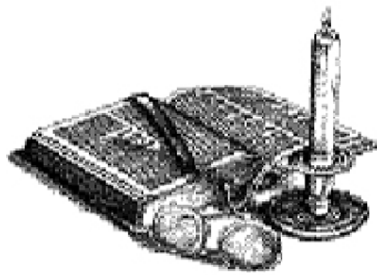


The Holy Bible

The Kingdom Study Bible (KSB) in English



3rd Edition in PDF Format With the Exclusive Golden Ratio Design

The Holy Scriptures of the Traditional Bible Canon in modern English with the Books and text arranged according to the Golden Ratio design of the Bible; based strictly upon the 1894 Scrivener Received Text (Textus Receptus) and Daniel Bomberg Hebrew Text; and no references to or textual basis on the corrupt Critical Texts of Aleph and B.

Note: If there is anything good about this arrangement, it must be attributed only to the Lord Jesus Christ and his wisdom and knowledge, because I never would have found it, and neither would I have been able to make it what it is today without Him. This is the work of the Lord! Amen, and Amen.

Romans 11:33-36: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his Judgments, and his ways past finding out! For who has known the mind of the Lord? Or who has been his counselor? Or who has first given to him, and it shall be repaid to him again? For of him, and through him, and to him, are all things; to whom be glory into the Ages. Amen."

For complete details about the Golden Ratio Design of the Bible, please visit <https://www.phibible.org>

Also review the large number of primer Bible studies on this page:

<https://www.phibible.org/info/GoldenRatioBibleStudies/DetailedBookStudies.html>

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\$Complement Body: Jehovah God created the first man to rule the Earth, but he lost that right because of sin (2:4 - 3:19)
¶Unique Jehovah God formed the first man out of the mud (2:4 - 7)
¶Complement Jehovah God made the Garden of Eden and placed the man in it to take care of it (2:8 - 17)
¶Complement Jehovah God made Eve from a rib of Adam to be his wife (2:18 - 25)
¶Opposite The serpent deceived the woman to disobey the command of Jehovah God (3:1 - 7)
¶Opposite Jehovah God pronounced Judgment upon the serpent, the woman, and the man (3:8 - 19)
\$Complement Conclusion: Cain murdered his brother; the sons of Cain and Seth followed their fathers (3:20 - 4:26)
¶Complement Cain murdered his younger brother Abel and was banished from the presence of Jehovah (3:20 - 4:15)
¶Complement The descendants of Cain were evil, while the sons of Seth were godly (4:16 - 26)

	\$Unique Introduction: God created the universe and Adam during the six days of creation (1:1 - 2:3)
	¶Opposite God made the material Universe in the first five days (1:1 - 2:3)
Unique	^{1:1} In the beginning, God created the heaven and the earth; ^{1:2} and the earth was without form, and void; and darkness <i>was</i> upon the face of the deep; and the Spirit of God brooded upon the face of the waters. ^{1:3} And God said, “Let there be light” ; and there was light; ^{1:4} and God saw the light, that <i>it was</i> good; and God divided the light from the darkness; ^{1:5} and God called the light “Day”, and the darkness, he called “Night”. And the evening and the morning were the first day.
Complement	^{1:6} And God said, “Let there be an atmosphere in the midst of the waters; and let it divide the waters from the waters.” ^{1:7} And God made the atmosphere; and divided the waters which <i>were</i> under the atmosphere from the waters which <i>were</i> above the atmosphere; and it was so; ^{1:8} and God called the atmosphere “heaven”. And the evening and the morning were the second day.
Complement	^{1:9} And God said, “Let the waters under the heaven be gathered together to one place; and let the dry <i>land</i> appear” ; and it was so; ^{1:10} and God called the dry <i>land</i> “Earth”; and he called the gathering together of the waters “Sea”; and God saw that <i>it was</i> good. ^{1:11} And God said, “Let the earth bring forth grass, the herb yielding seed, <i>and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth</i>” ; and it was so. ^{1:12} And the earth brought forth grass, the herb yielding seed after his kind, and the tree yielding fruit, whose seed <i>was</i> in itself, after his kind; ^{1:13} and God saw that <i>it was</i> good. And the evening and the morning were the third day.
Opposite	^{1:14} And God said, “Let there be lights in the expanse of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; <i>and let them be for lights in the expanse of the heaven to give light upon the earth</i>” ; and it was so; ^{1:16} and God made two great lights: the greater light to rule the day, and the lesser light to rule the night; <i>he made</i> the stars also. ^{1:17} And God set them in the expanse of the heaven to give light upon the earth, ^{1:18} and to rule over the day and over the night, and to divide the light from the darkness; and God saw that <i>it was</i> good. ^{1:19} And the evening and the morning were the fourth day.
Opposite	^{1:20} And God said, “Let the waters bring forth abundantly the moving creature that has life; and birds that may fly above the earth in the open expanse of heaven.” ^{1:21} And God created great whales and every living creature that moves, which the waters brought forth abundantly after their kind; and every winged bird after his kind; and God saw that <i>it was</i> good; ^{1:22} and God blessed them, saying, “Be fruitful and multiply, and fill the waters in the sea; and let birds multiply in the earth.” ^{1:23} And the evening and the morning were the fifth day.
