



Knowing  
God

## KNOWING GOD

LARRY CRABB

(Leviticus 26:9-13)



heology becomes rich only when it survives the onslaught of pain. A sound theology leads us through our pain to a fuller experience of God and, therefore, a fuller experience of faith, hope, and love. We learn to enjoy God more than anyone or anything else.

Pain that can open our hearts to search for God is deep pain. Such pain is not the peevish pain of a grumbler who mutters or mumbles in discontent. It is not the angry pain of a narcissist who finds out that being self-centered has consequences. It is not the usual psychological hurt we hear so much about today that creates a thirst for nothing more than liking ourselves better and enjoying life more. Rather, it is the pain of those who want to enjoy pleasures they cannot find and who fear that misery seems inevitable and perhaps deserved.

Pain makes people stand still and think about something outside of themselves, something more important and more interesting than their own concerns about who they are and how they are getting on. Pain compels people to ask terrifying questions about themselves, life, and God.

### WHAT REALLY MATTERS?

When helping people to feel loved and worthwhile has become the central mission of the church, God is used more than worshiped—and that doesn't work. We are learning not to worship God in self-denial and costly service, but to heal our memories, overcome our addictions, lift our depressions, improve our self-images, establish self-preserving boundaries, substitute self-love for self-hatred, and replace our shame with affirming acceptance of who we are.

Recovery from pain is absorbing an increasing share of the church's energy. And

that is alarming. Although the gospel does bless us with a new identity that was meant to be enjoyed, it calls us to higher values. The gospel teaches self-acceptance, values like turning the other cheek, esteeming others as greater than ourselves, going the second mile, enduring rejection and persecution, living not for the pleasures of this life but for those of the next, and clinging to the promises of God when we do not feel His goodness.

We need a way of handling our lives that combines a passionate sensitivity to our deepest struggles with a tender insistence that something matters more than how we feel. It is healthy to face the pain in our souls, to feel bad when others violate our dignity, to admit to ourselves how desperately we long to feel loved and valued and accepted as we are. But, in the middle of all this, we need to remember that the point of Christianity is not us, but the *God who cares for us*. Our hunger does not obligate God. He is not a waiter who, at the snap of our fingers, runs out of heaven's kitchen loaded down with trays of food to fill our empty stomachs. With His blood, Christ purchased a people for God and made us priests to serve Him. We exist for Him, not the other way around.

### HOW DO WE FIND GOD?

Many people have become more committed to relieving the pain behind their problems than using that pain to wrestle more passionately with the character and pur-

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poses of God. Feeling better has become more important than finding God. As a result, many happily camp on biblical ideas that help them feel loved and accepted, and they pass over scriptures that call them to higher ground. They focus on themselves instead of on the stunning revelation of a God gracious enough to love people who hated Him, a God worthy to be honored above everyone and everything else.

God invites us to enter into a relationship with Him on His terms. He invites us to join Him in achieving His great purpose: the overthrowing of evil and the bringing together of all things in Christ. He invites us, in short, to find *Him*. And He lets us know that in the process of finding Him, we will find ourselves.

We must, however, do more than superficially agree that finding God is a higher priority than solving our problems. Somehow that purpose must reach our hearts until the reality of God crowds out every other reality. Until we are moved to know Him with a passion that we feel nowhere else, we will not use the struggles of life as an impetus to find God. Until our passion for finding God is deeper than any other passion, we will arrange our lives according to our taste, not God's.

To feel a deep, throbbing passion about our well-being in this world is as natural as breathing. And nothing is wrong with that, *unless we feel no deeper passion*. God has told us to love Him with a passion that exceeds all other passions. Until we chase after God like a thirsty deer looking for water, pursuing Him with passion, we will not find Him. We cannot talk about loving God until we come to grips with our raging passion for ourselves. We cannot and will not love anyone but ourselves until we meet God in a way that stirs us to race after Him with a single-minded intensity to get to know Him.

God knows everything about us. He is

aware of our struggles and longs for us to know Him through His Son, Jesus Christ. He is the answer to our problems. To believe in Christ is *faith*. To wait for Him is *hope*. To serve Him is *love*. That is what it means to find God. It is a passion to trust a sovereign Savior who will reveal the Father in response to faith in Him.

#### **FURTHER MEDITATION:**

Other passages to study about the issue of knowing God include:

- > Exodus 20:1-3
- > Psalms 14; 15
- > Hosea 6:1-3
- > John 1:1-3; 3:16; 14:7-11
- > Hebrews 12:29
- > 1 John 3:20; 4:7-10

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To Learn More: Turn to the key passage note on knowing God at Leviticus 26:9-13 on page 162. See also the personality profile of the Ethiopian eunuch on page 1430.

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who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family, <sup>48</sup>after he is sold he may be redeemed again. One of his brothers may redeem him; <sup>49</sup>or his uncle or his uncle's son may redeem him; or anyone who is near of kin to him in his family may redeem him; or if he is able he may redeem himself. <sup>50</sup>Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; it shall be according to the time of a hired servant for him. <sup>51</sup>If there are still many years remaining, according to them he shall repay the price of his redemption from the money with which he was bought. <sup>52</sup>And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, and according to his years he shall repay him the price of his redemption. <sup>53</sup>He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight. <sup>54</sup>And if he is not redeemed in these years, then he shall be released in the Year of Jubilee—he

and his children with him. <sup>55</sup>For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt: I am the LORD your God.

