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# ■ Introduction

## W E L C O M E to the New *Quest Study Bible*!

If you've ever read the Bible and found yourself asking the tough questions . . .

- Why did that happen?
- What could this possibly mean?
- How does this make any difference in my life right now?

. . . then this Bible is for you.

Thanks to the combined efforts of the editors of Christianity Today International and scores of contributors, the study helps in this Bible tackle difficult questions that you may have asked but now have the opportunity to see answered.

The original *Quest Study Bible* was conceived in 1989 when representatives from two publishing companies, Zondervan and Christianity Today International began discussing the possibilities of again working together on a landmark Bible edition (they had earlier collaborated on *The Student Bible*, also recently updated). As editors and researchers explored options, they agreed that Bible readers were routinely seeking answers to provocative questions that arose as they read the Bible. Focus groups around the United States evaluated the usefulness of potential study Bible features and helped select the features that would be included in this Bible. Then, more than a thousand people received passages of Scripture and were asked, "What questions do you have about this portion of the Bible?" Their responses helped determine what kinds of questions the notes would answer.

People found the original *Quest Study Bible* so helpful (over 1/2 million copies have sold since it was first published in 1994) that editors of CTI and Zondervan decided to work together once more to update this Bible. In addition to a complete theological and editorial review of every existing note and article in the Bible, editors, writers and scholars added more than 800 new notes and almost 100 new articles. The new *Quest Study Bible* also includes a topical index of all the articles in the Bible (page 1917) as well as a subject index of most of the questions answered in notes and articles (page 1897). Another helpful addition in the text of the Bible is color-keyed verse numbers for verses that are referred to in notes or articles. One additional feature in the front of this Bible is a seven-page, full-color time line section.

### What Makes This Bible Distinctive?

The *Quest Study Bible* is like a press conference. There's a prepared statement—the text of the Bible. In this case, it's the highly respected New International Version, today's most read, most trusted modern English translation. For more details on the NIV translation, see "About the NIV," on page 1805.

After the text is presented, readers—like reporters at a press conference—address their most pressing questions to the spokesperson. In this Bible edition, the answers come from respected resource people—Bible scholars, pastors and writers—who provide interesting answers in an engaging style.

Here are some of the specific features you'll find in this Bible:

**Mark**

**Introduction**

**Why read this book?**  
All news releases and cable news channels give you highlights of all the news that is reported in the world. In the same way, the Bible follows a similar fast-paced approach while introducing Jesus Christ, the Son of God. Features you'll highlight are the exciting youth and resurrection of Jesus. Carrying out of obscurity, this unique God-man gradually performs miracles and announces both great promises and deadly judgments in the greatest news story of all time.

**Who wrote this book?**  
John Mark, the son of a freedman whose father Peter was a meeting place for early believers (see Acts 12:12). Mark most likely recorded the events in the last hours of Paul's life before Jerusalem was destroyed by Roman armies in A.D. 70.

**To whom was it written?**  
The book's distinctly non-Jewish flavor suggests it may have been written to believers in Rome.

**Why was it written?**  
The Roman empire, the dominant world power, had begun to persecute Christians. Mark wanted to encourage believers because he believed Jesus as the suffering servant who came to die for the also persecuted in the face of the entire world including Rome as well as Jews.

**What to look for in Mark:**  
The humanity of Jesus, who was both the Son of God and the Son of Man. Watch for the emotional impact of this action-packed Gospel. Also, the use of the Greek word for "servant" (diakonos) is a key to understanding Christ's final work on earth.

**When did these things happen?**  
100 AD 15 20 25 30 35 40 45 50 55 60

**Head the Gospel page (2:1-4:1)**  
100 AD 15 20 25 30 35 40 45 50 55 60

**Jesus' Birth (6:1-6:16)**  
100 AD 15 20 25 30 35 40 45 50 55 60

**Jesus' Flight to Egypt (13:1-13:17)**  
100 AD 15 20 25 30 35 40 45 50 55 60

**Beginning of Jesus' Ministry (1:1-1:28)**  
100 AD 15 20 25 30 35 40 45 50 55 60

**Jesus' Death, Resurrection and Ascension (16:1-16:7)**  
100 AD 15 20 25 30 35 40 45 50 55 60

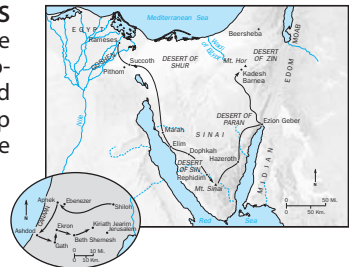
**Mark's Conclusion (16:8-16:7)**  
100 AD 15 20 25 30 35 40 45 50 55 60

BOOK INTRODUCTIONS

At the beginning of each Bible book, you'll find direct answers to specific questions about the book: Who wrote it? Why? What should I look for as I read it? You'll begin to gain understanding of some of the themes covered in each Bible book.

TIME LINES AND MAPS

The time lines included in the book introductions and the two-color maps strategically located throughout the Bible will help you locate when and where the action being described took place. Also, a full-color time line section is located in the front of this Bible.



SIDE-COLUMN NOTES

This Bible is designed for maximum ease of use. The majority of the study helps are located right alongside the Bible text, which is set in a single column format. Here you will find notes that clarify the meaning of the Bible text. Most of the notes are formatted as questions and answers. Verse numbers for verses that are referred to in notes or articles are colored in the Bible text (only initial verse referenced is colored). These notes deal with such issues as:

**MARK 2-3** 1439

**wful on the Sab-**  
d what David did  
gry and in need?  
2, he entered the  
> bread, which is  
so gave some to

**th was made for**  
e Son of Man is  
fogue and a man  
me of them were  
hey watched him  
on the Sabbath.  
I hand, "Stand up

**wful on the Sab-**  
fe or of King?" But

**nd, deeply dis-**  
he man, "Stretch  
nd his hand was  
st" went out and  
v they might kill

**o the lake, and a**  
en they heard all  
him from Judea,  
cross the Jordan  
the crowd he told  
for him, to keep  
had healed many  
forward to touch  
n, they fell down  
of God." 12:19  
> he was.

**es**  
nd called to him  
1. 14:6 appointed  
-that they might  
-m out to preach  
ons. "These are  
om he gave the  
h his brother John  
hich means Sons  
omew. Matthew,  
faeus, Simon the  
him.

**ain a crowd gath-**  
not even able to  
they went to take  
f his mind."  
> came down from  
manuscripts do not

**ended Sabbath-keeping to be a blessing, not a burden (vv. 27-28).**  
**LINK (2:23-28) The Son of Man is Lord even of the Sabbath**  
To find Jesus' declaration that he is Lord of the Sabbath look also at Matt. 12:1-8 and Luke 6:1-5.

**Did Jesus break the law? (2:27)**  
Jesus didn't violate one of the Ten Commandments, but he refused to obey the man-made laws that violated what God intended for the Sabbath. Instead of the Sabbath being seen as a welcomed rest in remembrance of God, it had become a joyless ritual because of the Pharisees' regulations. Jesus insisted on observing the Sabbath as it was originally intended, not as the caricature it had become. Rather than discarding the commitment to "keep the Sabbath day holy," Jesus instead demonstrated that one way to obey God's directive for the day was by feeding the hungry.

**LINK (3:1-6) Man with a shriveled hand**  
You can also read the account of Jesus healing on the Sabbath in Matt. 12:9-14 and Luke 6:6-11.

**Why were these people so anxious to accuse Jesus? (3:2-6)**  
The Herodians were supporters of Herod Antipas, the ruler of Galilee. They perceived Jesus as a political threat. The Pharisees, a religious group, were nervous about Jesus' spiritual influence. Normally bitter political opponents, the Herodians and Pharisees both saw Jesus as an enemy. This unholy Jewish and Roman alliance shared a common objective: to eliminate Jesus.

**LINK (3:7-12) A large crowd from Galilee follows**  
Matthew and Luke also tell about the great crowds that followed Jesus. See Matthew 12:15-16 and Luke 6:17-19.

**LINK (3:16-19) These are the twelve he appointed**  
Matthew lists the apostles in Matt. 10:2-4 and Luke names them in Luke 6:14-16.

