

THOMAS NELSON
NEW KING JAMES VERSION®

the
OPEN
BIBLE



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the BIBLE *for* YOURSELF

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For over 50 years, *The Open Bible* has been a trusted resource for exploring and understanding Scripture. Join the millions who have navigated the treasures of God's Holy Word with this newly updated, 50th Anniversary Edition, providing a powerful collection of over 200 study tools including: a stunning 8000-word topical guide, popular Visual Survey of the Bible, extensive introductions with outlines, robust cross-references, over 100 pages of charts, maps, and more. With this time-tested Bible, you can trace the interconnected themes from Genesis to Revelation, easily find key teachings, and appreciate the beauty of this divinely inspired 66-book masterpiece. Experience *The Open Bible* and engage with the deeper things of God.

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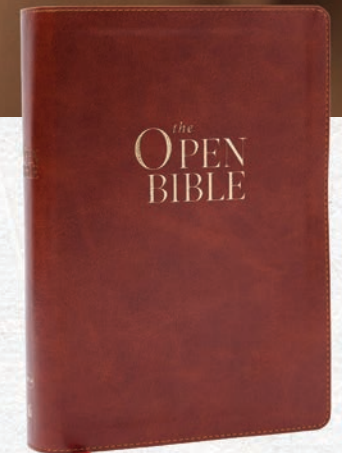
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Updated with over 200 STUDY TOOLS!

Welcome to

THE OPEN BIBLE

Including Thomas Nelson's most extensive and complete topical index

Thomas Nelson first published *The Open Bible*® in 1975. In subsequent printings, some articles and features that appeared in the first printing were excluded. At other times, some of these articles and features were returned. New content was also added at times. Our goal in this latest printing is to restore as many of the articles and features that have been used throughout *The Open Bible's* storied history as possible. In addition, new articles and features appear for the first time in this printing and all the content has been carefully updated and revised for today's reader. Our hope is that *The Open Bible* you hold in your hands is truly one that lives up to its name in making the Scriptures an open book for you to read, understand, and live by. Below is a list of the key features included in *The Open Bible* that will greatly enhance your study and enjoyment of God's Word.

The Publisher

THE NKJV SCRIPTURE TEXT

The NKJV has been translated according to the philosophy of complete verbal equivalence between the original languages and the English rendering. *Italic type* indicates words that are not found in the original languages but are needed for clarity in English; personal pronouns referring to Deity are capitalized; and the divine names LORD and GOD, when spelled using small capital letters as shown, translate the original Hebrew covenant name of God, Yahweh.

The verse-by-verse NKJV text has been used, with complete in-text subheadings and references to parallel passages. Words of Christ are in red for easy identification.

THE TOPICAL INDEX TO THE BIBLE

The *Topical Index to the Bible*, which begins on page li, is one of the major study aids in *The Open Bible*. This distinctive tool combines the most useful features of a concordance, reference system, and index. With the *Topical Index* you will find the riches of God's Word unfold before you in logical fashion. The *Topical Index* provides one of the most helpful tools to the exposition of the Scriptures in published form today.

While the *Topical Index* could stand alone, an NKJV concordance is also provided to enhance your study of God's Word to the fullest. The concordance begins on page 1536.

THE VISUAL SURVEY OF THE BIBLE

"The Visual Survey of the Bible," which begins on page xi, gives you a graphic overview of the whole of Scripture. Its twenty-four pages show you the entire flow of the Bible's panorama of events.

THE CHRISTIAN'S GUIDE TO THE NEW LIFE

Another noteworthy study feature is "The Christian's Guide to the New Life," which is like a systematic theology course, only provided in a much easier and clearer manner. Seven major doctrinal subjects are presented through thirty-two multi-part articles. These articles can be found at the bottom of the page, near related Scripture passages. They are chained together, allowing you to read through all the parts of an article, all the articles in a subject, and all the subjects in the Guide in a methodical manner. The introduction to this feature is found on page xlvii.

STUDY FEATURES

As you turn the pages of *The Open Bible*, you will discover several other features that will aid your study of Scriptures.

BOOK INTRODUCTIONS

Before each book of the Bible there is an introduction, detailed outline, and overview of the book. These introductions are extensive and scholarly, and the outlines and overviews are designed to give a complete synopsis of each book of Scripture.

WORD STUDIES

Over two hundred word studies are provided on key words and concepts used in Scripture. The transliterated Hebrew or Greek terms are provided as well as a Strong's Number to aid more detailed research. An index of word studies is provided on page 1530.

WELCOME TO THE OPEN BIBLE

CHARTS, MAPS, AND ILLUSTRATIONS

While some concepts of Scripture are best explained, others are best visualized. Beyond "The Visual Survey of the Bible," *The Open Bible* includes forty-one charts, twenty-six maps, and six illustrations to deepen your studies. An index of these features is found on page 1532.

HARMONY OF THE GOSPELS

A "Harmony of the Gospels" collates the details of Jesus' life and ministry presented in each of the four Gospels into one chronological chart. Each event recorded in Scripture is listed along with a date, location, and the reference or references of where it is found in the Gospels. This Harmony is located between the testaments, beginning on page 1034.

ARTICLES

Nine articles are provided in the front, middle, and back of *The Open Bible*. These articles span

a wide range of topics including ways to study God's Word, the story arc of Scripture, a historical account of what happened between the testaments, details of Jesus' ministry, a history of the apostles, how the English Bible and the red letters came to be, key archaeological findings that support Scripture, and a guide for sharing your faith.

OTHER FEATURES

Several other helpful features are found in the back of *The Open Bible*, including overviews of the Jewish calendar and religious feasts, a table of monies, weights, and measures, a listing of the Messianic prophecies fulfilled in Jesus, an index of the teachings and illustrations of Jesus, interesting facts about the Bible, and the laws of the Bible. Two reading plans are also included: "Read Your Bible through in a Year" and "60 Days through the Story of Scripture."

Featuring Clear & Readable NKJV Comfort Print®

The NKJV Comfort Print Typeface was designed by 2K/Denmark as a special commission. The typeface takes inspiration from clear, distinct Aramaic limestone inscriptions of the Second Temple period and pays homage to the NKJV's rich heritage of word-for-word translation. The result is a distinctive new Bible typeface that is uncompromisingly beautiful, bold, readable at any size, and perfectly suited to the NKJV *Open Bible*.

EXCLUSIVE EASY TO READ Comfort Print®

- 19 Then He said to them, "Follow Me, and I will make you fishers of men." Luke 5:10
20 They immediately left their nets and followed Him. Mark 10:28

Actual Text Size

How to Use

Key Features

Topical Index to the Bible

Easily explore with this comprehensive subject index covering more than 8,000 important people, places, events, and doctrines in the Bible. See pages 12-16.

Peace

- A. Kinds of:
 - International ... 1 Sam. 7:14
 - National ... 1 Kin. 4:24
 - Spiritual ... Rom. 5:1
- B. Of Christ:
 - Predicted ... Is. 9:6, 7
 - Promised ... Hag. 2:9
 - Announced ... Is. 52:7
- C. Lord's relation to, He:
 - Reveals ... Jer. 33:6
 - Gives ... Ps. 29:11
 - Establishes ... Is. 26:12

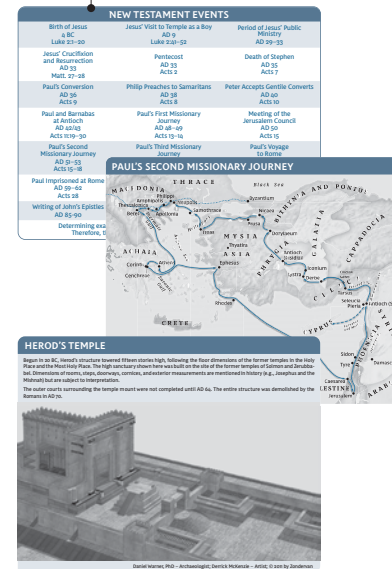
1 Look up the Subject Heading PEACE

2 Find the sub-heading "Of Christ."

3 Now you see the various Scripture references with the Peace of Jesus.

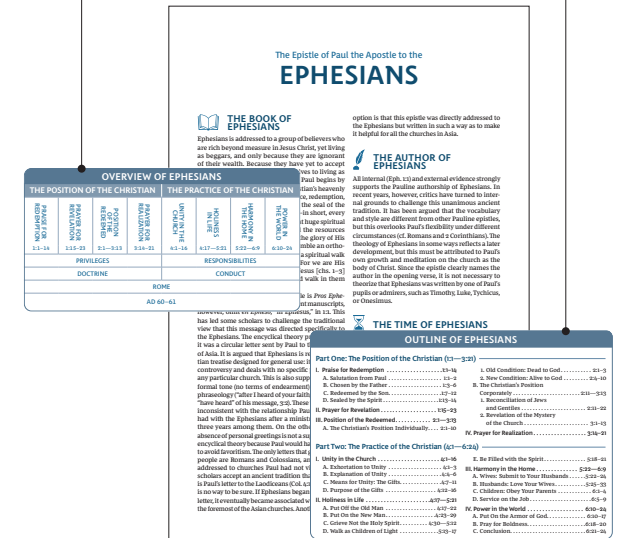


Over 40 detailed Maps, Charts and Illustrations



Book Introduction

Provide extensive at-a-glance information, such as detailed outlines, overviews, keywords, how Christ is seen in the book, and more.



The Christian's Guide to the New Life

Overview and outline of 7 major doctrinal subjects divided into 32 chain linked biblical studies. See pages 10-11.

Concordance

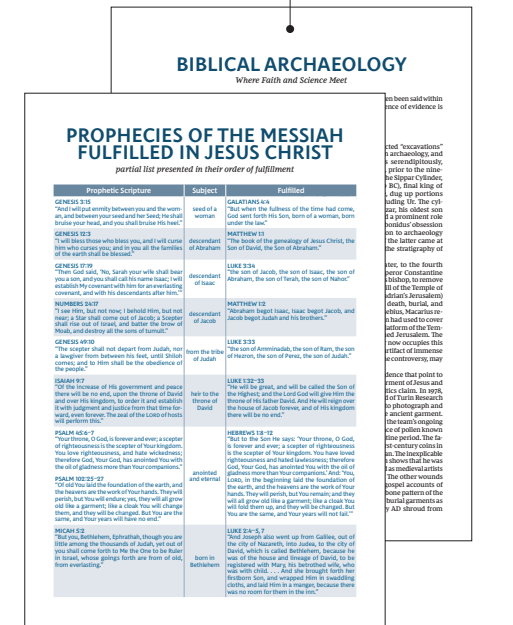
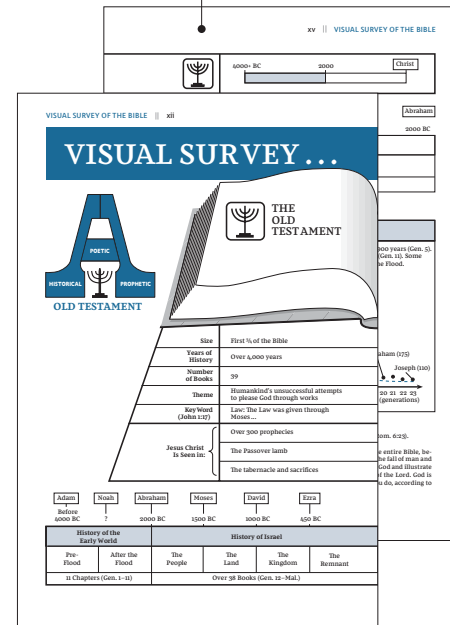
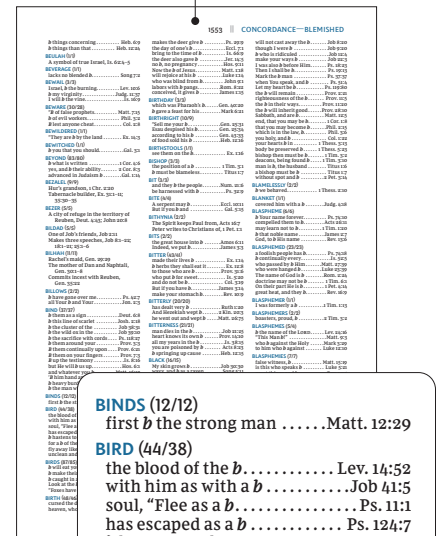
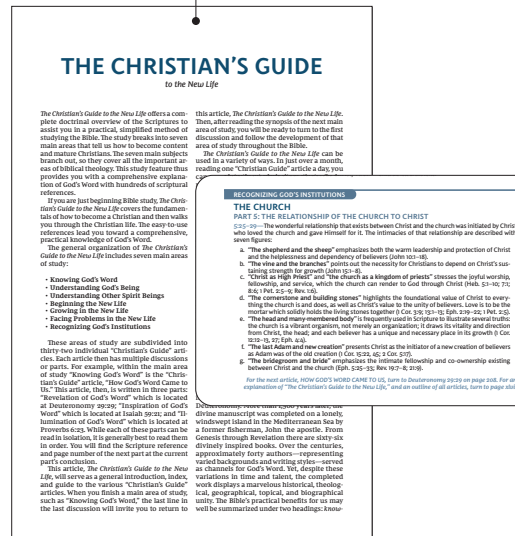
Quickly find verses within this collection of over 6,200 words, phrases and proper nouns.