	¶Opposite God made the animals and Adam and Eve on the sixth day, and rested on the seventh day (1:24 - 2:3)
Opposite	^{1:24} And God said, “Let the earth bring forth the living creature after his kind: animal, creeping thing, and beast of the earth after his kind” ; and it was so. ^{1:25} And God made the beast of the earth after his kind, and animal after their kind, and everything that creeps upon the earth after his kind; and God saw that <i>it was</i> good.
Opposite	^{1:26} And God said, “Let us make man in our image, after our likeness; and let them rule over the fish of the sea, and over the birds of the air, and over the animals, and over all the earth, and over every creeping thing that creeps upon the earth.” ^{1:27} So God created man in his <i>own</i> image; he created him in the image of God; he created them male and female. ^{1:28} And God blessed them; and God said to them, “Be fruitful, and multiply, and fill the earth; and subdue it; and rule over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth.” ^{1:29} And God said, “Behold, I have given you every herb bearing seed, which <i>is</i> upon the face of all the earth; and every tree, in which <i>is</i> the fruit of a tree yielding seed; it shall be for food to you. ^{1:30} And to every beast of the earth, and to every bird of the air, and to everything that creeps upon the earth, in which <i>there is</i> life, I have given them every green herb for food” ; and it was so. ^{1:31} And God saw everything that he had made; and, behold, <i>it was</i> very good. And the evening and the morning were the sixth day.
Complement	^{2:1} In this manner the heavens and the earth were finished, and all their host.
Complement	^{2:2} And on the seventh day, God ended his work which he had made.
Unique	And he rested on the seventh day from all his work which he had made. ^{2:3} And God blessed the seventh day and sanctified it, because in it he had rested from all his work which God created and made.
	\$Complement Body: Jehovah God created the first man to rule the Earth, but he lost that right because of sin (2:4 - 3:19)
	¶Unique Jehovah God formed the first man out of the mud (2:4 - 7)
Opposite	^{2:4} These <i>are</i> the generations of the heavens and of the earth when they were created, in the day that Jehovah God made the earth and the heavens, ^{2:5} and every plant of the field before it was in the earth, and every herb of the field before it grew:
Opposite	for Jehovah God had not caused it to rain upon the earth.
Complement	And <i>there was</i> not a man to cultivate the ground;
Complement	^{2:6} but a mist went up from the earth, and watered the whole face of the ground.
Unique	^{2:7} And Jehovah God formed man <i>of</i> the dust of the ground; and he breathed into his nostrils the breath of lives; and man became a living soul.
	¶Complement Jehovah God made the Garden of Eden and placed the man in it to take care of it (2:8 - 17)
Unique	^{2:8} And Jehovah God planted a garden eastward in Eden; and he put there the man whom he had formed.
Complement	^{2:9} And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food: the Tree of Life also in the midst of the garden, and the Tree of knowledge of good and evil.
Complement	^{2:10} And a river went out of Eden to water the garden, and from there it was parted, and became four heads. ^{2:11} The name of the first <i>was</i> Pison: that is it which encircles the whole land of Havilah, where <i>there is</i> gold ^{2:12} (and the gold of that land is good; <i>also</i> there is bdellium and the onyx stone). ^{2:13} And the name of the second river <i>was</i> Gihon: the same <i>is</i> it that circles the whole land of Ethiopia. ^{2:14} And the name of the third river <i>was</i> Tigris: that is it which goes toward the east of Assyria. And the fourth river <i>was</i> Euphrates.
Opposite	^{2:15} And Jehovah God took the man, and put him into the garden of Eden to tend it, and to keep it.
Opposite	^{2:16} And Jehovah God commanded the man, saying, “You may freely eat of every tree of the garden; ^{2:17}but of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat of it you shall begin to die.”
	¶Complement Jehovah God made Eve from a rib of Adam to be his wife (2:18 - 25)
Unique	^{2:18} And Jehovah God said, “<i>It is not good that the man should be alone; I will make him a helper suitable for him.</i>” ^{2:19} And Jehovah God formed every beast of the field, and every bird of the air out of the dirt; and he brought <i>them</i> to Adam to see what he would call them; and whatsoever Adam called every living creature, that <i>was</i> its name. ^{2:20} And Adam gave names to all animals, and to the birds of the air, and to every beast of the field; but for Adam, no helper suitable for him was found.
Complement	^{2:21} And Jehovah God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh in its place; ^{2:22} and <i>of</i> the rib, which Jehovah God had taken from man, made he a woman, and brought her to the man.
Complement	^{2:23} And Adam said, “This <i>is</i> now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. ^{2:24} Therefore shall a man leave his father and his mother, and shall be joined to his wife; and they shall be one flesh.”
Opposite	^{2:25} And they were both naked, the man and his wife;
Opposite	and they were unashamed.
	¶Opposite The serpent deceived the woman to disobey the command of Jehovah God (3:1 - 7)
Unique	^{3:1} Now the serpent was more cunning than any beast of the field which Jehovah God had made; and he said to the woman, “Is it true that God has said, ‘You shall not eat of every tree of the garden?’”
Complement	^{3:2} And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; ^{3:3} but of the fruit of the tree that <i>is</i> in the midst of the garden, God has said, “You shall not eat of it; neither shall you touch it, <i>lest you die.</i>”
Complement	^{3:4} And the serpent said to the woman, “You shall not begin to die. ^{3:5} for God knows that in the day <i>that</i> you eat of it, then your eyes shall be opened; and you shall be like gods, knowing good and evil.”
Opposite	^{3:6} And when the woman saw that the tree <i>was</i> good for food, and that it <i>was</i> pleasant to the eyes, and a tree to be desired to make <i>one</i> wise, she took of its fruit, and ate; and she gave also to her husband with her, and he ate.