**Did Jesus' family think he was crazy? (3:21)**  
His incredible claims, mass popularity and unusual behavior worried his brothers and sisters, who didn't yet believe he was the Son of God. They probably feared he was going mad because of his hectic schedule of teaching, performing miracles and traveling. Most likely embarrassment and fear motivated them to confront Jesus with their concerns.

**Why accuse Jesus of demon possession? (3:22)**  
The religious leaders accused Jesus of being possessed by Beelzebub, the "Prince Lord of the Flies" (2 Kings 1:2-17), another name for Satan. This ultimate insult, though completely false, was their attempt to discredit the power behind the miracles of Jesus.

Perplexing words and phrases.

**The cultural context.** When reading the Bible, it is important to understand what was going on in the culture of the day—to grasp something of the way life was experienced by the people of Bible times.

**"Reasonable cause" for God's mysterious action.** Why did God do the things he did—like punish a nation for its king's decision to take a census? We cannot completely know God's mind, but we can venture some plausible explanations.

**Fair summations of controversial passages.** While recognizing that portions of the Bible have been debated for centuries, these study notes try to offer balanced summaries of the various interpretations.

**Explanations of peculiar types of writing.** Why take the time to read a list of names? How should Biblical poetry be interpreted? Or ancient laws? The notes help explain the significance of these kinds of literature.

Other passages that cover the same or similar events or topics.

The Scripture "LINK" feature points to other places in the Bible where a related event or topic is mentioned. These cross-references typically indicate why the verse or passage to which you are directed is relevant.

ARTICLES

On many pages of this Bible you will find special articles of pressing interest. These articles take on some of the most popular and provocative questions asked by contemporary readers of the Bible.

**Why did Jesus call himself the Son of Man? (2:10)**

Jesus revealed and concealed himself by using this controversial expression. He was clearly human, but he was divine as well. His mission progressively revealed this fact to those who would recognize him, to those who would believe in him, to those who would accept him as the Messiah destined to give life for humanity. He soon revealed this identity.

Set of Man is used 14 times in Mark and one other Synoptic Gospel for Jesus. It describes the servant role he willingly assumed. Sometimes the term is used to describe his divine authority as well as the future glory when he returns. It refers to the Son of Man in Mark 1:9 and 8:38. Jesus established himself as the fulfillment of the Son of Man by assuming the rights of a servant in order to serve and judge.

The term Manos, the heavenly and earthly aspects of Christ. Because of this divine nature, God grants authority to Jesus to forgive sins. Because of his earthly presence to be a person for others to meet before he returns, he will be able to judge. Jesus used it to claim authority, demonstrate power and assume responsibility in order to save souls.

## DICTIONARY

The dictionary found in the back of this Bible contains definitions of some of the names, words, phrases and place names found in the Scripture text of the New International Version. As you read the Bible, you will find these dictionary words marked in the text with a small “D”—alerting you that a definition of that word or phrase can be found in the dictionary. Only the first occurrence of the word or phrase on each Scripture page will be tagged with a “D.”

## CONCORDANCE

A concordance is included in the back of the *Quest Study Bible* to help you find Bible verses quickly and easily. Keys words in a Bible verse will help you find a verse for which you remember a word or two but not a location.

## SUBJECT INDEX

The Index to Subjects at the back of this Bible lists major subjects that may be of interest and gives you the Scripture verses where the notes or articles related to those subjects may be found. It is a very complete index including most of the questions answered in this Bible's notes and articles with the exception of the Scripture LINKs.

## ARTICLE INDEX

The Index to Articles at the back of this Bible lists every article according to topics that may be of interest to you. Each article is listed by the question it asks, offering a quick preview of the material covered on a subject. It also gives the Scripture verses and page numbers where the articles appear.

## INDEXES TO MAPS AND CHARTS

In the back of the *Quest Study Bible* you will find indexes to the in-text maps and the in-text charts. These indexes list all the titles of the two-color maps and charts, as well as the page numbers where they are located.

## READING PLANS

A carefully designed, multi-level reading plan is included in the front of this Bible. You chose from three “courses.” **Course 1** features two-week reading plans that take you quickly into passages every Christian should know. **Course 2** lists 186 chapters to be read over six months; taken together, these selections provide a good foundation of Bible understanding. **Course 3** takes you completely through the Bible in three years, alternating between Old Testament and New Testament readings.

## THE WORD OF GOD

Far more important than any of the tools we've provided is the text itself, the Word of God. The Bible is a supernaturally powerful book, one that can be explained in simple terms to pre-schoolers and at the same time studied for a lifetime by scholars who never exhaust its profound truth. Whatever your situation, whatever your need, we offer this new *Quest Study Bible* with the hope and the prayer that the power of God's Word may penetrate and transform your heart and life.

# Contributors

## General Editors:

Marshall Shelley (1994)  
Phyllis Ten Elshof (2003)

## Associate Editors:

Richard Doebler (1994, 2003)  
Lori Quicke (2003)

## Contributing Editors:

Jeanette D. Gardner (1994)  
David L. Goetz (1994)  
Kevin A. Miller (1994)  
Kevin D. Miller (1994)  
Stephen M. Miller (1994)  
Bob Moeller (1994)  
Elizabeth Cody Newenhuyse (1994)  
Douglas C. Schmidt (1994)  
Jim A. Townsend (2003)  
Patricia H. Picardi (1994)  
Jane M. Vogel (1994)  
Gary Wilde (1994)

## Editorial Assistants

Leslie Bauer (2003)  
Steven Gertz (2003)  
Cynthia Thomas (1994)



Christianity Today International is a communications ministry that has served since 1956 to engage, encourage and equip the church worldwide, sharing the depth and transforming power of the gospel as it permeates all spheres of life. CTI, based in Carol Stream, Illinois, produces resources designed to meet the needs of Christian leaders and laypersons: youth, adults and families.

## Contributors

Jim Abrahamson (1994)  
Benjamin C. Aker (1994)  
Robert Alden (1994)  
Leslie Allen (1994)  
Rex Altis (2003)  
Max E. Anders (1994)  
Leith Anderson (1994)  
Gleason L. Archer, Jr. (1994)  
Greg Asimakoupoulos (1994)  
Mark Bailey (1994)  
Donald N. Bastian (1994)  
Craig L. Blomberg (1994)  
Darrell L. Bock (1994)  
Greg Boyd (1994)  
Stuart Briscoe (1994)  
Wayne Brouwer (2003)  
C. S. Burdan (1994)  
Gary Burge (1994)  
David Burnham (1994)  
Lloyd Carr (1994)  
John Castelein (1994)  
Robert Chisholm (1994)  
Rodney Clapp (1994)  
Mark Coppenger (1994)  
Albert E. Cramer (2003)  
Bert Davidson (2003)  
Joanne De Jonge (2003)  
Raymond Dillard (1994; deceased)  
Richard Doebler (1994, 2003)  
John Duckworth (1994)  
Jim Edlin (1994)  
Lee Eclow (1994, 2003)  
Mark Fackler (1994)  
David Faust (1994)  
Paul D. Feinberg (1994)  
Jeron Ashford Frame (1994)  
Mark J. Galli (1994)  
Jeanette D. Gardner (1994)  
William L. Gartner (1994)  
George Gianoulis (1994)  
Susan M. Gilliland (1994)  
David L. Goetz (1994)  
Reg Grand (1994)  
Dietrich Gruen (1994)  
Victor P. Hamilton (1994)  
Janis Long Harris (1994)  
Warren Heard (1994)  
Gordon Hugenberger (1994)  
Fisher Humphreys (1994)  
Mary Ann Jeffreys (2003)  
Darrell W. Johnson (1994)  
Jan Johnson (1994)  
Robert K. Johnston (1994)  
Walter C. Kaiser, Jr. (1994)  
Dennis F. Kinlaw (1994)  
Martin I. Klauber (1994)  
John R. Kohlenberger III (1994)  
Paul E. Koptak (1994)