Visual Survey of the Bible

24-page visual overview of the Bible unfolds the people, events and themes of Scripture at a glance. See pages 17-25.

Over 70 Pages of Extra Content

Including Biblical Archeology, the Laws of the Bible, reading plans and more!



How to Use

On-The-Page Features

Over 200 Word Studies are provided on key words and concepts used in Scripture. An index of all word studies for quick reference is also included.

The Christian's Guide to the New Life Articles appear throughout Scripture guiding the reader through core doctrines, and are "chain linked" to additional articles before and after. See pages 10-11.

Starred Messianic Prophecies: Over 400 stars appear in blue throughout the text denoting Messianic prophecies that have been fulfilled. A quick referenced list of all prophecies is also provided.

¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. Eph. 1:23
²⁰ Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 1 Cor. 2:9; Col. 1:29
²¹ to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. Rom. 11:36

CHAPTER 4 EXHORTATION TO UNITY

I, THEREFORE, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, 1 Thess. 2:12
² with all lowliness and gentleness, with long-suffering, bearing with one another in love,
³ endeavoring to keep the unity of the Spirit in the bond of peace. Col. 3:14

EXPLANATION OF UNITY

⁴ There is one body and one Spirit, just as you were called in one hope of your calling; Rom. 12:5
⁵ one Lord, one faith, one baptism; Heb. 6:6; Jude 3
⁶ one God and Father of all, who is above all, and through all, and in you^a all. Mal. 2:10; Rom. 11:36

MEANS FOR UNITY: THE GIFTS

⁷ But to each one of us grace was given according to the measure of Christ's gift. 1 Cor. 12:7, 11
⁸ Therefore He says:

"When He ascended on high,
He led captivity captive,
And gave gifts to men."^a Ps. 68:18 +; 1 Cor. 12:4-11

⁹ (Now this, "He ascended"—what does it mean but that He also first^a descended into the lower parts of the earth?
John 3:13; 20:17

UNDERSTANDING GOD'S BEING

THE HOLY SPIRIT

PART 1: THE PERSON OF THE HOLY SPIRIT

^{4:3}—One of the most serious errors concerning the Holy Spirit is the belief that He is simply a principle or an influence. On the contrary, the Holy Spirit is as much a Person (individual existence of a conscious being) as the Father and the Son. Two notes concerning the Holy Spirit's nature are worth mentioning:

- The personality of the Holy Spirit. The Bible speaks of the mind (Rom. 8:27) and will (1 Cor. 12:11) of the Holy Spirit. He is often described as speaking directly to people in the Book of Acts. It was God's Spirit who spoke directly to the leaders of the Antioch church, commanding them to send Paul and Barnabas on their first missionary journey (Acts 13:2). During Paul's second missionary journey, the apostle was forbidden by the Spirit to visit a certain mission field (Acts 16:6-7) and then was instructed to proceed toward another field of service (Acts 16:10).
- The deity of the Holy Spirit. The Holy Spirit is not just a Person; He is a divine Person. He is often referred to as God in the Bible (e.g., Acts 5:3-4). Like God the Father, He is omnipresent, or everywhere at once (Ps. 139:7). As the Son is eternal, so is the Holy Spirit (Heb. 9:14). In short, the Holy Spirit is equal with the Father and Son. This is seen during Jesus' baptism (Matt. 3:16-17) and is mentioned by Jesus just prior to His ascension from the Mount of Olives (Matt. 28:19-20).

For Part 2: THE WORK OF THE HOLY SPIRIT IN SALVATION, turn to Titus 3:5 on page 1349. For an explanation of "The Christian's Guide to the New Life," and an outline of all articles, turn to page xlvii.

1303 || EPHESIANS 4:16

DISPENSATION

^{3:2} (Gr. *oikonomia*) (Luke 16:2; 1 Cor. 9:17; Eph. 1:10) G3622: The word means "household management." In ancient times, the word was often used to describe the work of a person who took care of all the financial affairs of a large household or business (Luke 16:1-2). Paul was entrusted with the stewardship of God's economy, to dispense the riches of Christ to God's household and to preach the Good News (Eph. 3:2-11). Paul uses this same word to describe God's own administration or government of time (Eph. 1:10).

¹⁰ He who descended is also the One who ascended far above all the heavens, that He might fill all things.) Ps. 68:18; Acts 1:9 +; 2:33; Eph. 1:23

¹¹ And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

PURPOSE OF THE GIFTS

¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 1 Cor. 14:20; Col. 2:2

¹⁴ that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, Rom. 16:18; 1 Cor. 14:20
¹⁵ but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— Eph. 1:22
¹⁶ from whom the whole body, joined and knit

^{4:6} * NU-Text omits *you*; M-Text reads *us*. ^{4:8} * Psalm 68:18
^{4:9} * NU-Text omits *first*.

EPHESIANS 4:17 || 1304

together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body of the edifying of itself in love. Col. 2:19

PUT OFF THE OLD MAN

¹⁷ This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of^a the Gentiles walk, in the futility of their mind, Eph. 2:2; 4:22
¹⁸ having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; Rom. 1:21
¹⁹ who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. 1 Tim. 4:2; 1 Pet. 4:3

²⁰ But you have not so learned Christ,
²¹ if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

²² that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, Col. 3:8

PUT ON THE NEW MAN

²³ and be renewed in the spirit of your mind, ²⁴ and that you put on the new man which was created according to God, in true righteousness and holiness. Rom. 6:4; 7:6; 12:2

²⁵ Therefore, putting away lying, "Let each one of you speak truth with his neighbor,"^a for we are members of one another. Zech. 8:16; Rom. 12:5
²⁶ "Be angry, and do not sin";^a do not let the sun go down on your wrath, Ps. 4:4; 37:8
²⁷ nor give place to the devil. Rom. 12:19
²⁸ Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need. Luke 3:11; Acts 20:35

²⁹ Let no corrupt word proceed out of your mouth,

GROWING IN THE NEW LIFE

WALKING IN THE SPIRIT

PART 3: FILLING

^{5:18}—To be filled with the Spirit is to be controlled by the Spirit and is, therefore, crucial to experiencing fully the Christian life. Unlike the indwelling of the Spirit, which is a one-time event, filling is a repeated experience. This is underscored by the use of the present tense ("be filled") as well as by biblical examples of Christians who were filled more than once (Acts 2:4; 4:31). Just as important, we must observe that filling is a command to be obeyed; it is not an optional add-on feature.

The next most important question is, "How can we be filled with the Spirit?" The prerequisites are confession of sin and yielding to God. The former means we agree with God about our sin; the latter means we dedicate ourselves to God. When we take these two steps, we position ourselves to be filled by the Spirit and controlled by Him so that we develop and exhibit Christ-like character. This Christ-like character is described in Galatians 5:22-23 as the fruit of the Spirit. This fruit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, and self-control—positions believers to look and live like Jesus, benefits us, and makes the gospel message we proclaim that much more attractive to those around us.

For the next article, SIN, turn to Psalm 51:2 on page 595. For an explanation of "The Christian's Guide to the New Life," and an outline of all articles, turn to page xlvii.

together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. Col. 2:19

but what is good for necessary edification, that it may impart grace to the hearers. 1 Thess. 5:11

GRIEVE NOT THE HOLY SPIRIT

³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Is. 7:13

³¹ Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. Col. 3:8, 19; Titus 3:3; James 4:11

³² And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. Mark 11:25; 2 Cor. 6:10

CHAPTER 5

THEREFORE be imitators of God as dear children. Luke 6:36; 1 Pet. 1:14-16

² And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. Gal. 1:4; 1 Thess. 4:9

³ But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; Luke 12:15; Col. 3:5-7

⁴ neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. Matt. 12:34, 35; Rom. 1:28; Phil. 4:6; Titus 3:9

⁵ For this you know,^a that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. 1 Cor. 6:9, 10

⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

⁷ Therefore do not be partakers with them.
⁸ For you were once darkness, but now you are light in the Lord. Walk as children of light 1 Thess. 5:5

^{4:7} * NU-Text omits the rest of. ^{4:25} * Zechariah 8:16 ^{4:26} * Psalm 4:4 ^{5:5} * NU-Text reads *For know this*.

End-of-Verse Cross References Connect a word or concept used in a verse to other portions of Scripture with convenient cross references.

Translation Notes: 5 types of translator notes appear throughout and are marked by a superscript "a" in the text where they apply.

^{4:17} * NU-Text omits the rest of. ^{4:25} * Zechariah 8:16 ^{4:26} * Psalm 4:4 ^{5:5} * NU-Text reads *For know this*.

THE CHRISTIAN'S GUIDE

to the New Life

The Christian's Guide to the New Life offers a complete doctrinal overview of the Scriptures to assist you in a practical, simplified method of studying the Bible. The study breaks into seven main areas that tell us how to become content and mature Christians. The seven main subjects branch out, so they cover all the important areas of biblical theology. This study feature thus provides you with a comprehensive explanation of God's Word with hundreds of scriptural references.

If you are just beginning Bible study, *The Christian's Guide to the New Life* covers the fundamentals of how to become a Christian and then walks you through the Christian life. The easy-to-use references lead you toward a comprehensive, practical knowledge of God's Word.

The general organization of *The Christian's Guide to the New Life* includes seven main areas of study:

- Knowing God's Word
- Understanding God's Being
- Understanding Other Spirit Beings
- Beginning the New Life
- Growing in the New Life
- Facing Problems in the New Life
- Recognizing God's Institutions

These areas of study are subdivided into thirty-two individual "Christian's Guide" articles. Each article then has multiple discussions or parts. For example, within the main area of study "Knowing God's Word" is the "Christian's Guide" article, "How God's Word Came to Us." This article, then, is written in three parts: "Revelation of God's Word" which is located at Deuteronomy 29:29; "Inspiration of God's Word" which is located at Isaiah 59:21; and "Illumination of God's Word" which is located at Proverbs 6:23. While each of these parts can be read in isolation, it is generally best to read them in order. You will find the Scripture reference and page number of the next part at the current part's conclusion.

This article, *The Christian's Guide to the New Life*, will serve as a general introduction, index, and guide to the various "Christian's Guide" articles. When you finish a main area of study, such as "Knowing God's Word," the last line in the last discussion will invite you to return to

this article, *The Christian's Guide to the New Life*. Then, after reading the synopsis of the next main area of study, you will be ready to turn to the first discussion and follow the development of that area of study throughout the Bible.

The Christian's Guide to the New Life can be used in a variety of ways. In just over a month, reading one "Christian Guide" article a day, you can complete the study in its entirety. Or, by reading one article part a day, you can complete the study in about four months. Of course, you can also read individual "Christian Guide" articles or parts that interest you or meet needs in your life without any set schedule.

Following is an introduction for each area of study and a listing of the "Christian Guide" articles and their parts. Each part lists the Scripture reference that it relates to as well as a page number to help you find it more easily.

KNOWING GOD'S WORD

INTRODUCTION

Christians should know the Bible for many reasons, but a primary one is because God is its Author. We know that God is Creator (Gen. 1:1), Redeemer (Is. 60:16), and Judge (Gen. 18:25), but do we also think of Him as the Author of the Bible? Human writers feel it vital that we read their books; it is much more important that we read God's Book, the Bible.

About fourteen centuries before Christ, our Bible had its beginnings in the Sinai desert. In this arid place, God spoke to Moses, who had once been a prince in Egypt and was nearly 120 years old at the time. At the Lord's command, Moses picked up his pen and began writing Scripture's first five books, Genesis through Deuteronomy. More than 1,500 years later, the divine manuscript was completed on a lonely, windswept island in the Mediterranean Sea by a former fisherman, John the apostle. From Genesis through Revelation there are sixty-six divinely inspired books. Over the centuries, approximately forty authors—representing varied backgrounds and writing styles—served as channels for God's Word. Yet, despite these variations in time and talent, the completed work displays a marvelous historical, theological, geographical, topical, and biographical unity. The Bible's practical benefits for us may well be summarized under two headings: *know-*

ing and *growing*. The Bible proclaims the good news of the gospel that we might know God; it explains the will of God that all of us may grow spiritually before Him.

Scripture also reveals our place within God's program and answers crucial questions pertaining to our origin, purpose, and destiny. Because God has revealed His unchanging truths, the Christian faith provides real answers and guidance to every generation. Although we might not be able to grasp how individual events fit into God's program (Eccl. 11:5), we can understand God's basic plan so that we come to know and serve Him. Few joys can compare with realizing our places in God's program and working to fulfill our destinies.