Opposite	^{3:7} And the eyes of them both were opened; and they realized that they <i>were</i> naked; and they sewed fig leaves together, and made themselves coverings.
	¶Opposite Jehovah God pronounced Judgment upon the serpent, the woman, and the man (3:8 - 19)
Opposite	^{3:8} And they heard the voice of Jehovah God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of Jehovah God among the trees of the garden. ^{3:9} And Jehovah God called to Adam, and said to him, “Where <i>are</i> you?” ^{3:10} And he said, “I heard your voice in the garden; and I was afraid, because I <i>was</i> naked; and I hid myself.”
Opposite	^{3:11} And he said, “Who told you that you <i>were</i> naked? Have you eaten of the tree, of which I commanded you that you should not eat?” ^{3:12} And the man said, “The woman whom you gave <i>to be</i> with me, she gave me of the tree, and I ate.” ^{3:13} And Jehovah God said to the woman, “What <i>is</i> this you have done?” And the woman said, “The serpent deceived me; and I ate.”
Complement	^{3:14} And Jehovah God said to the serpent, “Because you have done this, you <i>are</i> cursed above all cattle, and above every beast of the field. Upon your belly shall you go; and all the days of your life you shall eat dust. ^{3:15}And I will put hatred between you and the woman, and between your seed and her Seed: he shall bruise your head, and you shall bruise his heel.”
Complement	^{3:16} <i>And</i> he said to the woman, “I will greatly multiply your sorrow and your conception; in sorrow shall you bring forth children; and your desire <i>shall be</i> to your husband; and he shall rule over you.”
Unique	^{3:17} And he said to Adam, “Because you have obeyed the voice of your wife, and have eaten of the tree, of which I commanded you, saying, ‘You shall not eat of it’, cursed <i>is</i> the ground for your sake; in sorrow shall you eat of it all the days of your life; ^{3:18}thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field. ^{3:19}In the sweat of your face shall you eat bread, until you return to the ground: for out of it were you taken. For you <i>are</i> of dust, and unto dust you shall return.”
	\$Complement Conclusion: Cain murdered his brother; the sons of Cain and Seth followed their fathers (3:20 - 4:26)
	¶Complement Cain murdered his younger brother Abel and was banished from the presence of Jehovah (3:20 - 4:15)
Opposite	^{3:20} And Adam called his wife’s name “Eve”, because she was the mother of all living; ^{3:21} also for Adam and his wife, Jehovah God made coats of <i>sheep</i> skins, and clothed them.
Opposite	^{3:22} And Jehovah God said, “Behold, the man has become as one of us, to know good and evil. And now, lest he puts forth his hand, and takes also of the Tree of Life; and eats, and lives forever...”; ^{3:23}therefore Jehovah God sent him forth from the garden of Eden, to cultivate the ground from which he had been taken. ^{3:24}So he drove out the man; and he placed Cherubim at the east of the garden of Eden, and a flaming sword that turned every way, to guard the way of the Tree of Life.
Complement	^{4:1} And Adam knew Eve his wife; and she conceived, and bore Cain; and she said, “I have obtained a man, Jehovah.” ^{4:2} And again, she bore his <i>twin</i> brother Abel.
Complement	Now Abel was a shepherd of sheep; but Cain was a farmer; ^{4:3} and in process of time it came to pass, that Cain brought an offering of the fruit of the ground to Jehovah. ^{4:4} And Abel, he also brought of the firstborn of his flock and of its fat. And Jehovah accepted Abel and his offering; ^{4:5} but he rejected Cain and his <i>grain</i> offering. And Cain was very angry, and his countenance fell. ^{4:6} And Jehovah said to Cain, “Why are you angry? And why has your countenance fallen? ^{4:7}If you do well, shall you not be accepted? And if you do not well, sin lies at the door; and his desire <i>shall be</i> to you, but you should rule over him.”
Unique	^{4:8} And Cain talked with his brother Abel; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and killed him. ^{4:9} And Jehovah said to Cain, “Where <i>is</i> your brother Abel?” And he said, “I do not know; <i>am</i> I my brother’s guardian?” ^{4:10} And he said, “What have you done? The voice of your brother’s blood cries to me from the ground. ^{4:11}And now, you <i>are</i> cursed from the earth, which has opened her mouth to receive your brother’s blood from your hand. ^{4:12}When you cultivate the ground, it shall not henceforth yield her strength to you. You shall be a fugitive and a vagabond in the earth.”
	^{4:13} And Cain said to Jehovah, “My punishment <i>is</i> greater than I can bear. ^{4:14} Behold, you have driven me out this day from the face of the earth; and I shall be hidden from your face. And I shall be a fugitive and a vagabond in the earth; and it shall come to pass, <i>that</i> every one that finds me shall slay me.” ^{4:15} And Jehovah said to him, “Therefore whosoever slays Cain, vengeance shall be taken on him sevenfold.” And Jehovah set a mark upon Cain, lest any finding him should kill him.
	¶Complement The descendants of Cain were evil, while the sons of Seth were godly (4:16 - 26)
Opposite	^{4:16} And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, on the east of Eden. ^{4:17} And Cain knew his wife; and she conceived, and bore Enosh. And he built a city, and called the name of the city, after the name of his son, Enosh. ^{4:18} And to Enosh was born Irad; and Irad begot Mehujael; and Mehujael begot Methusael; and Methusael begot Lamech.