William Kruidenier (2003)  
Craig Brian Larson (1994)  
Gary Larson (1994)  
Douglas L. LeBlanc (1994)  
Raymond Levang (1994; deceased)  
Larry R. Libby (1994)  
Tremper Longman III (1994)  
Robert Lowery (1994)  
Dennis Magary (1994)  
William Marty (1994)  
Steve Mathewson (1994)  
Stephen M. Miller (1994)  
Bob Moeller (1994)  
Douglas J. Moo (1994)  
Joe Morgado (1994)  
Terry C. Muck (1994)  
Michael D. Nelson (1994)  
Phillip D. Nelson (1994)  
Jeffrey Niehaus (1994)  
Carolyn Nystrom (1994)  
David O'Brien (1994)  
J. Randall Petersen (1994)  
Patricia H. Picardi (1994)  
Gayla R. Postma (2003)  
Timothy M. Powell (1994)  
Michael Quicke (2003)  
Steve Rabey (1994)  
James W. Reapsome (1994)  
Martha G. Reapsome (1994)  
Eric Reed (2003)  
Deborah J. Rotman (1994)  
Robert Saucy (1994)  
Joel Scandrett (1994)  
Douglas C. Schmidt (1994)  
David Scholer (1994)  
Samuel J. Schultz (1994)  
Harry E. Shields (1994)  
Joe Snider (2003)  
Ray C. Stedman (1994; deceased)  
Richard Strauss (1994; deceased)  
Douglas Stuart (1994)  
Tim Sutherland (1994)  
Daniel Taylor (1994)  
Alden Thompson (1994)  
Rick Thompson (1994)  
John R. Throop (2003)  
Jim A. Townsend (1994, 2003)  
Wil Triggs (1994)  
Jane M. Vogel (1994)  
Bruce Waltke (1994)  
Gaylyn R. Whalin (1994)  
W. Terry Whalin (1994)  
Gary Wilde (2003)  
Carol Wilde (2003)  
Rob Wilkins (1994)  
William H. Willimon (1994, 2003)  
Sherwood E. Wirt (1994)  
J. Isamu Yamamoto (1994)  
Robert Yarbrough (1994)

# Genesis

## Introduction

### Why read this book?

If you're like most people, you've wondered about the deep questions of life: *Why are we here? What is life all about?* Genesis takes you back to the beginning of time to find the answers. It tells about many beginnings: the first plants and animals; the first man and woman; the first sin; the first news of God's salvation. It also shows God's dealings with Noah, Abraham and others, demonstrating his desire to fellowship with his people.

### Who wrote this book and when?

Moses probably wrote this book around 1440 B.C. But since he was not an eye-witness to the creation, he relied on revelation from God and, perhaps, earlier oral or written records.

### What period of history does it cover?

From the time of the creation (a date that can only be speculated) to the time when the Israelites arrived in Egypt and grew into a nation (about 1800 B.C.).

### Why was it written?

To show that when God made the creation, it was good. But Genesis goes on to say that when sin entered the world, it corrupted the creation. The story tells the beginning of God's plan for salvation. Genesis provides the framework upon which the rest of the Bible builds.

### To whom was it written?

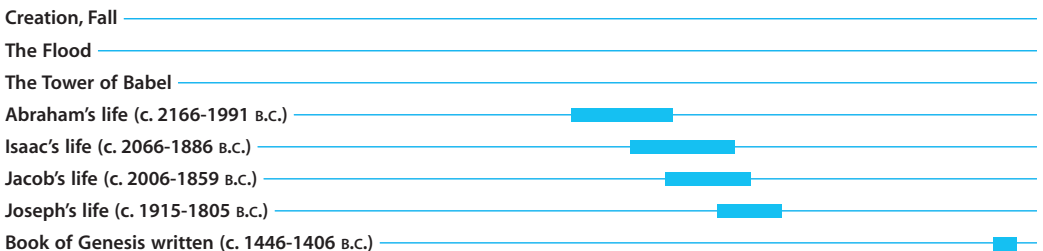
Since this book announces that *all peoples on earth will be blessed* through Abraham (12:3), it seems fair to conclude that all people can benefit from the account of this patriarch and his descendants.

### What to look for in Genesis:

Notice the focus Genesis places on the relationship between God and humanity—broken in the garden and restored through sacrifices and personal encounters with God. Through the stories of history Genesis illustrates cycles of sin and repentance.

### When did these things happen?

2200bc 2100 2000 1900 1800 1700 1600 1500 1400



### Why did God's Spirit hover over the dark waters of the earth? (1:2)

To preserve that which had been created up to this point and to prepare it for the further activity of God. The Holy Spirit was just as much a participant in the creation as the other two persons of the Godhead. This verse acknowledges the Spirit's role in that process.

### Were these literal 24-hour days? (1:5–31)

See article: *How technical is this description of creation?* (chs. 1–2).

### Why measure a day from evening to morning? (1:5)

The Hebrew calendar calculates dates from sunset to sunset.

### How could God create the earth and waters from nothing? (1:9–10)

The opening statement of the Bible in Genesis 1:1 teaches that God created everything that exists. Many believe God created *ex nihilo* (out of nothing). Some believe the water-and-ground formation in verses 9 and 10 represents original formation. But others (translating verse 2 with *became*) suggest there is a time gap between verse 1 and verse 2 and believe that reconstruction was occurring, related to Satan's fall. The Bible doesn't tell us *how* God created everything; it tells us that he did.

### How was there light before God created the sun and the moon? (1:14–16)

Some say that the earlier *light* created by God (v. 3) was from some source other than the sun. They speculate about a chemical, electrical, radioactive or some other type of iridescence. Others say that the phrase *the heavens and the earth* (v. 1) means the universe—all the heavenly bodies including sun, moon and stars. According to this view God created the sources of light (v. 1) but did not reveal them until later (v. 3)—perhaps by removing some sort of cloud of darkness (v. 2). Finally, he brought the process to completion and established the rhythm and order of the solar system that give us days, nights and seasons

## The Beginning

**1** <sup>1</sup>In the beginning God created the heavens and the earth. <sup>2</sup>Now the earth was<sup>a</sup> formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

<sup>3</sup>And God said, "Let there be light," and there was light.

<sup>4</sup>God saw that the light was good, and he separated the light from the darkness. <sup>5</sup>God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.

<sup>6</sup>And God said, "Let there be an expanse between the waters to separate water from water." <sup>7</sup>So God made the expanse and separated the water under the expanse from the water above it. And it was so. <sup>8</sup>God called the expanse "sky." And there was evening, and there was morning—the second day.

<sup>9</sup>And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. <sup>10</sup>God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

<sup>11</sup>Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. <sup>12</sup>The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>And there was evening, and there was morning—the third day.

<sup>14</sup>And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, <sup>15</sup>and let them be lights in the expanse of the sky to give light on the earth." And it was so. <sup>16</sup>God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup>God set them in the expanse of the sky to give light on the earth, <sup>18</sup>to govern the day and the

<sup>a</sup>2 Or possibly *became*

## How technical is this description of creation? (chs. 1–2)

While the "days" of creation could be either a figure of speech or literal 24-hour periods, this passage is nevertheless an orderly narration of what took place. It tells us that there is intelligence, meaning and purpose behind all existence. In other words, the word of God is seen in the *method* of creation as well as the *source* of creation (Psalm 33:6,9; Heb. 11:3). Yet human beings have been given the privilege to explore, through scientific investigation, how God may have engineered these events, and how long he took.

Many understand the six days of creation to represent long periods of time, simply because 24-hour days were not created until the fourth day. Actually, the word *day* is used in chapters 1–2 in three distinct ways: (1) as approximately 12 hours of *daylight* (1:5); (2) as 24 hours (1:14) and (3) as a period of time involving, at the very minimum, the whole creative activity from day one to day seven (see 2:4, where the word that is translated *when* is the same word that is elsewhere translated *day*). The *light* (v. 3) did not come from the earth's sun if it was not created until the fourth day. It could have come from other sources that God provided in the universe prior to the sun. We can only speculate about what the atmospheric conditions might have been at that time.

night, and to separate light from darkness. And God saw that it was good. <sup>19</sup>And there was evening, and there was morning—the fourth day.

<sup>20</sup>And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky.” <sup>21</sup>So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup>God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” <sup>23</sup>And there was evening, and there was morning—the fifth day.

<sup>24</sup>And God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so. <sup>25</sup>God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

<sup>26</sup>Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth,<sup>a</sup> and over all the creatures that move along the ground.”