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UNDERSTANDING GOD'S BEING

INTRODUCTION

The Bible reveals the nature of God as spirit, unity, and trinity. He is a spirit, a personal, infinite being (John 4:24). He is one, one in substance or nature and incapable of being divided into separate parts (Deut. 6:4). He is three, eternally existing in three coequal Persons (Matt. 28:19). While great mystery surrounds God's nature, it is reassuring to know our God is more complex than us.

God's attributes are merely words we use to describe how God is and how He acts toward us. Among these attributes are love, holiness, constancy, justice, truth, eternalness, omniscience (all-knowledge), omnipresence (all-presence), and omnipotence (all-powerfulness). The fact that we can grasp and understand this much about God is evidence of God's desire that all peoples may know Him.

The word "Father" is variously applied in the Bible. When God is spoken of as the Father of all humankind, it is as Creator; as the Father of Jesus, it expresses an eternal, unique relationship; as the Father of believers, it denotes a relationship established by grace; and as Father of Israel, it indicates a bond established by covenant. However "Father" is used, it is a deliberately chosen word to communicate one of the primary ways God wants us to conceive of Him.

The title "Son of God" is one that Jesus never directly applied to Himself; but when others applied it to Him, Jesus willingly accepted it as a claim to His own deity (John 10:24–38). Jesus often referred to Himself as "the Son," which was certainly an abbreviation for "the Son of God." Because Jesus was the Son of God, we have confidence that He spoke with the authoritative words of God. The Son of God also accepted the

See page 30 for how this article appears in the biblical text.

in the place of sins for all our relationships whether we will become Christians, our relationship with the Spirit of God determines what kind of believers we will be.

5 PAGE SAMPLE, the full Topical Index provides 231 pages with over 8,000 entries!

Nelson's
TOPICAL INDEX
to the Bible

HOW TO USE NELSON'S TOPICAL INDEX TO THE BIBLE

What follows is a special kind of subject index that combines the best features of a concordance, a topical index, the usable study features of a syllabus, and other related study aids into one unique, quick, easy-to-use form. The Index offers advantages for personal Bible study that not even a combination of the above study helps would provide. With over 8,000 subjects, names, places, things, concepts, events, and doctrines of the Bible, the *Topical Index to the Bible* is truly a valuable key to Bible study.

An example will illustrate how to use it. Suppose you need to prepare or study a lesson on "The Peace of Jesus." Follow three easy steps.

Peace ← **1 Look up the Subject Heading PEACE**

A. *Kinds of:*
International ... 1 Sam. 7:14
National ... 1 Kin. 4:24
Spiritual ... Rom. 5:1

B. *Of Christ:* ← **2 Find the sub-heading "Of Christ."**

Predicted ... Is. 9:6, 7
Promised ... Hag. 2:9
Announced ... Is. 52:7

3 Now you see the various Scripture references dealing with the Peace of Jesus.

c. *Lord's relation to, He:*
Reveals ... Jer. 33:6
Gives ... Ps. 29:11
Establishes ... Is. 26:12

The *Topical Index to the Bible* has provided two important sources of information for you. First, you have the scriptural material needed to prepare or study your lesson. Second, you have the material for each topic in biblical, alphabetical, or logical order, depending on the topic, so you have a ready-made outline for your personal use.

TOPICAL INDEX TO THE BIBLE

From Genesis to Revelation

A

- Aaron**—*bright*
A. *Ancestry and family of:*
Descendant of Levi ... Ex. 6:16–20
Son of Amram and Jochebed ... Ex. 6:20
Moses' older brother ... Ex. 7:1, 7
Brother of Miriam ... Ex. 15:20
Husband of Elisheba ... Ex. 6:23
Father of Nadab, Abihu, Eleazar, and Ithamar ... Ex. 6:23
B. *Position of:*
Moses' helper ... Ex. 4:13–31
Becomes "prophet" to Moses ... Ex. 7:1, 2
God inspired ... Ex. 12:1
Commissioned, with Moses to deliver Israelites from Egypt ... Ex. 6:13, 26; Josh. 24:5
Inferior to that of Melchizedek ... Heb. 7:11–19
C. *Special privileges of:*
Appears before Pharaoh ... Ex. 5:1–4
Performs miracles ... Ex. 7:9, 10, 19, 20
Supports Moses' hands ... Ex. 17:10–12
Ascends Mt. Sinai ... Ex. 19:24; 24:1, 9
Sees God's glory ... Ex. 24:9, 10
Judges Israel in Moses' absence ... Ex. 24:14
Allowed inside the veil ... Lev. 16:15
Blesses the people ... Lev. 9:22
Intercedes for Miriam ... Num. 12:10–12
D. *Sins of:*
Tolerates idolatry ... Ex. 32:1–4
Permits evil ... Ex. 32:21–25
Conspires against Moses ... Num. 12:1–16
With Moses, falls at Meribah ... Num. 20:1–13, 24
E. *Character of:*
A good speaker ... Ex. 4:14
Weak in crises ... Ex. 32:1–24
Subject to jealousy ... Num. 12:1, 2
Conscious of guilt ... Num. 12:11
Submissive ... Lev. 10:1–7
A saint ... Ps. 106:16
F. *Priesthood of:*
Chosen by God ... Ex. 28:1
Sons, in office ... Lev. 8:1–36
Anointed with oil ... Ex. 30:25, 30
Duties given ... Ex. 30:7–10
Garments prescribed ... Ex. 39:1–31
Ordained to teach ... Lev. 10:8, 11
Set apart to offer sacrifices ... Lev. 9:1–24; Heb. 5:1–4
Alone enters within the holy place ... Ex. 30:10; Heb. 9:7, 25
Intercedes for others ... Num. 16:46–48
Confirmed by God ... Num. 17:8–10; Heb. 9:4
Hereditary ... Num. 20:23–28
For lifetime ... Heb. 7:23
Inferior to Melchizedek's ... Heb. 7:11–19
G. *Death and successor of:*
Lives 123 years ... Num. 33:39
Death ... Num. 20:23–29
Eleazar, son of, successor ... Num. 20:25–28; Deut. 10:6
- Aaronites**—*descendants of Aaron*
Fight with David ... 1 Chr. 12:27
Under Zadok ... 1 Chr. 27:17
- Ab**—*fifth month of the Jewish year*
Aaron died in ... Num. 33:38
See Jewish calendar
- Ab**—*father*
A part of many Hebrew names (e.g., Abinadab, Abner, Abijah) ... 1 Sam. 7:1
- Abaddon**—*a Hebrew word translated "destruction"*
Designates ruin in ... Job 31:12
Parallel with Sheol in ... Job 26:6
Refers to death ... Job 28:22
Personified ... Rev. 9:11
- Abagtha**
A eunuch under King Ahasuerus ... Esth. 1:10
- Abanah**—*a river flowing through Damascus*
Spoken of highly by Naaman ... 2 Kin. 5:12
- Abandon**—*desert*
A. *Required for:*
Safety ... Gen. 19:12–26; Acts 27:41–44
Salvation ... Phil. 3:7–10
Service ... Matt. 10:37–39
Sanctification ... 2 Cor. 6:14–18
Spiritual success ... Heb. 11:24–27
B. *Aspects of:*
Land, commanded ... Gen. 12:1–5
Idolatry, admonished ... Ex. 32:1–10
One's ministry, rebuked ... 1 Kin. 19:3–18
Family, regretted ... 1 Sam. 30:1–6
The tabernacle, remembered ... Jer. 7:12
Jerusalem, lamented ... Matt. 23:37, 38
C. *Of people to judgment because of:*
Sin ... Gen. 6:5–7
Rebellion ... 1 Sam. 15:16–26
Unbelief ... Matt. 23:37–39
Rejecting God ... Rom. 1:21–32
Sexual immorality ... 1 Cor. 5:1–5
Apostasy ... Heb. 10:26–29
- Abarim**—*regions beyond*
Moses sees the Promised Land from ... Num. 27:12
- Abasement**—*degradation; humiliation*
A. *As a judgment for:*
Stubbornness ... 2 Kin. 14:8–14
Defaming God ... 2 Chr. 32:1–22
Pride ... Is. 14:12–17
Haman's prejudice ... Esth. 7:4–10
Arrogance ... Dan. 4:33, 37; Acts 12:20–23
B. *As a virtue, seen in:*
Nineveh's repentance ... Jon. 3:1–10; Matt. 12:41
A tax collector's unworthiness ... Luke 18:13, 14
Paul's life ... 1 Cor. 9:19–23
Christ's humiliation ... Phil. 2:5–8
C. *Rewards of, seen in:*
Healing ... 2 Kin. 5:11–14
Elevation ... Matt. 23:12
Restoration ... Luke 15:11–24
Renewed service ... 1 Cor. 15:9, 10
- Abate**—*diminish, desist*
Floodwaters ... Gen. 8:3, 11
Moses' natural force not ... Deut. 34:7
Anger of Ephraim ... Judg. 8:3
- Abba**—*an Aramaic word meaning "father"*
Used by Christ ... Mark 14:36
Expressive of sonship ... Rom. 8:15
- Abda**—*servant (of God)*
1. The father of Adoniram ... 1 Kin. 4:6
2. A Levite, son of Shammua ... Neh. 11:17
Called Obadiah ... 1 Chr. 9:16
- Abdeel**—*servant of God*
The father of Shelemiah ... Jer. 36:26
- Abdi**—*servant of Yahweh*
1. The grandfather of Ethan ... 1 Chr. 6:44
2. A Levite ... 2 Chr. 29:12
3. One who divorced his foreign wife ... Ezra 10:26
- Abdiel**—*servant of God*
A Gadite residing in Gilead ... 1 Chr. 5:15, 16
- Abdon**—*servile*
1. A minor judge ... Judg. 12:13–15
2. A Benjamite living in Jerusalem ... 1 Chr. 8:23, 28
3. A son of Jeiel ... 1 Chr. 8:30; 9:36
4. A courtier of King Josiah ... 2 Chr. 34:20
5. A Levitical city ... Josh. 21:30; 1 Chr. 6:74
- Abed-Nego**—*servant of Nego*
Name given to Azariah, a Hebrew captive ... Dan. 1:7
Appointed by Nebuchadnezzar ... Dan. 1:9
Accused of disobedience ... Dan. 3:12
Cast into furnace but delivered ... Dan. 3:13–27
Promoted by Nebuchadnezzar ... Dan. 3:28–30
- Abel**—*breath*
Adam's second son ... Gen. 4:2
The first shepherd ... Gen. 4:2
Offering of, accepted ... Gen. 4:4
Hated and slain by Cain ... Gen. 4:8
Place of, filled by Seth ... Gen. 4:25
First martyr ... Matt. 23:35
Righteous ... Matt. 23:35
Offered sacrifice to God by faith ... Heb. 11:4
Christ's blood superior to ... Heb. 12:24
- Abel**—*meadow*
1. A city involved in Sheba's rebellion ... 2 Sam. 20:14, 15, 18
2. Translated as "large stone of Abel" in ... 1 Sam. 6:18
3. Elsewhere in place-names (see below)
- Abel Acacia Grove**—*meadow of acacias*
A place in Moab ... Num. 33:49
- Abel Beth Maachah**—*meadow of the house of oppression*
A town in North Palestine ... 2 Sam. 20:14, 15; 1 Kin. 15:20
Captured by Tiglath-Pileser ... 2 Kin. 15:29
Refuge of Sheba; saved from destruction ... 2 Sam. 20:14–22
Seized by Ben-Hadad ... 1 Kin. 15:20
- Abel Maim**—*meadow of waters*
Another name for Abel Beth Maachah ... 2 Chr. 16:4
- Abel Meholah**—*meadow of dancing*
Midianites flee to ... Judg. 7:22
A few miles east of Jabesh Gilead ... 1 Kin. 4:12
Elisha's native city ... 1 Kin. 19:16
- Abel Mizraim**—*meadow of Egypt*
A place, east of Jordan, where Israelites mourned for Jacob ... Gen. 50:10, 11
- Abez**—*whiteness*
A town of Issachar ... Josh. 19:20
- Abhor**—*to detest, loathe, hate*
A. *Descriptive of:*
Disliking God's laws ... Lev. 26:15
Prejudice toward non-Israelites ... Deut. 23:7

Hears the gospel preached ... *Gal. 3:8*
 Justified by faith ... *Rom. 4:1–12*
 Faith of, seen in works ... *James 2:21–23*
 Father of true believers ... *Matth. 8:11*;
Rom. 4:11–25; *Gal. 3:7, 29*
 Sees the eternal city ... *Heb. 11:8–10, 13–16*
 Covenant with, still valid ... *Luke 1:73*;
Acts 3:25
 Sons of, illustrate covenants ... *Gal. 4:22–31*
 Tithing of, has deeper meaning
 ... *Heb. 7:9, 10*
 Headship of, in marriage ... *1 Pet. 3:5–7*
 Eternal home of, in heaven ... *Luke 16:19–25*