Opposite	^{4:19} And Lamech took him two wives: the name of one <i>was</i> Adah, and the name of the other Zillah. ^{4:20} And Adah bore Jabal: he was the father of such as live in tents, and <i>raise</i> cattle. ^{4:21} And his brother’s name <i>was</i> Jubal: he was the father of all such as play the harp and pipe. ^{4:22} And Zillah, she also bore Tubal-cain, an instructor of every worker in bronze and iron. And the sister of Tubal-cain <i>was</i> Naamah. ^{4:23} And Lamech said to his wives, “Adah and Zillah, hear my voice! You wives of Lamech, listen to my words! For I have slain a man to my wounding, and a young man to my hurt. ^{4:24} If Cain shall be avenged sevenfold, truly Lamech <i>shall be avenged</i> seventy-sevenfold!”
Complement	^{4:25} And Adam knew his wife again; and she bore a son.
Complement	And she called his name Seth, <i>saying</i> , “For God has appointed me another seed instead of Abel, whom Cain slew.”
Unique	^{4:26} And to Seth, a son was born to him also; and he called his name Enos. Then men began to call upon the Name of Jehovah.

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	§Complement	Introduction: The ten generations from Adam to Noah in the line of Seth before the Deluge (5:1 - 32)
	¶Opposite	From Adam to Mahalaleel: The first five generations of Adam (5:1 - 17)
Unique		^{5:1} This is the genealogy of the generations of Adam: in the day that God created man, he made him in the likeness of God; ^{5:2} he created them male and female, and blessed them; and he called their name Adam, in the <i>sixth</i> day when they were created.
		^{5:3} And Adam lived one hundred and thirty years, and begot <i>a son</i> in his own likeness, after his image; and he called his name Seth. ^{5:4} And the days of Adam after he had begotten Seth were eight hundred years; and he begot sons and daughters. ^{5:5} And all the days that Adam lived were nine hundred and thirty years; and he died.
Complement		^{5:6} And Seth lived one hundred and five years, and begot Enos. ^{5:7} And Seth lived, after he begot Enos, eight hundred and seven years, and begot sons and daughters. ^{5:8} And all the days of Seth were nine hundred and twelve years; and he died.
Complement		^{5:9} And Enos lived ninety years, and begot Cainan. ^{5:10} And Enos lived, after he begot Cainan, eight hundred and fifteen years, and begot sons and daughters. ^{5:11} And all the days of Enos were nine hundred and five years; and he died.
Opposite		^{5:12} And Cainan lived seventy years, and begot Mahalaleel. ^{5:13} And Cainan lived, after he begot Mahalaleel, eight hundred and forty years, and begot sons and daughters. ^{5:14} And all the days of Cainan were nine hundred and ten years; and he died.
Opposite		^{5:15} And Mahalaleel lived sixty-five years, and begot Jared. ^{5:16} And Mahalaleel lived, after he begot Jared, eight hundred and thirty years, and begot sons and daughters. ^{5:17} And all the days of Mahalaleel were eight hundred <i>and</i> ninety-five years; and he died.
	¶Opposite	From Jared to Noah: The last five generations before the Deluge (5:18 - 32)
Opposite		^{5:18} And Jared lived one hundred sixty-two years, and he begot Enoch. ^{5:19} And Jared lived, after he begot Enoch, eight hundred years, and begot sons and daughters. ^{5:20} And all the days of Jared were nine hundred <i>and</i> sixty-two years; and he died.
Opposite		^{5:21} And Enoch lived sixty-five years, and begot Methuselah. ^{5:22} And Enoch walked with God, after he begot Methuselah, three hundred years, and begot sons and daughters. ^{5:23} And all the days of Enoch were three hundred <i>and</i> sixty-five years. ^{5:24} And Enoch walked with God; and he <i>was</i> not: for God took him.
Complement		^{5:25} And Methuselah lived one hundred <i>and</i> eighty-seven years, and begot Lamech. ^{5:26} And Methuselah lived, after he begot Lamech, seven hundred <i>and</i> eighty-two years, and begot sons and daughters. ^{5:27} And all the days of Methuselah were nine hundred <i>and</i> sixty-nine years; and he died.
Complement		^{5:28} And Lamech lived one hundred <i>and</i> eighty-two years, and begot a son. ^{5:29} And he called his name Noah, saying, “This <i>one</i> shall comfort us concerning our work and toil of our hands, because of the ground that Jehovah has cursed.” ^{5:30} And Lamech lived, after he begot Noah, five hundred <i>and</i> ninety-five years, and begot sons and daughters. ^{5:31} And all the days of Lamech were seven hundred <i>and</i> seventy-seven years; and he died.
Unique		^{5:32} And Noah was five hundred years old; and Noah begot Shem, Ham, and Japheth.
	§Complement	Body: God destroyed all life on the land with a great Deluge of water, but saved Noah and his family with an Ark (6:1 - 8:5)
	¶Opposite	The rise of the demonic Nephilim moved Jehovah to destroy all living things from the Earth (6:1 - 8)
Unique		^{6:1} And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, ^{6:2} that the sons of God saw the daughters of men that they <i>were</i> good; and they took them wives of all which they chose.
		^{6:3} And Jehovah said, “ <i>My Spirit shall not always strive with man, because he also is flesh; yet his days shall be one hundred and twenty years.</i> ”
Complement		^{6:4} There were Nephilim in the earth in those days.
