows us to receive forgiveness from God and enter a personal relationship with him) is both an immediate act and an ongoing process. (1) To become a child of God, one must “receive” (Gk. *elabon*, from *lambanō*) Christ. The aorist (past) tense here gives the meaning of a definite act of faith and acceptance at a particular point in time. (2) Following the act of faith, there must be a continual act of believing. The word “believed” (Gk. *pisteuousin*, from *pisteuō*) is a form of the verb describing ongoing action and suggests the need for perseverance in faith. This means putting faith into practice by continuing to trust and rely on God (see next note; see 5:24, note). In order for a believer to be saved in the end, true faith must continue after the initial act of accepting Christ (Matt. 10:22; 24:12–13; Col. 1:21–23; Heb. 3:6, 12–15; 7:25; see article on FAITH AND GRACE, p. 1894).

1:12 Believed ... he gave the right. (1) It is important to recognize that John never uses the noun “belief” (Gk. *pistis*). Yet he uses the verb “believe” (*pisteuō*) 98 times because saving faith in God is practical and active. “Believing” in the true Biblical sense is not just a mental exercise; it is an active faith that yields the leadership of one’s life to Christ. True faith reveals that continuing trust through selfless action, obedience and service (see James 2:14–26). Our own actions do not save us spiritually, but they are a result of true faith and salvation, showing our ongoing gratitude and trust in God (see 5:24, note). True faith grows and constantly

brings a person into a deeper, more dependent relationship with Christ as Lord (i.e., the Leader and authority in one’s life) and Savior (cf. Heb. 7:25).

1:12 The right to become children of God. A place in God’s kingdom is not something we can earn. Only as we surrender our lives to God does he give us the right of being his children. Therefore, membership in God’s family is by grace alone (i.e., as a result of God’s undeserved favor, mercy, kindness and help; see Eph. 2:8–9; see article on FAITH AND GRACE, p. 1894). Spiritual salvation is a gift from God—not something we earn by our efforts (see v. 13). Yet Christ’s message must be “believed” and the gift must be “received” (see previous note) in order for a person to become an adopted child of God. To “believe in his [Jesus’] name” is to stand firmly on the work and character of Christ—recognizing all that Christ is, all he has done and all he is capable of doing. When a person receives Christ and turns over the control of his or her life to Jesus Christ in this way, then he or she is “born again” (3:7) and becomes a child of God (3:1–21). Only those people who make the decision to “believe” and “receive” are “children of God.”

1:13 Born, not of ... the will of man. This verse reveals two truths: (1) Birth into Christ’s family is a spiritual matter that requires a life transformation that only God’s Spirit can accomplish (3:5–7). It has nothing to do with physical conception and birth, which results from human effort alone. (2) It was not God’s duty or obligation to offer us salvation through Christ’s sacrificial death for our sins. However, God did take the full responsibility to bring salvation to all of humankind. It was God’s own love, compassion and grace (i.e., undeserved favor, kindness, mercy and spiritual ability) that provided the opportunity for us to receive forgiveness, new life and an eternal relationship with him (cf. 3:16; 17:3).

1:14 The Word became flesh. Christ, the eternal God, became a human being (Phil. 2:5–9). Humanity and deity were united together in Jesus. In this humble way, he entered human life with the limitations of human existence (cf. 3:17; 6:38–42; 7:29; 9:5; 10:36). He would then experience all the difficulties and temptations we face—and overcome all of them without failing or disobeying God—so he could relate to us in every way (cf. Heb. 4:15). Because he became one of us, he also could give his life in our place, paying the complete penalty for our sin (i.e., our defiance and opposition toward God). In his sinlessness, he met the full requirement demanded by God; therefore, Jesus is the only one

15(*f*)John bore witness about him, and cried out, “This was he of whom I said, *g*‘He who comes after me ranks before me, because he was before me.’”) 16For from *h*his fullness we have all received, *i*grace upon grace.¹ 17For *j*the law was given through Moses; *k*grace and truth came through Jesus Christ. 18^lNo one has ever seen God; *m*the only God,² who is at the Father’s side,³ *n*he has made him known.

The Testimony of John the Baptist

19And this is the *o*testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, *p*“Who are you?” 20^qHe confessed, and did not deny, but confessed, “I am not the Christ.” 21And they asked him, “What then? *r*Are you Elijah?” He said, “I am not.” “Are you *s*the Prophet?” And he answered, “No.” 22So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” 23He said, “I am *t*the voice of one crying out in the wilderness, ‘Make straight⁴ the way of the Lord,’ as the prophet Isaiah said.”

24(Now they had been sent from the

Pharisees.) 25They asked him, *u*“Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?” 26John answered them, *v*“I baptize with water, but among you stands one you do not know, 27even *w*he who comes after me, the strap of whose sandal I am not worthy to untie.” 28These things took place in Bethany across the Jordan, where John was baptizing.

Behold, the Lamb of God

29The next day he saw Jesus coming toward him, and said, “Behold, *x*the Lamb of God, who *y*takes away the sin *z*of the world! 30This is he of whom I said, *a*‘After me comes a man who ranks before me, because he was before me.’ 31I myself did not know him, but *b*for this purpose I came baptizing with water, that he might be revealed to Israel.” 32And John *c*bore witness: *d*“I saw the Spirit descend from heaven

¹Or *grace in place of grace* ²Or *the only One, who is God; some manuscripts the only Son* ³Greek in the *bosom of the Father* ⁴Or *crying out, ‘In the wilderness make straight*

¹John 3:5; [Heb. 10:4, 11] [ch. 3:16, 17; 4:42; 12:47; 1 John 2:2; 4:14] ³⁰ver. 15, 27 ³¹ Luke 1:17, 76, 77 ³² See ver. 7 ⁴ Matt. 3:16; Mark 1:10; Luke 3:22

15/See ver. 7
9 ver. 27, 30;
See Matt. 3:11
16^a Eph. 1:23;
3:19; 4:13; Col.
1:19; 2:9
ⁱ [Matt. 25:29]
17/ch. 7:19; Ex.
20:1^k ver. 14;
[Rom. 5:21]
18/ch. 5:37; 6:46;
Ex. 33:20; Col.
1:15; 1 Tim.
6:16; 1 John
4:12, 20; [ch.
12:45] ^m ver. 14;
See ch. 3:16
ⁿ [Matt. 11:27];
See ch. 3:32
19^o ch. 3:26 ^p [ch.
8:25]
20^q ver. 8; ch.
3:28; Acts
13:25; [Luke
3:15]
21^r [Matt. 11:14;
16:14] ^s See
Deut. 18:15, 18
23^t Cited from
Isa. 40:3; See
Matt. 3:3
25^u Matt. 3:6;
Mark 1:4;
Luke 3:3, 7
26^v Matt.
3:11; Mark
1:7, 8; Luke
3:16; Acts 1:5;
13:25
27^w ver. 15, 30
29^x ver. 36; Ex.
12:3; Isa. 53:7;
Acts 8:32;
1 Pet. 1:19;
[Gen. 22:8;
Rev. 5:6]

who could have bridged the gap that sin had created between God and humankind. As a result of his work, the opportunity for a personal relationship with God is offered to everyone. It is amazing that this opportunity continues to be rejected by so many (cf. v. 10–13).

1:17 Grace and truth. Before Jesus came to earth to die for humanity’s sins (i.e., offenses and rebellion against God), God’s people in the OT had to maintain their relationship with him based on the OT law that God gave through the prophet Moses (see article on THE OLD TESTAMENT LAW, p. 120). But even before the law was given, living for God and being “right” with him was not simply a matter of following commands and regulations. True faith in him was still the most basic requirement. That was evident in the lives of individuals such as Enoch, Noah and Abraham (Gen. 5:24; 7:1; 15:6). Their faith and God’s promises of forgiveness (Ex. 34:6–7; Lev. 5:17–18) were evidence of God’s grace—his undeserved favor and love—even in OT times. But now, through Christ, God’s grace and truth are available to the fullest measure (Rom. 5:17–21). Truth is no longer veiled or hidden behind prophetic signs and symbolic activities (such as the sacrifices). Christ, the Word (1:1, 14), has now fully revealed God’s promises, principles and purposes. “Grace upon grace” (v. 16) means that God constantly provides the bene-

fits of his presence and power to those who have responded to his grace and accepted Christ’s forgiveness and leadership in their lives (see article on FAITH AND GRACE, p. 1894). Spiritual salvation does not come by our own imperfect efforts to keep the law, but by the Holy Spirit—the Spirit of truth (14:17; 16:13). The Holy Spirit reveals God’s truth and comes into the lives of those who receive Christ, renewing their spirit and recreating them in Christ’s image. This means that they can respond to him, have a personal relationship with him and start to reflect his love, as well as his other characteristics.

1:24 Pharisees. See chart on JEWISH SECTS, p. 1547; see Matt. 3:7, note.

1:29 Lamb of God. Jesus is described as the Lamb (a lamb was used in OT sacrifices—particularly the Passover—to make atonement, or “covering,” for sin) provided by God himself to pay the death penalty that all humanity deserved for rebellion against God (cf. Ex. 12:3–17; Isa. 53:7; see article on THE PASSOVER, p. 105). While OT animal sacrifices were imperfect and could not actually remove sin, Jesus Christ would be the perfect and sinless sacrifice, paying the full penalty of sin once and for all. By his death, Jesus broke the power of guilt and sin and opened the way to God for all who accept Jesus as Forgiver of their sins and Leader of their lives.

32^e [Isa. 11:2; Acts 10:38]
 33^f ver. 6; Luke 3:2^g [ch. 3:5]
^h Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:5
 36ⁱ See ver. 29
 38^j ch. 18:4, 7; 20:15^k ver. 49; ch. 3:2, 26; 6:25; [ch. 20:16; Mark 10:51]
 40^l For ver. 40-42, [Matt. 4:18-22; Mark 1:16-20; Luke 5:2-11]
 41^m ch. 4:25
 42ⁿ ch. 21:15-17
^o 1 Cor. 1:12; 3:22^p Matt. 16:18
 43^q [ver. 35; ch. 2:1] [ver. 28]
 44^r ch. 12:21
 45^s ch. 21:2^t See Luke 16:16; 24:27^v See Matt. 2:23^w ch. 6:42; Luke 3:23
 46^x [ch. 7:41, 52]
 47^y Ps. 73:1;
 Rom. 9:4, 6^z Ps. 32:2; [Zeph. 3:13; Rev. 14:5]
 48^{aa} ch. 2:24, 25
 49^{ab} See ver. 38
^c [ch. 6:69; 11:27; 20:28]
^d ch. 12:13; Zeph. 3:15; Matt. 27:11, 42; [Zech. 9:9]
 51^{ac} Ezek. 1:1; Matt. 3:16; Luke 3:21
^f [Gen. 28:12]
^g See Dan. 7:13

like a dove, and ^eit remained on him. ³³I myself did not know him, but ^fhe who sent me to baptize ^gwith water said to me, 'He on whom you see the Spirit descend and remain, ^hthis is he who baptizes ^gwith the Holy Spirit.' ³⁴And I have seen and have borne witness that this is the Son of God."

Jesus Calls the First Disciples

³⁵The next day again John was standing with two of his disciples, ³⁶and he looked at Jesus as he walked by and said, "Behold, ⁱthe Lamb of God!" ³⁷The two disciples heard him say this, and they followed Jesus. ³⁸Jesus turned and saw them following and said to them, ^j"What are you seeking?" And they said to him, ^k"Rabbi" (which means Teacher), "where are you staying?" ³⁹He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. ⁴⁰^lOne of the two who heard John speak and followed Jesus² was Andrew, Simon Peter's brother. ⁴¹He first found his own brother Simon and said to him, "We have found ^mthe Messiah" (which means Christ). ⁴²He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of ⁿJohn. You shall be called ^oCephas" (which means ^pPeter³).

Jesus Calls Philip and Nathanael

⁴³^qThe next day Jesus decided ^rto go to Galilee. He found Philip and said to him, "Follow me." ⁴⁴Now ^sPhilip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip found ^tNathanael and said to him, "We have found him of whom ^uMoses in the Law and also the prophets wrote, Jesus ^vof Nazareth, ^wthe son of Joseph." ⁴⁶Nathanael said to him, ^x"Can anything good come out of Nazareth?" Philip said to him, "Come and see." ⁴⁷Jesus saw Nathanael coming toward him and said of him, "Behold, ^yan Israelite indeed, ^zin whom there is no deceit!" ⁴⁸Nathanael said to him, "How ^ado you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." ⁴⁹Nathanael answered him, ^b"Rabbi, ^cyou are the Son of God! You are the ^dKing of Israel!" ⁵⁰Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." ⁵¹And he said to him, "Truly, truly, I say to you,⁴ you will see ^eheaven opened, and ^fthe angels of God ascending and descending on ^gthe Son of Man."