#### PROMISE OF BLESSING AND RETRIBUTION

**26** 'You shall not make idols for yourselves; neither a carved image nor a sacred pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I am the LORD your God. <sup>2</sup> You shall keep My Sabbaths and reverence My sanctuary: I am the LORD. <sup>3</sup> 'If you walk in My statutes and keep My commandments, and perform them, <sup>4</sup> then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit. <sup>5</sup> Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing;

#### KEY PASSAGE



Knowing  
God

## THE GOD WHO CAN BE KNOWN

(26:9-13)

God delivered the Israelites from bondage in Egypt that they might know Him personally. His laws were designed to protect and bless them in their new land.

He promised:

- to confirm His covenant with them,
- to set His tabernacle among them, and
- to walk among them and be their God (26:9, 11, 12).

God's commitments to Israel reflect His soul care for them. "My soul shall not abhor you," He assured them (26:11). God also promises that He will never turn His back on us and forsake us. As with Israel, God has

- a covenant with us (Luke 22:20),
- a temple within us (1 Cor. 6:19), and
- a presence among us (Matt. 28:20).

God's expressions of love and grace toward Israel were the responses of His heart toward them. He wanted to know them personally. God also wants to know us personally.

To Learn More: Turn to the article about knowing God on pages 164, 165. See also the personality profile of the Ethiopian eunuch on page 1430.

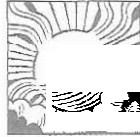
<sup>30</sup>So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"

and sit with him. <sup>32</sup>The place in the Scripture which he read was this:

<sup>31</sup>And he said, "How can I, unless someone guides me?" And he asked Philip to come up

*"He was led as a sheep to the slaughter;  
And as a lamb before its shearer is silent,*

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For



SOUL NOTE

**Better, Not Bitter** (8:20–24) Peter pointed at Simon's wickedness and need for repentance. "You are poisoned by bitterness and bound by iniquity," Peter said. Simon responded, "Pray to the Lord for me." Bitterness is indeed like a poison, eating away at a person's soft heart, turning it into stone—hard and unyielding. Simon first had to deal with his bitterness and sin. People poisoned by bitterness, whatever the cause, can be touched by God's grace, and so we pray for them.

**Topic: Bitterness**

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PERSONALITY PROFILE

THE ETHIOPIAN EUNUCH'S  
SEARCH FOR GOD

(ACTS 8:26–38)

Sometimes good reading material can make all the difference on a long trip. This man from Ethiopia, called a "eunuch" (the term may simply have been a government title), was on his way back from Jerusalem and spent his time reading.

That may not seem so unusual, except that in these days, books were hard to come by. For a person to have a scroll of Isaiah meant a certain degree both of wealth and position. The Bible says that this man was "a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury" (Acts 8:27). Because he had been worshipping in Jerusalem, we can assume that he was a Gentile convert to Judaism and had traveled there for one of the great festivals.

In the meantime, Philip, one of the deacons in the Jerusalem church (Acts 6:3–5), had been having a great ministry in Samaria. But then God sent him on a special assignment—out to a desert road. It was there that God placed the Ethiopian and Philip for a divine appointment.

Philip approached the chariot and discovered the man reading from the prophet Isaiah, chapter 53. The prophet was describing the Suffering Servant, the Messiah. The man did not understand what Isaiah was describing, but Philip knew. As Philip explained about Jesus, suddenly the pieces fell into place. "Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him" (Acts 8:35). The Ethiopian believed, was baptized right then and there, and went back to his home with a message of salvation!

Sometimes we find God in the strangest places. Sometimes divine appointments come when we least expect one. As people search for God, you may be the one whom God sends to explain a passage, offer a word of truth or encouragement, or simply be a friend. We must be open for those appointments. God may want to use us to make Himself known to someone!

To Learn More: Turn to the article about knowing God on pages 164, 165. See also the key passage note at Leviticus 26:9–13 on page 162.

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And he said, "Here I am."

<sup>5</sup>Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." <sup>6</sup>Moreover He said, "I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

<sup>7</sup>And the LORD said: "I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. <sup>8</sup>So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. <sup>9</sup>Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. <sup>10</sup>Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."

<sup>11</sup>But Moses said to God, "Who *am* I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

<sup>12</sup>So He said, "I will certainly be with you.

And this *shall be* a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain."

<sup>13</sup>Then Moses said to God, "Indeed, *when* I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What *is* His name?' what shall I say to them?"

<sup>14</sup>And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" <sup>15</sup>Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* My name forever, and this is My memorial to all generations.' <sup>16</sup>Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely visited you and *seen* what is done to you in Egypt; <sup>17</sup>and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.'" <sup>18</sup>Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of

#### SOUL NOTE



**Listen to God (3:1-6)** Moses had run from Egypt, but God was determined to use him for the task of bringing his people out of slavery there. God then spoke, warned of His holiness, described who He was, and gave Moses the task. When we read God's Word, we are in His presence. God speaks through His Word, shows us His holiness, tells us about Himself, and gives us tasks. Come to God's Word, and you will discover who He is and what He wants you to do. **Topic: Knowing God**

#### SOUL NOTE



**God Is with You (3:11)** Moses was certain God was making a mistake by choosing him to lead the Israelites. His five excuses indicated a lack of confidence in his ability to get the job done. He had: (1) a crisis of identity ("who am I?" 3:11); (2) a crisis of authority ("what is His name?" 3:13); (3) a crisis of faith ("they will not believe me," 4:1); (4) a crisis of ability ("I am not eloquent," 4:10); and (5) a crisis of obedience ("send . . . whomever else," 4:13). Yet as God was with him, Moses led the nation to freedom. With God's help and guidance, great things are possible. **Topic: Self-Esteem**