Complement		And also afterward, when the sons of God came in to the daughters of men, and they bore <i>children</i> to them, the same <i>became</i> mighty men which <i>were</i> of old, notorious men.
Opposite		^{6:5} And Jehovah saw that the wickedness of man <i>was</i> great in the earth; and <i>that</i> every imagination of the thoughts of his heart <i>was</i> only evil continually. ^{6:6} And Jehovah regretted that he had made man on the Earth; and it grieved him at his heart. ^{6:7} And Jehovah said, “ <i>I will destroy man, whom I have created, from the face of the earth: both man, and beast, and the creeping thing, and the birds of the air: for I regret that I have made them.</i> ”
Opposite		^{6:8} But Noah found grace in the eyes of Jehovah.
	¶Opposite	God commanded Noah to build an Ark to save him and his family from the Great Deluge (6:9 - 22)
Opposite		^{6:9} These <i>are</i> the generations of Noah: Noah was a just man <i>and</i> blameless in his generations; Noah walked with God. ^{6:10} And Noah begot three sons: Shem, Ham, and Japheth.
Opposite		^{6:11} But the earth was corrupt before God, and the earth was filled with violence: ^{6:12} and God looked upon the earth; and behold, it was corrupt, because all flesh had corrupted his way upon the earth.
Complement		^{6:13} And God said to Noah, “ <i>The end of all flesh has come before me, because the earth is filled with violence through them; and, behold, I will destroy them with the earth.</i> ” ^{6:14} <i>Make an Ark of gopher wood. You shall make rooms in the Ark, and cover it inside and outside with pitch.</i> ^{6:15} <i>And this is the design</i> according to which you shall make it: the length of the Ark <i>shall be</i> three hundred cubits, its breadth fifty cubits, and its height thirty cubits. ^{6:16} You shall make a window to the Ark, and in a cubit shall you finish it above; and you shall set the door of the Ark in its side; you shall make it <i>with</i> lower, second, and third <i>levels</i> .
Complement		^{6:17} “And, behold, I, even I, will bring a Deluge of waters upon the earth to destroy all flesh (in which is the breath of life) from under heaven; <i>and everything that is</i> in the earth shall die.
Unique		^{6:18} “But with you will I establish my Covenant; and you shall come into the Ark: you, your sons, your wife, and your sons’ wives with you; ^{6:19} and of every living thing of all flesh: two of every <i>sort</i> shall you bring into the Ark, to keep <i>them</i> alive with you: they shall be male and female. ^{6:20} Of birds after their kind, and of animals after their kind, of every creeping thing of the earth after his kind, two of every <i>sort</i> shall come to you, to keep <i>them</i> alive. ^{6:21} And take to you some of all food that is eaten; and you shall gather <i>it</i> to you; and it shall be for food for you, and for them.”
		^{6:22} Thus did Noah; according to all that God commanded him, so did he.
	¶Complement	Noah brought his family and the animals, birds, and beasts into the Ark in the week before the Deluge began (7:1 - 16)
Unique		^{7:1} And Jehovah said to Noah, “ <i>Come, you and all your household into the Ark: for you have I seen righteous before me in this generation.</i> ” ^{7:2} You shall take of every clean beast to you by sevens, the male and his female; and of beasts that <i>are</i> unclean by two, the male and his female; ^{7:3} of birds also of the air by sevens, the male and the female: to keep seed alive upon the face of all the earth. ^{7:4} For after seven more days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the earth.”
		^{7:5} And Noah did according to all that Jehovah commanded him.
Complement		^{7:6} And Noah <i>was</i> six hundred years old when the Deluge of waters was upon the earth. ^{7:7} And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the Ark, because of the waters of the Deluge.
Complement		^{7:8} Of clean animals, and of animals that <i>are</i> not clean, and of birds, and of everything that creeps upon the earth, ^{7:9} they went in two and two to Noah into the Ark, the male and the female, as God had commanded Noah.
Opposite		^{7:10} And it came to pass after seven days, that the waters of the Deluge were upon the earth. ^{7:11} In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day all the fountains of the great deep were broken up, and the windows of heaven were opened; ^{7:12} and the rain was upon the earth forty days and forty nights.
Opposite		^{7:13} In the very same day Noah, and Shem, Ham, and Japheth (the sons of Noah), and Noah’s wife, and the three wives of his sons with them, entered into the Ark: ^{7:14} they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creeps upon the earth after his kind; and every bird after his kind: every bird of every sort. ^{7:15} And they went to Noah into the Ark, two and two of all flesh, in which is the breath of life. ^{7:16} And they that went in, went in male and female of all flesh, as God had commanded him; and Jehovah shut him in.
	¶Complement	The Deluge destroyed all life on the dry land (7:17 - 24)
Unique		^{7:17} And the Deluge was forty days upon the earth; and the waters increased and lifted up the Ark; and it rose up above the earth. ^{7:18} And the waters prevailed, and increased greatly upon the earth; and the Ark went upon the face of the waters.
		^{7:19} And the waters prevailed exceedingly upon the earth; and all the high hills, that <i>were</i> under the whole heaven, were covered: ^{7:20} fifteen cubits upward did the waters prevail; and the mountains were covered.
Complement		^{7:21} And all flesh died that moved upon the earth: both of bird, of cattle, of beast, and every creeping thing that creeps upon the earth, and every man. ^{7:22} All in whose nostrils <i>was</i> the breath of life, of all that <i>was</i> in the dry <i>land</i> , died.