<sup>27</sup>So God created man in his own image,

(v. 14). In this view, the sun and moon were in existence already when in verse 14 God assigned their place and purpose.

**Did God create dinosaurs at this time? (1:24–31)**

It is plausible that the sixth day is when God made them. The Bible doesn't specifically mention dinosaurs, though it may refer to them using terms such as *monster* (Psalm 74:13), *dragon* (Rev. 12:3) or *behemoth* (Job 40:15–19).

**Why did God say, Let us [plural] make man in our image? (1:26)**

Often kings refer to themselves in this way. The Hebrew word for *God* (*Elohim*) is plural, perhaps indicating that God was taking counsel with himself. This may also hint at the mystery of the Trinity—in the unity of God there is plurality. Some think this describes God speaking to his heavenly court of angels.

**What is the image of God? (1:27)**

People are God's image bearers on earth. This doesn't mean the invisible God, who is spirit, has a body from which he made copies. But God designed the whole of a person (body and soul) to reflect what he is like in many ways: intelligence, capacity to rule and live in relationship to him and fellow human beings. Being made in the *image of God* means every human being has inherent value and worth. God's image is neither to be murdered (9:6) nor cursed (James 3:9–10). The Bible later speaks of other aspects of one's image that originate with God such as *righteousness and holiness* (Eph. 4:24) and *knowledge* (Col. 3:10).

<sup>a</sup>26 Hebrew; Syriac *all the wild animals*

**Setting of Genesis (1:1)**



### What does it mean to *subdue* the earth? (1:28)

God entrusted humans to be the custodians of the planet's resources, which suggests using them responsibly. This verse is neither a license to abuse and waste the environment nor a prohibition against its use. God provided animals, minerals, trees, land and water for people to use to improve their lives.

### Why did God rest? (2:2)

Not because he was tired. An all-powerful God doesn't need to rest. Perhaps he ceased working in order to mark a division between his work of creation and his later ongoing work in the world. Whatever the reason, it's clear that he modeled a pattern he wanted people to follow—that they would rest one day in seven, setting it apart as holy to the Lord.

### Why retell the creation account? (2:4–7)

Genesis 1 and 2 each add to the full picture of creation. Genesis 2 presupposes the completion of God's work of creation. The first three verses carry the narrative of chapter 1 to its logical conclusion, then the passage moves on to detail the creation of humankind.

### Did plants come after humans? (2:5–7)

No. After tracing the creation of the universe (ch. 1), the theme narrows to focus on the humans placed in one particular spot within this universe. Two kinds of plant life are noted here—*shrub of the field* and *plant of the field*. This is not the same vegetation mentioned earlier. Rather these plants precede the *thorns and thistles* (3:18).

### Why did God make man out of dust? (2:7)

God's power alone—his *breath of life*—is the source of all living things. That humans come from the dust of the ground suggests their physical similarity to animals, in contrast to their spiritual similarity to God (1:26). It also hints at their destiny after the fall—they would return to *dust* (3:19).

### Where was the Garden of Eden? (2:8)

Eden was probably in either ancient Mesopotamia (modern Iraq) or an area embracing Mesopotamia and extending through Egypt and Ethiopia (see *Setting of Genesis* on page 3).

### What kind of fruit is *life and knowledge*? (2:9)

This kind of fruit refers to experiencing or participating in something. The couple gained a knowledge of evil when they experienced it by disobeying God. The two trees were an outward symbol of an inward condition. Thus, the tree of life could only be used when the couple had life (see Rev. 2:7; 22:2,14,19).

### Would eating from the *tree of life* have made Adam and Eve live forever? (2:9; 3:22)

Genesis 3:22 indicates that eating from the tree of life related directly to living forever. They might have lived forever, regardless of the tree of life, but their sin brought death into the world (see Romans 5:12). Once they ate of the prohibited tree, God banished them from the garden with all its blessings—including the tree of life. In mercy, however, God determined they shouldn't live forever in their sins. His plan of redemption was thus set in motion.

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

<sup>28</sup>God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”

<sup>29</sup>Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. <sup>30</sup>And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

<sup>31</sup>God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

**2** <sup>1</sup>Thus the heavens and the earth were completed in all their vast array.

<sup>2</sup>By the seventh day God had finished the work he had been doing; so on the seventh day he rested<sup>a</sup> from all his work. <sup>3</sup>And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

### Adam and Eve

<sup>4</sup>This is the account of the heavens and the earth when they were created.

When the LORD God made the earth and the heavens—<sup>5</sup>and no shrub of the field had yet appeared on the earth<sup>b</sup> and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth<sup>b</sup> and there was no man to work the ground,<sup>6</sup>but streams<sup>c</sup> came up from the earth and watered the whole surface of the ground—<sup>7</sup>the LORD God formed the man<sup>d</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

<sup>8</sup>Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. <sup>9</sup>And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

<sup>10</sup>A river watering the garden flowed from Eden; from there it was separated into four headwaters. <sup>11</sup>The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. <sup>12</sup>(The gold of that land is good; aromatic resin<sup>e</sup> and onyx are also there.) <sup>13</sup>The name of the second river is the Gihon; it winds through the entire land of Cush.<sup>f</sup> <sup>14</sup>The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

<sup>15</sup>The LORD God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup>And the LORD God commanded the man, “You are free to eat from any

<sup>a</sup>2 Or *ceased*; also in verse 3 <sup>b</sup>5 Or *land*; also in verse 6

<sup>c</sup>6 Or *mist* <sup>d</sup>7 The Hebrew for *man (adam)* sounds like and may be related to the Hebrew for *ground (adamah)*; it is also the name *Adam* (see Gen. 2:20). <sup>e</sup>12 Or *good; pearls* <sup>f</sup>13 Possibly southeast Mesopotamia

# Matthew

## Introduction

### Why read this book?

Have you ever read a sequel to a novel without having read the original story? Trying to pick up the story line without a transition can be difficult. The Gospel of Matthew serves as such a transition. It connects the story of the Old Testament with the story of the New Testament, helping us understand how the life and teaching of Jesus built upon what had come before.

### Who wrote this book?

Matthew, a tax collector who became one of Christ's twelve disciples.

### Why was it written?

To offer irrefutable proof that the long-awaited Jewish Messiah had come to inaugurate God's kingdom on earth.

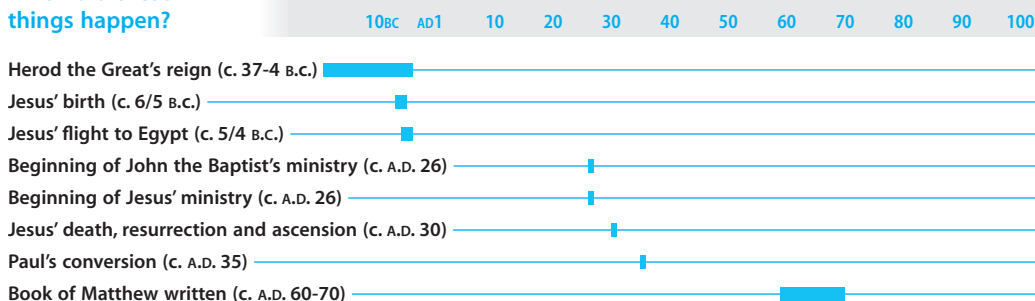
### When and to whom was it written?

Matthew possibly wrote this book in the A.D. 70s (though some believe he may have written it in the 50s or 60s), primarily for Jewish readers. He offered a persuasive account of the Good News of Jesus, citing Old Testament evidence that supported the claims believers had been making about Jesus.

### What to look for in Matthew:

Notice Matthew's frequent use of the Old Testament and how his Jewish orientation flavors his descriptions. For example, he frequently uses *Son of David* instead of *Son of God* (as in the Gospel of John). One of Matthew's major themes is the kingdom of heaven. Note Jesus' teachings about what it means to be a citizen of that kingdom.

### When did these things happen?



**Who was King Herod? (2:1)**

Herod the Great reigned over Judea from 37 to 4 B.C. A bloodthirsty tyrant who murdered, among others, his wife, mother-in-law and three sons, Herod was part Jew and part Gentile. The Roman empire gave Herod his authority to rule the Jews, but most Jews hated him even though he referred to himself as the king of the Jews.