### MOSES MEETS WITH THE LORD

<sup>7</sup>Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass *that* everyone who sought the LORD went out to the tabernacle of meeting which *was* outside the camp. <sup>8</sup>So it was, whenever Moses went out to the tabernacle, *that* all the people rose, and each man stood *at* his tent door and watched Moses until he had gone into the tabernacle. <sup>9</sup>And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood *at* the door of the tabernacle, and *the* LORD talked with Moses. <sup>10</sup>All the people saw the pillar of cloud standing *at* the tabernacle door, and all the people rose and worshiped, each man *in* his tent door. <sup>11</sup>So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

### THE PROMISE OF GOD'S PRESENCE

<sup>12</sup>Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.' <sup>13</sup>Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation *is* Your people."

<sup>14</sup>And He said, "My Presence will go *with* you, and I will give you rest."

<sup>15</sup>Then he said to Him, "If Your Presence does *not* go *with* us, do not bring us up from here. <sup>16</sup>For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who *are* upon the face of the earth."

<sup>17</sup>So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."

<sup>18</sup>And he said, "Please, show me Your glory."

<sup>19</sup>Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." <sup>20</sup>But He said, "You cannot see My face; for no man shall see Me, and live." <sup>21</sup>And the LORD said, "Here is a place by Me, and you shall stand on the rock. <sup>22</sup>So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. <sup>23</sup>Then I will take away My hand, and you shall see My back; but My face shall not be seen."

### MOSES MAKES NEW TABLETS

**34** And the LORD said to Moses, "Cut two <sup>1</sup>tablets of stone like the first *ones*, and I will write on *these* tablets the words that were on the first tablets which you broke. <sup>2</sup>So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain. <sup>3</sup>And no man shall come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain."

<sup>4</sup>So he cut two tablets of stone like the first *ones*. Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him; and he took in his hand the two tablets of stone.

<sup>5</sup>Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. <sup>6</sup>And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, long-suffering, and abounding in goodness and

### SOUL NOTE



**Face to Face (33:11)** Moses enjoyed an amazing relationship with God. In fact, God spoke to Moses "face to face, as a man speaks to his friend." God wants to know His obedient servants that deeply. He wants to communicate with us as easily as we speak to our friends. Jesus said, "I have called you friends, for all things that I heard from My Father I have made known to you" (John 15:15). We can know God that deeply if we commit ourselves to love, serve, and obey Him. **Topic: Knowing God**

truth, <sup>7</sup>keeping iniquity and means clearing of the father children's and generation.

<sup>8</sup>So Moses toward the said, "If now O Lord, let though we do don our iniquity Your inheritance

### THE COVENANT

<sup>10</sup>And He s. Before all you as have not any nation: you *are* she work of the is an awe- that I will do "Observe wi mand you th hold, I am: from before Amorite and naanite and and the Per the Hivite an site. <sup>12</sup>Take yourself, lest inhabitants lest it be a st destroy their and cut down shall worshi whose name "Blest you tants of the their gods a and *one* of sacrifice. <sup>13</sup> your sons. a with their g: nor with "You sha comes. <sup>14</sup>The Fe: keep. Seven bread, as time of the Abib you ca

Israel. Two thousand were with Saul in Michmash and in the mountains of Bethel, and a thousand were with Jonathan in Gibeah to the Lord. Therefore I felt compelled, and offered a burnt offering."<sup>17</sup>

<sup>17</sup>And Samuel said to Saul, "You have done foolishly. You have not kept the commandment of the Lord your God, which He commanded you. For now the Lord would have established your kingdom over Israel forever. But now your kingdom shall not continue. The Lord has sought for Himself a man after His own heart, and the Lord has commanded him to be commander over His people, because you have not kept what the Lord commanded you."

<sup>18</sup>Then Samuel arose and went up from Gibeah to Gibeah of Benjamin.<sup>18</sup> And Saul numbered the people present with him, about six hundred men.

**NO WEAPONS FOR THE ARMY**

<sup>19</sup>Saul, Jonathan his son, and the people present with them remained in Gibeah of Benjamin. But the Philistines encamped in Michmash.<sup>19</sup> Then raiders came out of the camp of the Philistines in three companies. One company turned onto the road to Ophrah, to the land of Shual.<sup>20</sup> Another company turned to the road to Beth Horon, and another company turned to the road of the border that overlooks the Valley of Zeboun toward the wilderness.

<sup>21</sup>Now there was no blacksmith to be found throughout all the land of Israel, for the Philistines had finished presenting the burnt offering. Now it happened, as soon as that Samuel came, and Saul went out to meet him, that he might greet him.

<sup>22</sup>And Samuel said, "What have you done?" Saul said, "When I saw that the people were scattered from me, and that you did not come within the days appointed, and that the Philistines gathered together at Michmash,<sup>22</sup> then I



**SOUL NOTE**

<sup>13:5</sup> Following Masoretic Text, Septuagint, Targum, and Vulgate; Syriac and some manuscripts of the Septuagint read three. <sup>13:15</sup> Following Masoretic Text and Targum; Septuagint and Vulgate add *And the rest of the people went up after Saul to meet the people who fought against them, going from Gibeah to Gibeah in the hill of Benjamin.*

**After God's Heart (13:14)** Samuel had told Saul to wait until he arrived at Gibeah to offer the sacrifices (10:8). When Samuel did not arrive soon enough, however, Saul decided to offer the sacrifice himself. When Samuel arrived, Saul had plenty of excuses, but, in reality, this new king had "not kept the commandment of the Lord" (13:13). God rejected Saul and promised to give Israel's leadership to "a man after His own heart" (13:14). To be successful for God, we must have hearts for God—hearts that have been changed by the power of an intimate relationship with Him.