¹That is, about 4 P.M. ²Greek *him* ³*Cephas* and *Peter* are from the word for *rock* in Aramaic and Greek, respectively ⁴The Greek for *you* is plural; twice in this verse

1:33 Who baptizes with the Holy Spirit. The word "with" is a translation of the Greek preposition *en* and can mean "by," "with" or "in." An alternate translation would be "he who will baptize in the Holy Spirit," just as "baptize with water" may be understood as "baptize in water" (the word "baptize" literally means to "immerse," or put under water).

All the Gospels (i.e., the accounts of Jesus' life and ministry by Matthew, Mark, Luke and John) state that Jesus "will baptize you with [in] the Holy Spirit" (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33). This baptism—a sign of cleansing and empowering—was to be the dynamic characteristic and distinction of Jesus' followers. The Holy Spirit would be poured out on them (and into them) so that they might continue to carry his message of spiritual salvation throughout the world (cf. Acts 1:8). The task of baptizing in the Spirit is the ongoing purpose of Jesus to this day (see Matt. 3:11, note; Acts 2:39, note, for more details on this passage and subject; see also article on BAPTISM IN THE HOLY SPIRIT, p. 1794).

1:39 The tenth hour. This was 4:00 P.M.

1:41 He first found his own brother. Notice the be-

haviors shown by Andrew: he followed Jesus without hesitation (v. 37), and he immediately proceeded to introduce someone else to Christ (v. 42). This should be the pattern adopted by all who follow Christ.

1:42 Cephas ... Peter. Both of these names (one Aramaic and the other Greek) mean "rock." Ironically, throughout the Gospel accounts, Peter is definitely no rock in the sense of being unmovable and reliable in his speech and actions. In fact, he is often shown as one who was driven to extremes by his emotions and spiritual instability. Yet in Acts he becomes a bold, powerful and faithful leader of the church. Jesus named Peter not for who he was, but for who he would become. (Notice that the turning point in Peter's bold and powerful ministry was the baptism in the Holy Spirit as described in Acts 2; see 1:33, note; see article on BAPTISM IN THE HOLY SPIRIT, p. 1794).

1:51 You will see heaven opened. Jesus describes himself as the ladder by which God's revelation comes to the world (cf. Gen. 28:12; see also Luke 5:24, note on the term "Son of Man"). He is also the bridge between God and people (as he was both God and man, see

The Wedding at Cana

2 On ^hthe third day there was a wedding at ⁱCana in Galilee, and the mother of Jesus was there. ²Jesus also was invited to the wedding with ^jhis disciples. ³When the wine ran out, the mother of Jesus said to him, “They have no wine.” ⁴And Jesus said to her, ^k“Woman, ^lwhat does this have to do with me? ^mMy hour has not yet come.” ⁵His mother said to the servants, “Do whatever he tells you.”

⁶Now there were six stone water jars there ⁿfor the Jewish rites of purification, each holding twenty or thirty ^ogallons.¹ ⁷Jesus said to the servants, “Fill the jars with water.” And they

filled them up to the brim. ⁸And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. ⁹When the master of the feast tasted ^pthe water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom ¹⁰and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” ¹¹This, the first of his signs, Jesus did at Cana in Galilee, and manifested

¹Greek two or three measures (*metrētās*); a *metrētēs* was about 10 gallons or 35 liters

Chapter 2

^{1h}[ch. 1:29, 35, 43] ⁱch. 4:46; 21:2
²ch. 1:40-49
^{4k}ch. 19:26 ^lSee 2 Sam. 16:10
^mch. 7:30; 8:20; 13:1
^{6o}ch. 3:25; [Mark 7:3, 4] ^o2 Chr. 4:5 (Gk.)
^{9p}ch. 4:46

1:14, note), making a way for people to come to God through faith in the Son of God.

2:3 Wine. The word “wine” (Gk. *oinos*) in the NT is a generic term and can refer to many types of grape beverage, either fermented (i.e., alcoholic and potentially intoxicating) or unfermented wine (see article on WINE IN THE BIBLE, p. 1727). The type of wine must be determined by the context.

2:3 They have no wine. In contrast to the position taken in this study Bible, some believe that both the wine provided at the beginning of the wedding and the wine Jesus made were fermented (alcoholic) and consumed in large quantities. Yet, those who accept this view would then have to recognize and explain the following probabilities: (1) A number of guests at the wedding would likely be drunk or nearly drunk by the time Jesus is asked to provide more wine, since the guests had already drunk so freely that the host had run out of wine. (2) Mary, the mother of Jesus, would be showing regret that the intoxicating drink had run out and would be asking Jesus to supply people who may have already had too much to drink with even more alcoholic wine. (3) In order to respond to his mother’s wishes, Jesus would be making 120–180 gallons of intoxicating wine (vv. 6–9), more than enough to cause extreme drunkenness. (4) Jesus would be making this intoxicating beverage as the very first of his miraculous “signs” by which he “manifested his glory” (v. 11) and showed that he is the Son of God and spiritual Savior of humankind.

To propose that Jesus made alcoholic wine would certainly seem to contradict the moral principles stated in other parts of God’s Word. In light of God’s holy nature (i.e., the fact that he is completely pure, perfect, complete and separated from evil), Christ’s loving concern for humanity and Mary’s good character, it is reasonable to conclude that the choice new wine Jesus created was pure, sweet and unfermented. These were characteristics associated with “new wine” at the time (as opposed to aged and fermented wine). In addition,

the wine Jesus made was described as even better than usual. Considering the quantities and the occasion, it is likely that the original, inferior wine furnished by the head of the banquet was not fermented, or at least was greatly diluted (as were many forms of wine in those days). For further discussion of this issue, see article on WINE IN THE BIBLE, p. 1727.

2:10 Good wine. It is significant that the Greek adjective translated “choice” and “best” (v. 10) is not *agathos*, meaning “good,” but *kalos*, meaning “morally excellent and benefiting.” Even secular writers of the time confirm the notion that the best “wines” were sweet and unfermented. The Roman writer, Pliny, stated that “good wine,” called *sapa*, was not fermented (i.e., was not alcoholic). *Sapa* was grape juice boiled down to one-third of its original volume to increase its sweet flavor (IV.13). He also wrote that “wines are most beneficial when all their potency has been removed by the strainer” (Pliny, *Natural History*, XIV.23–24). Pliny, Plutarch and Horace all suggest that the best wine was the type that was “harmless and innocent.”

2:10 Have drunk freely. The phrase “have drunk freely” is from the Greek word *methuskō*, a word that has two meanings: (1) to be or become drunk and (2) to be filled or satisfied (without reference to intoxication). *Methuskō* may be understood here as the second meaning. However this text is translated, the banquet master is making a general observation that would have applied to any wedding celebration, no matter the type of drink served. He simply was acknowledging that hosts want to keep their guests happy and that satisfied guests do not suddenly raise their expectations. This remark does not assume that guests are drunk and for this reason lack the ability to discern the quality of wine. The context of this passage in no way suggests that Jesus participated in and contributed to a drunken party (see v. 3, note; also see article on WINE IN THE BIBLE, p. 1727).

2:11 Signs. The term in Greek is *sēmeiōn*. Some scholars refer to John 1–12 as the “Book of Signs.” John high-

Wine in the Bible

“This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.” John 2:11

WINE IN THE ANCIENT WORLD. The production of grapes, both for eating and for squeezing into juice, was a very important part of the agriculture of the ancient Mediterranean world. Vineyards, fresh grapes, raisins and wine are frequently mentioned in both the Old and New Testaments.

The subject of wine in the NT raises several questions about the use of wine then and the use of wine today. The list of questions often include the following:

(1) When the NT mentions “wine” (Gk. *oinos*), was it always alcoholic as in modern times?

(2) How would the alcoholic content in ancient fermented wine compare with that of various wines today?

(3) Did Jesus use fermented (i.e., alcoholic) wine? (Fermentation is the biochemical process where yeast acts on sugars, breaking them down into alcohol and causing a beverage to become potentially intoxicating).

Certainly, it is incorrect and even unreasonable to claim that wine mentioned in the Bible was never alcoholic since the Bible contains many warnings and restrictions about intoxicating wine (e.g., Prov. 20:1; 23:31, Eph. 5:18; Titus 2:3; 1 Pet. 4:3). However, it would be just as unreasonable to claim that all wine mentioned in the Bible was alcoholic. Those who are persuaded that all wine was alcoholic argue that since refrigeration was unavailable in ancient times, there was no way to preserve wine. Therefore, it would naturally ferment in the warm Mediterranean climate if it was not consumed immediately. But this view ignores a large amount of evidence provided by ancient writers such as Pliny (*Natural History* 14.11.83) and Columella (*De re rustica [On Agriculture]* 12.29) who explain in detail the production of non-alcoholic wine known as *aigloukos* (“always sweet”).

Pliny and Columella (and others) describe putting fresh squeezed juice into sealed containers and storing them under cold water until outside temperatures were low enough to keep the substance cool. This method, which could keep the juice sweet and fresh for about a year, would have worked well in the land of Israel (see Deut. 8:7; 11:11–12; Ps. 65:9–13). People in the ancient world often preferred “sweet wines” since there were few choices of things to drink compared with the great variety that we have today. Because fermentation chemically reduces the natural sugars in grape juice, alcoholic wines were not as sweet as unfermented juice. For this reason, different processes were used to keep the freshly squeezed juice sweet, but unfermented.

The most common method of preserving wine in a non-alcoholic state for long periods was to boil the fresh grape juice down to about a third of its original volume, then store it in large clay jars or containers made of sheep or goat skin. Because of the high sugar content, it resisted spoiling over a long period and did not ferment (Columella, 12.19.1–6 and 20.1–8; Pliny, 14.11.80). Later, water could be added back to produce a flowing, like-fresh reconstituted (i.e., returned to a liquid state) juice again. At other times, water was added in order to dilute fermented wine, perhaps to reduce the percentage of alcohol or simply to increase the amount available according to the need or occasion.

Greek and Roman authors gave various ratios or proportions that were used in mixing grape beverages. Homer (*Odyssey* IX.208ff) mentions a ratio of twenty parts water to one part wine. Pliny (14.6.54) mentions a ratio of eight parts water to one part wine. In general, about three parts water to one part wine was the typical blend. A three-to-one ratio is mentioned for use in both Hesiod (*Works and Days*, 596) and the Jewish Talmud (Shabbath 77a; b. Pesachim 108b).

Among Jewish people in Bible times, social and religious customs often required wine to be mixed or diluted, especially if it was fermented. The Talmud (a Jewish work that describes the traditions of Judaism and Jewish religious law from about 200 B.C. to A.D. 200) discusses this topic several times. Some Jewish rabbis insisted that unless fermented (i.e., potentially intoxicating) wine was mixed with at least three parts water, it could not be blessed and would defile, or spiritually corrupt, the one who drank it.

An interesting passage in the book of Revelation refers to “the wine of God’s wrath,” by declaring that it will be “full strength” (Rev. 14:10; see Jer. 25:15, note). It was stated in that way because the original readers normally would expect grape beverages to be mixed with water (see John 2:3, notes).

WINE: FERMENTED OR UNFERMENTED? The most common Biblical word for “wine” is the Greek word *oinos* (e.g., Luke 7:33). *Oinos* can refer to two distinctly different types of wine from grapes: (1) unfermented juice and (2) fermented, or intoxicating, wine. This is supported by the following data.

(1) The Greek word *oinos* was often used by secular (i.e., non-religious, worldly) and religious authors in pre-Christian

and early church times to refer to fresh grape (non-fermented) wine (Aristotle, *Meteorologica*, 387.b.9–13). (a) Anacreon (c. 500 B.C.) writes, “Squeeze the grape, let out the wine [oinos]” (*Ode* 5). (b) Nicander (second century B.C.) writes about squeezing grapes and refers to the juice as *oinos* (*Georgica*, fragment 86). (c) Athenaeus (A.D. 200) writes about a man gathering grapes who “went about, and took wine [oinos] from the field” (Athenaeus, *Banquet*, 1.54).