Abraham's bosom

Expressive of heavenly status
 ... *Luke 16:22, 23*

Abram (see Abraham)**Abronah**—*passage*

Israelite encampment ... *Num. 33:34*

Abshalom—*the father of peace*

Son of David ... *2 Sam. 3:3*
 A handsome man ... *2 Sam. 14:25*
 Receives Tamar after her rape by Amnon
 ... *2 Sam. 13:20*
 Slays Amnon for raping Tamar
 ... *2 Sam. 13:22–33*
 Flees from David ... *2 Sam. 13:34–39*
 Returns through Joab's intrigue
 ... *2 Sam. 14:1–24*
 Fathers children ... *2 Sam. 14:27*
 Reconciled to David ... *2 Sam. 14:28–33*
 Alienates the people from David
 ... *2 Sam. 15:1–6*
 Conspires against David ... *2 Sam. 15:7–12*
 Forces David from Jerusalem
 ... *2 Sam. 15:13–29*
 Receives Hushai ... *2 Sam. 15:31–37*
 Hears Ahithophel's counsel
 ... *2 Sam. 16:20–23*
 Prefers Hushai's counsel ... *2 Sam. 17:5–14*
 Strategy of, revealed to David
 ... *2 Sam. 17:15–22*
 Masses his army against David
 ... *2 Sam. 17:24–26*
 Caught and slain by Joab ... *2 Sam. 18:9–18*
 Death of, brings sorrow to David
 ... *2 Sam. 18:19–33*
 Joab rebukes David for mourning over
 ... *2 Sam. 19:1–8*
 Death of, unites Israel again to David
 ... *2 Sam. 19:9–15*

Absece**A. Of physical relations:**

A child from its father ... *Gen. 37:32–35*
 Israel's ark ... *1 Sam. 4:21, 22*
 Israel from her land ... *2 Chr. 36:17–21*
 Believers from one another ... *Phil. 1:25–27*
 Believers from Christ ... *2 Cor. 5:6–9*

B. Of God's Spirit as:

Judgment on the world ... *Gen. 6:3*
 Judgment on an individual ... *1 Sam. 16:14*
 Unable to flee ... *Ps. 139:7–12*

C. Of graces:

Holy Spirit ... *Jude 19*
 Faith ... *2 Thess. 3:2*
 Love ... *2 Tim. 3:2*
 Holiness ... *Rev. 22:11*
 Righteousness ... *Rev. 22:11*

Absenteeism—*habitual absence from*

Work, condemned ... *2 Thess. 3:6–14*
 Church, rebuked ... *Heb. 10:25*

Abstain—*to refrain from***A. From moral evil:**

Vindictiveness ... *2 Sam. 16:5–14*
 Idolatry ... *Acts 15:20, 29*
 Sexual immorality ... *Acts 15:20*

Sexual sins ... *1 Thess. 4:3*
 Fleshly lusts ... *1 Pet. 2:11*
 Every form of evil ... *1 Thess. 5:22*

B. From things:

Food ... *2 Sam. 12:16, 23*
 Married relations ... *Ex. 19:15*; *1 Cor. 7:5*
 Meats ... *Rom. 14:1–23*; *1 Cor. 8:1–13*

C. From unauthorized commands:

Forbidding to marry ... *1 Tim. 4:3*
 Requiring man-made ceremonies
 ... *Col. 2:20–23*
 Abstaining from foods ... *1 Tim. 4:3*

Abstinence—*to refrain from*

Blood ... *Acts 15:20*
 Evil ... *1 Thess. 5:22*
 Eating ... *Acts 27:21*
 Sexual immorality ... *Acts 15:20*; *1 Thess. 4:3*
 Idolatry ... *Acts 15:20*
 Intoxicants ... *Prov. 23:31*
 Lust ... *1 Pet. 2:11*

Things offered to idols ... *Acts 15:29*
 Meats contaminated ... *Acts 15:20*

Abstinence—*to refrain from strong drink***A. Required of:**

Priests ... *Lev. 10:9*
 Kings ... *Prov. 31:4*
 Nazirites ... *Num. 6:1–4*
B. Failure of, a cause of:
 Sudden death ... *1 Sam. 25:36–38*
 Delirium tremens ... *Prov. 23:31–35*
 Insensibility to justice ... *Is. 5:11, 12, 22, 23*
 Error in judgment ... *Is. 28:7*
 Moral callousness ... *Is. 56:12*
 Revelry ... *Dan. 5:2–4*
 Debauchery ... *Hab. 2:15, 16*
 A weaker brother's stumble ... *Rom. 14:20, 21*
 Excess ... *Eph. 5:18*

C. Examples of:

Manoah's wife ... *Judg. 13:3, 4, 7*
 Samson ... *Judg. 16:17*
 Hannah ... *1 Sam. 1:15*
 Rechabites ... *Jer. 35:1–19*
 Daniel ... *Dan. 1:8*
 John the Baptist ... *Luke 1:13–15*

Abundance—*plentiful supply***A. Of material things:**

Spices ... *1 Kin. 10:10*
 Rain ... *1 Kin. 18:41*
 Metals ... *1 Chr. 22:3, 14*
 Trees ... *1 Chr. 22:4*; *Neh. 9:25*
 Sacrifices ... *1 Chr. 29:21*
 Camels ... *2 Chr. 14:15*
 Great numbers ... *2 Chr. 15:9*
 Flocks and herds ... *2 Chr. 18:2; 32:29*
 Money ... *2 Chr. 24:11*
 Weapons ... *2 Chr. 32:5*
 Riches ... *Ps. 52:7*
 Milk ... *Is. 7:22*
 Wine ... *Is. 56:12*
 Horses ... *Ezek. 26:10*
 Labors ... *2 Cor. 11:23*

B. Of God's spiritual blessings:

Goodness ... *Ex. 34:6*
 Pardon ... *Is. 55:7*
 Peace and truth ... *Jer. 33:6*
 Answers to our prayers ... *Eph. 3:20*
 Grace ... *1 Tim. 1:14*
 Mercy ... *1 Pet. 1:3*

C. Of spiritual things:

Predicted for gospel times ... *Is. 35:2*
 Realized in the Messiah ... *Ps. 72:7*
 Given to the gentle ... *Ps. 37:11*
 Through Christ ... *Rom. 5:17, 18, 20*
 By grace ... *Eph. 1:3–6*
D. Of good things for Christians:
 Greater usefulness ... *Matth. 13:11–13*
 Greater reward ... *Matth. 25:29*
 Spiritual life ... *John 10:10*

Grace ... *Rom. 5:17*
 Christian service ... *1 Cor. 15:10*
 Joy ... *2 Cor. 8:2*
 Thanksgiving ... *2 Cor. 4:15*; *9:12*
 Rejoicing ... *Phil. 1:26*
 Holy Spirit ... *Titus 3:5, 6*
 Entrance in God's kingdom ... *2 Pet. 1:11*
E. Of undesirable things:
 Witchcraft ... *Is. 47:9*
 Idleness ... *Ezek. 16:49*
F. Characteristics of:
 Given to the obedient ... *Lev. 26:3–13*
 Useful in God's work ... *2 Chr. 24:11*
 Cannot satisfy fully ... *Ecc. 5:10–12*
 Not to be trusted ... *Ps. 52:7*
 Subject to conditions ... *Mal. 3:10–12*;
Matth. 6:32, 33
 Can be taken away ... *Luke 12:13–21*
 Not a sign of real worth ... *Luke 12:15*
G. Obtained by:
 Putting away sin ... *2 Chr. 15:8, 9*
 Following God's commands ... *2 Chr. 17:3–5*
 Given by God ... *Job 36:31*
 Through Christ ... *John 10:10*

Abuse—*application to a wrong purpose***A. Of physical things:**

Sexual perversions ... *Gen. 19:5–9, 31–38*
 Torture ... *Judg. 16:21*
B. Of spiritual things:
 Misuse of authority ... *Num. 20:10–13*;
1 Cor. 9:18
 Using the world wrongly ... *1 Cor. 7:31*
 Perverting the truth ... *2 Pet. 2:10–22*
 Corrupting God's ordinances
 ... *1 Sam. 2:12–17*; *1 Cor. 11:17–22*

C. Manifested by:

Unbelieving ... *Mark 15:29–32*

Abys**Translated:**

“Bottomless pit” ... *Rev. 9:1, 2, 11*; *17:8*

Acacia Grove

1. Israel's last camp before crossing the
 Jordan ... *Josh. 3:1*
 Scene of Baalam's attempted curse
 ... *Num. 22–24*
 Sin of Baal of Peor here ... *Num. 25:1–18*
 Site of Joshua's commission
 ... *Num. 27:12–23*
 War with Midianites here ... *Num. 31:1–54*
 Reuben and Gad receive inheritance here
 ... *Num. 32:1–42*
 Scene of Moses' final address ... *Deut. 1–34*
 Spies sent from ... *Josh. 2:1*
 2. Valley blessed by the Lord ... *Joel 3:18*

Acacia wood**Used in:**

Making the ark ... *Ex. 25:10, 13*
 Table of showbread ... *Ex. 37:10*
 Altar of incense ... *Ex. 30:1*
 Altar of burnt offering ... *Ex. 38:1, 6*
 Tabernacle boards ... *Ex. 26:15–37*

Accad—*a city in the land of Shinar*

One of the towns in Nimrod's kingdom
 ... *Gen. 10:10*

Acceptance—*the reception of one's person or service***A. Objects of, before God:**

Righteousness and justice ... *Prov. 21:3*
 Our words and meditations ... *Ps. 19:14*
 Our dedication ... *Rom. 12:1, 2*
 Service ... *Rom. 14:18*
 Giving ... *Rom. 15:16, 27*
 Offerings ... *Phil. 4:18*
 Intercession ... *1 Tim. 2:1–3*
 Helping parents ... *1 Tim. 5:4*
 Spiritual sacrifices ... *1 Pet. 2:5*

8 PAGE SAMPLE, the full Visual Survey provides
 24 pages covering Old and New Testament

Introduction to the

VISUAL SURVEY OF THE BIBLE

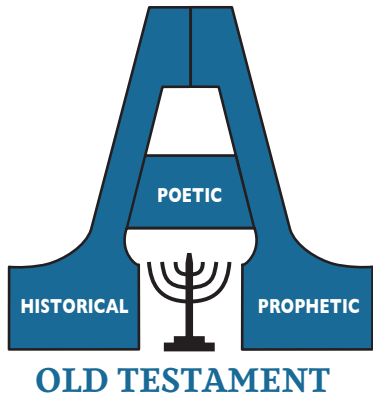
The Visual Survey gives you a complete overview of the Bible. Taking people, events, and themes of the Bible as focus points, this handy study tool unfolds for you the contents of Scripture.



Take a moment to familiarize yourself with the first chart, which compares the Old and New Testaments. Note particularly the timeline at the bottom of the page. This timeline divides the Old Testament into five periods and the New Testament into two. It is the key to the rest of the charts.

As you look through the following pages, notice that each chart has its own timeline containing both biblical and extrabiblical events. The maps portray the major movement of each period; the boxes present the key topics. The charts also summarize the themes of the Old Testament poetic and prophetic books, and the themes of the New Testament Epistles.

The ten Life Applications are an important part of this Survey. Based on the flow of each period, they crystallize the central spiritual truths of Scripture. Each principle leads into the next, and all of them relate to your own life.

VISUAL SURVEY OF THE BIBLE



	 THE OLD TESTAMENT	THE NEW TESTAMENT 
Size	First ¾ of the Bible	Last ¼ of the Bible
Years of History	Over 4,000 years	About 100 years
Number of Books	39	27
Theme	Humankind's unsuccessful attempts to please God through works	The Person and work of Jesus Christ who gives us salvation
Key Word (John 1:17)	Law: The Law was given through Moses...	Grace:... grace and truth came through Jesus Christ.
Jesus Christ Is Seen in:	Over 300 prophecies	In flesh and blood (Matt.–John)
	The Passover lamb	In the teachings of the apostles (Acts–3 John)
	The tabernacle and sacrifices	His coming return (Rev.)

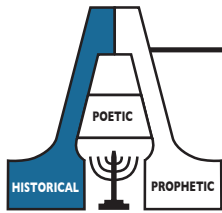


“Your word I have hidden in my heart, that I might not sin against You.”
Psalm 119:11

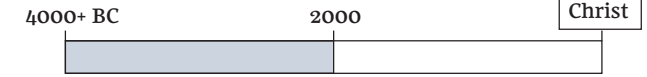
Throughout this visual survey, the symbol above will focus on a key principle of life change that grows out of that section of the Bible survey.