**Topic: Knowing God**



Syria. <sup>16</sup>Also you shall anoint Jehu the son of Nimshi as king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place. <sup>17</sup>It shall be *that* whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill. <sup>18</sup>Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."

## SOUL NOTE



**A Still Small Voice (19:12)** Elijah had just gained a great spiritual victory for Israel against the prophets of Baal (18:16–40). Elijah knew God intimately and served Him faithfully. After his great victory, however, Elijah felt alone and depressed, so God lovingly reached out to His servant. God had miraculously delivered fire from heaven; now God could speak in "a still small voice." God had worked national revival; He was also at work in individual lives, like Elijah's. God may perform great miracles; more often, however, He is quietly at work in the souls of His people.

**Topic: Knowing God**

## PERSONALITY PROFILE



**Mentoring**

## ELIJAH AND ELISHA: A TOUGH ACT TO FOLLOW

(1 KINGS 19:19)

The mantle (or cloak) that Elijah tossed over Elisha's shoulders carried heavy responsibility. Elijah had served God faithfully for many years as a prophet with an unpopular message. He had served God and the nation well, but in order for such service to continue, he needed to train a successor. God provided one in Elisha.

God told Elijah to anoint Elisha "as prophet in your place" (1 Kin. 19:16). Elijah lost no time finding Elisha, throwing his mantle on him, and then taking him along as prophet-in-training. Leaving home, Elisha literally burned his bridges behind him—slaughtering his twelve yoke of oxen and burning his farming equipment. Elisha took up the mantle and didn't look back. He followed Elijah and learned from him, realizing that he would one day replace the great prophet. Elijah became a faithful teacher and beloved mentor; Elisha became a willing and capable student.

The day of reckoning finally came. Even though Elisha had been well-trained, he did not look forward to losing his master and mentor. Elisha knew something big was about to happen, so he refused to leave his mentor's side. In fact, it seems that everyone knew that Elijah would soon be taken away, even the prophets at Jericho (2 Kin. 2:5). Before he was to go to heaven, Elijah asked what last act he could do for Elisha. The student wisely answered, "Please let a double portion of your spirit be upon me" (2 Kin. 2:9). Elisha did not want more fame or more miracle-working power; he merely wanted to be able to serve well and to follow faithfully in his mentor's footsteps.

The mentoring relationship is not just for replacements—it also applies to all believers who share and teach the faith. New believers need to be trained in the basics of God's Word and in how to live for Him. Older and wiser believers can help them by taking seriously the role of mentor. Younger believers should find someone who can train them in the faith.

To Learn More: Turn to the article about mentoring on pages 430, 431. See also the key passage note at 2 Timothy 2:2 on page 1606.

carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. <sup>8</sup>Then David and all Israel played music before God with all their might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.

<sup>9</sup>And when they came to Chidon's<sup>a</sup> threshing floor, Uzza put out his hand to hold the ark, for the oxen stumbled. <sup>10</sup>Then the anger of the LORD was aroused against Uzza, and He struck him because he put his hand to the ark; and he died there before God. <sup>11</sup>And David became angry because of the LORD's outbreak against Uzza; therefore that place is called Perez Uzza<sup>a</sup> to this day. <sup>12</sup>David was afraid of God that day, saying, "How can I bring the ark of God to me?"

<sup>13</sup>So David would not move the ark with him into the City of David, but took it aside into the house of Obed-Edom the Gittite. <sup>14</sup>The ark of God remained with the family of Obed-Edom in his house three months. And the LORD blessed the house of Obed-Edom and all that he had.

#### DAVID ESTABLISHED AT JERUSALEM

**14** Now Hiram king of Tyre sent messengers to David, and cedar trees, with masons and carpenters, to build him a house. <sup>2</sup>So David knew that the LORD had established him as king over Israel, for his kingdom was highly exalted for the sake of His people Israel.

<sup>3</sup>Then David took more wives in Jerusalem, and David begot more sons and daughters. <sup>4</sup>And these are the names of his children whom he had in Jerusalem: Shammua,<sup>a</sup> Shobab, Nathan, Solomon, <sup>5</sup>Ibhar, Elishua,<sup>a</sup> Elpelet,<sup>b</sup> <sup>6</sup>Nogah, Nepheg, Japhia, <sup>7</sup>Elishama, Beeliada,<sup>a</sup> and Eliphelet.

#### THE PHILISTINES DEFEATED

<sup>8</sup>Now when the Philistines heard that David had been anointed king over all Israel, all the Philistines went up to search for David. And David heard of it and went out against them. <sup>9</sup>Then the Philistines went and made a raid on the Valley of Rephaim. <sup>10</sup>And David inquired of God, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?"

The LORD said to him, "Go up, for I will deliver them into your hand."

<sup>11</sup>So they went up to Baal Perazim, and David defeated them there. Then David said, "God has broken through my enemies by my hand like a breakthrough of water." Therefore they called the name of that place Baal Perazim.<sup>a</sup> <sup>12</sup>And when they left their gods there, David gave a commandment, and they were burned with fire.