(2) The Jewish scholars who translated the OT into Greek about 200 B.C. used *oinos* to translate several Hebrew words for wine (see article on WINE IN THE OLD TESTAMENT, p. 986). That is to say, the NT writers undoubtedly knew that *oinos* could be either fermented or unfermented juice from grapes.

(3) An examination of NT Bible passages also reveals that *oinos* can mean either fermented or unfermented wine. In Eph. 5:18 the command, “do not get drunk with wine [oinos],” obviously refers to alcoholic wine. But in Rev. 19:15, Christ is pictured in a winepress (a flat, lowered floor where grapes would be crushed by foot to produce juice). The Greek text reads: “He treads the winepress of the wine [oinos]”; the *oinos* that comes from the winepress would be fresh grape juice (see Isa. 16:10, note; Jer. 48:32–33). In Rev. 6:6 *oinos* refers to grapes still on the vine. These passages are evidence that people in NT times understood that “wine” (*oinos*) was a general word that could be used for two distinctly different grape beverages—sweet, unfermented juice or fermented, potentially intoxicating wine.

JESUS’ GLORY REVEALED THROUGH WINE. In his second chapter, John records that Jesus made “wine” out of water at a wedding at Cana. The wine miracle was one of Jesus’ seven miraculous “signs” (Gk. *semeia*) in John’s Gospel that pointed to Jesus as being Israel’s Messiah (i.e., Savior, Christ) and God’s Son, “full of grace and truth” (cf. 1:14, 17). This miracle is also part of the “newness” theme that John emphasizes in his opening chapters (“new wine,” 2:1–11; “new temple,” 2:14–22; “new birth,” 3:1–8; “new life,” 4:4–26). In the person and ministry of Jesus Christ, something brand new and unprecedented was emerging in the history of God’s relationship to humankind. However, the old order of Judaism (i.e., religion based on the interpretation of the Pentateuch and Jewish customs) was resisting, opposing and rejecting the “newness” that Jesus was bringing.

It is within this context of “newness” that we consider the question about the kind of wine Jesus created. Was it alcoholic or was it unfermented? Was it “new wine” or “aged wine”? As we have seen, it could have been fermented or unfermented, full strength or diluted. To find the answer, we must consider both the Biblical context of this passage and the moral position his action would probably represent. This study Bible proposes that most likely Jesus created “new wine” (pure and unfermented) rather than “aged wine” (alcoholic) for the following reasons:

(1) “New wine” fits better in the context of John’s Gospel with its focus on the theme of “newness” as part of the message that Jesus brings (see above comments on 2:1–11; 2:14–22; 3:1–8; 4:4–26; cf. Matt. 9:16–17; 2 Cor. 5:17). In addition, old wineskins and old (aged) wine are associated with Judaism, not the gospel (i.e., the “good news” of Jesus Christ; see Luke 5:37–39). The highest goal of redemption (i.e., Christ’s work of spiritual salvation and restoring people’s relationship with God) is to make all things new (Rev. 21:5).

(2) The quality of the wine Jesus made is called “good” [Gk. *kalon*] wine in contrast to “poor” (Gk. *elasoo*) wine (John 2:10). According to various ancient writers, the “good” (or “best”) wine was the sweetest wine—one that people could drink freely and in large quantities without harm (i.e., wine that had not reduced its sugar to alcohol through fermentation). The “poor” (Gk. *elasoo*) wine was usually alcoholic wine that had been diluted with too much water. In ancient times (unlike today), wine was not thought to improve with age because it could sour into vinegar or form undesirable sediment (the part that would settle to the bottom).

(3) The goals of the wine miracle, as Jesus’ first miraculous sign, were to (1) reveal Jesus as the “creator” (John 2:9) and (2) reveal “his glory” and inspire his disciples to put their faith in him as God’s Son (John 2:11; cf. 20:31). It would seem highly unlikely that Christ showed his divinity (i.e., his God-nature) as the One and Only Son of the Father (John 1:14) by creating gallons of intoxicating wine for people who may already have drunk too much (see note 2:10, which suggests that the people had been drinking freely). Such an act could hardly be seen as a credit to his mission as spiritual Savior (cf. Matt. 1:21).

(4) Since Jesus acknowledged the OT as God’s authoritative revelation, he would have supported the Biblical passages condemning drunkenness (see Prov. 20:1, note) and the words such as those of Hab. 2:15, “Woe to him who makes his neighbors drink—you pour out your wrath and make them drunk” (cf. Lev. 10:8–11; Num. 6:1–5; Deut. 21:20; Prov. 31:4–7; Isa. 28:7; Amos 2:8, 12; 4:1; 6:6; Rom. 14:13, 21). In addition, Christ’s perfect obedience to his Father (cf. 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22) makes it unlikely that he would have done anything that could have compromised the strong warnings in God’s Word about alcoholic wine and its harmful effects (see Prov. 23:29–35, notes; see article on WINE IN THE OLD TESTAMENT, p. 986). But turning water into fresh, sweet, unfermented harvest wine certainly could have revealed to his disciples Jesus’ glory as Lord over nature (John 1:3, 14), Creator of all things new—and as “the Christ, the Son of God” (John 20:31).

11^aSee ch. 1:14

^rver. 2

12^sSee Matt.

12:46

13^tch. 11:55; See ch. 6:4^uver. 23; Deut. 16:1-6; Luke 2:41

14^vFor ver. 14-17; [Matt. 21:12, 13; Mark 11:15-17; Luke 19:45, 46, with Mal. 3:1-3]

16^w[ch. 14:2;

Luke 2:49]

17^xCited from

Ps. 69:9

18^ych. 4:48; 6:30;

[Ex. 4:1, 8; 7:9];

See Matt. 12:38

19^z[Matt. 26:61;

27:40; Mark

14:58; 15:29]

^ach. 10:18

21^b[ch. 1:14;

1 Cor. 6:19; Col.

2:9]

22^cch. 12:16;

Luke 24:8^dch.

20:9; Ps. 16:10

23^ech. 11:45

24^f[ch. 6:14, 15]

^gch. 1:48; 5:42;

16:30; [ch. 6:61,

64]; See Matt.

9:4

25^a[See ver. 24

above]

Chapter 3

1^bch. 7:50; 19:39

^cSee Luke 24:20

2^d[ch. 12:42]^eSee

ch. 1:38^f[ch.

9:29; Matt.

22:16]^gActs

10:38; [ch. 5:36;

9:33; Acts 2:22]

3^hSee ch. 1:13

ⁱ[2 Cor. 5:17;

Gal. 6:15; 1 Pet.

1:3, 23]^jver. 36

5^k[Ezek. 36:25-

27; Mark 16:16;

Acts 2:38; Eph.

5:26; Titus 3:5;

Heb. 10:22]

q his glory. And *r* his disciples believed in him.

12 After this he went down to Capernaum, with his mother and *s* his brothers¹ and his disciples, and they stayed there for a few days.

Jesus Cleanses the Temple

13^t The Passover of the Jews was at hand, and Jesus *u* went up to Jerusalem. 14^v In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. 15 And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. 16 And he told those who sold the pigeons, “Take these things away; do not make *w* my Father’s house a house of trade.” 17 His disciples remembered that it was written, *x* “Zeal for your house will consume me.”

18 So the Jews said to him, *y* “What sign do you show us for doing these things?” 19 Jesus answered them, *z* “Destroy this temple, and in three days *a* I will raise it up.” 20 The Jews then said, “It has taken forty-six years to build this temple,² and will you raise it up in three days?” 21 But he was speaking about *b* the temple of his body. 22 When therefore he was raised from the dead, *c* his disciples remembered that he had said this, and they believed

d the Scripture and the word that Jesus had spoken.

Jesus Knows What Is in Man

23 Now when he was in Jerusalem at the Passover Feast, many believed in his name *e* when they saw the signs that he was doing. 24 But Jesus *f* on his part did not entrust himself to them, because *g* he knew all people 25 and needed no one to bear witness about man, for *g* he himself knew what was in man.

You Must Be Born Again

3 Now there was a man of the Pharisees named *h* Nicodemus, *i* a ruler of the Jews. 2 This man came to Jesus³ *j* by night and said to him, *k* “Rabbi, *l* we know that you are a teacher come from God, for no one can do these signs that you do *m* unless God is with him.” 3 Jesus answered him, “Truly, truly, I say to you, unless one is *n* born *o* again⁴ he cannot *p* see the kingdom of God.” 4 Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “Truly, truly, I say to you, unless one is born *q* of water and the Spirit, he can-

1 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters* 2 Or *This temple was built forty-six years ago*

3 Greek *him* 4 Or *from above*; the Greek is purposely ambiguous and can mean both *again* and *from above*; also verse 7

lights seven main signs (2:1–11; 4:46–54; 5:2–18; 6:1–15; 6:16–21; 9:1–41; 11:1–45), which point to Jesus as the Son of God (1:18) or “the Christ, the Son of God” (see 20:30–31). They confirm his activity as the works of God and are proofs of his divine (i.e., God) nature and authority. They challenge us to put our faith in him—not in the signs themselves. The NT also warns about counterfeit (i.e., false, fake) signs that the end-time antichrist will use to deceive many (Matt. 24:24; Mark 13:22; 2 Thess. 2:9; Rev. 13:14). See 6:2, note, for more comments on miracles; see also chart of THE MIRACLES OF JESUS, p. 1787.

2:15 Drove them all out of the temple. Matthew, Mark and Luke record a “cleansing of the temple” like this toward the end of Jesus’ ministry (see Matt. 21:12; Mark 11:15, 17; Luke 19:45, notes, for details regarding this situation).

2:19 Temple. Jesus is referring to his body as a symbol of the temple (v. 21). See article on THE TEMPLE, p. 629.

3:3 Born again. For a discussion of the Biblical doctrine of regeneration (being spiritually renewed or “born again”), see article on REGENERATION: SPIRITUAL BIRTH AND RENEWAL, p. 1730.

3:5 Born of water. Some Bible scholars take the water to mean natural birth (as in a person first being born physically, and then spiritually). Others believe that it signifies spiritual cleansing through the Word (John 15:3; 17:17; Eph. 5:26; Titus 3:5; 1 Pet. 1:23). However, in John’s Gospel “water” often refers to God’s Spirit. Note that 3:8 simply mentions “born of the Spirit.” Since the Greek conjunction *kai* (“and”) can also mean “even,” a literal translation of 3:5 could be “born of water, even the Spirit.” This is to say that Jesus was probably referring to the cleansing, spiritually purifying work of the Holy Spirit in the new birth (i.e., spiritual salvation). In Titus 3:5 Paul speaks of “the washing of regeneration and renewal of the Holy Spirit.”

Regeneration: Spiritual Birth and Renewal

“Jesus answered him, ‘Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.’” **John 3:3**

In John 3:1–8, Jesus discusses one of the foundational doctrines (i.e., teachings, foundational principles, basis of belief) of the Christian faith: regeneration (Titus 3:5), or spiritual birth. Without being “born again” in a spiritual sense, a person cannot become part of God’s kingdom. This means that a person’s life must be spiritually renewed in order to be spiritually saved and to receive God’s gift of eternal life through faith in Jesus Christ. The following are important facts about spiritual birth and renewal.

(1) Regeneration, or spiritual birth, is an inward re-creating of a person spiritually—a life transformation (total change or remaking of the person’s attitude, thinking, and actions) that occurs from the inside out (Rom. 12:2; Eph. 4:23–24). It is a work of the Holy Spirit (John 3:6; Titus 3:5; see article on THE SPIRITUAL REBIRTH OF THE DISCIPLES, p. 1778); and through this work of transformation, God passes on his gift of eternal life. It marks the beginning of a new and personal relationship with God for those who yield their lives to Christ (John 3:16; 2 Pet. 1:4; 1 John 5:11). Spiritual birth is the way a person becomes a child of God (John 1:12; Rom. 8:16–17; Gal. 3:26) and a “new creation” (2 Cor. 5:17; Col. 3:9–10). A person who is born again spiritually will no longer conform or live according to the character and influence of the ungodly beliefs, behaviors and lifestyles of the world (Rom. 12:2). Instead, he or she is “created after the likeness of God in true righteousness and holiness” (Eph. 4:24; see article on THE ATTRIBUTES OF GOD, p. 932).