Complement		^{7:23} And every living thing was destroyed which was upon the face of the ground: including man, and cattle, and the creeping things, and the bird of the heaven; and they were destroyed from the earth.
Opposite		And only Noah remained <i>alive</i> , and they that <i>were</i> with him in the Ark.
Opposite		^{7:24} And the waters prevailed upon the earth one hundred and fifty days.
	¶Unique	God caused the waters to recede until the tops of the mountains of Ararat were seen (8:1 - 5)
Opposite		^{8:1} And God remembered Noah, and every living thing, and all the animals that <i>were</i> with him in the Ark.
Opposite		And God made a wind to pass over the earth; and the waters subsided; ^{8:2} the fountains also of the deep and the windows of heaven were closed; and the rain from heaven was restrained; ^{8:3} and the waters returned from off the earth continually.
Complement		And after the end of the hundred and fifty days, the waters were diminished.
Complement		^{8:4} And in the seventh month, on the seventeenth day of the month, the Ark rested upon the mountains of Ararat.
Unique		^{8:5} And the waters decreased continually until the tenth month. In the tenth <i>month</i> , on the first <i>day</i> of the month, the tops of the mountains were seen.
	§Unique	Conclusion: After the Deluge, Noah and his family began a new life with a Covenant from God (8:6 - 9:17)
	¶Complement	Noah and his family, along with the birds, beasts, and animals, left the Ark (8:6 - 22)
Opposite		^{8:6} And it came to pass at the end of forty days, that Noah opened the window of the Ark which he had made. ^{8:7} And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. ^{8:8} Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.
Opposite		^{8:9} But the dove found no rest for the sole of her foot, and she returned to him into the Ark: for the waters <i>were</i> on the face of the whole earth. Then he put forth his hand, and took her; and he pulled her in to him into the Ark.
Complement		^{8:10} And he stayed yet other seven days; and again he sent forth the dove out of the Ark. ^{8:11} And the dove came in to him in the evening; and, lo, in her mouth <i>was</i> an olive leaf plucked off; so Noah knew that the waters were abated from off the earth.
Complement		^{8:12} And he stayed yet other seven days, and sent forth the dove, which did not return again to him anymore. ^{8:13} And it came to pass in the six hundred and first year, in the first <i>month</i> , the first <i>day</i> of the month, the waters were dried up from off the earth. And Noah removed the covering of the Ark; and he looked, and behold, the face of the ground was dry.
Unique		^{8:14} And in the second month, on the twenty-seventh day of the month, the earth was dried; ^{8:15} and God spoke to Noah, saying, ^{8:16} “ <i>Go forth from the Ark: you, your wife, your sons, and your sons’ wives with you.</i> ” ^{8:17} <i>Bring forth with you every living thing that is with you, of all flesh, both of bird, and of cattle, and of every creeping thing that creeps upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.</i> ”
		^{8:18} And Noah went forth, and his sons, and his wife, and his sons’ wives with him; ^{8:19} <i>also</i> every beast, every creeping thing, and every bird, <i>and</i> whatsoever creeps upon the earth, after their kinds, went forth out of the Ark. ^{8:20} And Noah built an altar to Jehovah; and he took of every clean beast, and of every clean bird; and he offered burnt offerings on the altar. ^{8:21} And Jehovah smelled a sweet fragrance; and Jehovah said in his heart, “ <i>I will not again curse the ground anymore for man’s sake: for the imagination of man’s heart is evil from his youth; neither will I again smite anymore every living thing, as I have done.</i> ” ^{8:22} While the earth remains, <i>the seasons of seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease.</i> ”
	¶Complement	God made an unconditional Covenant with Noah and his descendants never to destroy the earth again with a Deluge (9:1 - 17)
Opposite		^{9:1} And God blessed Noah and his sons, and said to them, “ <i>Be fruitful, and multiply, and fill the earth.</i> ” ^{9:2} And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves <i>upon</i> the earth and upon all the fish of the sea: into your hand are they delivered. ^{9:3} Every moving thing that lives shall be food for you, even as the green herb have I given you all things.
Opposite		^{9:4} “But flesh with the life thereof, <i>which is</i> its blood, you shall not eat. ^{9:5} And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man. At the hand of every man’s brother will I require the life of man. ^{9:6} Whoso sheds man’s blood, by man shall his blood be shed: for he made man in the image of God. ^{9:7} And you, be fruitful, and multiply; bring forth abundantly in the earth, and multiply in it.”
Complement		^{9:8} And God spoke to Noah, and to his sons with him, saying, ^{9:9} “ <i>And I, behold, I establish my Covenant with you, and with your seed after you; ^{9:10}and with every living creature that is with you: of the birds, of the cattle, and of every beast of the earth with you; from all that go out of the Ark, to every beast of the earth.</i> ”
Complement		^{9:11} And I will establish my Covenant with you; neither shall all flesh be cut off anymore by the waters of a Deluge; neither shall there anymore be a Deluge to destroy the earth.”