Adam	Noah	Abraham	Moses	David	Ezra	Jesus	Peter	Paul	John
Before 4000 BC	?	2000 BC	1500 BC	1000 BC	450 BC	4 BC	AD 27–30		AD 100

History of the Early World		History of Israel				History of the Messiah	History of the Early Church		
Pre-Flood	After the Flood	The People	The Land	The Kingdom	The Remnant	The Life of Christ	In all Jerusalem	In all Judea & Samaria	To all the Earth
11 Chapters (Gen. 1–11)		Over 38 Books (Gen. 12–Mal.)				(Matt.–John)	(Acts–Rev.)		



HISTORY OF THE EARLY WORLD

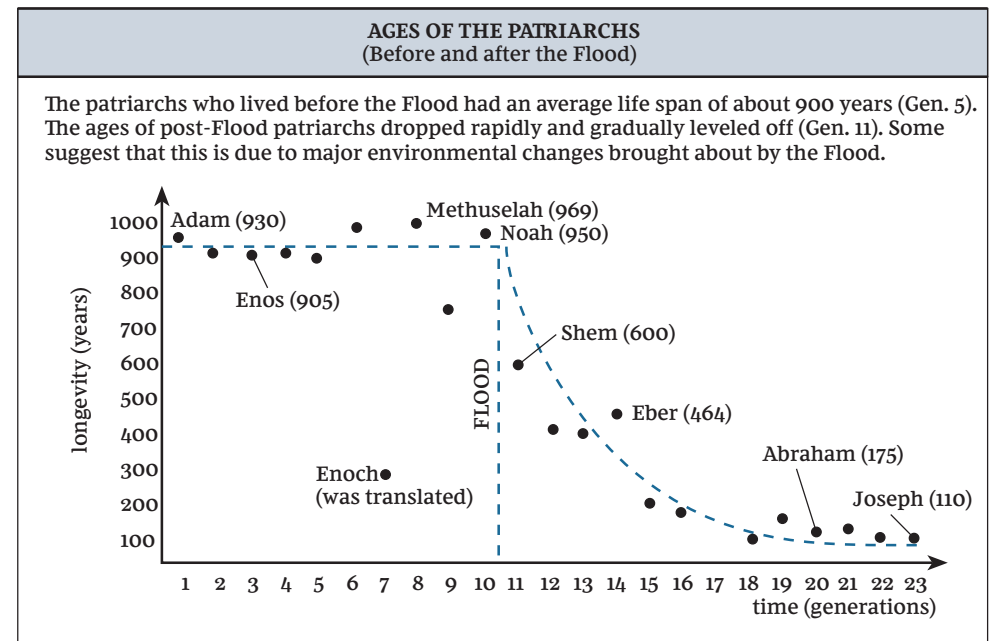


Adam Before 4000 BC	Noah ?	Abraham 2000 BC
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BEFORE THE FLOOD			AFTER THE FLOOD	
CREATION (Origin of man)	FALL (Origin of sin)	SPREAD OF SIN	FLOOD (Judgment of sin)	SPREAD OF NATIONS
Gen. 1-2	Gen. 3	Gen. 4-9	Gen. 6-9	Gen. 10-11

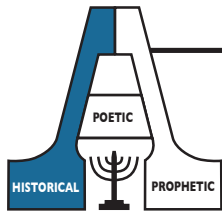
THE CREATIVE WORK OF GOD		
	Genesis 1	Genesis 2
Creation Accounts	God the creator Elohim God as powerful Creation of the universe Climaxes with man The six days of creation	God the covenant-keeper Yahweh God as personal Creation of man Climaxes with marriage The sixth day of creation
Genesis 1:2	“without form ...”	“... and void”
Six Days of Creation	In the first three days, God shaped the creation Day 1: light Day 2: water, atmosphere Day 3: earth, vegetation	In the second three days, God populated the creation Day 4: sun, moon, stars Day 5: sea creatures, birds Day 6: animals

TEMPTATION: THE TWO ADAMS CONTRASTED		
1 John 2:16	Genesis 3:6 (First Adam)	Luke 4:1-13 (Second Adam—Christ)
“the lust of the flesh”	“the tree was good for food”	“command this stone to become bread”
“the lust of the eyes”	“it was pleasant to the eyes”	“the devil... showed Him all the kingdoms”
“the pride of life”	“a tree desirable to make one wise”	“throw Yourself down from here”



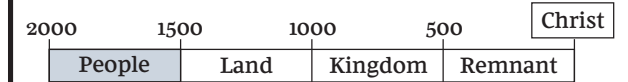
Principle: Righteousness is creative; sin is destructive (Gen. 2:17; Rom. 6:23).

Practice: Genesis 1-11, the prologue not only to Genesis, but to the entire Bible, begins with the ordered and life-giving activity of the holy Creator. The fall of man and the consequent spread of sin stand in stark contrast to the work of God and illustrate the disorder and death that always accompany rebellion against the purposes of the Lord. God is not mocked; in a moral and spiritual universe, sin must be judged. What must you do, according to Romans 3:21-26, to escape the condemnation of your Creator?



HISTORY OF ISRAEL:

THE PEOPLE



Abraham
2000 BC

Joseph
1897 BC

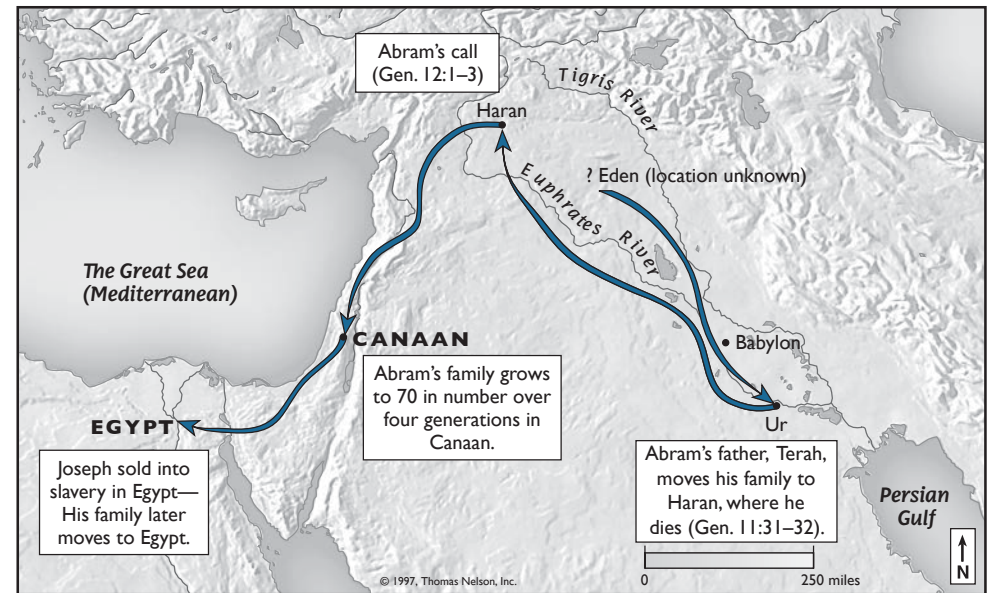
Moses
1500 BC

THE PEOPLE

THE PATRIARCHS		BONDAGE IN EGYPT			(430 years until Exodus, Ex. 12:40; Gal. 3:17)		
2135 Birth of Abraham	1991 Beginning of Egyptian Middle Kingdom	Jacob Enters Egypt with His Family	1790 Code of Hammurabi	c. 1750 Beginning of Hittite Empire	1570 Beginning of Egyptian New Kingdom	1525 Birth of Moses	1445 The Exodus

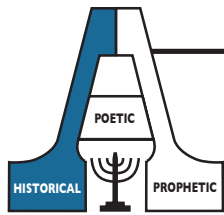
THE ABRAHAMIC COVENANT	
Genesis 12:1-3	God initiated His covenant with Abram when he was living in Ur of the Chaldeans, promising a land, descendants, and blessing.
Genesis 12:4-5	Abram went with his family to Haran, lived there for a time, and left at the age of 75.
Genesis 13:14-17	After Lot separated from Abram, God again promised the land to him and his descendants.
Genesis 15:1-21	This covenant was ratified when God passed between the sacrificial animals Abram laid before God.
Genesis 17:1-27	When Abram was 99 God renewed His covenant, changing Abram's name to Abraham ("a father of many nations"). Sign of the covenant: circumcision.
Genesis 22:15-18	Confirmation of the covenant because of Abraham's obedience.
This covenant was foundational to other covenants.	Land: Palestinian covenant (Deut. 30). Seed: Davidic covenant (2 Sam. 7). Blessing: "old" (Ex. 19) and "new" (Jer. 31) covenants.

SPIRITUAL DECLINE IN THE PATRIARCHAL AGE			
First Generation	Second Generation	Third Generation	Fourth Generation
Abraham	Ishmael and Isaac	Esau and Jacob	Joseph and his eleven brothers
Abraham: man of faith believed God	Ishmael: not son of promise Isaac: called on God believed God	Esau: unspiritual little faith Jacob: at first compromised, later turned to the Lord	Joseph: man of God showed faith Brothers: treachery, immorality, lack of separation from Canaanites
Abraham: built altars to God (Gen. 12:7-8; 13:4, 18; 22:9)	Isaac: built an altar to God (Gen. 26:25)	Jacob: built altars to God (Gen. 33:20; 35:1, 3, 7)	No altars were built to God in the fourth generation



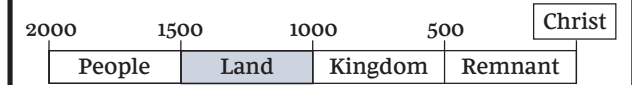
Principle: The destructiveness of sin is overcome by a faith that takes God at His word in spite of appearances and circumstances to the contrary (Gen. 15:6; John 3:16; Heb. 11:8-22).

Practice: Beginning in Genesis 12, God drew forth a man who would be the father of the people from whom and to whom the Messiah would come. Abraham became a friend of God through faith. In spite of appearances to the contrary, he went to a land he had not seen, believed God's promise of a son, and offered up that son at the same area where God's own Son would be crucified. Because he believed God, his faith was accounted to him for righteousness. In the same way, you can enter into a relationship with God by placing your trust in the Person and work of His Son. Have you made that decision?



HISTORY OF ISRAEL:

THE LAND



Moses

1500 BC



Samuel

David



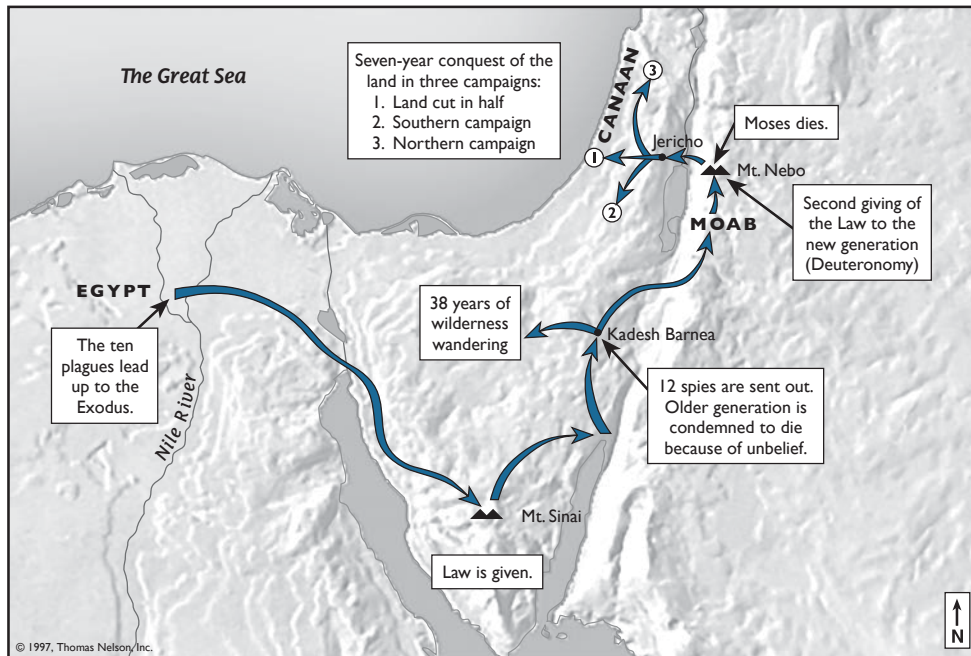
THE LAND

EXODUS			CONQUEST			PERIOD OF THE JUDGES		
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1445 1450 1405 1423 1398
Reign of Amenhotep II of Egypt

1191
Gideon beats Midianites

1043
Saul anointed King



THE LAW
After their deliverance from Egyptian bondage, the children of Israel needed to learn to walk with their God. The Law was given to instruct the people about the person and the ways of their Redeemer so that they could be set apart to a life of holiness and obedience, not to save anyone but to reveal the people's need to trust in the Lord. As Paul told the Galatians, "Therefore the law was our tutor to bring us to Christ, that we might be justified by faith" (Gal. 3:24).