(2) Spiritual birth is necessary because all people, apart from Christ, are sinful by nature (i.e., separated from and in opposition to God) from birth. On our own, we are not capable of having a close personal relationship with God. Without the life-transforming power of his Holy Spirit, we could not continue to obey and please God (Ps. 51:5; Jer. 17:9; Rom. 8:7–8; 1 Cor. 2:14; Eph. 2:3; see article on THE DOCTRINE OF THE HOLY SPIRIT, p. 1814).

(3) Spiritual birth happens to those who repent of sin (i.e., admit their sin and turn from their own way), turn to God (Matt. 3:2) and yield control of their lives to Jesus Christ as Savior and Lord—the Forgiver of their sins and Leader of their lives (see John 1:12, note). The beginning of this experience of spiritual salvation involves “the washing of regeneration and renewal of the Holy Spirit” (Titus 3:5). Though spiritual birth is an immediate experience that takes place as soon as a person truly repents and accepts God’s forgiveness, God continually renews and transforms a Christian’s mind (Rom. 12:2) and inner being (Eph. 4:23). This spiritual renewal is an ongoing, “day-by-day” process (2 Cor. 4:16; see article on SANCTIFICATION, p. 2184).

(4) Spiritual birth involves a transition, or complete change, from an old life of sin (i.e., going our own way, which is a path of rebellion against God) to a new life of obedience to Jesus Christ (2 Cor. 5:17; Gal. 6:15; Eph. 4:23–24; Col. 3:10). This means that there should be noticeable changes in a Christian’s attitude and lifestyle (see 1 Pet. 4:1–2). Those who are truly born again are set free from slavery to sin so they can fulfill God’s purpose for their lives (see John 8:36, note; Rom. 6:14–23). They receive a renewed attitude and desire to obey God and follow the leading of the Holy Spirit (Rom. 8:13–14). By depending on him, they do what is right by God’s standards (1 John 2:29), they love others in words and actions (1 John 4:7), they avoid things that defy and displease God (1 John 3:9; 5:18) and they do not set their affections on temporary, worldly things (1 John 2:15–16).

(5) Those who are born again spiritually cannot continue to sin (i.e., go their own way, ignore or defy God’s commands and standards; see 1 John 3:9, note). They cannot remain in a right personal relationship with God unless they earnestly pursue God’s purposes and carefully avoid evil (1 John 1:5–7). This is possible only by relying on God’s grace (i.e., his undeserved favor, mercy and empowerment; see 1 John 2:3–11, 15–17, 24–29; 3:6–24; 4:7–8, 20; 5:1), by maintaining a strong and growing relationship with Christ (see John 15:4, note) and by depending on the power and guidance of the Holy Spirit (Rom. 8:2–14). For further comments on the character traits that should be evident in a spiritually born-again person, see article on THE ACTS OF THE SINFUL NATURE AND THE FRUIT OF THE SPIRIT, p. 2017.

(6) It does not matter how spiritual a person may talk, seem or claim to be, if he or she lives by principles that are immoral and follows the ways of the world, the person’s conduct shows that there is no spiritual life within and that he or she is instead living like a child of the devil (1 John 3:6–10).

(7) Just as a person can be “born of the Spirit” (John 3:8) by trusting God and receiving his gifts of forgiveness and eternal life, he or she can also forfeit, or lose, that life by making foolish, selfish and ungodly choices and by refusing to trust God. As a result, he or she will miss out on the life God offers and will die spiritually. God’s Word

warns, “if you live according to the flesh you will die” (Rom. 8:13). Even as believers, if we continue on the path of sin and refuse to follow the Holy Spirit’s guidance (which he gives mainly through God’s Word and our conscience), we can put out the light of God’s life in our soul and lose our place in God’s kingdom (cf. Matt. 12:31–32; 1 Cor. 6:9–10; Gal. 5:19–21; Heb. 6:4–6; 1 John 5:16; see article on INDIVIDUAL APOSTASY, p. 2141).

(8) The new birth that comes only through God’s Spirit cannot be compared equally with physical birth because God’s relationship with his followers is a spiritual matter rather than an act of the flesh or human effort (John 3:6). This also means that while the physical tie of a father and child can never be completely reversed or lost, the Father/child relationship that God desires with us is voluntary; and we can choose to walk away or deny it during our time on earth (see Rom. 8:13, note). Our relationship with God and eternal life with him are conditional and depend on our ongoing faith in Christ that is shown by lives of obedience and genuine love for him (Rom. 8:12–14; 2 Tim. 2:12).

In summary, spiritual birth, or regeneration, brings: spiritual cleansing (John 3:5; Titus 3:5); the indwelling of God’s Spirit (Rom. 8:9; 2 Cor. 1:22); transformation into a “new creation” in Christ (2 Cor. 5:17); adoption as God’s spiritual child (John 1:12–13; Rom. 8:16; Gal. 3:26; 4:4–6); the Holy Spirit’s guidance and understanding of spiritual things (John 16:13–15; 1 Cor. 2:9–16; 1 John 2:27); the ability to live right by God’s standards and to develop his character traits (Gal. 5:16–23; 1 John 2:29; 5:1–2); victory over sin (1 John 3:9; 5:4, 18); and an eternal inheritance with Christ (Rom. 8:17; Gal. 4:7; 1 Pet. 1:3–4).

not enter the kingdom of God. ^{6r}That which is born of the flesh is ^sflesh, and that which is born of the Spirit is spirit.¹ ^{7e}Do not marvel that I said to you, ‘You² must be born ^uagain.’^{8v}The wind³ blows ^wwhere it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

⁹Nicodemus said to him, ^x“How can these things be?”¹⁰Jesus answered him, “Are you the teacher of Israel ^vand yet you do not understand these things? ¹¹Truly, truly, I say to you, ^zwe speak of what we know, and bear witness to what we have seen, but ^zyou⁴ do not receive our testimony. ¹²If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ^{13a}No one has ^bascended into heaven except ^che who descended from heaven, the Son [†]of Man.⁵ ¹⁴And ^das Moses lifted up the

serpent in the wilderness, so must the Son of Man ^ebe lifted up, ¹⁵that whoever believes ^fin him ^gmay have eternal life.⁶

For God So Loved the World

¹⁶“For ^hGod so loved ⁱthe world,⁷ ^jthat he gave his only Son, that whoever believes in him should not ^kperish but have eternal life. ¹⁷For ^lGod did not send his Son into the world ^mto condemn the world, but in order that the world might be saved through him. ¹⁸ⁿWhoever believes in him is not condemned, but whoever does not believe is condemned already, because he has

¹The same Greek word means both *wind* and *spirit*
²The Greek for *you* is plural here ³The same Greek word means both *wind* and *spirit* ⁴The Greek for *you* is plural here; also four times in verse 12 ⁵Some manuscripts add *who is in heaven* ⁶Some interpreters hold that the quotation ends at verse 15 ⁷*Or For this is how God loved the world*

¹⁷ch. 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3; 20:21; Rom. 8:3; 1 John 4:9, 10, 14 ^mch. 5:45; 8:15; 12:47 ¹⁸ⁿch. 5:24; [Mark 16:16]

^{6r}1 Cor. 15:50
^sch. 6:63
^{7e}ch. 5:28 ^uSee ver. 3
^{8v}[Eccles. 11:5; Ezek. 37:9]
^w1 Cor. 12:11
^{9c}ch. 6:52, 60
^{10v}[ch. 9:30]
^{11z}See ver. 32
^{13a}Prov. 30:4; [Acts 2:34; Eph. 4:9] ^b[ch. 7:34] ^cver. 31; ch. 6:38, 42, 62; 1 Cor. 15:47; [Rom. 10:6]
^{14d}Num. 21:9
^ech. 8:28; 12:32, 34
^{15f}[ch. 15:4; 16:33; 1 John 5:12, 20] ^gver. 36
^{16h}Rom. 5:8; Eph. 2:4; 2 Thess. 2:16; 1 John 3:1; 4:9, 10 ⁱSee ch. 1:29
^jRom. 8:32 ^kch. 10:28

JOHN 11:25-36

3:8 The wind ... the Spirit. The wind, though unseen, is identified by its activity and sound. In a similar way, the Holy Spirit is observed by his activity in and effect on those who are born again.

3:14 As Moses lifted up the serpent. See Num. 21:4–9 for the account of this symbolic and prophetic act, which provided a means of physical healing for a cursed community of Israelites. In a similar but far greater way, Christ’s sacrifice on the cross provides spiritual healing for all who look to him in faith. See chart on OLD TESTAMENT PROPHECIES FULFILLED IN CHRIST, p. 943.

3:16 God so loved the world. This verse reveals the heart and purpose of God—the great truth that motivated his plan of salvation for humankind. (1) God’s love is deep and wide enough to embrace all persons, i.e., “the world” (cf. 1 Tim. 2:4).

(2) God “gave” his Son (who also gave himself willingly, 10:17–18) as an offering to pay the price for the sin (i.e., offenses and rebellion against God) of all humanity. This act was one of complete, undeserved love. God did not have to provide this sacrifice for us; it was not something forced upon him (Rom. 8:32; 1 John 4:10).

(3) To believe (Gk. *pisteuō*) includes three main elements: (a) a faith and confidence that Jesus Christ is God’s Son and the only Savior for spiritually lost humanity; (b) an act of surrender that turns over to Christ the leadership of one’s life and an attitude of submission that continues to obey Christ (cf. 15:1–10; see 14:21, note; 15:4, note); (c) the trust and assurance that Christ is both able and willing to complete a person’s

salvation by bringing him or her to live with him forever in heaven (see article on FAITH AND GRACE, p. 1894). Keep in mind that to “believe” in the true Biblical sense is not just a mental exercise; it is an active trust that surrenders the leadership of one’s life to Christ (see 1:12, notes). Real faith continues to show trust through selfless action, obedience and service (see James 2:14–26).

(4) “Perish” is a term in v. 16 that can be easily overlooked in the context of the wonderful gift of grace God offers. It is the tragic consequence of rejecting God (i.e., not believing in him, not surrendering our lives to his leadership, not accepting his gifts of forgiveness and eternal life). To perish does not point to physical death but to the dreadful reality of spiritual death (i.e., permanent separation from God) and eternal punishment (Matt. 10:28, note).

(5) “Eternal life” is God’s gift to those who accept Christ’s sacrifice and forgiveness for sins and become “born again” spiritually (see article on REGENERATION: SPIRITUAL BIRTH AND RENEWAL, p. 1730). It is not something that can be earned by good works or personal effort; it is a gift that must be received. “Eternal” is more than simply living forever; it is a quality of existence that begins even in this life—it is the opportunity to know God now (see 17:3 for a definition of eternal life). It is a life that frees us from the power of sin and Satan and allows us to live spiritually beyond earthly things in order to develop an eternal relationship with God (cf. 8:34–36; see 17:3, note).

18^o See 1 John 5:13
 19^p [ch. 9:39]
^q See ch. 1:4, 5, 9 [Isa. 30:10; Jer. 5:31] ^r ch. 7:7
 20^r [Job 24:13; Rom. 13:12; Eph. 5:13]
^s Eph. 5:11, 13
 21^v 1 John 1:6
^w Ps. 139:23, 24
 22^v ver. 26; ch. 4:1, 2
 24^v [ch. 5:35]; See Matt. 4:12
 25^v ch. 2:6
 26^v ver. 2^b See ch. 1:7 ^c ch. 12:19
 27^v 1 Cor. 4:7; Heb. 5:4 ^e ch. 6:65; [James 1:17] / See Matt. 21:25
 28^v See ch. 1:20
^h Mal. 3:1; Mark 1:2; Luke 1:17; Acts 19:4
 29^v See Matt. 25:1 / Judg. 14:20; Song 5:1
^k Matt. 9:15
 30^v Matt. 3:11
 31^m ch. 8:23
ⁿ Rom. 9:5; Eph. 1:21 ^o [1 John 4:5] ^p See ver. 13
 32^v ver. 11^r [ver. 19; ch. 1:11; 5:43; 12:37]
 33^v [ch. 6:27; 2 Cor. 1:22; Eph. 1:13; Rev. 7:3-8] / [1 John 5:10]
 34^v See ver. 17
^v [Ezek. 4:11, 16]
 35^v See ch. 5:20
^x See Matt. 28:18

not ^obelieved in the name of the only Son of God. ¹⁹^pAnd this is the judgment: ^qthe light has come into the world, and ^rpeople loved the darkness rather than the light because ^stheir works were evil. ²⁰^rFor everyone who does wicked things hates the light and does not come to the light, ^ulest his works should be exposed. ²¹But whoever ^vdoes what is true ^wcomes to the light, so that it may be clearly seen that his works have been carried out in God.”