**Who were the Magi? (2:1)**

Some have suggested that the *Magi* were a priestly tribe of Medes. Others say they were Persian elders from Babylon, schooled in philosophy, medicine and science. They may have belonged to the same order of astrologers as those in Daniel's day (see Daniel 1:20; 2:2; 4:7; 5:7).

**Why would God give special revelation to astrologers? (2:2)**

These would not be astrologers as we think of them today. In the New Testament, the word *Magi* can mean two different things: those who study the stars, or sorcerers who practice magical arts. Here we find the first sense: experts of the stars who are searching for wisdom and meaning. The Magi symbolize the non-Jewish world and all who search for ultimate truth. By including this story, Matthew shows that God's salvation is intended for Jews and Gentiles alike.

**Can we obtain guidance from the stars today? (2:2)**

Those who rely on astrology for guidance resign themselves to superstitious fate instead of trusting God. Although Jesus said heavenly signs might indicate the dawning of prophetic events (24:29–30), the Bible warns against turning to the stars for guidance (Deut. 4:19; Isaiah 47:13–15).

**Why would God warn Joseph and not other families? (2:13,16)**

Sometimes God dramatically intervenes in human history, but at other times he allows the consequences of sin to play out. People's inhumanity toward one another causes much suffering in this world, and though this grieves God, he permits them to make destructive choices. God allowed Herod's lust for power to run unchecked through Bethlehem, though he protected his Son for the purpose he intended to fulfill.

**Escape to Egypt (2:13)****The Visit of the Magi**

**2** After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi<sup>a</sup> from the east came to Jerusalem<sup>D</sup> and asked, “Where is the one who has been born king of the Jews<sup>D</sup>? We saw his star in the east<sup>b</sup> and have come to worship him.”

<sup>3</sup> When King Herod heard this he was disturbed, and all Jerusalem with him. <sup>4</sup> When he had called together all the people’s chief priests<sup>D</sup> and teachers of the law, he asked them where the Christ<sup>c</sup> was to be born. <sup>5</sup> “In Bethlehem in Judea,” they replied, “for this is what the prophet<sup>D</sup> has written:

<sup>6</sup> “But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel.”<sup>d</sup>

<sup>7</sup> Then Herod called the Magi secretly and found out from them the exact time the star had appeared. <sup>8</sup> He sent them to Bethlehem and said, “Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him.”

<sup>9</sup> After they had heard the king, they went on their way, and the star they had seen in the east<sup>e</sup> went ahead of them until it stopped over the place where the child was. <sup>10</sup> When they saw the star, they were overjoyed. <sup>11</sup> On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense<sup>D</sup> and of myrrh<sup>D</sup>. <sup>12</sup> And having been warned in a dream not to go back to Herod, they returned to their country by another route.

**The Escape to Egypt**

<sup>13</sup> When they had gone, an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.”

<sup>14</sup> So he got up, took the child and his mother during the night and left for Egypt, <sup>15</sup> where he stayed until the death<sup>D</sup> of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”<sup>f</sup>

<sup>16</sup> When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. <sup>17</sup> Then what was said through the prophet Jeremiah was fulfilled:

<sup>18</sup> “A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more.”<sup>g</sup>

<sup>a1</sup> Traditionally *Wise Men*

<sup>b2</sup> Or *star when it rose*

<sup>c4</sup> Or *Messiah*

<sup>d6</sup> Micah 5:2

<sup>e9</sup> Or *seen when it rose*

<sup>f15</sup> Hosea 11:1

<sup>g18</sup> Jer. 31:15

## The Return to Nazareth

<sup>19</sup>After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt <sup>20</sup>and said, “Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child’s life are dead.”

<sup>21</sup>So he got up, took the child and his mother and went to the land of Israel. <sup>22</sup>But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, <sup>23</sup>and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets<sup>D</sup>: “He will be called a Nazarene.”

## John the Baptist Prepares the Way

**3** <sup>1</sup>In those days John the Baptist came, preaching in the Desert of Judea <sup>2</sup>and saying, “Repent<sup>D</sup>, for the kingdom of heaven is near.” <sup>3</sup>This is he who was spoken of through the prophet Isaiah:

“A voice of one calling in the desert,  
‘Prepare the way for the Lord,  
make straight paths for him.’”<sup>a</sup>

<sup>4</sup>John’s clothes were made of camel’s hair, and he had a leather belt around his waist. His food was locusts<sup>D</sup> and wild honey. <sup>5</sup>People went out to him from Jerusalem<sup>D</sup> and all Judea and the whole region of the Jordan. <sup>6</sup>Confessing their sins, they were baptized by him in the Jordan River.

<sup>7</sup>But when he saw many of the Pharisees<sup>D</sup> and Sadducees<sup>D</sup> coming to where he was baptizing, he said to them: “You brood of vipers! Who warned you to flee from the coming wrath? <sup>8</sup>Produce fruit in keeping with repentance<sup>D</sup>. <sup>9</sup>And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham. <sup>10</sup>The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

<sup>11</sup>“I baptize you with<sup>b</sup> water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire. <sup>12</sup>His winnowing fork<sup>D</sup> is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff<sup>D</sup> with unquenchable fire.”

## The Baptism of Jesus

<sup>13</sup>Then Jesus came from Galilee to the Jordan to be baptized by John. <sup>14</sup>But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

<sup>15</sup>Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness<sup>D</sup>.” Then John consented.

<sup>16</sup>As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. <sup>17</sup>And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

## Did Matthew take this prophecy out of context? (2:15)

No. Matthew sometimes saw a theme or a symbol in the Old Testament that illustrated what Jesus accomplished or experienced and included it as a parallel to Jesus’ experience.

## What did it mean to be called a Nazarene? (2:23)

The word *Nazarene* was a derogatory term—those who lived in Nazareth (or anywhere else in Galilee) were viewed as second-class citizens.

## LINK (3:1–12) John the Baptist

Mark talks about the coming of John the Baptist in Mark 1:3–8. Luke covers it in Luke 3:2–17.

## Why did John the Baptist dress so strangely? (3:4)

Poor people of John’s day also wore camel hair clothing and leather belts; they too may have eaten grasshoppers and wild honey, more out of necessity than choice. What attracted the crowds was not so much what John ate and wore, but his dynamic preaching in the desert. See *Why did prophets wear eccentric clothes?* (2 Kings 1:8).

## Did John preach that sins were forgiven by baptism? (3:6)

This baptism did not bring about salvation any more than sacrifices did in the Old Testament. The ritual served only to illustrate what was occurring within the hearts of people. The faith expressed in this baptism indicated a readiness for the Messiah who would bring forgiveness. See *Does baptism save us?* (1 Peter 3:21).

## Did John invent baptism? (3:11)

No, but John’s baptism, however, was unique. After Judah’s exile to Babylon in 586 B.C., Jewish rabbis used baptism as a rite of cleansing. John redefined this sacred use of water as a one-time public sign of repentance.

## What does it mean to be baptized with the Holy Spirit and with fire? (3:11)

The precise meaning of this phrase is difficult to specify since *fire* can symbolize both God’s presence and his judgment. God’s presence was revealed in fire at the burning bush (Exodus 3:2), on Mount Sinai (Exodus 19:18), in chariots of fire (2 Kings 6:17) and on the day of Pentecost (Acts 2:3), to name just a few examples. However, the phrase also suggests a figurative baptism, one where believers would be baptized with the Holy Spirit and non-believers would be baptized with the fire of judgment.

## What was a winnowing fork? (3:12)

Ancient farmers would toss the threshed grain into the air with a large, wooden fork so the wind would blow away the lighter chaff while the grain dropped back to the ground. John used this image to illustrate the dual nature of Jesus’ ministry: He would separate humanity, some to judgment and some to reward.

## LINK (3:13–17) Jesus was baptized

Mark tells about Jesus’ baptism in Mark 1:9–11. You’ll also find it in Luke 3:21–22 and John 1:31–34.