<sup>13</sup>Then the Philistines once again made a raid on the valley. <sup>14</sup>Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, and come upon them in front of the mulberry trees. <sup>15</sup>And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines." <sup>16</sup>So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer. <sup>17</sup>Then the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

13:9 <sup>a</sup>Called Nachon in 2 Samuel 6:6

13:11 <sup>a</sup>Literally Outburst Against Uzza

14:4 <sup>a</sup>Spelled Shimea in 3:5 14:5 <sup>a</sup>Spelled

Elishama in 3:6 <sup>b</sup>Spelled Eliphelet in 3:6

14:7 <sup>a</sup>Spelled Eliada in 3:8 14:11 <sup>a</sup>Literally

Master of Breakthroughs

#### SOUL NOTE



**Seek God's Plans First (13:9-12)** Moses had instructed that the ark of the covenant was to be carried only with poles and only by priests (Num. 4:1-16). Uzza's intentions may have been noble, but this casual mistreatment of the ark led to his death. The entire incident shook David deeply. David stopped, stowed the ark safely, and went back to find out the correct manner for transporting it. God's people must take His commands seriously. To treat them casually is to face severe consequences. **Topic: Knowing God**

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burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who are in Jerusalem—let it be given them day by day without fail, <sup>10</sup>that they may offer sacrifices of sweet aroma to the God of heaven, and pray for the life of the king and his sons.

- <sup>11</sup> Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this. <sup>12</sup>And may the God who causes His name to dwell there destroy any king or people who put their hand to alter it, or to destroy this house of God which is in Jerusalem. I Darius issue a decree; let it be done diligently.

#### THE TEMPLE COMPLETED AND DEDICATED

<sup>13</sup>Then Tattenai, governor of the region beyond the River, Shethar-Boznai, and their companions diligently did according to what King Darius had sent. <sup>14</sup>So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished it, according to the commandment of the God of Israel, and according to the command of Cyrus, Darius, and Artaxerxes king of Persia. <sup>15</sup>Now the temple was finished on the third day of the month of Adar, which was in the sixth year of the reign of King Darius. <sup>16</sup>Then the children of Israel, the priests and the Levites and the rest of the descendants of the captivity, celebrated the dedication of this house of God with joy. <sup>17</sup>And they offered sacrifices at the dedication of this house of God, one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all

Israel twelve male goats, according to the number of the tribes of Israel. <sup>18</sup>They assigned the priests to their divisions and the Levites to their divisions, over the service of God in Jerusalem, as it is written in the Book of Moses.

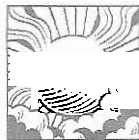
#### THE PASSOVER CELEBRATED

<sup>19</sup>And the descendants of the captivity kept the Passover on the fourteenth day of the first month. <sup>20</sup>For the priests and the Levites had purified themselves; all of them were ritually clean. And they slaughtered the Passover lambs for all the descendants of the captivity, for their brethren the priests, and for themselves. <sup>21</sup>Then the children of Israel who had returned from the captivity ate together with all who had separated themselves from the filth of the nations of the land in order to seek the LORD God of Israel. <sup>22</sup>And they kept the Feast of Unleavened Bread seven days with joy; for the LORD made them joyful, and turned the heart of the king of Assyria toward them, to strengthen their hands in the work of the house of God, the God of Israel.

#### THE ARRIVAL OF EZRA

**7** Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, <sup>2</sup>the son of Shallum, the son of Zadok, the son of Ahitub, <sup>3</sup>the son of Amariah, the son of Azariah, the son of Meraioth, <sup>4</sup>the son of Zerariah, the son of Uzzi, the son of Bukki, <sup>5</sup>the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest— <sup>6</sup>this Ezra came up from Babylon; and he was a skilled scribe in the Law of Moses, which the LORD God of Israel had given. The king granted him all his request, according to the hand of the LORD his God upon him. <sup>7</sup>Some of the children of Israel, the priests, the Levites, the singers, the gatekeepers, and the Nethinim

#### SOUL NOTE



**God's Will, God's Way (6:22)** God used many different people at different levels of society in different lands to accomplish the work of restoring His people to their land and of rebuilding the temple. He even "turned the heart of the king of Assyria toward them, to strengthen their hands in the work of the house of God." God brought together kings, governors, elders, prophets, and people to do His will His way. God will always accomplish His purpose, often in ways and through people we do not expect. **Topic: Knowing God**

- 24 So the people went in  
And possessed the land;  
You subdued before them the  
inhabitants of the land,  
The Canaanites,  
**And gave them into their hands,**  
With their kings  
And the people of the land,  
**That they might do with them as they**  
wished.
- 25 And they took strong cities and a rich  
land,  
**And possessed houses full of all goods,**  
Cisterns *already* dug, vineyards, olive  
groves,  
And fruit trees in abundance.  
So they ate and were filled and grew fat,  
And delighted themselves in Your great  
goodness.
- 26 "Nevertheless they were disobedient  
And rebelled against You,  
Cast Your law behind their backs  
And killed Your prophets, who testified  
against them  
To turn them to Yourself;  
And they worked great provocations.
- 27 Therefore You delivered them into the  
hand of their enemies,  
Who oppressed them;  
And in the time of their trouble,  
When they cried to You,  
You heard from heaven;  
And according to Your abundant mercies  
You gave them deliverers who saved  
them  
From the hand of their enemies.
- 28 "But after they had rest,  
They again did evil before You.  
Therefore You left them in the hand of  
their enemies,
- So that they had dominion over them;  
Yet when they returned and cried out to  
You,  
You heard from heaven;  
And many times You delivered them  
**according to Your mercies,**  
29 And testified against them,  
That You might bring them back to Your  
law.  
Yet they acted proudly,  
And did not heed Your commandments,  
But sinned against Your judgments,  
**"Which if a man does, he shall live by**  
them."<sup>a</sup>  
And they shrugged their shoulders,  
Stiffened their necks,  
And would not hear.
- 30 Yet for many years You had patience  
with them,  
And testified against them by Your Spirit  
in Your prophets.  
Yet they would not listen;  
Therefore You gave them into the hand  
of the peoples of the lands.
- 31 Nevertheless in Your great mercy  
You did not utterly consume them nor  
forsake them;  
For You *are* God, gracious and merciful.
- 32 "Now therefore, our God,  
The great, the mighty, and awesome God,  
Who keeps covenant and mercy:  
Do not let all the trouble seem small  
before You  
That has come upon us,  
Our kings and our princes,  
Our priests and our prophets,  
Our fathers and on all Your people,  
From the days of the kings of Assyria  
until this day.