The Law combines poetry, salvation history, legislation, and exhortation. The three major divisions of the Law (Deut. 4:44) are the testimonies (moral duties), the statutes (ceremonial duties), and the judgments or ordinances (civil and social duties). The moral portion of the Law is summarized in the Ten Commandments (Ex. 20:1-17; Deut. 5:6-21):

THE TEN COMMANDMENTS (Moral Law)		
1-4	Duties to God	"You shall love the LORD your God" (Matt. 22:37).
5-10	Duties to others	"You shall love your neighbor" (Matt. 22:39).

THE JUDGES: A CASE STUDY IN DISOBEDIENCE

Each of the seven cycles found in Judges 3:5-16:31 has five steps: sin, servitude, supplication, salvation, and silence. The cycles connect as a descending spiral of sin (2:19), with Israel vacillating between obedience and apostasy.

Cycle	Oppressor	Years of Oppression	Judge/Deliverer	Years of Peace
1. (3:7-11)	Mesopotamians	8	Othniel	40
2. (3:12-30)	Moabites	18	Ehud	80
(3:31)	Philistines		Shamgar	
3. (4:1-5:31)	Canaanites	20	Deborah/Barak	40
4. (6:1-8:32)	Midianites	7	Gideon	40
5. (8:33-10:5)	Abimelech	3	Tola/Jair	45
6. (10:6-12:15)	Ammonites	18	Jephthah/Ibzan/Elon/Abdon	6/7/10/8
7. (13:1-16:31)	Philistines	40	Samson	20



Principle: Revelation demands obedience, and obedience brings blessing (Deut. 6:1-15; Josh. 1:8; John 15:12-17).

Practice: After redeeming His people from bondage, the Lord spoke to them in power and glory at Mt. Sinai. The revelation of the Mosaic law required a response of obedience. Their success as individuals and as a nation would depend on the degree of their conformity to God's moral, civil, and ceremonial law. Likewise, disobedience would lead to disaster (e.g., the wilderness wandering and servitude in the time of the Judges). As believers in Christ, our success is measured by the degree of our conformity to His character. To what extent is Christ the Lord of your life?

The Epistle of Paul the Apostle to the EPHESIANS

THE BOOK OF EPHESIANS

Ephesians is addressed to a group of believers who are rich beyond measure in Jesus Christ, yet living as beggars, and only because they are ignorant of their wealth. Because they have yet to accept their wealth, they relegate themselves to living as spiritual paupers. In chapters 1–3, Paul begins by describing the contents of the Christian’s heavenly “bank account”: adoption, acceptance, redemption, forgiveness, wisdom, inheritance, the seal of the Holy Spirit, life, grace, citizenship—in short, every spiritual blessing. Drawing upon that huge spiritual endowment, the Christian has all the resources needed for living “to the praise of the glory of His grace” (Eph. 1:6). Chapters 4–6 resemble an orthopedic clinic, where Christians learn a spiritual walk rooted in their spiritual wealth. “For we are His workmanship, created in Christ Jesus [chs. 1–3] for good works, . . . that we should walk in them [chs. 4–6]” (2:10).

The traditional title of this epistle is *Pros Ephesios*, “To the Ephesians.” Many ancient manuscripts, however, omit *en Epheso*, “in Ephesus,” in 1:1. This has led some scholars to challenge the traditional view that this message was directed specifically to the Ephesians. The encyclical theory proposes that it was a circular letter sent by Paul to the churches of Asia. It is argued that Ephesians is really a Christian treatise designed for general use: it involves no controversy and deals with no specific problems in any particular church. This is also supported by the formal tone (no terms of endearment) and distant phraseology (“after I heard of your faith,” 1:15; if they “have heard” of his message, 3:2). These things seem inconsistent with the relationship Paul must have had with the Ephesians after a ministry of almost three years among them. On the other hand, the absence of personal greetings is not a support for the encyclical theory because Paul would have done this to avoid favoritism. The only letters that greet specific people are Romans and Colossians, and they were addressed to churches Paul had not visited. Some scholars accept an ancient tradition that Ephesians is Paul’s letter to the Laodiceans (Col. 4:16), but there is no way to be sure. If Ephesians began as a circular letter, it eventually became associated with Ephesus, the foremost of the Asian churches. Another plausible

option is that this epistle was directly addressed to the Ephesians but written in such a way as to make it helpful for all the churches in Asia.

THE AUTHOR OF EPHESIANS

All internal (Eph. 1:1) and external evidence strongly supports the Pauline authorship of Ephesians. In recent years, however, critics have turned to internal grounds to challenge this unanimous ancient tradition. It has been argued that the vocabulary and style are different from other Pauline epistles, but this overlooks Paul’s flexibility under different circumstances (cf. Romans and 2 Corinthians). The theology of Ephesians in some ways reflects a later development, but this must be attributed to Paul’s own growth and meditation on the church as the body of Christ. Since the epistle clearly names the author in the opening verse, it is not necessary to theorize that Ephesians was written by one of Paul’s pupils or admirers, such as Timothy, Luke, Tychicus, or Onesimus.

THE TIME OF EPHESIANS

At the end of his second missionary journey, Paul visited Ephesus where he left Priscilla and Aquila (Acts 18:18–21). This strategic city was the commercial center of Asia Minor, but heavy silting required a special canal to be maintained so that ships could reach the harbor. Ephesus was a religious center as well, famous especially for its magnificent temple of Diana (Roman name) or Artemis (Greek name), a structure considered to be one of the seven wonders of the ancient world (cf. Acts 19:35). The practice of magic and the local economy were clearly related to this temple. Paul remained in Ephesus for nearly three years on his third missionary journey (Acts 18:23–19:41); the Word of God was spread throughout the province of Asia. Paul’s effective ministry began to hurt seriously the traffic in magic and images, leading to an uproar in the huge Ephesian theater. Paul then left for Macedonia, but afterward he met with the Ephesian elders while on his way to Jerusalem (Acts 20:17–38).

Paul wrote the “Prison Epistles” (Ephesians, Philippians, Colossians, and Philemon) during

EPHESIANS INTRODUCTION

his first Roman imprisonment in AD 60–62. These epistles all refer to his imprisonment (Eph. 3:1; 4:1; 6:20; Phil. 1:7, 13–14; Col. 4:3, 10, 18; Philem. vv. 9–10, 13, 23), and fit well against the background in Acts 28:16–31. This is especially true of Paul’s references to the palace guard (governor’s official residential guard, Phil. 1:13) and “Caesar’s household” (Phil. 4:22). Some commentators believe that the imprisonment in one or more of these epistles refers to Paul’s Caesarean imprisonment or to a hypothetical Ephesian imprisonment, but the weight of evidence favors the traditional view that they were written in Rome. Ephesians, Colossians, and Philemon were evidently written about the same time (cf. Eph. 6:21–22 with Col. 4:7–9) in AD 60–61. Philippians was written in AD 62, not long before Paul’s release.

CHRIST IN EPHESIANS

Paul’s important phrase “in Christ” (or its equivalent) appears about thirty-five times, more than in any other New Testament book. The believer is in Christ (Eph. 1:1), in the heavenly places in Christ (1:3), chosen in Him (1:4), adopted through Christ (1:5), in the Beloved (1:6), redeemed in Him (1:7), given an inheritance in Him (1:11), given hope in Him (1:12), sealed in Him (1:13), made alive together with Christ (2:5), raised and seated with Him (2:6), created in Christ (2:10), brought near by His blood (2:13), growing in Christ (2:21), a partaker of the promise in Christ (3:6), and given access through faith in Him (3:12).

KEYS TO EPHESIANS

Key Theme: *Building the Body of Christ*—Ephesians focuses on the believer’s responsibility to walk in accordance with his heavenly calling in Christ Jesus

(Eph. 4:1). Ephesians was not written to correct specific errors in a local church, but to prevent problems in the church as a whole by encouraging the body of Christ to maturity in Him. It was also written to make believers more aware of their position in Christ because this is the basis for their practice on every level of life.

Key Verses: *Ephesians 2:8–10; 4:1–3*—“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (2:8–10).

“I, therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace” (4:1–3).

Key Chapter: *Ephesians 6*—Even though the Christian is blessed “with every spiritual blessing in the heavenly places in Christ” (1:3), spiritual warfare is still the daily experience of the Christian while in the world. Chapter 6 is the clearest advice for how to “be strong in the Lord and in the power of His might” (6:10).

SURVEY OF EPHESIANS

Paul wrote this epistle to make Christians more aware of their position in Christ and to motivate them to draw upon their spiritual source in daily living: “walk worthy of the calling with which you were called” (Eph. 4:1; see 2:10). The first half of Ephesians lists the believer’s heavenly possessions: adoption, redemption, inheritance, power, life, grace, citizenship, and the love of Christ. There are no imperatives

OVERVIEW OF EPHESIANS

Outline	THE POSITION OF THE CHRISTIAN				THE PRACTICE OF THE CHRISTIAN			
	PRaise FOR REDEMPTION 1:1–14	PRayer FOR REVELATION 1:15–23	POsITION OF THE REDEEMED 2:1–3:13	PRayer FOR REALIZATION 3:14–21	UNIty IN THE CHURCH 4:1–16	HOLiness IN LIFE 4:17–5:21	HARMONY IN THE HOME 5:22–6:9	POwer IN THE WORLD 6:10–24
Theme	PRIVILEGES				RESPONSIBILITIES			
Approach	DOCTRINE				CONDUCT			
Location	ROME							
Time Frame	AD 60–61							

in chapters 1–3, which focus only on divine gifts. But chapters 4–6 include thirty-five directives that speak of the believers' responsibility to conduct themselves according to their individual calling. So, Ephesians begins in heaven, but concludes in the home and in all other relationships of daily life. The two divisions are: the position of the Christian (1:1–3:21) and the practice of the Christian (4:1–6:20).

The Position of the Christian (1:1–3:21)—After a two-verse prologue, in one long Greek sentence, Paul extols the triune God for the riches of redemption (1:3–14). This hymn to God's grace praises the Father for choosing us (1:3–6), the Son for redeeming us (1:7–12), and the Spirit for sealing us (1:13–14). The saving work of each divine Person is to the praise of the glory of His grace (1:6, 12, 14). Before continuing, Paul offers the first of two very significant prayers (1:15–23; cf. 3:14–21). Here he asks that the readers receive spiritual illumination so that they may come to perceive what is, in fact, true. Next, Paul describes the power of God's grace by contrasting their former condition with their present spiritual life in Christ, a salvation attained not by human works but by divine grace (2:1–10). This redemption includes Jews, yet also extends to those Gentiles who previously were "strangers from the covenants of promise" (2:12). In Christ, the two for the first time have become members of one body (2:11–22). The truth that Gentiles would become "fellow heirs, of

the same body" (3:6) was formerly a mystery that has now been revealed (3:1–13). Paul's second prayer (3:14–21) expresses his desire that the readers be strengthened with the power of the Spirit and fully apprehend the love of Christ.

The Practice of the Christian (4:1–6:20)—The pivotal verse of Ephesians is 4:1, because it draws a sharp line between the doctrinal and the practical divisions of this book. There is a cause-and-effect relationship between chapters 1–3 and 4–6 because the spiritual walk of Christians must be rooted in their spiritual wealth. As Paul emphasized in Romans, behavior does not determine blessing; instead, blessing should determine behavior.

Because of the unity of all believers in the body of Christ, growth and maturity come from "the effective working by which every part does its share" (4:16). This involves the exercise of spiritual gifts in love. Paul exhorts the readers to "put off, concerning your former conduct, the old man" (4:22) and "put on the new man" (4:24) that will be manifested by a walk of integrity among all people. They are also to maintain a walk of holiness as children of light (5:1–21). Every relationship (wives, husbands, children, parents, slaves, and masters) must be transformed by their new life in Christ (5:22–6:9). Paul's colorful description of the spiritual warfare and the armor of God (6:10–20) is followed by a word about Tychicus and then a benediction (6:21–24).