John the Baptist Exalts Christ

²²After this Jesus and his disciples went into the Judean countryside, and he remained there with them and ^xwas baptizing. ²³John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized ²⁴(for ^yJohn had not yet been put in prison).

²⁵Now a discussion arose between some of John’s disciples and a Jew over ^zpurification. ²⁶And they came to John and said to him, ^a“Rabbi, he who was with you across the Jordan, ^bto whom you bore witness—look, he is baptizing, and ^call are going to him.” ²⁷John answered, ^d“A person cannot receive even one thing ^eunless it is given him ^ffrom heaven. ²⁸You yourselves bear me witness, that I said, ^g‘I am not the Christ, but ^hI have been sent before

him.’” ²⁹ⁱThe one who has the bride is the bridegroom. ^jThe friend of the bridegroom, who stands and hears him, ^krejoices greatly at the bridegroom’s voice. Therefore this joy of mine is now complete. ³⁰ⁱHe must increase, but I must decrease.”¹

³¹^mHe who comes from above ⁿis above all. He who is of the earth belongs to the earth and ^ospeaks in an earthly way. ^pHe who comes from heaven ⁿis above all. ³²^qHe bears witness to what he has seen and heard, ^ryet no one receives his testimony. ³³Whoever receives his testimony ^ssets his seal to this, ^tthat God is true. ³⁴For he whom ^uGod has sent utters the words of God, for he gives the Spirit ^vwithout measure. ³⁵^wThe Father loves the Son and ^xhas given all things into his hand. ³⁶^yWhoever believes in the Son has eternal life; ^zwhoever does not obey the Son shall not ^asee life, but the wrath of God remains on him.

Jesus and the Woman of Samaria

4 Now when Jesus learned that the Pharisees had heard that Jesus was making and ^bbaptizing more disciples than John ²(although Jesus himself

¹ Some interpreters hold that the quotation continues through verse 36


³⁶^v ver. 15, 16; ch. 5:24; 6:40, 47, 54; 1 John 5:12, 13; [ch. 11:25, 26; 20:31]; See Matt. 19:16 ^r [Rom. 2:8; Eph. 5:6; Col. 3:6] ^q ver. 3
 Chapter 4 ¹ ch. 3:22, 26

3:19 Loved the darkness rather than the light. A basic characteristic of the wicked—those who reject Christ—is that they love darkness. This means that they take pleasure in immoral behaviors—theirs and those of others. They are not concerned about defying God’s standards of right and truth (Rom. 1:18–32; Phil. 3:19; 2 Tim. 3:2–5; 2 Pet. 2:12–15). Truly born-again persons (see previous notes) are just the opposite. They love what is right and true and take pleasure in doing what pleases God (1 Cor. 13:6). They hate wickedness (see Heb. 1:9, note) and feel a deep sense of sorrow when people reject God and defy his standards. They definitely do not take pleasure in the activities that encourage lust or the open display of ungodly behavior that is common in contemporary society (Ps. 97:10; Prov. 8:13; Rom. 12:9; see 2 Pet. 2:8, note; Rev. 2:6 note).

3:34 Gives the Spirit without measure. See Matt. 3:16 and Luke 3:22, notes on Jesus’ anointing (i.e., his commissioning and empowering) with the Holy Spirit; see article on JESUS AND THE HOLY SPIRIT, p. 1678.

3:36 Whoever does not obey. The Greek word translated “not obey” is *apeitheō* and means to “disregard [i.e., turn attention away from] and disobey” or “not submit to.” It carries the meaning of “apathy,” or lack of concern. This word is contrasted with “whoever believes” (Gk. *pisteuō*), which speaks of eager acceptance, obedience and active submission. For John, unbelief means to “not obey the Son,” or to reject him. Faith and obedience are words that can be used in place of each other because they both have to do with actively trusting and following Christ (compare Rom. 1:8 with 16:19; 1 Thess. 1:8; also see Rom. 15:18). In relation to God, a person cannot truly have faith without obedience nor obedience without faith. Spiritual salvation comes as a free gift to those who receive Christ (Rom. 5:15–16; 6:23), but once accepted it does not leave us free to do as we please. Those who are truly saved will continue to submit to God (Rom. 10:3), live by his standards and develop Christlike character traits (see 1:5, note; see article on FAITH AND GRACE, p. 1894).

did not baptize, but only his disciples),³ he left Judea and departed ^cagain for Galilee. ^{4d}And he had to pass through Samaria. ⁵So he came to a town of Samaria called Sychar, near the field ^ethat Jacob had given to his son Joseph. ⁶Jacob's well was there; so Jesus, ^fwearied as he was from his journey, was sitting beside the well. It was about the sixth hour.¹

 ⁷A woman from Samaria came to draw water. Jesus said to her, ^f**“Give me a drink.”** ⁸(For his disciples had gone away into the city to buy food.) ⁹The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (^gFor Jews have no dealings with Samaritans.) ¹⁰Jesus answered her, **“If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you ^hliving water.”** ¹¹The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? ¹²ⁱAre you greater than our father Jacob? ^jHe gave us the well and drank from it himself, as did his sons and his livestock.” ¹³Jesus said to her, **“Everyone who drinks of this water will be thirsty again, ¹⁴but ^kwhoever drinks of the water that I will give him ^lwill never be**

thirsty again.² The water that I will give him will become ^min him a spring of water welling up to eternal life.” ¹⁵The woman said to him, “Sir, ⁿgive me this water, so that I will not be thirsty or have to come here to draw water.”

¹⁶Jesus said to her, **“Go, ^ocall your husband, and come here.”** ¹⁷The woman answered him, “I have no husband.” Jesus said to her, **“You are right in saying, ‘I have no husband’; ¹⁸for you have had five husbands, and the one you now have is not your husband. What you have said is true.”** ¹⁹The woman said to him, “Sir, I perceive that ^pyou are ^qa prophet. ²⁰^rOur fathers worshiped on ^sthis mountain, but you say that ^tin Jerusalem is ^u“the place where people ought to worship.” ²¹Jesus said to her, ^v**“Woman, believe me, ^wthe hour is coming when ^xneither on this mountain nor in Jerusalem will you worship the Father. ²²^yYou worship what you do not know; ^zwe worship what we know, for ^zsalvation is ^afrom the Jews. ²³But ^bthe hour is coming, and is now here, when the true worshipers will worship the Father ^cin spirit and ^dtruth, for the Father ^eis seeking such people**

¹That is, about noon ²Greek *forever*

²³^bver. 21 [cf. Rom. 8:15; Eph. 2:18; 6:18; Phil. 3:3] ^dPs. 145:18; [ch. 1:17] [cf. 6:44]

³ch. 2:11, 12
⁴[Luke 13:33]
⁵ver. 12; Gen. 33:19; 48:22; Josh. 24:32
⁶ch. 19:28; [Matt. 4:2; 8:24; 21:18]
⁷[See ver. 6 above]
⁹Luke 9:53; [ch. 8:48; Ezra 4:3, 10]; See Matt. 10:5
¹⁰^bch. 7:38; Jer. 2:13; 17:13
¹²[ch. 8:53] ^jver. 5
¹⁴^f[ch. 6:35, 51, 58; 7:37] ^l[Isa. 49:10; Rev. 7:16] ^mch. 7:38
¹⁵^g[ch. 6:34]
¹⁶^och. 16:8
¹⁹^pch. 9:17; [ch. 6:14] ^qLuke 7:16, 39; See Matt. 21:11
²⁰Gen. 12:6, 7; 33:18, 20; Deut. 11:29; 27:12; Josh. 8:33 ^rJudg. 9:7
²¹See Deut. 12:5 ^u[ch. 11:48]
²¹^vch. 2:4 ^wver. 23; ch. 5:25, 28; 16:2, 25, 32
^xZeph. 2:11; Mal. 1:11; 1 Tim. 2:8
²²^y[2 Kgs. 17:28-34; Acts 17:23] ^zPs. 147:19, 20; Isa. 2:3; Rom. 3:1, 2; 9:4, 5
²³Matt. 2:4, 5; Acts 13:23; Rom. 11:26

4:7 Woman from Samaria. Jesus' conversation with the Samaritan woman reveals his commitment to his heavenly Father's purpose and his own inner desire to bring people of all races, cultures and backgrounds into a personal relationship with God (see 2 Kgs. 17:24, note; Luke 9:53, note, for a brief background on the hostile relationship between Jews and Samaritans). Jesus' consuming passion was to save the spiritually lost (see Luke 15; cf. Prov. 11:30; Dan. 12:3; James 5:20), a goal far more important to him than food and drink (v. 34). We must follow Jesus' example (just as the woman did by telling the townspeople, v. 28–30). All around us people are ready to hear God's Word. We must not delay or be unwilling to speak to them about their spiritual need and about Jesus, who can meet that need.

4:14 Water ... eternal life. The “water” Jesus offers is spiritual life (cf. Isa. 12:3). To experience this life, one must “drink” the living water (see 7:37). The word “drink” (Gk. *pinetō*, from *pinō*) is in the present imperative tense, representing continuing or repeated action. This act of drinking is not a momentary, single experience; it is an ongoing lifestyle. Drinking the water of life

requires regular interaction with the source of the living water, Jesus Christ himself. No one can continue to drink the water of life if he or she neglects a relationship with Christ and becomes disconnected from the source of the water. Such people will dry up spiritually or become, as Peter describes it, “waterless springs” (2 Pet. 2:17).

4:22 You worship what you do not know. The Samaritan Bible contained only the Pentateuch (the first five books of the OT); their failure to accept much of God's revelation meant that they knew little about him. “Salvation is from the Jews” simply refers to the fact that the Messiah, or Christ (v. 25), would be a Jew.

4:23–24 Worship ... in spirit and truth. Jesus teaches several things here: (1) First of all, the place of worship is not the issue; God's primary concern is our spiritual attitude. (2) “In spirit” points to the level, or depth, at which true worship occurs. True worship must come from the heart. It should reflect godly character and a deep inner devotion to God. We must approach God and offer ourselves to him in complete openness and with a spirit that is directed by the Holy Spirit. Above all, our worship must focus on God's character and at-

25^fSee ch. 1:41
^gDeut. 18:18;
 [ver. 29]
 26ⁿch. 9:35-37
 27^{ver.} 8
 29^{ver.} 17, 18;
 [ver. 25]
 31^fSee ch. 1:38
 33^f[ver. 11, 15;
 ch. 3:4; 6:34,
 52]
 34^m[Job 23:12]
ⁿch. 5:30; 6:38;
 14:31^och. 5:36;
 17:4
 35^pMatt. 9:37;
 Luke 10:2; [ver.
 25, 30]
 36^q[Matt. 13:37;
 Mark 4:14]^rver.
 38^sIsa. 9:3;
 [Amos 9:13]
 37^t[Job 31:8]
 38^u[Josh. 24:13
^v[Acts 8:5-17,
 25]
 39^wver. 5, 8
^x[ch. 17:20]
^yver. 29
 41^zch. 8:30
 42^a[1 John 5:20]
 b¹John 4:14;
 [ch. 3:17; 12:47;
 1 Tim. 4:10]
^cSee ch. 1:29
 43^{ver.} 40
 44^{See} Matt.
 13:57

JOHN 15:26-27

to worship him. **24** God is spirit, and those who worship him must worship in spirit and truth.” **25** The woman said to him, “I know that ^fMessiah is coming (he who is called Christ). When he comes, ^ghe will tell us all things.” **26** Jesus said to her, ^h“I who speak to you am he.”

27 Just then ⁱhis disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” **28** So the woman left her water jar and went away into town and said to the people, **29** “Come, see a man ^jwho told me all that I ever did. Can this be the Christ?” **30** They went out of the town and were coming to him.