Unique		^{9:12} And God said, “ <i>This is the sign of the Covenant which I make between you and me and every living creature that is with you, for perpetual generations: ^{9:13}I will set my rainbow in the cloud; and it shall be for a sign of a Covenant between me and the earth. ^{9:14}And it shall come to pass, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; ^{9:15}and I will remember my Covenant, which is between you and me and every living creature of all flesh; and the waters shall no more become a Deluge to destroy all flesh. ^{9:16}And the rainbow shall be in the cloud; and I will look upon it, that I may remember the everlasting Covenant between God and every living creature of all flesh that is upon the earth.</i> ”
		^{9:17} And God said to Noah, “ <i>This is the sign of the Covenant, which I have established between me and all flesh that is upon the earth.</i> ”

Genesis, Chapter 1.3: Jehovah brought Abram from Ur of the Chaldees into the land of Canaan (9:18 - 14:24)	
\$Unique Introduction: The prophecies and generations of Shem, Ham, and Japheth (9:18 - 10:32)	
¶Opposite Noah pronounced prophetic blessings and curses upon his sons (9:18 - 29)	
¶Opposite The descendants of Shem, Ham, and Japheth after the Deluge (10:1 - 32)	
\$Complement Body: The journey of faith of Abram in the one True God (11:1 - 13:4)	
¶Unique Jehovah confused the languages of the people to prevent them from building a One-World government (11:1 - 9)	
¶Complement Terah took Abram and his family from Ur of the Chaldees to Haran (11:10 - 32)	
¶Complement Abram took his family with Lot his nephew from Haran to the land of Canaan (12:1 - 8)	
¶Opposite Abram journeyed into Egypt because of the famine (12:9 - 16)	
¶Opposite Abram returned to Canaan because Pharaoh commanded him to leave (12:17 - 13:4)	
\$Complement Conclusion: The journey of Abram with his nephew Lot (13:5 - 14:24)	
¶Complement Jehovah blessed Abram after he was separated from his nephew Lot (13:5 - 18)	
¶Complement Abram rescued his nephew Lot from the invading armies of the East (14:1 - 24)	

	\$Unique Introduction: The prophecies and generations of Shem, Ham, and Japheth (9:18 - 10:32)
	¶Opposite Noah pronounced prophetic blessings and curses upon his sons (9:18 - 29)
Unique	^{9:18} Now the sons of Noah that went forth from the Ark were Shem, Ham, and Japheth; and Ham is the father of Canaan. ^{9:19} These <i>are</i> the three sons of Noah; and the entire Earth was populated from them.
Complement	^{9:20} And Noah began <i>to be</i> a farmer, and he planted a vineyard. ^{9:21} And he drank of the wine, and became drunk; and he was uncovered within his tent. ^{9:22} And Ham (the father of Canaan) gazed on the nakedness of his father, and told his two brothers outside. ^{9:23} And Shem and Japheth took a garment; and laid <i>it</i> upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces <i>were</i> backward, and they did not see their father’s nakedness.
Complement	^{9:24} And Noah awoke from his wine, and knew what his younger son had done to him; ^{9:25} and he said, “Cursed is Canaan! A servant of servants shall he be to his brothers.” ^{9:26} And he said, “Blessed is Jehovah, the God of Shem; and Canaan shall be his servant. ^{9:27} God shall enlarge Japheth, and he shall live in the tents of Shem; and Canaan shall be his servant.”
Opposite	^{9:28} And Noah lived after the Deluge three hundred and fifty years;
Opposite	^{9:29} and all the days of Noah were nine hundred and fifty years; and he died.
	¶Opposite The descendants of Shem, Ham, and Japheth after the Deluge (10:1 - 32)
Opposite	^{10:1} Now these <i>are</i> the generations of the sons of Noah: Shem, Ham, and Japheth;
Opposite	and after the Deluge were sons born to them.
Complement	^{10:2} The sons of Japheth <i>are</i> Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras; ^{10:3} and the sons of Gomer <i>are</i> Ashkenaz, Riphath, and Togarmah; ^{10:4} and the sons of Javan <i>are</i> Elishah, Tarshish, Kittim, and Dodanim. ^{10:5} By these were the coastlands of the Gentiles divided in their lands: everyone after his tongue, after their families, in their nations.
Complement	^{10:6} And the sons of Ham <i>are</i> Cush, Mizraim, Phut, and Canaan; ^{10:7} and the sons of Cush <i>are</i> Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah <i>are</i> Sheba and Dedan. ^{10:8} And Cush begot Nimrod: he began to be a mighty one in the earth. ^{10:9} He was a mighty hunter before Jehovah; therefore it is said, “Even as Nimrod, the mighty hunter <i>of men</i> before Jehovah.” ^{10:10} And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. ^{10:11} He went forth out of that land <i>into</i> Assyria; and built Nineveh, and the city Rehoboth, and Calah; ^{10:12} and Resen between Nineveh and Calah: the same is a great city. ^{10:13} And Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, ^{10:14} Pathrusim, Casluhim (out of whom came Philistim), and Caphtorim. ^{10:15} And Canaan begot Sidon his firstborn, and Heth, ^{10:16} the Jebusite, the Amorite, the Girgasite, ^{10:17} the Hivite, the Arkite, the Sinite, ^{10:18} the Arvadite, the Zemarite, and the Hamathite; and afterward the families of the Canaanites were spread abroad. ^{10:19} And the border of the Canaanites was from Sidon, as you come to Gerar, unto Gaza; <i>and</i> as you go unto Sodom, Gomorrah, Admah, and Zeboim; even unto Lasha. ^{10:20} These <i>are</i> the sons of Ham, after their families, after their languages, in their countries, <i>and</i> in their nations.