OUTLINE OF EPHESIANS

Part One: The Position of the Christian (1:1–3:21)

- I. Praise for Redemption 1:1–14
 - A. Salutation from Paul 1:1–2
 - B. Chosen by the Father 1:3–6
 - C. Redeemed by the Son. 1:7–12
 - D. Sealed by the Spirit 1:13–14
- II. Prayer for Revelation 1:15–23
- III. Position of the Redeemed. 2:1–3:13
 - A. The Christian's Position Individually. 2:1–10

Part Two: The Practice of the Christian (4:1–6:24)

- I. Unity in the Church 4:1–16
 - A. Exhortation to Unity 4:1–3
 - B. Explanation of Unity 4:4–6
 - C. Means for Unity: The Gifts. 4:7–11
 - D. Purpose of the Gifts 4:12–16
- II. Holiness in Life 4:17–5:21
 - A. Put Off the Old Man 4:17–22
 - B. Put On the New Man. 4:23–29
 - C. Grieve Not the Holy Spirit. 4:30–5:12
 - D. Walk as Children of Light 5:13–17

- 1. Old Condition: Dead to God. 2:1–3
- 2. New Condition: Alive to God 2:4–10
- B. The Christian's Position
- Corporately 2:11–3:13
 - 1. Reconciliation of Jews and Gentiles 2:11–22
 - 2. Revelation of the Mystery of the Church 3:1–13
- IV. Prayer for Realization 3:14–21
- E. Be Filled with the Spirit. 5:18–21
- III. Harmony in the Home 5:22–6:9
 - A. Wives: Submit to Your Husbands 5:22–24
 - B. Husbands: Love Your Wives. 5:25–33
 - C. Children: Obey Your Parents 6:1–4
 - D. Service on the Job 6:5–9
- IV. Power in the World 6:10–24
 - A. Put On the Armor of God. 6:10–17
 - B. Pray for Boldness. 6:18–20
 - C. Conclusion. 6:21–24

CHAPTER 1
SALUTATION FROM PAUL

PAUL, an apostle of Jesus Christ by the will of God,

To the saints who are in Ephesus, and faithful in Christ Jesus:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

CHOSEN BY THE FATHER

3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, 2 Cor. 1:3

4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, Rom. 8:28; 1 Pet. 1:2

5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, John 1:12; Rom. 8:29; 1 Cor. 1:21

6 to the praise of the glory of His grace, by which He made us accepted in the Beloved. Rom. 3:24

REDEEMED BY THE SON

7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace Rom. 3:24, 25; Heb. 9:12

8 which He made to abound toward us in all wisdom and prudence,

9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, Rom. 16:25; 2 Tim. 1:9

10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both^a which are in heaven and which are on earth—in Him. 1 Cor. 3:22; Gal. 4:4; Col. 1:16, 20

11 In Him also we have obtained an inheritance,

being predestined according to the purpose of Him who works all things according to the counsel of His will, Is. 46:10; Rom. 8:17

12 that we who first trusted in Christ should be to the praise of His glory. 2 Thess. 2:13; James 1:18

SEALED BY THE SPIRIT

13 In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, John 1:17; 2 Cor. 1:22

14 who^a is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. Rom. 8:23; 2 Cor. 5:5; 1 Pet. 2:9

PRAYER FOR REVELATION

15 Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints,

16 do not cease to give thanks for you, making mention of you in my prayers: Rom. 1:9

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, Col. 1:9

18 the eyes of your understanding^a being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, Acts 26:18; Eph. 2:12

19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power Col. 2:12

20 which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*, Ps. 110:1; Acts 2:24

21 far above all principality and power and might and dominion, and every name that is named,

^{1:10} ^a NU-Text and M-Text omit *both*. ^{1:14} ^a NU-Text reads *which*.
^{1:18} ^a NU-Text and M-Text read *hearts*.

UNDERSTANDING GOD'S BEING

THE TRINITY

PART 3: INTERACTION WITHIN THE TRINITY

1:4, 7, 13—Early in Scripture, we can see glimpses of interaction within the Trinity in creation (Gen. 1:1–2, 26) and the confusion of languages at Babel (Gen. 11:7). However, a clearer picture of the way the Father, Son, and Holy Spirit relate to one another emerges in the New Testament, namely in the redemption of people.

The Father decrees the plans to be carried out on humanity's behalf (Eph. 1:4). The Son serves humankind to implement the Father's plans (Eph. 1:7). The Holy Spirit applies the work of the Son to the daily experience of those who believe in Christ (Eph. 1:13–14).

A similar pattern appears at Jesus' baptism (Matt. 3:16–17). The Father announced what Jesus was doing pleased Him. Jesus identified with sinful Israel. The Holy Spirit descended as a sign for those who would believe.

In 1 Corinthians 12:4–6, we see a picture of the Persons of the Trinity interacting to direct the ministry of the church. The Holy Spirit gives gifts to each Christian for use in ministry. The Son establishes the pattern of ministry achieved by the gifted believers. The Father empowers what will be accomplished in a congregation as part of the universal church.

For the next article, ANGELS, turn to Psalm 104:4 on page 627. For an explanation of "The Christian's Guide to the New Life," and an outline of all articles, turn to page xlvi.

not only in this age but also in that which is to come.

Rom. 8:38, 39; Phil. 2:9, 10

22 And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, [Matt. 28:18](#)→

23 which is His body, the fullness of Him who fills all in all.

Rom. 12:5; 1 Cor. 12:6; Col. 2:9

CHAPTER 2

OLD CONDITION: DEAD TO GOD

AND you *He made alive*, who were dead in trespasses and sins,

Eph. 4:18; Col. 2:13

2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

Eph. 6:12; Col. 1:21; 3:6

3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

Gal. 5:16; 1 Pet. 4:3

NEW CONDITION: ALIVE TO GOD

4 But God, who is rich in mercy, because of His great love with which He loved us,

Rom. 10:12

5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

Rom. 5:6, 8; 6:4, 5

6 and raised us up together, and made us sit together in the heavenly *places* in Christ Jesus,

7 that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.

Titus 3:4

8 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

John 1:12, 13; Rom. 4:16; 2 Tim. 1:9

9 not of works, lest anyone should boast.

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Is. 19:25

TRESPASS

2:5 (Gr. *paraptōma*) (Matt. 6:14; Rom. 5:15; 2 Cor. 5:19; Eph. 1:7) G3900: Literally, this word means “to fall beside, misstep.” But in the New Testament, it is used only in the figurative sense to refer to sin. In this sense, it means “a lapse or deviation from truth; transgression; willful fault.” Usually, it refers specifically to sins against God, and it often appears in the plural. When compared to its synonym *hamartia*, it may imply unpremeditated violations of God’s law. Scripture makes it clear that the heart of the gospel is God’s grace to forgive our sins even though we have done nothing to deserve forgiveness and are, in fact, dead in our transgressions.

RECONCILIATION OF JEWS AND GENTILES

11 Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—

Col. 2:11

12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

15 having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace,

Gal. 6:15

16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

Rom. 6:6; Col. 1:20–22

17 And He came and preached peace to you who were afar off and to those who were near.

18 For through Him we both have access by one Spirit to the Father.

John 10:9; 1 Cor. 12:13

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*,

Ps. 118:22 →; 1 Pet. 2:4

21 in whom the whole building, being fitted together, grows into a holy temple in the Lord,

22 in whom you also are being built together for a dwelling place of God in the Spirit.

1 Pet. 2:5

CHAPTER 3

REVELATION OF THE MYSTERY OF THE CHURCH

FOR this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—

2 if indeed you have heard of the dispensation of the grace of God which was given to me for you, 3 how that by revelation He made known to me the mystery (as I have briefly written already,

4 by which, when you read, you may understand my knowledge in the mystery of Christ),

5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

Gal. 3:28, 29

7 of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.

Rom. 1:5; 15:16, 18

8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,

1 Cor. 15:9; Col. 1:27; 2:2, 3

9 and to make all see what *is* the fellowship^a of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;^b

Heb. 1:2

10 to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places*,

Col. 1:16; 2:10, 15; 1 Tim. 3:16; 1 Pet. 1:12

11 according to the eternal purpose which He accomplished in Christ Jesus our Lord,

Eph. 1:4, 11

12 in whom we have boldness and access with confidence through faith in Him.

Heb. 4:16; 10:19, 35

13 Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.

Phil. 1:14

PRAYER FOR REALIZATION

14 For this reason I bow my knees to the Father of our Lord Jesus Christ,^a

Eph. 1:3

15 from whom the whole family in heaven and earth is named,

16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, 17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

18 may be able to comprehend with all the saints what *is* the width and length and depth and height—

Rom. 8:39; Eph. 1:18

^{3:9} NU-Text and M-Text read *stewardship* (dispensation). ^b NU-Text omits *through Jesus Christ*. ^{3:14} NU-Text omits *of our Lord Jesus Christ*.

RECOGNIZING GOD’S INSTITUTIONS

THE CHURCH

PART 3: THE PURPOSE OF THE CHURCH

3:21—The ultimate purpose of the church is to bring honor and glory to its head, Jesus Christ. It does this as it fulfills its two purposes related to God’s program for the world.

The first purpose of the church, as it relates to the world, is **evangelism**. This program is spelled out in the Great Commission (Matt. 28:19–20), which has never been rescinded. The program is to “make disciples of all the nations.” The way this is to be done is twofold: by “baptizing them in the name of the Father and of the Son and of the Holy Spirit,” and by “teaching them to observe all things that I have commanded you.” Baptism, thus, is not an optional afterthought; it is a vital part of evangelism and making disciples. In baptism, believers indicate that they have identified with Christ in His death, burial, and resurrection (that is, they are part of the universal church, the body of Christ) and with a local church. A responsible parent not only brings a child into the world, but also provides what is necessary for the child’s growth and well-being. The church is the same way. Teaching must accompany evangelism so that the children of God can learn all that God expects of them and has provided for them.

Another purpose of the church, as it relates to the world, is **edification**, or building up. According to Ephesians 4:12, believers need to be edified for two goals: “the equipping of the saints for the work of ministry.” Believers need to be built up so that they may realize all that God has provided for Christian living and that they may come to spiritual maturity. They also need to be equipped to perform the work in the body of Christ that God wants them to perform. In a real sense, each member of the church serves in ministry so that the work that God wants to perform through the local church can be accomplished.

For Part 4: THE OFFICES OF THE CHURCH, turn to 1 Timothy 3:1–13 on page 1336. For an explanation of “The Christian’s Guide to the New Life,” and an outline of all articles, turn to page xlvii.

KNOWING GOD’S WORD

WHAT GOD’S WORD TELLS US ABOUT GOD’S PROGRAM

PART 3: GOD’S WORK IN THE CHURCH

1:22–23—Observation alone cannot reveal the nature of the church, the body of Jesus Christ. From observation, the church appears to be a human institution serving religious purposes, but the Bible tells quite a different story.

First, the church is the congregation of all believers in Jesus Christ from all places and times (Eph. 2:19–20; Heb. 12:23). It is all born-again men, women, and children called out of every tribe and nation (Rev. 5:9).

Second, the church is the bride of Christ, which will live and reign with Him throughout all eternity (Eph. 5:31–32; Rev. 19:7).

Third, the church is entrusted with the mission of evangelizing the world during this age (Matt. 28:19–20; Acts 1:8).

Fourth, the church exists in local congregations, which gather regularly for worship, instruction, fellowship, and outreach (Acts 2:42; 14:23; Rev. 1:4).

Fifth, the Holy Spirit gives the church leadership and spiritual abilities to bring its members to maturity in life and ministry (1 Cor. 12:4–11; Eph. 4:11–16).

For Part 4: GOD’S WORK IN THE FUTURE, turn to Matthew 25:31–32 on page 1080. For an explanation of “The Christian’s Guide to the New Life,” and an outline of all articles, turn to page xlvii.

19 to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. Eph. 1:23

20 Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 1 Cor. 2:9; Col. 1:29

21 to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen. Rom. 11:36

CHAPTER 4

EXHORTATION TO UNITY

I, THEREFORE, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, 1 Thess. 2:12

2 with all lowliness and gentleness, with long-suffering, bearing with one another in love,

3 endeavoring to keep the unity of the Spirit in the bond of peace. Col. 3:14

EXPLANATION OF UNITY

4 *There is* one body and one Spirit, just as you were called in one hope of your calling; Rom. 12:5

5 one Lord, one faith, one baptism; Heb. 6:6; Jude 3

6 one God and Father of all, who *is* above all, and through all, and in you^a all. Mal. 2:10; Rom. 11:36

MEANS FOR UNITY: THE GIFTS

7 But to each one of us grace was given according to the measure of Christ's gift. 1 Cor. 12:7, 11

8 Therefore He says:

"When He ascended on high,
He led captivity captive,
And gave gifts to men."^a Ps. 68:18 ♪; 1 Cor. 12:4–11

9 (Now this, "He ascended"—what does it mean but that He also first^a descended into the lower parts of the earth? John 3:13; 20:17

DISPENSATION

3:2 (Gr. *oikonomia*) (Luke 16:2; 1 Cor. 9:17; Eph. 1:10) G3622: The word means "household management." In ancient times, the word was often used to describe the work of a person who took care of all the financial affairs of a large household or business (Luke 16:1–2). Paul was entrusted with the stewardship of God's economy, to dispense the riches of Christ to God's household and to preach the Good News (Eph. 3:2–11). Paul uses this same word to describe God's own administration or government of time (Eph. 1:10).