31 Meanwhile the disciples were urging him, saying, ^k“Rabbi, eat.” **32** But he said to them, **“I have food to eat that you do not know about.”** **33** So the disciples said to one another, ^l“Has anyone brought him something to eat?” **34** Jesus said to them, ^m“My food is ⁿto do the will of him who sent me and ^oto accomplish his work. **35** Do you not say, “There are yet four months, then comes the

harvest? Look, I tell you, lift up your eyes, and see that ^pthe fields are white for harvest. **36** Already the one who reaps is receiving wages and gathering fruit for eternal life, so that ^qsower and ^rreaper ^smay rejoice together. **37** For here the saying holds true, ^t“One sows and another reaps.” **38** I sent you to reap ^uthat for which you did not labor. Others have labored, ^vand you have entered into their labor.”

39 Many Samaritans ^wfrom that town believed in him ^xbecause of ^ythe woman’s testimony, “He told me all that I ever did.” **40** So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. **41** And many more believed ^zbecause of his word. **42** They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, ^aand we know that this is indeed ^bthe Savior ^cof the world.”

43 After ^dthe two days he departed for Galilee. **44** (For Jesus himself had testified ^ethat a prophet has no honor in his own hometown.) **45** So when he

tributes and be a heartfelt expression of our own spirit to God’s Spirit. (3) “Truth” (Gk. *aletheia*) is a primary characteristic of God’s nature (Ps. 31:5; Rom. 1:25; 3:7; 15:8) and is personified (i.e., given human expression) in Christ (14:6; 2 Cor. 11:10; Eph. 4:21). It is descriptive of the Holy Spirit (14:17; 15:26; 16:13), and it is also at the heart of the gospel message of Christ (8:32; Gal. 2:5; Eph. 1:13). True worship must be a reflection of and response to the truth of the Father that is revealed in the Son and received through the Spirit (see article on THE ATTRIBUTES OF GOD, p. 932). Those who encourage worship that is not based upon the truth and teachings of God’s Word have in reality rejected the only real and legitimate foundation for true worship (see article on WORSHIP, p. 706).

4:24 Truth. Because Jesus Christ is the truth (1:14; 5:31; 14:6; Luke 4:25; 9:27; 12:44), to live in unity with Christ requires speaking the truth (1 Cor. 5:8; Eph. 4:25) and living by the truth. People who claim to have a relationship with Christ (that is, to be spiritually saved), yet do not live and speak the truth as revealed in God’s Word, are deceiving themselves (1 John 1:6). In time, they will expose the real condition of their hearts (8:44; Acts 5:3). They are opposed to God and will have no place in the kingdom of heaven (Rev. 21:8, 27; 22:15; cf. Rev. 14:5). The Bible teaches that a liar is of “the synagogue of Satan” (Rev. 3:9).

4:27 Marveled that he was talking with a woman. It was very uncommon for Jewish religious teachers to speak with women in public. The fact that she was a Samaritan may have added to the surprise expressed by the disciples (see 2 Kgs. 17:24, note; Luke 9:53, note).

4:35 See that the fields. See Matt. 9:37, note.

4:36 Fruit for eternal life. Those who introduce others to Jesus and lead them to a point of accepting Christ and yielding their lives to him are doing something of eternal significance. They will one day rejoice in heaven over those who were saved because of their prayers, their example and their witness. At the same time, they must remain humble and never lose sight of the fact that any “success” they see in this service for Jesus is the result of the sacrificial work of Christ and the prayers and “spiritual seed planting” of others (v. 38). In the same way, we will seldom see or experience the full results of our own spiritual labors because other faithful Christians will come behind us and reap a spiritual harvest where we have previously planted and invested in lives. But whether we plant the spiritual seeds of love and kindness that later cause someone to turn to God, or whether we pray with someone to actually receive Christ, we are all part of the same process. There should be no competition among God’s people. When individuals come to Jesus, it is a reason for all Christians to rejoice.

Concordance

to the English Standard Version

Introduction

As an essentially literal, word-for-word translation, the ESV Bible is ideally suited for use with a concordance. This is true because the ESV uses the same English word, as far as possible, to translate important recurring words in the original languages, and because the ESV retains key theological terms that have been of central importance for Christian doctrine through the centuries—thereby enabling the reader to locate specific words and texts and facilitating the reading and study of the Bible.

Using the ESV Concordance

The concordance in the *ESV Fire Bible*® contains more than 2,400 word entries and nearly 10,000 Scripture references. Each word entry is followed by a selected list of brief phrases showing the contexts in which each entry occurs, followed by the Scripture references. To conserve space, only the first letter of the word entry is used in the phrase; these letters appear in bold for easy recognition.

Abbreviations

Abbreviations for the books of the Bible as used in the Concordance, Subject Index, and The Entire Bible in a Year.

THE OLD TESTAMENT

Genesis	Gn	2 Chronicles.....	2 Chr	Daniel	Dn
Exodus	Ex	Ezra	Ezr	Hosea.....	Hos
Leviticus	Lv	Nehemiah.....	Neh	Joel	Jl
Numbers.....	Nm	Esther	Est	Amos.....	Am
Deuteronomy	Dt	Job.....	Jb	Obadiah.....	Ob
Joshua	Jos	Psalms.....	Ps	Jonah.....	Jon
Judges	Jgs	Proverbs	Prv	Micah.....	Mi
Ruth	Ru	Ecclesiastes	Eccl	Nahum.....	Na
1 Samuel	1 Sm	Song of Solomon.....	Sg	Habakkuk	Hab
2 Samuel.....	2 Sm	Isaiah.....	Is	Zephaniah	Zep
1 Kings	1 Kgs	Jeremiah	Jer	Haggai	Hg
2 Kings.....	2 Kgs	Lamentations.....	Lam	Zechariah	Zec
1 Chronicles	1 Chr	Ezekiel	Ez	Malachi.....	Mal

THE NEW TESTAMENT

Matthew.....	Mt	Ephesians	Eph	Hebrews	Heb
Mark.....	Mk	Philippians.....	Phil	James	Jas
Luke	Lk	Colossians	Col	1 Peter	1 Pt
John.....	Jn	1 Thessalonians	1 Thes	2 Peter	2 Pt
Acts.....	Acts	2 Thessalonians	2 Thes	1 John.....	1 Jn
Romans.....	Rom	1 Timothy	1 Tm	2 John.....	2 Jn
1 Corinthians.....	1 Cor	2 Timothy.....	2 Tm	3 John.....	3 Jn
2 Corinthians	2 Cor	Titus.....	Ti	Jude.....	Jude
Galatians	Gal	Philemon	Phlm	Revelation	Rv

he predestined us for a as sons	Eph 1:5	AFRAID	and I was a, because I was naked,	Gn 3:10	ALMS	give as a those things that are within,	Lk 11:41
ADORN			the LORD, and they shall be a of you.	Dt 28:10		prayers and your a have ascended as	Acts 10:4
women should a themselves in	1 Tm 2:9		"Do not be a or dismayed; be strong	Jos 10:25	ALONE	not good that the man should be a;	Gn 2:18
women who hoped in God used to a	1 Pt 3:5		of my life; of whom shall I be a?"	Ps 27:1		that you, O LORD, are God a."	2 Kgs 19:19
ADULTERERS			When I am a, I put my trust in you.	Ps 56:3		LORD, you a. You have made heaven,	Neh 9:6
against the sorcerers, against the a,	Mal 3:5		He is not a of bad news;	Ps 112:7		good? No one is good except God a.	Mk 10:18
unjust, a, or even like this tax collector.	Lk 18:11		Fear not, nor be a; have I not told	Is 44:8		justified by works and not by faith a.	Jas 2:24
ADULTERESS			Do not be a of them, for I am with	Jer 1:8			
both the adulterer and the a shall	Lv 20:10		"Why are you a, O you of little faith?"	Mt 8:26	ALPHA	"I am the A and the Omega,"	Rv 1:8
from the a with her smooth words,	Prv 2:16		"Take heart; it is I. Do not be a."	Mt 14:27		"It is done! I am the A and the Omega,	Rv 21:6
and embrace the bosom of an a?"	Prv 5:20		Jesus said to them, "Do not be a;	Lk 1:30		I am the A and the Omega,	Rv 22:13
ADULTEROUS			"Do not be a, Mary, for you have	Lk 5:10			
my words in this a and sinful generation,	Mk 8:38		Jesus said to Simon, "Do not be a;	Jn 14:27	ALTAR	Isaac his son and laid him on the a,	Gn 22:9
You a people! Do you not know that	Jas 4:4		be troubled, neither let them be a.	Rom 13:4		"You shall make the a of a acacia wood,	Ex 27:21
ADULTERY			But if you do wrong, be a, for he	Ps 92:14		David built there an a	2 Sm 24:25
"You shall not commit a.	Ex 20:14		AGE	Mt 12:32		And he repaired the a of the LORD	1 Kgs 18:30
He who commits a lacks sense;	Prv 6:32		They still bear fruit in old a;	Mt 13:39		'If anyone swears by the a,	Mt 23:18
"You shall not commit a."	Mt 5:27		either in this a or in the a to	Mt 24:3		an a with this inscription, 'To the	Acts 17:23
heart come evil thoughts, murder, a,	Mt 15:19		The harvest is the end of the a,	Mt 28:20		I saw under the a the souls of those	Rv 6:9
marries another, commits a."	Mt 19:9		coming and of the end of the a?"	1 Cor 2:6	ALWAYS	I am with you a, to the end of the age."	Mt 28:20
been caught in the act of a.	Jn 8:4		with you always, to the end of the a"	Gal 1:4		a abounding in the work of the Lord,	1 Cor 15:58
They have eyes full of a, insatiable	2 Pt 2:14		although it is not a wisdom of this a,	Eph 1:21		Christ a leads us in triumphal	2 Cor 2:14
ADVANTAGE			to deliver us from the present evil a,	Ps 135:13		giving thanks a and for everything	Eph 5:20
it is to your a that I go away,	Jn 16:7		not only in this a but also in the one to	Eph 3:9		Rejoice in the Lord a;	Phil 4:4
Christ will be of no a to you.	Gal 5:2		AGES	Col 1:26		a being prepared to make a defense	1 Pt 3:15
boasters, showing favoritism to gain a.	Jude 16		renown, O LORD, throughout all a.	2 Tm 1:9			
ADVERSARIES			the mystery hidden for a in God	Ti 1:2	AMAZED	And all the people were a,	Mt 12:23
Give me not up to the will of my a;	Ps 27:12		mystery hidden for a and generations	Lk 22:44		they were all a and glorified God,	Mt 2:12
will destroy all the a of my soul,	Ps 143:12		us in Christ Jesus before the a began,	Mt 18:19		heard him were a at his understanding	Lk 2:47
LORD takes vengeance on his a	Na 1:2		never lies, promised before the a	Mk 14:56		And they were a and astonished,	Acts 2:7
which none of your a will be able	Lk 21:15		AGONY	2 Cor 13:11			
fury of fire that will consume the a.	Heb 10:27		And being in an a he prayed more	1 Jn 5:8		AMAZIAH	
ADVERSARY			AGREE	Mt 18:19		A the son of Joash, king of Judah,	2 Kgs 14:1
'Give me justice against my a.'	Lk 18:3		if two of you a on earth about	Mk 14:56		AMBASSADOR	
give the a no occasion for slander.	1 Tm 5:14		him, but their testimony did not a.	2 Cor 13:11		for which I am an a in chains,	Eph 6:20
Your a the devil prowls around like	1 Pt 5:8		a with one another, live in peace;	1 Jn 5:8		AMBASSADORS	
ADVERSITY			and the blood; and these three a.	1 Kgs 16:33		we are a for Christ, God	2 Cor 5:20
and a brother is born for a.	Prv 17:17		AHAB	1 Kgs 18:2		AMBITION	
and in the day of a consider:	Ecc 7:14		A did more to provoke the LORD,	2 Kgs 16:1		I make it my a to preach the gospel,	Rom 15:20
the Lord give you the bread of a	Is 30:20		Elijah went to show himself to A.	Is 7:10		jealousy and selfish a in your hearts,	Jas 3:14
ADVICE			AHAZ	2 Kgs 16:1		AMEN	
but a wise man listens to a.	Prv 12:15		A the son of Jotham, king of Judah,	Is 7:10		we utter our A to God for his glory.	2 Cor 1:20
but with those who take a is wisdom.	Prv 13:10		Again the LORD spoke to A,	1 Kgs 22:51		"The words of the A, the faithful and	Rv 3:14
Listen to a and accept instruction,	Prv 19:20		AHAZIAH	2 Kgs 8:25		"Al! Blessing and glory and wisdom	Rv 7:12
ADVOCATE			A the son of Ahab began to reign over	2 Cor 8:25		"Surely I am coming soon." A.	Rv 22:20
does sin, we have an a with the Father,	1 Jn 2:1		AIM	2 Cor 8:21		AMON	
AFFECTION			we a at what is honorable not only	2 Cor 13:11		and A his son reigned in his place.	2 Kgs 21:18
Love one another with brotherly a.	Rom 12:10		A for restoration, comfort one	1 Tm 1:5		A was twenty-two years old when he	2 Chr 33:21
for you all with the a of Christ Jesus.	Phil 1:8		The a of our charge is love that issues	2 Tm 3:10		ANCHOR	
and brotherly a with love.	2 Pt 1:7		my teaching, my conduct, my a in life,	1 Cor 9:26		as a sure and steadfast a of the soul,	Heb 6:19
AFFLICT			AIR	1 Thes 4:17		ANCIENT	
taskmasters over them to a them	Ex 1:11		I do not box as one beating the a.	Rv 16:17		lifted up, O a doors, that the King	Ps 24:7
repay with affliction those who a you,	2 Thes 1:6		to meet the Lord in the a,	Mt 26:7		Do not move an a landmark or	Prv 23:10
AFFLICTED			angel poured out his bowl into the a,	Eph 2:12		and the A of Days took his seat;	Dn 7:9
He delivers the a by their affliction	Jb 36:15		ALABASTER	Eph 4:18		ANDREW	
gracious to me, for I am lonely and a.	Ps 25:16		him with an a flask of very expensive	Col 1:21		and A his brother, casting a net	Mt 4:18
glad for as many days as you have a us,	Ps 90:15		ALIENATED	Eph 2:12		who is called Peter, and A his brother;	Mt 10:2
him stricken, smitten by God, and a.	Is 53:4		a from the commonwealth of Israel	Eph 4:18		John speak and followed Jesus was A,	Jn 1:40
If we are a, it is for your comfort	2 Cor 1:6		a from the life of God because of	Col 1:21		Peter and John and James and A,	Acts 1:13
We are a in every way, but not	2 Cor 4:8		who once were a and hostile in mind,	Acts 1:3		the a of the LORD called to him	Gn 22:11
feet of the saints, has cared for the a,	1 Tm 5:10		ALIVE	1 Cor 15:22		the a of the LORD appeared	Ex 3:2
AFFLICTION			He presented himself a to them after	Eph 2:20		The a of the LORD encamps	Ps 34:7
"I have surely seen the a of my people	Ex 3:7		also in Christ shall all be made a.	Col 2:20		My God sent his a and shut the lions'	Dn 6:22
Consider my a and my trouble,	Ps 25:18		made us a together with Christ—	Rv 1:18		an a of the Lord appeared to him in	Mt 1:20
because you have seen my a;	Ps 31:7		as if you were still a in the world,	Gn 17:1		earthquake, for an a of the Lord	Mt 28:2
I have tried you in the furnace of a.	Is 48:10		I died, and behold I am a forevermore,	Gn 35:11		the sixth month the a Gabriel was	Lk 1:26
In all their a he was afflicted, and the	Is 63:9		ALMIGHTY	Gn 17:1		during the night an a of the Lord	Acts 5:19
healing every disease and every a.	Mt 9:35		"I am God A; walk before me,	Gn 35:11		Now an a of the Lord said to Philip,	Acts 8:26
who comforts us in all our a, so	2 Cor 1:4		"I am God A: be fruitful and	Ex 6:3		disguises himself as an a of light.	2 Cor 11:14
light momentary a is preparing	2 Cor 4:17		to Isaac, and to Jacob, as God A,	Rv 1:8			
AFFLICTIONS			"Shall a faultfinder contend with the A?"	Rv 19:6		ANGELS	
Many are the a of the righteous, but	Ps 34:19		who was and who is to come, the A."	Rv 21:22		the a of God were ascending and	Gn 28:12
by great endurance, in a, hardships,	2 Cor 6:4		For the Lord our God the A reigns.			end of the age, and the reapers are a.	Mt 13:39
what is lacking in Christ's a for the	Col 1:24		the Lord God the A and the Lamb.			one knows, not even the a of heaven,	Mt 24:36
that no one be moved by these a.	1 Thes 3:3						