9:29 <sup>a</sup>Leviticus 18:5

## SOUL NOTE



**Goodness Gracious (9:26)** God's mercy is beyond measure. His people had turned away from Him many times. "They were disobedient and rebelled . . . cast Your law behind their backs and killed Your prophets, who testified against them."

During the reigns of the kings, the Jews had constantly returned to idols. Finally, God punished them by sending them into captivity. Yet God "did not utterly consume them nor forsake them," because He is "gracious and merciful" (9:31). God never changes; He always shows grace and mercy to those who seek Him (Heb. 4:16). **Topic: Knowing God**

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<sup>6</sup>Daniel, G  
<sup>7</sup>Meshulla  
Bitgai, and  
priests.

<sup>9</sup>The Le  
Azariah, I  
and Kadm

are with you; I will give you to birds of prey of every sort and to the beasts of the field to be devoured. <sup>5</sup>You shall fall on the open field; for I have spoken," says the Lord GOD. <sup>6</sup>"And I will send fire on Magog and on those who live in security in the coastlands. Then they shall know that I *am* the LORD. <sup>7</sup>So I will make My holy name known in the midst of My people Israel, and I will not let them profane My holy name anymore. Then the nations shall know that I *am* the LORD, the Holy One in Israel. <sup>8</sup>Surely it is coming, and it shall be done," says the Lord GOD. "This is the day of which I have spoken.

<sup>9</sup>"Then those who dwell in the cities of Israel will go out and set on fire and burn the weapons, both the shields and bucklers, the bows and arrows, the javelins and spears; and they will make fires with them for seven years. <sup>10</sup>They will not take wood from the field nor cut down *any* from the forests, because they will make fires with the weapons; and they will plunder those who plundered them, and pillage those who pillaged them," says the Lord GOD.

#### THE BURIAL OF GOG

<sup>11</sup>"It will come to pass in that day that I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call it the Valley of Hamon Gog.<sup>a</sup> <sup>12</sup>For seven months the house of Israel will be burying them, in order to cleanse the land. <sup>13</sup>Indeed all the people of the land will be burying, and they will gain renown for it on the day that I am glorified," says the Lord GOD. <sup>14</sup>"They will set apart men regularly employed, with the help of a search party,<sup>a</sup> to pass through the land and bury those bodies remaining on the ground, in order to cleanse

it. At the end of seven months they will make a search. <sup>15</sup>The search party will pass through the land; and *when anyone* sees a man's bone, he shall set up a marker by it, till the buriers have buried it in the Valley of Hamon Gog. <sup>16</sup>The name of the city will also be Hamonah. Thus they shall cleanse the land."

#### A TRIUMPHANT FESTIVAL

<sup>17</sup>"And as for you, son of man, thus says the Lord GOD, 'Speak to every sort of bird and to every beast of the field:

"Assemble yourselves and come;  
Gather together from all sides to My  
sacrificial meal  
Which I am sacrificing for you,  
A great sacrificial meal on the  
mountains of Israel,  
**That you may eat flesh and drink blood.**  
<sup>18</sup> You shall eat the flesh of the mighty,  
Drink the blood of the princes of the  
earth,  
Of rams and lambs,  
Of goats and bulls,  
All of them fatlings of Bashan.  
<sup>19</sup> You shall eat fat till you are full,  
And drink blood till you are drunk,  
At My sacrificial meal  
Which I am sacrificing for you.  
<sup>20</sup> You shall be filled at My table  
With horses and riders,  
With mighty men  
And with all the men of war," says the  
Lord GOD.

#### ISRAEL RESTORED TO THE LAND

<sup>21</sup>"I will set My glory among the nations; all the nations shall see My judgment which I

<sup>39:11</sup> <sup>a</sup>Literally *The Multitude of*

*Gog* <sup>39:14</sup> <sup>a</sup>Literally *those who pass through*

#### SOUL NOTE



**No Fooling** (39:7, 8) Jeremiah predicted God's judgment on Gog's armies, saying, "Surely it is coming, and it shall be done." God sees and knows everything; He is completely in control of all that happens on this earth. God's power is beyond our comprehension; He will accomplish what He says He will accomplish.

Nothing is left to chance with God. If we believe that, then we know that He is also in control of our lives. Nothing can happen to us that takes Him by surprise. With our lives entrusted to Him, we know that we can never be shaken. **Topic: Knowing God**

**1** The word of the LORD that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

#### THE FAMILY OF HOSEA

<sup>2</sup>When the LORD began to speak by Hosea, the LORD said to Hosea:

“Go, take yourself a wife of harlotry  
And children of harlotry,  
For the land has committed great  
harlotry  
By departing from the LORD.”