<sup>a</sup>3 Isaiah 40:3

<sup>b</sup>11 Or in

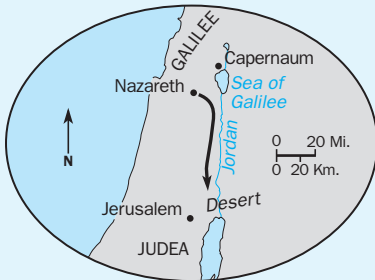
### LINK (4:1–11) *Jesus was . . . tempted by the devil*

Mark records Jesus' temptation in Mark 1:12–13. Luke gives an account of it in Luke 4:1–13.

### Why would the Spirit lead Jesus into temptation? (4:1)

For Christ to accomplish God's will, he had to face Satan and prevail. This was the first major confrontation. Matthew presents Christ as one who served faithfully despite enormous opposition. The Holy Spirit led Jesus into the desert to be tempted by Satan, showing that temptation doesn't need to end in failure. That's an encouragement to all believers who find themselves the objects of Satan's schemes (Eph. 6:11).

#### Temptation of Jesus (4:1)



### What was wrong with turning a stone into bread? (4:3–4)

The issue was not what the temptation was, but the motive behind it. The devil often appeals to our pride, hoping that we will take matters into our own hands rather than trust in God. If Jesus had turned the stone into bread, he wouldn't have been depending on his Father in heaven. He resisted these temptations by quoting Scripture to affirm his trust in God.

### The Temptation of Jesus

**4** <sup>1</sup>Then Jesus was led by the Spirit into the desert to be tempted by the devil. <sup>2</sup>After fasting forty days and forty nights, he was hungry. <sup>3</sup>The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

<sup>4</sup>Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'<sup>a</sup>"

<sup>5</sup>Then the devil took him to the holy city and had him stand on the highest point of the temple. <sup>6</sup>"If you are the Son of God," he said, "throw yourself down. For it is written:

" 'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'<sup>b</sup>"

<sup>7</sup>Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'<sup>c</sup>"

<sup>8</sup>Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. <sup>9</sup>"All this I will give you," he said, "if you will bow down and worship me."

<sup>10</sup>Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'<sup>d</sup>"

<sup>11</sup>Then the devil left him, and angels came and attended him.

### Jesus Begins to Preach

<sup>12</sup>When Jesus heard that John had been put in prison, he returned to Galilee. <sup>13</sup>Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of

<sup>a4</sup> Deut. 8:3

<sup>b6</sup> Psalm 91:11,12

<sup>c7</sup> Deut. 6:16

<sup>d10</sup> Deut. 6:13

## Does the Spirit lead us into temptation? (4:1)

God does not tempt us to sin—that's Satan's specialty. However, God may see fit to test us. See **How are temptations different from trials?** (James 1:13). On occasion this testing places us in the line of Satan's fire.

In this case, the Spirit tested Jesus by allowing Satan to tempt him to sin. Jesus' victory over temptation was crucial to the success of his divine mission. In the midst of the struggle, Jesus demonstrated his unwavering commitment to God's plan and his word. Similarly, God may allow our faith to be tested on the path to spiritual success (see 2 Cor. 12:7). As we rely on God's help to win battles over temptation, we'll become more prepared to fulfill the purpose God has given us.

Why, then, does Jesus tell us to pray, *Lead us not into temptation* (Matt. 6:13)? If God knows we'll benefit by being tested, wouldn't it be better to pray, "Lead us into temptation, and give us strength to overcome it"?

Not necessarily. Jesus linked *lead us not into temptation* with *deliver us from the evil one* (Matt. 6:13). Thus, avoiding temptation means avoiding the devil's snares and enticements. Avoiding temptation doesn't mean that we avoid trials that spiritually strengthen us. Jesus wants us to see God as the one who delivers, not the one who tempts. In our prayers, we look to God as the source of victory over the evil one. God tests us, not that we might fall into sin, but that we might experience victory. Also see **How does the Lord discipline?** (Heb. 12:5) and **Why does God allow our faith to be tested?** (1 Peter 1:7).

# Promises from the Bible

## God's promise when you:

<b>Feel Guilty</b>	2 Samuel 14:14; Psalm 130:3–4; Romans 8:1–2; 1 Corinthians 6:11; Ephesians 3:12; Hebrews 10:22–23
<b>Feel Dejected</b>	Psalm 130:7; Isaiah 65:24; Matthew 11:28–30; Romans 8:26–27; Hebrews 4:16; James 4:8, 10
<b>Feel Despair</b>	Psalm 119:116; Isaiah 57:15; Jeremiah 32:17; Hebrews 10:35
<b>Are Disappointed</b>	Psalm 22:4–5; Isaiah 49:23; Matthew 19:25–26; Mark 9:21–24; John 15:7; Ephesians 3:20
<b>Are Depressed</b>	Deuteronomy 31:8; Psalm 34:18; Isaiah 49:13–15; Romans 5:5
<b>Are Persecuted</b>	Genesis 50:20; Psalm 37:1–2; Matthew 5:10–12; 2 Corinthians 4:8–12; 2 Timothy 1:11–12; 1 Peter 3:13–14
<b>Are Anxious</b>	Psalm 55:22; Isaiah 41:13; Matthew 6:25; Matthew 11:28–29; Philippians 4:6–7; 1 Peter 5:7
<b>Are Filled With Longing</b>	Psalm 37:4; Psalm 84:11; Psalm 103:5; Luke 12:29–31
<b>Are Sick</b>	Psalm 23:4; Psalm 73:26; Isaiah 57:18; Matthew 8:16–17; John 16:33; Romans 8:37–39; James 5:14–15
<b>Are Impatient</b>	Psalm 27:13–14; Psalm 37:7,9; Romans 2:7; 1 Timothy 1:16; Hebrew 6:12; 2 Peter 3:9
<b>Are Confused</b>	Psalm 32:8; Isaiah 42:16; John 8:12; John 14:27; 1 Corinthians 2:15–16; James 1:5
<b>Are Tempted</b>	Job 23:10–11; 1 Corinthians 10:13; Hebrews 2:18; Hebrews 4:15–16; James 1:2–4,13–14; 1 Peter 5:8–10
<b>Are Weak</b>	Psalm 72:13; Isaiah 41:10; Romans 8:26; 1 Corinthians 1:7–9; 2 Corinthians 4:7–9; 2 Corinthians 12:9–10

# Perspectives from the Bible

## What to read when:

<b>The Future Seems Hopeless</b>	Isaiah 54:1–7; Lamentations 3:19–24; 1 Corinthians 15:20–28; 1 Peter 1:1–9; 1 Peter 5:10–11; Revelation 11:15–19
<b>You Are Seeking God's Direction</b>	1 Kings 3:1–14; Proverbs 2:1–6; Romans 12:1–3; Ephesians 5:15–17; Colossians 1:9–14; James 1:5–8
<b>You Need Comfort</b>	Isaiah 12; Isaiah 40:1–11; Jeremiah 31:10–13; 2 Corinthians 1:3–7; 2 Corinthians 7:6–13
<b>Others Disagree With You</b>	Matthew 7:1–5; Romans 12:9–21; Romans 14:1–15:7; 2 Corinthians 5:11–21
<b>The World Seems Enticing</b>	Genesis 3:1–7; Ecclesiastes 2:1–11; 2 Corinthians 6:14–7:1; James 1:26–27; James 4:4–10; 1 John 2:15–17
<b>You Need Assurance of Salvation</b>	Psalms 91:14–16; Micah 7:18–20; John 3:14–21; John 11:25–26; Acts 16:31–34; 1 John 5:9–13
<b>Others Have Sinned Against You</b>	Genesis 33:1–4; Genesis 50:15–20; Matthew 6:14–15; Matthew 18:21–35; Colossians 3:12–14; James 2:12–13
<b>You Are Tempted to Be Bitter</b>	Psalms 4; Psalm 73; Proverbs 16:32; 1 Corinthians 13:5; Ephesians 4:29–5:2; Hebrews 12:14–15
<b>You Are Tempted to Neglect Corporate Worship</b>	Exodus 20:8–11; Psalm 95:1–7; Acts 2:42–47; Hebrews 10:19–25

# Prayers of the Bible

## Prayers of the Old Testament

Abraham's prayer for Sodom	Genesis 18:22–33
Abraham's servant prays for guidance	Genesis 24:12–14
Isaac's blessing	Genesis 27
Jacob's vow at Bethel	Genesis 28
Jacob's desperate prayer at Peniel	Genesis 32
Jacob blesses his sons	Genesis 48–49
Moses' song of thanksgiving for deliverance from Egypt	Exodus 15
Moses' plea for Israel when they had worshiped the golden calf	Exodus 32; Deuteronomy 9
Moses asks to see God's glory	Exodus 33
Aaron's blessing	Numbers 6
Moses pleads with God to forgive his rebellious people	Numbers 14
Balaam, on God's instruction, blesses Israel	Numbers 22–24
Moses' song about God and his people	Deuteronomy 32
Moses blesses the people of Israel	Deuteronomy 33
Joshua's prayer after defeat at Ai	Joshua 7
Joshua prays for time to complete his victory	Joshua 10
Deborah's song of thanksgiving for victory	Judges 5

# Dictionary

This dictionary contains definitions of some of the names, words, phrases and place names found in the Scripture text of the New International Version. As you read the Bible, you will find these dictionary words marked in the Scripture text with a small “D”—alerting you that a definition of that word or phrase can be found in the dictionary. Only the first occurrence of the word or phrase on each Scripture page will be tagged with a “D.”