me more than twelve legions of a? the a were ministering to him.
 Mk 1:13
 send out the a and gather his elect
 "He will command his a concerning a of God over one sinner who repents. not know that we are to judge a? on asceticism and worship of a, for a little while lower than the a; some have entertained a unawares. things into which a long to look.
 For if God did not spare a when
ANGER
 LORD is slow to a and abounding is slow to a has great understanding, wrath, but a harsh word stirs up a. Wrath is cruel, a is overwhelming, He does not retain his a forever, is slow to a and great in power, jealousy, a, hostility, slander, not let the sun go down on your a, all away: a, wrath, malice, slander, lifting holy hands without a to hear, slow to speak, slow to a;
ANGRY
 LORD said to Cain, "Why are you a, Be a, and do not sin; ponder in your O LORD? Will you be a forever? and a backbiting tongue, a looks. not quick in your spirit to become a, forever, nor will I always be a; I will not be a forever.
 "Do you do well to be a?"
 is a with his brother will be liable
 Be a and do not sin; do not let the sun
ANGUISH
 My heart is in a within me; the terrors a day of distress and a, a day sorrow and unceasing a in my heart. People gnawed their tongues in a
ANIMALS
 Take with you seven pairs of all clean a, In it were all kinds of a and reptiles one kind for humans, another for a, by all that they, like unreasoning a,
ANIOINT
 "Arise, a him, for this is he."
 I a you king over Israel!
 fast, a your head and wash your face,
 You did not a my head with oil, but she
ANIOINTED
 LORD a you king over Israel.
 my lord, for he is the LORD's a;
 the LORD and against his A,
 It was Mary who a the Lord with a the feet of Jesus and wiped his feet your holy servant Jesus, whom you a, how God a Jesus of Nazareth with
 But you have been a by the Holy One,
ANIOINTING
 a him with oil in the name of the Lord.
 But the a that you received from
ANSWER
 A me when I call, O God of my
 Attend to me, and a me; I am restless
 In your faithfulness a me, in your
 A soft a turns away wrath,
 a of the tongue is from the LORD.
 Before they call I will a;
 "Have you no a to make?"
 not to meditate beforehand how to a,
 But Jesus gave him no a.
 are you, O man, to a back to God?
 that you may be able to a those
 know how you ought to a each person.
ANSWERED
 "You have a correctly; do this, and

Mt 26:53
 Mk 1:13
 Mk 13:27
 Lk 4:10
 Lk 15:10
 1 Cor 6:3
 2 Cor 12:18
 Heb 2:7
 Heb 13:2
 1 Pt 1:12
 2 Pt 2:4
 Nm 14:18
 Prv 14:29
 Prv 15:1
 Prv 27:4
 Mi 7:18
 Na 1:3
 2 Cor 12:20
 Eph 4:26
 Col 3:8
 1 Tm 2:8
 Jas 1:19
 Gn 4:6
 Ps 4:4
 Ps 79:5
 Prv 25:23
 Eccl 7:9
 Is 57:16
 Jer 3:12
 Jon 4:4
 Mt 5:22
 Eph 4:26
 Ps 55:4
 Zep 1:15
 Rom 9:2
 Rv 16:10
 Gn 7:2
 Acts 10:12
 1 Cor 15:39
 Jude 10
 1 Sm 16:12
 2 Kgs 9:3
 Mt 6:17
 Lk 7:46
 1 Sm 15:17
 1 Sm 24:10
 Ps 2:2
 Jn 11:2
 Jn 12:3
 Acts 4:27
 Acts 10:38
 1 Jn 2:20
 Jas 5:14
 1 Jn 2:27
 Ps 4:1
 Ps 55:2
 Ps 143:1
 Prv 15:1
 Prv 16:1
 Is 65:24
 Mt 26:62
 Lk 21:14
 Jn 19:9
 Rom 9:20
 2 Cor 5:12
 Col 4:6
 Lk 10:28
ANTICHRIST
 heard that a is coming, so now many
 This is the a, he who denies the Father
 This is the spirit of the a, which you
ANTIOCH
 in A the disciples were first called
 them and send them to A with Paul
 when Cephas came to A, I opposed
 sufferings that happened to me at A,
ANXIETIES
 I want you to be free from a.
 casting all your a on him, because he
ANXIETY
 A in a man's heart weighs him down,
 eat bread by weight and with a,
ANXIOUS
 an a heart, "Be strong; fear not!
 I tell you, do not be a about your life,
 "Therefore do not be a about tomorrow,
 do not be a how you are to speak or
 Martha, you are a and troubled about
 which of you by being a can add a
 married man is a about worldly
 do not be a about anything, but in
ANYTHING
 Is a too hard for the LORD?
 God of all flesh. Is a too hard for me?
 If you ask me a in my name, I will
 Owe no one a, except to love
 and do not fear a that is frightening.
APART
 LORD has set a the godly for himself;
 I have no good a from you."
 "Set a for me Barnabas and Saul for
 For a from the law, sin lies dead,
 for honorable use, set a as holy,
 that faith a from works is useless?
APOLLUS
 Now a Jew named A, a native of
 or "I follow A," or "I follow
 I planted, A watered, but God gave
APOSTASY
 you, and your a will reprove you.
 I will heal their a; I will love them
APOSTLE
 then as I am an a to the Gentiles,
 Am I not an a? Have I not seen Jesus
 I was appointed a preacher and an a
 and high priest of our confession,
APOSTLES
 The names of the twelve a are these:
 'I will send them prophets and a,
 The a and the elders were gathered
 has appointed in the church first a,
 the foundation of the a and prophets,
 And he gave the a, the prophets,
 who call themselves a and are not,
 names of the twelve a of the Lamb.
APOSTLES'
 devoted themselves to the a teaching
 through the laying on of the a hands,
APOSTLESHIP
 have received grace and a to bring
 you are the seal of my a in the Lord.
APPEAL
 think that I cannot a to my Father,
 I was compelled to a to Caesar—
 God making his a through us,
 as an a to God for a good conscience,
APPEAR
 When shall I come and a before God?
 a righteous to others, but within you
 we must all a before the judgment
 you also will a with him in glory.
 to a in the presence of God on our

1 Jn 2:18
 1 Jn 2:22
 1 Jn 4:3
 Acts 11:26
 Acts 15:22
 Gal 2:11
 2 Tm 3:11
 1 Cor 7:32
 1 Pt 5:7
 Prv 12:25
 Ezk 4:16
 Is 35:4
 Mt 6:25
 Mt 6:34
 Mt 10:19
 Lk 10:41
 Lk 12:25
 1 Cor 7:33
 Phil 4:6
 Gn 18:14
 Jer 32:27
 Jn 14:14
 Rom 13:8
 1 Pt 3:6
 Ps 4:3
 Ps 16:2
 Acts 13:2
 Rom 7:8
 2 Tm 2:21
 Jas 2:20
 Acts 18:24
 1 Cor 1:12
 1 Cor 3:6
 Jer 2:19
 Hos 14:4
 Rom 11:13
 1 Cor 9:1
 1 Tm 2:7
 Heb 3:1
 Mt 10:2
 Lk 11:49
 Acts 15:6
 1 Cor 12:28
 Eph 2:20
 Eph 4:11
 Rv 2:2
 Rv 21:14
 Acts 2:42
 Acts 8:18
 Rom 1:5
 1 Cor 9:2
 Mt 26:53
 Acts 28:19
 2 Cor 5:20
 1 Pt 3:21
 Ps 42:2
 Mt 23:28
 2 Cor 5:10
 Col 3:4
 Heb 9:24
APPEARANCE
 man looks on the outward a, but
 his a was so marred, beyond human
 His a was like lightning, and his
 boast about outward a and not
APPEARANCES
 for you are not swayed by a.
 Do not judge by a, but judge with
APPEARED
 Then the LORD a to Abram
 each one a before God in the cloud.
 glory of the LORD a in the cloud.
 went into the holy city and a to many.
 to one untimely born, he a also to me.
 he has a once for all at the end of the
APPEARING
 from reproach until the a of our Lord
 also to all who have loved his a.
 blessed hope, the a of the glory of our
APPEARS
 each one a before God in Zion.
 and who can stand when he a?
 "When the Christ a, will he do more
 that when he a we shall be like him,
APPETITE
 righteous has enough to satisfy his a,
 A worker's a works for him;
 for his mouth, yet his a is not satisfied.
APPETITES
 our Lord Christ, but their own a,
APPLE
 he kept him as the a of his eye.
 Keep me as the a of your eye;
 my teaching as the a of your eye;
 touches you touches the a of his eye:
APPOINT
 Now a for us a king to judge us like all
 to a you as a servant and witness to
APPOINTED
 for it refers to the a time of the end.
 For you also, O Judah, a harvest is a,
 this child is a for the fall and rising of
 this the Lord a seventy-two others and
 but I chose you and a you that you
 as many as were a to eternal life
 the authorities resists what God has a,
APPROVAL
 what is good, and you will receive his a,
 For am I now seeking the a of man,
APPROVED
 is acceptable to God and a by men.
 commends himself who is a, but
 to present yourself to God as one a,
APT
 To make an a answer is a joy to a man,
AQUILA
 Syria, and with him Priscilla and A.
A and Prisca, together with the church
ARABIA
 but I went away into A, and returned
ARAMAIC
 The letter was written in A and
 the Chaldeans said to the king in A,
 near the city, and it was written in A,
ARARAT
 ark came to rest on the mountains of A.
ARCHANGEL
 of command, with the voice of an a,
 But when the a Michael, contending
AREOPAGUS
 Paul, standing in the midst of the A,
ARGUE
 A your case with your neighbor
ARGUMENT
 If a wise man has an a with a fool, the
 An a arose among them as to which of