<sup>3</sup>So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. <sup>4</sup>Then the LORD said to him:

“Call his name Jezreel,  
For in a little *while*  
I will avenge the bloodshed of Jezreel on  
the house of Jehu,  
And bring an end to the kingdom of the  
house of Israel.  
It shall come to pass in that day  
That I will break the bow of Israel in the  
Valley of Jezreel.”

<sup>6</sup>And she conceived again and bore a daughter. Then God said to him:

“Call her name Lo-Ruhamah,<sup>a</sup>  
For I will no longer have mercy on the  
house of Israel,  
But I will utterly take them away.<sup>b</sup>

<sup>7</sup> Yet I will have mercy on the house of  
Judah,  
Will save them by the LORD their God,  
And will not save them by bow,

Nor by sword or battle,  
By horses or horsemen.”

<sup>8</sup>Now when she had weaned Lo-Ruhamah, she conceived and bore a son. <sup>9</sup>Then God said:

“Call his name Lo-Ammi,<sup>a</sup>  
For you *are* not My people,  
And I will not be your God.

#### THE RESTORATION OF ISRAEL

<sup>10</sup> “Yet the number of the children of Israel  
Shall be as the sand of the sea,  
Which cannot be measured or  
numbered.

And it shall come to pass  
In the place where it was said to them,  
‘You *are* not My people;’<sup>a</sup>  
There it shall be said to them,  
You *are* sons of the living God.’

<sup>11</sup> Then the children of Judah and the  
children of Israel  
Shall be gathered together,  
And appoint for themselves one head;  
And they shall come up out of the  
land,

For great *will be* the day of Jezreel!  
**2** Say to your brethren, ‘My people;’<sup>a</sup>  
And to your sisters, ‘Mercy<sup>b</sup> is shown.’

#### God’s UNFAITHFUL PEOPLE

“Bring charges against your mother, bring  
charges;  
For she *is* not My wife, nor *am* I her  
Husband!

**1:6** <sup>a</sup>Literally *No-Mercy* <sup>b</sup>Or *That I may forgive them at all* **1:9** <sup>a</sup>Literally *Not-My-People*  
**1:10** <sup>a</sup>Hebrew *lo-ammi* (compare verse 9)  
**2:1** <sup>a</sup>Hebrew *Ammi* (compare 1:9, 10) <sup>b</sup>Hebrew *Ruhamah* (compare 1:6)



#### SOUL NOTE

**The Power of Love (1:2)** This was a strange couple—the prophet Hosea and the harlot Gomer. One person pointed others to God; the other illustrated the depths of sin. Through this marriage, God painted a picture of His relationship with Israel. Hosea showered his wife Gomer with love despite her chasing other men. In the same way, God had unconditionally loved Israel despite their pursuing other gods. God loves His people so much that despite their sins, He constantly seeks to bring them to Himself: “God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom. 5:8). **Topic: Knowing God**

Let her put a  
sight,  
And her adulterous  
breasts;  
Lest I strip her  
And expose her  
born,  
And make her  
And set her  
And slay her:

<sup>4</sup> “I will not have  
For they *are*  
<sup>5</sup> For their mother  
She who conceived  
shameful  
For she said  
Who give me  
My wool and  
My oil and:



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**THE GENEALOGY OF JESUS CHRIST**

**1** The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

<sup>2</sup>Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. <sup>3</sup>Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. <sup>4</sup>Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. <sup>5</sup>Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, <sup>6</sup>and Jesse begot David the king.

David the king begot Solomon by her *who had been the wife*<sup>a</sup> of Uriah. <sup>7</sup>Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa.<sup>a</sup> <sup>8</sup>Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. <sup>9</sup>Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. <sup>10</sup>Hezekiah begot Manasseh, Manasseh begot Amon,<sup>a</sup> and Amon begot Josiah. <sup>11</sup>Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

<sup>12</sup>And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. <sup>13</sup>Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. <sup>14</sup>Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. <sup>15</sup>Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. <sup>16</sup>And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

<sup>17</sup>So all the generations from Abraham to David *are* fourteen generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

**CHRIST BORN OF MARY**

<sup>18</sup>Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to

Joseph, before they came together, she was found with child of the Holy Spirit. <sup>19</sup>Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded to put her away secretly. <sup>20</sup>But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. <sup>21</sup>And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

<sup>22</sup>So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: <sup>23</sup>"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"<sup>a</sup> which is translated, "God with us."

<sup>24</sup>Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, <sup>25</sup>and did not know her till she had brought forth her firstborn Son.<sup>a</sup> And he called His name JESUS.

**WISE MEN FROM THE EAST**

**2** Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, <sup>2</sup>saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."