## A

### **Abba**

An Aramaic word best translated *Daddy* (Mark 14:36). *Abba* was a deeply personal and affectionate word that most of Jesus’ contemporaries would have considered disrespectful to use in addressing God.

### **Abomination**

That which is repugnant or detestable to God or his people, such as idolatry or immorality (Isaiah 66:3).

### **Abys**

A bottomless pit where, at the end of the age, Satan will be banished for a time (Rev. 20:3). The Greeks used this word to describe the underworld of spirits, suggesting a place so deep it is unfathomable (Luke 8:31).

### **Acacia**

A durable wood readily available in the Sinai Desert and used in the Old Testament tabernacle. Today the gum of the acacia tree is used for commercial and medicinal purposes.

### **Afflict**

See *Affliction*.

### **Affliction**

Hardships, calamities and suffering, often lasting a long time. Sometimes imposed by others, sometimes self-imposed and at other times divinely imposed.

### **Alien**

In the Old Testament, a non-Israelite living in Israel, typically in poverty. Later, a stranger away from home.

### **Anoint**

The act of pouring oil on objects or individuals as a symbol of consecration. The name *Messiah* means *the Anointed One*.

### **Antichrist**

Anyone who opposes or rejects God has, to some degree, the spirit of antichrist (1 John 2:18). Also, at the end of the age, the figure who will embody the worst of the spirit of antichrist but who will finally be defeated.

### **Apostle**

Someone sent to represent another. In the New Testament, someone who had seen Jesus and had been commissioned by him to preach the gospel.

### **Aramaic**

The common language in Israel at the time of Jesus and the early church.

### **Asherah poles**

See *Poles, Asherah*.

### **Ashtoreth**

Female consort of the chief Canaanite god, Baal. The goddess of love, fertility and war. Also known as Ishtar to Babylonians, Aphrodite to Greeks and Venus to Romans. Also called Asherah.

### **Assembly, Sacred**

The gathering of the entire Israelite community for common worship, celebration or repentance. See *Old Testament Feasts* on page 177.

### **Atonement**

Act by which the barriers of sin between God and sinful people are removed. The Day of Atonement was an Old Testament annual fast when the high priest entered the Most Holy Place to atone for the sins of the people (Lev. 16). Sacrifices on the Day of Atonement cleansed the whole nation of sin—even unknown transgressions. Later Christ’s death provided the final atonement for believers, making further sacrifices unnecessary (Heb. 9:23–28).

### **Avenge**

To get back at or punish someone who has done wrong.

## B

### **Baal**

The Canaanite fertility god believed to be responsible for germinating crops, increasing flocks and adding children to the community. Best known of the Canaanite gods.

### **Backsliding**

To turn or move away from a relationship with God.

### **Baptism**

A Christian rite symbolizing cleansing from sin and identification with Jesus. Sprinkling, immersion and pouring are three ways Christians today practice water baptism.

### **Beelzebub**

Satan, the prince of demons. In the Old Testament the name of the Canaanite deity, Baal, was expanded to Beelzebul (meaning *Exalted* or *Prince Baal*).

### **Birthright**

In the Old Testament, special rights given to the first-

# NIV Concordance

## AARON

Priesthood of (Ex 28:1; Nu 17; Heb 5:1-4; 7), garments (Ex 28:39), consecration (Ex 29), ordination (Lev 8).

Spokesman for Moses (Ex 4:14-16, 27-31; 7:1-2). Supported Moses' hands in battle (Ex 17:8-13). Built golden calf (Ex 32; Dt 9:20). Talked against Moses (Nu 12). Priesthood opposed (Nu 16); staff budded (Nu 17). Forbidden to enter land (Nu 20:1-12). Death (Nu 20:22-29; 33:38-39).

## ABANDON

Dt 4: 31 he will not *a* or destroy you  
1Ti 4: 1 in later times some will *a* the faith

## ABBA

Ro 8: 15 And by him we cry, "A, Father."  
Gal 4: 6 the Spirit who calls out, "A, Father"

## ABEL

Second son of Adam (Ge 4:2). Offered proper sacrifice (Ge 4:4; Heb 11:4). Murdered by Cain (Ge 4:8; Mt 23:35; Lk 11:51; 1Jn 3:12).

## ABHORS

Pr 11: 1 The Lord *a* dishonest scales,

## ABIGAIL

Wife of Nabal (1Sa 25:30); pled for his life with David (1Sa 25:14-35). Became David's wife (1Sa 25:36-42).

## ABIJAH

Son of Rehoboam; king of Judah (1Ki 14:31-15:8; 2Ch 12:16-14:1).

## ABILITY (ABLE)

Ezr 2: 69 According to their *a* they gave  
2Co 1: 8 far beyond our *a* to endure,  
8: 3 were able, and even beyond their *a*.

## ABIMELECH

1. King of Gerar who took Abraham's wife Sarah, believing her to be his sister (Ge 20). Later made a covenant with Abraham (Ge 21:22-33).

2. King of Gerar who took Isaac's wife Rebekah, believing her to be his sister (Ge 26:1-11). Later made a covenant with Isaac (Ge 26:12-31).

## ABLE (ABILITY ENABLE ENABLED ENABLES)

Eze 7: 19 and gold will not be *a* to save them  
Da 3: 17 the God we serve is *a* to save us  
Ro 8: 39 will be *a* to separate us

14: 4 for the Lord is *a* to make him stand  
16: 25 to him who is *a* to establish you  
2Co 9: 8 God is *a* to make all grace abound  
Eph 3: 20 him who is *a* to do immeasurably  
2Ti 1: 12 and am convinced that he is *a*  
3: 15 which are *a* to make you wise

Heb 7: 25 he is *a* to save completely  
Jude : 24 To him who is *a* to keep you  
Rev 5: 5 He is *a* to open the scroll

## ABOLISH

Mt 5: 17 that I have come to *a* the Law

## ABOMINATION

Da 11: 31 set up the *a* that causes desolation.

## ABOUND (ABOUNDING)

2Co 9: 8 able to make all grace *a* to you,  
Php 1: 9 that your love may *a* more

## ABOUNDING (ABOUND)

Ex 34: 6 slow to anger, *a* in love  
Ps 86: 5 *a* in love to all who call to you.

## ABRAHAM

Covenant relation with the Lord (Ge 12:1-3; 13:14-17; 15; 17; 22:15-18; Ex 2:24; Ne 9:8; Ps 105; Mic 7:20; Lk 1:68-75; Ro 4; Heb 6:13-15).

Called from Ur, via Haran, to Canaan (Ge 12:1; Ac 7:2-4; Heb 11:8-10). Moved to Egypt, nearly lost Sarah to Pharaoh (Ge 12:10-20). Divided the land with Lot (Ge 13). Saved Lot from four kings (Ge 14:1-16); blessed by Melchizedek (Ge 14:17-20; Heb 7:1-20). Declared righteous by faith (Ge 15:6; Ro 4:3; Gal 3:6-9). Fathered Ishmael by Hagar (Ge 16).