10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.) Ps. 68:18; Acts 1:9 ♪; 2:33; Eph. 1:23

11 And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers,

PURPOSE OF THE GIFTS

12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 1 Cor. 14:20; Col. 2:2

14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, Rom. 16:18; 1 Cor. 14:20

15 but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— Eph. 1:22

16 from whom the whole body, joined and knit

4:6^a NU-Text omits *you*; M-Text reads *us*. 4:8^a Psalm 68:18

4:9^a NU-Text omits *first*.

together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. Col. 2:19

PUT OFF THE OLD MAN

17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of^a the Gentiles walk, in the futility of their mind, Eph. 2:2; 4:22

18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; Rom. 1:21

19 who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. 1 Tim. 4:2; 1 Pet. 4:3

20 But you have not so learned Christ, 21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, Col. 3:8

PUT ON THE NEW MAN

23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness. Rom. 6:4; 7:6; 12:2

25 Therefore, putting away lying, "*Let each one of you speak truth with his neighbor,*"^a for we are members of one another. Zech. 8:16; Rom. 12:5

26 "Be angry, and do not sin":^a do not let the sun go down on your wrath, Ps. 4:4; 37:8

27 nor give place to the devil. Rom. 12:19

28 Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need. Luke 3:11; Acts 20:35

29 Let no corrupt word proceed out of your mouth,

but what is good for necessary edification, that it may impart grace to the hearers. 1 Thess. 5:11

GRIEVE NOT THE HOLY SPIRIT

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Is. 7:13

31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. Col. 3:8, 19; Titus 3:3; James 4:11

32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. Mark 11:25; 2 Cor. 6:10

CHAPTER 5

THEREFORE be imitators of God as dear children. Luke 6:36; 1 Pet. 1:14–16

2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. Gal. 1:4; 1 Thess. 4:9

3 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; Luke 12:15; Col. 3:5–7

4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. Matt. 12:34, 35; Rom. 1:28; Phil. 4:6; Titus 3:9

5 For this you know,^a that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. 1 Cor. 6:9, 10

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

7 Therefore do not be partakers with them.

8 For you were once darkness, but now *you are* light in the Lord. Walk as children of light 1 Thess. 5:5

4:17^a NU-Text omits *the rest of*. 4:25^a Zechariah 8:16 4:26^a Psalm 4:4 5:5^a NU-Text reads *For know this*.

UNDERSTANDING GOD'S BEING

THE HOLY SPIRIT

PART 1: THE PERSON OF THE HOLY SPIRIT

4:3—One of the most serious errors concerning the Holy Spirit is the belief that He is simply a principle or an influence. On the contrary, the Holy Spirit is as much a Person (individual existence of a conscious being) as the Father and the Son. Two notes concerning the Holy Spirit's nature are worth mentioning:

- The personality of the Holy Spirit.** The Bible speaks of the mind (Rom. 8:27) and will (1 Cor. 12:11) of the Holy Spirit. He is often described as speaking directly to people in the Book of Acts. It was God's Spirit who spoke directly to the leaders of the Antioch church, commanding them to send Paul and Barnabas on their first missionary journey (Acts 13:2). During Paul's second missionary journey, the apostle was forbidden by the Spirit to visit a certain mission field (Acts 16:6–7) and then was instructed to proceed toward another field of service (Acts 16:10).
- The deity of the Holy Spirit.** The Holy Spirit is not just a Person; He is a divine Person. He is often referred to as *God* in the Bible (e.g., Acts 5:3–4). Like God the Father, He is omnipresent, or everywhere at once (Ps. 139:7). As the Son is eternal, so is the Holy Spirit (Heb. 9:14). In short, the Holy Spirit is equal with the Father and Son. This is seen during Jesus' baptism (Matt. 3:16–17) and is mentioned by Jesus just prior to His ascension from the Mount of Olives (Matt. 28:19–20).

For Part 2: THE WORK OF THE HOLY SPIRIT IN SALVATION, turn to Titus 3:5 on page 1349. For an explanation of "The Christian's Guide to the New Life," and an outline of all articles, turn to page xlvi.

GROWING IN THE NEW LIFE

WALKING IN THE SPIRIT

PART 3: FILLING

5:18—To be filled with the Spirit is to be controlled by the Spirit and is, therefore, crucial to experiencing fully the Christian life. Unlike the indwelling of the Spirit, which is a one-time event, filling is a repeated experience. This is underscored by the use of the present tense ("be filled") as well as by biblical examples of Christians who were filled more than once (Acts 2:4; 4:31). Just as important, we must observe that filling is a command to be obeyed; it is not an optional add-on feature.

The next most important question is, "How can we be filled with the Spirit?" The prerequisites are confession of sin and yielding to God. The former means we agree with God about our sin; the latter means we dedicate ourselves to God. When we take these two steps, we position ourselves to be filled by the Spirit and controlled by Him so that we develop and exhibit Christ-like character. This Christ-like character is described in Galatians 5:22–23 as the fruit of the Spirit. This fruit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, and self-control—positions believers to look and live like Jesus, benefits us, and makes the gospel message we proclaim that much more attractive to those around us.

For the next article, SIN, turn to Psalm 51:2 on page 595. For an explanation of "The Christian's Guide to the New Life," and an outline of all articles, turn to page xlvi.

9 (for the fruit of the Spirit^a is in all goodness, righteousness, and truth), Gal. 5:22
 10 finding out what is acceptable to the Lord.
 11 And have no fellowship with the unfruitful works of darkness, but rather expose *them*.
 12 For it is shameful even to speak of those things which are done by them in secret. Rom. 1:24

WALK AS CHILDREN OF LIGHT

13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light. John 3:20, 21
 14 Therefore He says:

“Awake, you who sleep,
 Arise from the dead,
 And Christ will give you light.” Is. 26:19; 60:1+

15 See then that you walk circumspectly, not as fools but as wise, Col. 4:5
 16 redeeming the time, because the days are evil. Eccl. 11:2; Col. 4:5
 17 Therefore do not be unwise, but understand what the will of the Lord is. Rom. 12:2; Col. 4:5; 1 Thess. 4:3

BE FILLED WITH THE SPIRIT

18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, Prov. 23:31
 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, Acts 16:25; James 5:13
 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, Ps. 34:1

21 submitting to one another in the fear of God.^a

WIVES: SUBMIT TO YOUR HUSBANDS

22 Wives, submit to your own husbands, as to the Lord. Col. 3:18—4:1
 23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. 1 Cor. 11:3; Col. 1:18
 24 Therefore, just as the church is subject to Christ, so *let* the wives *be* to their own husbands in everything. Titus 2:4, 5

HUSBANDS: LOVE YOUR WIVES

25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, Col. 3:19
 26 that He might sanctify and cleanse her with the washing of water by the word, John 3:5; 15:3; 17:17
 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. Song 4:7; Col. 1:22
 28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.
 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church.
 30 For we are members of His body,^a of His flesh and of His bones. Gen. 2:23

5:9^a NU-Text reads *light*. 5:21^a NU-Text reads *Christ*. 5:30^a NU-Text omits the rest of this verse.

31 “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.”^a Gen. 2:24; 1 Cor. 6:16
 32 This is a great mystery, but I speak concerning Christ and the church.
 33 Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects *her* husband. Col. 3:19; 1 Pet. 3:1, 6

CHAPTER 6

CHILDREN: OBEY YOUR PARENTS

CHILDREN, obey your parents in the Lord, for this is right. Col. 3:20
 2 “Honor your father and mother,” which is the first commandment with promise: Deut. 5:16
 3 “that it may be well with you and you may live long on the earth.”^a
 4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord. Gen. 18:19; Col. 3:21

SERVICE ON THE JOB

5 Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; 1 Tim. 6:1
 6 not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, Col. 3:22
 7 with goodwill doing service, as to the Lord, and not to men,
 8 knowing that whatever good anyone does, he

will receive the same from the Lord, whether *he* is a slave or free. Rom. 2:6
 9 And you, masters, do the same things to them, giving up threatening, knowing that your own Master also^a is in heaven, and there is no partiality with Him. Rom. 2:11; Col. 4:1

PUT ON THE ARMOR OF GOD

10 Finally, my brethren, be strong in the Lord and in the power of His might.
 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 2 Cor. 6:7
 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age,^a against spiritual *hosts* of wickedness in the heavenly *places*. Luke 22:53; Rom. 8:38
 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. 2 Cor. 10:4; Eph. 5:16
 14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, Is. 11:5; 59:17
 15 and having shod your feet with the preparation of the gospel of peace; Is. 52:7
 16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 1 John 5:4

5:31^a Genesis 2:24 6:3^a Deuteronomy 5:16 6:9^a NU-Text reads *He who is both their Master and yours*. 6:12^a NU-Text reads *rulers of this darkness*.

RECOGNIZING GOD'S INSTITUTIONS

THE CHURCH

PART 5: THE RELATIONSHIP OF THE CHURCH TO CHRIST

5:25–29—The wonderful relationship that exists between Christ and the church was initiated by Christ who loved the church and gave Himself for it. The intimacies of that relationship are described with seven figures:

- “The shepherd and the sheep” emphasizes both the warm leadership and protection of Christ and the helplessness and dependency of believers (John 10:1–18).
- “The vine and the branches” points out the necessity for Christians to depend on Christ’s sustaining strength for growth (John 15:1–8).
- “Christ as High Priest” and “the church as a kingdom of priests” stresses the joyful worship, fellowship, and service, which the church can render to God through Christ (Heb. 5:1–10; 7:1; 8:6; 1 Pet. 2:5–9; Rev. 1:6).
- “The cornerstone and building stones” highlights the foundational value of Christ to everything the church is and does, as well as Christ’s value to the unity of believers. Love is to be the mortar which solidly holds the living stones together (1 Cor. 3:9; 13:1–13; Eph. 2:19–22; 1 Pet. 2:5).
- “The head and many-membered body” is frequently used in Scripture to illustrate several truths: the church is a vibrant organism, not merely an organization; it draws its vitality and direction from Christ, the head; and each believer has a unique and necessary place in its growth (1 Cor. 12:12–13, 27; Eph. 4:4).
- “The last Adam and new creation” presents Christ as the initiator of a new creation of believers as Adam was of the old creation (1 Cor. 15:22, 45; 2 Cor. 5:17).
- “The bridegroom and bride” emphasizes the intimate fellowship and co-ownership existing between Christ and the church (Eph. 5:25–33; Rev. 19:7–8; 21:9).

For the next article, HOW GOD’S WORD CAME TO US, turn to Deuteronomy 29:29 on page 208. For an explanation of “The Christian’s Guide to the New Life,” and an outline of all articles, turn to page xlvi.

RECOGNIZING GOD'S INSTITUTIONS

THE FAMILY

PART 5: THE ROLE OF PARENTS

6:4—While God has given fathers and mothers different, but complimentary, roles in the family, they must act as one. Mothers and fathers need to agree on their approach to child rearing and support one another in their efforts with their children. Both parents are to be obeyed and honored equally by their children (Eph. 6:1–2).

Parental responsibility is set out in two ways. First, what they are *not* to do—“Do not provoke your children to wrath.” Parents are not to over-discipline in a reign of terror that will result in bitterly hostile children (Eph. 6:4) or children who give up on life (Col. 3:21). Second, what parents are *to* do—“But bring them up in the training and admonition of the Lord.” To “bring them up” involves three ideas:

- Parenting is a continuous job. As long as children are dependents, parents are responsible for rearing them so they become the people God wants them to be.
- Parenting is a loving job. To “bring up” literally means “to nourish tenderly.” Children should be objects of tender, loving care.
- Parenting is a twofold job. It involves (1) nurture (lit., “child training”)—all that children need for physical, mental, emotional, and spiritual development—and (2) admonition (lit., “corrective” discipline) of the Lord.

Fathers and mothers are God’s constituted home authority (Prov. 1:8; 6:20–22) to nurture children along godly paths and to admonish them away from ungodly ones. While many parents might struggle with disciplining their children, to do so in a loving, corrective manner is what children need and what God has commanded.

For Part 6: THE ROLE OF CHILDREN, turn to Proverbs 1:8 on page 658. For an explanation of “The Christian’s Guide to the New Life,” and an outline of all articles, turn to page xlvi.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; Heb. 4:12

PRAY FOR BOLDNESS

18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—

Matt. 26:41; Luke 18:1; Phil. 1:4

19 and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel,

Col. 4:3

20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. 2 Cor. 5:20

CONCLUSION

21 But that you also may know my affairs *and* how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you;

Acts 20:4; 1 Cor. 4:1, 2

22 whom I have sent to you for this very purpose, that you may know our affairs, and *that* he may comfort your hearts.

2 Cor. 1:6; Col. 4:8

23 Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.

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