<sup>3</sup>When Herod the king heard *this*, he was troubled, and all Jerusalem with him. <sup>4</sup>And when he had gathered all the chief priests and

1:6 <sup>a</sup>Words in italic type have been added for clarity. They are not found in the original Greek. 1:7 <sup>a</sup>NU-Text reads *Asaph*. 1:10 <sup>a</sup>NU-Text reads *Amos*. 1:23 <sup>a</sup>Isaiah 7:14. Words in oblique type in the New Testament are quoted from the Testament 1:25 <sup>a</sup>NU-Text reads *a Son*



**SOUL NOTE**

**God With Us (1:23)** The virgin birth of Jesus was the miracle beginning of a miraculous life. Matthew quoted from the prophet Isaiah, demonstrating the fulfillment of the promise that "the virgin shall be with child." Mary would become pregnant by a miracle so that Jesus would be born as a human, yet would be sinless. Isaiah had also written: "They shall call His name Immanuel," and Matthew explained that the name means "God with us." God walked this earth with people. He loves sinful humanity so much that He sent His Son to die so that all people who believe in Him might have eternal life. **Topic: Knowing God**

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hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. <sup>22</sup>You worship what you do not know; we know what we worship, for salvation is of the Jews. <sup>23</sup>But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. <sup>24</sup>God is Spirit, and those who worship Him must worship in spirit and truth."

<sup>25</sup>The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

<sup>26</sup>Jesus said to her, "I who speak to you am He."

#### THE WHITENED HARVEST

<sup>27</sup>And at this *point* His disciples came, and they marveled that He talked with a woman;

yet no one said, "What do You seek?" or, "Why are You talking with her?"

<sup>28</sup>The woman then left her waterpot, went her way into the city, and said to the men, <sup>29</sup>"Come, see a Man who told me all things that I ever did. Could this be the Christ?" <sup>30</sup>Then they went out of the city and came to Him.

<sup>31</sup>In the meantime His disciples urged Him, saying, "Rabbi, eat."

<sup>32</sup>But He said to them, "I have food to eat of which you do not know."

<sup>33</sup>Therefore the disciples said to one another, "Has anyone brought Him *anything* to eat?"

<sup>34</sup>Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. <sup>35</sup>Do you not say, 'There are still four months and *then* comes the harvest'? Behold,

#### KEY PASSAGE



Praise and Worship

### TRUE WORSHIP

(4:23, 24)

Worship has always been very important to God's people. Sometimes, however, people are more concerned about the place, rituals, and ceremonies of worship than they are with its true meaning. And many worship with their mouths but not with their hearts. God doesn't want that kind of worship (Amos 5:21-23).

We can worship God anywhere because He is Spirit. He isn't confined to a building. God wants His people to "worship in spirit and truth." Because Jesus is the truth (John 14:6), we worship God through our acceptance of Jesus' sacrifice on our behalf. And we worship out of hearts made pure by His shed blood. We worship out of love and adoration for God, who reached out to us. We worship when we quiet ourselves before Him, thinking of all He has done for us. We worship also when we praise God with words and music. In whatever setting, we worship when we give God all the glory.

To Learn More: Turn to the article about praise and worship on pages 794, 795. See also the personality profile of Asaph on page 746.

#### SOUL NOTE



**Soulful Worship** (4:24) As Jesus spoke with the Samaritan woman about worshipping God, He emphasized that "God is Spirit, and those who worship Him must worship in spirit and truth." The Samaritan woman described a conflict about *where* people should worship (4:20); Jesus pointed out *how* they should worship. The true nature of Christian worship is not about places or rituals; instead, it is the response of the soul when it encounters the living God. True worship of God involves opening up and surrendering our lives to Him. **Topic: Knowing God**



strength to conceive seed, and she bore a child<sup>a</sup> when she was past the age, because she judged Him faithful who had promised.<sup>12</sup>Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

#### THE HEAVENLY HOPE

<sup>13</sup>These all died in faith, not having received the promises, but having seen them afar off were assured of them,<sup>a</sup> embraced *them* and confessed that they were strangers and pilgrims on the earth. <sup>14</sup>For those who say such things declare plainly that they seek a homeland. <sup>15</sup>And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return. <sup>16</sup>But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

#### THE FAITH OF THE PATRIARCHS

<sup>17</sup>By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, <sup>18</sup>of whom it was said, "*In Isaac your seed shall be called,*"<sup>a</sup> <sup>19</sup>concluding that God was able to raise *him* up, even from the dead, from which he also received him in a figurative sense.

<sup>20</sup>By faith Isaac blessed Jacob and Esau concerning things to come.

<sup>21</sup>By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.

<sup>22</sup>By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

#### THE FAITH OF MOSES

<sup>23</sup>By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's command.

<sup>24</sup>By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, <sup>25</sup>choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, <sup>26</sup>esteeming the reproach of Christ greater riches than the treasures in<sup>a</sup> Egypt; for he looked to the reward.

<sup>27</sup>By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible. <sup>28</sup>By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

<sup>29</sup>By faith they passed through the Red Sea as by dry *land*, *whereas* the Egyptians, attempting to do so, were drowned.

#### BY FAITH THEY OVERCAME

<sup>30</sup>By faith the walls of Jericho fell down after they were encircled for seven days. <sup>31</sup>By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

<sup>32</sup>And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: <sup>33</sup>who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup>quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned

11:11 <sup>a</sup>NU-Text omits *she bore a child*.

11:13 <sup>a</sup>NU-Text and M-Text omit *were assured of them*. 11:18 <sup>a</sup>Genesis 21:12 11:26 <sup>a</sup>NU-Text and M-Text read *of*.

#### SOUL NOTE



**Believe (11:6)** Many people claim to believe in God, but do they really know Him? To know God requires faith—a willingness to believe that though unseen, God exists; a willingness to trust that though unseen, His rewards are certain.

When people have faith, they discover that they can have a personal relationship with God through trusting in His Son, the Savior sent as a provision for their sins. Do you simply believe that there is a God, or do you have a personal relationship with Him? There's a big difference. **Topic: Knowing God**