Name changed from Abram (Ge 17:5; Ne 9:7). Circumcised (Ge 17; Ro 4:9-12). Entertained three visitors (Ge 18); promised a son by Sarah (Ge 18:9-15; 17:16). Moved to Gerar; nearly lost Sarah to Abim-

elech (Ge 20). Fathered Isaac by Sarah (Ge 21:1-7; Ac 7:8; Heb 11:11-12); sent away Hagar and Ishmael (Ge 21:8-21; Gal 4:22-30). Tested by offering Isaac (Ge 22; Heb 11:17-19; Jas 2:21-24). Sarah died; bought field of Ephron for burial (Ge 23). Secured wife for Isaac (Ge 24). Death (Ge 25:7-11).

## ABSALOM

Son of David by Maachab (2Sa 3:3; 1Ch 3:2). Killed Amnon for rape of his sister Tamar; banished by David (2Sa 13). Returned to Jerusalem; received by David (2Sa 14). Rebelled against David; seized kingdom (2Sa 15-17). Killed (2Sa 18).

## ABSTAIN (ABSTAINS)

1Pe 2: 11 to *a* from sinful desires,

## ABSTAINS\* (ABSTAIN)

Ro 14: 6 thanks to God; and he who *a*,

## ABUNDANCE (ABUNDANT)

Lk 12: 15 consist in the *a* of his possessions."  
Jude : 2 peace and love be yours in *a*.

## ABUNDANT (ABUNDANCE)

Dt 28: 11 will grant you *a* prosperity—  
Ps 145: 7 will celebrate your *a* goodness  
Pr 28: 19 works his hand will have *a* food,  
Ro 5: 17 who receive God's *a* provision

## ACCEPT (ACCEPTED ACCEPTS)

Ex 23: 8 "Do not *a* a bribe,  
Pr 10: 8 The wise in heart *a* commands,  
19: 20 Listen to advice and *a* instruction,  
Ro 15: 7 *A* one another, then, just  
Jas 1: 21 humbly *a* the word planted in you,

## ACCEPTED (ACCEPT)

Lk 4: 22 "no prophet is *a* in his hometown.

## ACCEPTS (ACCEPT)

Ps 6: 9 the Lord *a* my prayer.  
Jn 13: 20 whoever *a* anyone I send *a* me;

## ACCOMPANY

Mk 16: 7 these signs will *a* those who believe  
Heb 6: 9 your case—things that *a* salvation.

## ACCOMPLISH

Isa 55: 11 but will *a* what I desire

## ACCORD

Nu 24: 13 not do anything of my own *a*,  
Jn 10: 18 but I lay it down of my own *a*.  
12: 49 For I did not speak of my own *a*,

## ACCOUNT (ACCOUNTABLE)

Mt 12: 36 to give *a* on the day of judgment  
Ro 14: 12 each of us will give *a* of himself  
Heb 4: 13 of him to whom we must give *a*.

## ACCOUNTABLE (ACCOUNT)

Eze 33: 6 but I will hold the watchman *a*  
Ro 3: 19 and the whole world held *a* to God.

## ACCUSATION (ACCUSE)

1Ti 5: 19 Do not entertain *a*

## ACCUSATIONS (ACCUSE)

2Pe 2: 11 do not bring slanderous *a*

## ACCUSE (ACCUSATION ACCUSATIONS)

Pr 3: 30 Do not *a* a man for no reason—  
Lk 3: 14 and don't *a* people falsely—

## ACHAN\*

Sin at Jericho caused defeat at Ai; stoned (Jos 7; 22:20; 1Ch 2:7).

## ACHE\*

Pr 14: 13 Even in laughter the heart may *a*,

## ACKNOWLEDGE

Mt 10: 32 *a* him before my Father in heaven.  
1Jn 4: 3 spirit that does not *a* Jesus is not

## ACQUIT

Ex 23: 7 to death, for I will not *a* the guilty.

## ACTION (ACTIONS ACTIVE ACTIONS)

Jas 2: 17 if it is not accompanied by *a*,  
1Pe 1: 13 minds for *a*; be self-controlled;

## ACTIONS (ACTION)

Mt 11: 19 wisdom is proved right by her *a*."  
Gal 6: 4 Each one should test his own *a*.  
Tit 1: 16 but by their *a* they deny him.

## ACTIVE (ACTION)

Heb 4: 12 For the word of God is living and *a*

## ACTS (ACTION)

Ps 145: 12 all men may know of your mighty *a*  
150: 2 Praise him for his *a* of power;  
Isa 64: 6 all our righteous *a* are like filthy  
Mt 6: 1 not to do your ' *a* of righteousness'

## ADAM

First man (Ge 1:26-2:25; Ro 5:14; 1Ti 2:13). Sin of (Ge 3; Hos 6:7; Ro 5:12-21). Children of (Ge 4:1-5:5). Death of (Ge 5:5; Ro 5:12-21; 1Co 15:22).

## ADD

Dt 12: 32 do not *a* to it or take away from it.  
Pr 30: 6 Do not *a* to his words,  
Lk 12: 25 by worrying can *a* a single hour  
Rev 22: 18 God will *a* to him the plagues

## ADMIRABLE\*

Php 4: 8 whatever is lovely, whatever is *a*—

## ADMONISH

Col 3: 16 and *a* one another with all wisdom,

## ADOPTED (ADOPTION)

Eph 1: 5 In love he predestined us to be *a*

## ADOPTION (ADOPTED)

Ro 8: 23 as we wait eagerly for our *a* as sons,

## ADORE\*

SS 1: 4 How right they are to *a* you!

## ADORNMENT\* (ADORNS)

1Pe 3: 3 should not come from outward *a*,

## ADORNS (ADORNMENT)

Ps 93: 5 holiness *a* your house

## ADULTERY

Ex 20: 14 "You shall not commit *a*.  
Mt 5: 27 that it was said, "Do not commit *a*."  
5: 28 lustfully has already committed *a*  
5: 32 the divorced woman commits *a*  
15: 19 murder, *a*, sexual immorality, theft

## ADULTS\*

1Co 14: 20 but in your thinking be *a*.

## ADVANCED

Job 32: 7 *a* years should teach wisdom.'

## ADVANTAGE

Ex 22: 22 "Do not take *a* of a widow  
Dt 24: 14 Do not take *a* of a hired man who is  
1Th 4: 6 should wrong his brother or take *a*

## ADVERSITY

Pr 17: 17 and a brother is born for *a*.

## ADVICE

1Ki 12: 8 rejected the *a* the elders  
12: 14 he followed the *a* of the young men  
Pr 12: 5 but the *a* of the wicked is deceitful.  
12: 15 but a wise man listens to *a*.  
19: 20 Listen to *a* and accept instruction,  
20: 18 Make plans by seeking *a*;

## AFFLICTION

Ro 12: 12 patient in *a*, faithful in prayer.

## AFRAID (FEAR)

Ge 26: 24 Do not be *a*, for I am with you;  
Ex 3: 6 because he was *a* to look at God.  
Ps 27: 1 of whom shall I be *a*?  
56: 3 When I am *a*, / I will trust in you.  
Pr 3: 24 lie down, you will not be *a*;  
Jer 1: 8 Do not be *a* of them, for I am  
Mt 8: 26 You of little faith, why are you so *a*  
10: 28 be *a* of the One who can destroy  
10: 31 So don't be *a*; you are worth more  
Mk 5: 36 "Don't be *a*; just believe."  
Jn 14: 27 hearts be troubled and do not be *a*.  
Heb 13: 6 Lord is my helper; I will not be *a*.

# Index to Subjects

The Index to Subjects will help you find information on a variety of subjects covered in the notes of the *Quest Study Bible*. This index includes most of the questions answered in this Bible's notes and articles with the exception of the Scripture LINKS. References to articles are indicated by **A**. References to book introductions are indicated by **I**.

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<b>Capital Punishment</b>	Why kill a murderer?	Deut. 19:13
<b>Chariots</b>	See <i>War</i>	
<b>Children</b>	Does God punish children for their parents' sin?	Num. 14:18
	Why kill everything?	Joshua 6:21
	Who would smash babies for revenge?	Psalms 137:8–9
	Does God create each unborn child?	Psalms 139:13–16
	How should children be disciplined?	Prov. 19:18

## ■ NOTES