1 Sm 16:7
 Is 52:14
 Mt 28:3
 2 Cor 5:12
 Mt 22:16
 Jn 7:24
 Gn 12:7
 Ex 16:10
 Mt 27:53
 1 Cor 15:8
 Heb 9:26
 1 Tm 6:14
 2 Tm 4:8
 Ti 2:13
 Ps 84:7
 Mal 3:2
 Jn 7:31
 1 Jn 3:2
 Prv 13:25
 Prv 16:26
 Eccl 6:7
 Rom 16:18
 Dt 32:10
 Ps 17:8
 Prv 7:2
 Zec 2:8
 1 Sm 8:5
 Acts 26:16
 Dn 8:19
 Hos 6:11
 Lk 2:34
 Lk 10:1
 Jn 15:16
 Acts 13:48
 Rom 13:2
 Rom 13:3
 Gal 1:10
 Rom 14:18
 2 Cor 10:18
 2 Tm 2:15
 Prv 15:23
 Acts 18:18
 1 Cor 16:19
 Gal 1:17
 Ezr 4:7
 Dn 2:4
 Jn 19:20
 Gn 8:4
 1 Thes 4:16
 Jude 9
 Acts 17:22
 Prv 25:9
 Prv 29:9
 Lk 9:46

ARGUMENTATIVE

they are to be well-pleasing, not a, Ti 2:9

ARGUMENTS

We destroy a and every lofty opinion
no one may delude you with plausible a. 2 Cor 10:5
Col 2:4

ARIMATHEA

Joseph, from the Jewish town of A.
Joseph of A, who was a disciple of Lk 23:50
Jn 19:38

ARISE

A, shine, for your light has come, Is 60:1
"Little girl, I say to you, a," Mk 5:41
"Young man, I say to you, a," Lk 7:14
"Tabitha, a." And she opened her eyes,
a from the dead, and Christ will shine Acts 9:40
Eph 5:14

ARK

Make yourself an a of gopher wood.
went into the a to escape the waters
"They shall make an a of acacia wood."
"As soon as you see the a of the
And the a of God was captured,
"The a of the covenant of the LORD."
constructed an a for the saving of
Noah, while the a was being prepared,
the a of his covenant was seen within Rv 11:19

ARM

by a mighty hand and an outstretched a,
has the a of the LORD been revealed?
has the a of the Lord been revealed?
a yourselves with the same way Dt 34:4
Is 53:1
Jn 12:38
1 Pt 4:1

ARMAGEDDON

at the place that in Hebrew is called A. Rv 16:16

ARMOR

Then Saul clothed David with his a.
and put on the a of light. 1 Sm 17:38
Rom 13:12
Put on the whole a of God, Eph 6:11

ARMS

and underneath are the everlasting a.
snapped the ropes off his a like a thread.
he will gather the lambs in his a;
of fine gold, its chest and a of silver,
took them in his a and blessed them,
him up in his a and blessed God and Mk 10:16
Lk 2:28

ARMY

Though an a encamp against me, my Ps 27:3
The king is not saved by his great a;
LORD utters his voice before his a,
sitting on the horse and against his a. Ps 33:16
Jl 2:11
Rv 19:19

AROMA

LORD smelled the pleasing a,
For we are the a of Christ to God Gn 8:21
2 Cor 2:15

ARREST

together in order to a Jesus by stealth
the Jews, he proceeded to a Peter also. Mt 26:4
Acts 12:3

ARRESTED

when he heard that John had been a,
officers of the Jews a Jesus and bound
And they a them and put them in
they a the apostles and put them in
came up and a him and ordered Acts 21:33

ARROGANCE

Pride and a and the way of evil Prv 8:13
As it is, you boast in your a. Jas 4:16

ARROGANT

Everyone who is a in heart is
love does not envy or boast; it is not a
above reproach. He must not be a or Ti 1:7

ARROW

night, nor the a that flies by day,
he hid me; he made me a polished a;
Their tongue is a deadly a; it speaks
bow and set me as a target for his a. Ps 91:5
Is 49:2
Jer 9:8
Lam 3:12

ARROWS

For the a of the Almighty are in me;
For your a have sunk into me,
who aim bitter words like a,
against you the deadly a of famine, Jb 6:4
Ps 38:2
Ps 64:3
Ezk 5:16

ARTAXERXES

associates wrote to A king of Persia.
Nisan, in the twentieth year of King A, Ezr 4:7
Neh 2:1

ASA

A did what was right in the eyes
A cried to the LORD his God, 1 Kgs 15:11
2 Chr 14:11

ASCEND

"Who will a to heaven for us and bring
Who shall a the hill of the LORD?
If I a to heaven, you are there!
said in your heart, 'I will a to heaven;
For David did not a into the heavens,
'Who will a into heaven?'" (that is, Dt 30:12
Ps 24:3
Ps 139:8
Is 14:13
Acts 2:34
Rom 10:6

ASCENDED

Who has a to heaven and come down?
No one has a into heaven except he
for I have not yet a to the Father;
"When he a on high he led a host of Prv 30:4
Jn 3:13
Jn 20:17
Eph 4:8

ASCENDING

the angels of God a and descending on
were to see the Son of Man a to where Jn 1:51
Jn 6:62

ASCETICISM

insisting on a and worship of angels,
self-made religion and a and severity Col 2:18
Col 2:23

ASCRIBE

a greatness to our God!
A to the LORD the glory due
A to the LORD the glory due his name; Dt 32:3
Ps 29:2
Ps 96:8

ASHAMED

All my enemies shall be a and
radiant, and their faces shall never be a.
For whoever is a of me and of my
For I am not a of the gospel, for it is
things of which you are now a?
to do with him, that he may be a.
a worker who has no need to be a,
why he is not a to call them brothers,
God is not a to be called their God,
let him not be a, but let him glorify Ps 6:10
Ps 34:5
Mk 8:38
Rom 1:16
Rom 6:21
2 Thes 3:14
2 Tm 2:15
Heb 2:11
Heb 11:16
1 Pt 4:16

ASHES

I who am but dust and a.
despise myself, and repent in dust and a." Jb 42:6
For I eat a like bread and mingle tears Ps 102:9
people, put on sackcloth, and roll in a;
himself with sackcloth, and sat in a.
sprinkling of defiled persons with the a Jer 6:26
Jon 3:6
Heb 9:13

ASIA

the Holy Spirit to speak the word in A.
of the affliction we experienced in A.
to the seven churches that are in A: Acts 16:6
2 Cor 1:8
Rv 1:4

ASIDE

But you have turned a from the way.
All have turned a; together they have Mal 2:8
Rom 3:12

ASK

"A sign of the LORD your God;
"A, and it will be given to you; seek;
And whatever you a in prayer, you will
the Holy Spirit to those who a him!"
If you a me anything in my name, I
a whatever you wish, and it will be done
A, and you will receive, that your joy
abundantly than all that we a or think,
You do not have, because you do not a.
that he hears us in whatever we a, Is 7:11
Mt 7:7
Mt 21:22
Lk 11:13
Jn 14:14
Jn 15:7
Jn 16:24
Eph 3:20
Jas 4:2
1 Jn 5:15

ASLEEP

And he fell a and dreamed a second
ship and had lain down and was fast a.
swamped by the waves; but he was a.
"Our friend Lazarus has fallen a,
firstfruits of those who have fallen a.
we are awake or a we might live
For ever since the fathers fell a, all 1 Cor 15:20
1 Thes 5:10
2 Pt 3:4

ASSIGNED

as my Father a to me, a kingdom,
to the area of influence God a to us, Lk 22:29
2 Cor 10:13

ASSURANCE

all the riches of full a of understanding
to have the full a of hope until the end,
with a true heart in full a of faith,
Now faith is the a of things hoped for, Col 2:2
Heb 6:11
Heb 10:22
Heb 11:1

ASSYRIA

the king of A captured Samaria,
shall be carried to A as tribute to the 2 Kgs 17:6
Hos 10:6

ASTONISHED

the crowds were a at his teaching,
uneducated, common men, they were a. Mt 7:28
Acts 4:13

ASTRAY

make me understand how I have gone a.
All we like sheep have gone a;
go in search of the one that went a?
to lead a, if possible, the elect.
"See that you are not led a."
sins and led a by various passions,
"They always go a in their heart;
the right way, they have gone a. Jb 6:24
Is 53:6
Mt 18:12
Mk 13:12
Lk 21:8
2 Tm 3:6
Heb 3:10
2 Pt 2:15

ATE

one wise, she took of its fruit and a,
Your words were found, and I a them,
I a it, and it was in my mouth as sweet
I a no delicacies, no meat or wine
not like the bread the fathers a, and died. Gn 3:6
Jer 15:16
Ezk 3:3
Dn 10:3
Jb 5:8

ATHENS

"Men of A, I perceive that in every
willing to be left behind at A alone, Acts 17:22
1 Thes 3:11

ATHLETE

Every a exercises self-control
a is not crowned unless he competes 1 Cor 9:25
2 Tm 2:5

ATONE

you a for our transgressions.
a for our sins, for your name's sake!
put an end to sin, and to a for iniquity,
Dn 9:24

ATONED

love and faithfulness iniquity is a for,
guilt is taken away, and your sin a for." Prv 16:6
Is 6:7

ATONEMENT

shall offer a bull as a sin offering for a.
of this seventh month is the Day of A.
the sin offerings to make a for Israel, Ex 29:36
Lv 23:27
Neh 10:33

ATTAIN

for me; it is high; I cannot a it.
until we all a to the unity of the faith
possible I may a the resurrection from Ps 139:6
Eph 4:13
Phil 3:11

ATTENTION

Give a to the sound of my cry, my
your flocks, and give a to your herds,
Therefore we must pay much closer a
will do well to pay a as to a lamp Prv 27:23
Heb 2:1
2 Pt 1:19

AUTHOR

and you killed the A of life, whom Acts 3:15

AUTHORITIES

many even of the a believed in him,
taxes, for the a are ministers of God,
be made known to the rulers and a
be submissive to rulers and a, Jn 12:42
Rom 13:6
Eph 3:10
Ti 3:1

AUTHORITY

teaching them as one who had a, Mt 7:29
Son of Man has a on earth to forgive Mt 9:6
"All a in heaven and on earth has been Mt 28:18
"To you I will give all this a and Lk 4:6
For I too am a man set under a, with Lk 7:8
"Tell us by what a you do these things,
For there is no a except from God,
to have a symbol of a on her head,
be glory, majesty, dominion, and a,
to him I will give a over the nations, Lk 20:2
Rom 13:1
1 Cor 11:10
Jude 25
Rv 2:26

AVENGE

will the LORD a me against you,
never a yourselves, but leave it to
you will judge and a our blood on 1 Sm 24:12
Rom 12:19
Rv 6:10

AVENGER

to them, but an a of their wrongdoings. Ps 99:8