Unique	^{10:21} To Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were <i>children</i> born. ^{10:22} The children of Shem <i>are</i> Elam, Asshur, Arphaxad, Lud, and Aram. ^{10:23} And the children of Aram <i>are</i> Uz, Hul, Gether, and Mash. ^{10:24} And Arphaxad begot Salah; and Salah begot Eber. ^{10:25} And to Eber were born two sons: the name of one <i>was</i> Peleg, because in his days the earth was divided; and his brother’s name <i>was</i> Joktan. ^{10:26} And Joktan begot Almodad, Sheleph, Hazar-maveth, Jerah, ^{10:27} Hadoram, Uzal, Diklah, ^{10:28} Obal, Abimael, Sheba, ^{10:29} Ophir, Havilah, and Jobab; all these <i>are</i> the sons of Joktan. ^{10:30} And their dwelling was from Mesha, as you go to Sephar, a mountain of the east. ^{10:31} These <i>are</i> the sons of Shem, after their families, after their languages, in their lands, after their nations. ^{10:32} These <i>are</i> the families of the sons of Noah, after their generations, in their nations. And by these were the nations divided in the earth after the Deluge.
	\$Complement Body: The journey of faith of Abram in the one True God (11:1 - 13:4)
	¶Unique Jehovah confused the languages of the people to prevent them from building a One-World government (11:1 - 9)
Opposite	^{11:1} Now the entire earth had the same language, and the same purposes.
Opposite	^{11:2} And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. ^{11:3} And they said one to another, “Come, let us make <i>mud</i> bricks, and burn them thoroughly.” And they had <i>mud</i> bricks for stone; and they had asphalt for mortar; ^{11:4} and they said, “Come, let us build us a city and a tower, whose top <i>may reach</i> to heaven; and let us make us a name, lest we are scattered abroad upon the face of the whole earth.”
Complement	^{11:5} And Jehovah came down to see the city and the tower, which the children of men were building. ^{11:6} And Jehovah said, “Behold, the people <i>are</i> unified; and they all have the same language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.
Complement	^{11:7} “Come, let us go down; and there confuse their language, that they may not understand one another’s speech.”
Unique	^{11:8} So Jehovah scattered them abroad from there upon the face of all the earth; and they ceased to build the city. ^{11:9} Therefore its name is called “Babel”, because Jehovah confused the language of all the earth there; and Jehovah scattered them abroad upon the face of all the earth from there.
	¶Complement Terah took Abram and his family from Ur of the Chaldees to Haran (11:10 - 32)
Unique	^{11:10} These <i>are</i> the generations of Shem. Shem <i>was</i> one hundred years old, and begot Arphaxad two years after the Deluge. ^{11:11} And Shem lived after he begot Arphaxad five hundred years, and begot sons and daughters. ^{11:12} And Arphaxad lived thirty-five years, and begot Salah. ^{11:13} And Arphaxad lived after he begot Salah four hundred <i>and</i> three years, and begot sons and daughters. ^{11:14} And Salah lived thirty years, and begot Eber. ^{11:15} And Salah lived after he begot Eber four hundred <i>and</i> three years, and begot sons and daughters. ^{11:16} And Eber lived thirty-four years, and begot Peleg. ^{11:17} And Eber lived after he begot Peleg four hundred <i>and</i> thirty years, and begot sons and daughters. ^{11:18} And Peleg lived thirty years, and begot Reu. ^{11:19} And Peleg lived after he begot Reu two hundred <i>and</i> nine years, and begot sons and daughters. ^{11:20} And Reu lived thirty-two years, and begot Serug. ^{11:21} And Reu lived after he begot Serug two hundred <i>and</i> seven years, and begot sons and daughters. ^{11:22} And Serug lived thirty years, and begot Nahor. ^{11:23} And Serug lived after he begot Nahor two hundred years, and begot sons and daughters. ^{11:24} And Nahor lived twenty-nine years, and begot Terah. ^{11:25} And Nahor lived after he begot Terah one hundred <i>and</i> nineteen years, and begot sons and daughters. ^{11:26} And Terah lived seventy years, and begot Abram, Nahor, and Haran.
Complement	^{11:27} Now these <i>are</i> the generations of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot.
Complement	^{11:28} And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
Complement	^{11:29} And Abram and Nahor took them wives: the name of Abram’s wife <i>was</i> Sarai; and the name of Nahor’s wife <i>was</i> Milcah, the daughter of Haran (<i>who was</i> the father of Milcah, and the father of Iscah). ^{11:30} But Sarai was barren: she <i>had</i> no child.
Opposite	^{11:31} And Terah took Abram his son, Lot his grandson (the son of Haran), and Sarai his daughter-in-law (his son Abram’s wife); and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. And they came to Haran; and they dwelt there.
Opposite	^{11:32} And the days of Terah were two hundred and five years; and Terah died in Haran.
	¶Complement Abram took his family with Lot his nephew from Haran to the land of Canaan (12:1 - 8)
Unique	^{12:1} Now Jehovah said to Abram, “Get out of your country, and from your relatives, and from your father’s house, to a land that I will show you; ^{12:2} and I will make of you a great nation. And I will bless you, and make your name great; and you shall be a blessing. ^{12:3} And I will bless them that bless you, and curse him that curses you. And in you shall all families of the earth be blessed.”
Complement	^{12:4} So Abram departed, as Jehovah had spoken to him; and Lot went with him.
Complement	And Abram <i>was</i> seventy-five years old when he left Haran.
Opposite	^{12:5} And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had acquired, and the people that they had acquired in Haran, and they went forth to go into the land of Canaan; and into the land of Canaan they came; ^{12:6} and Abram passed through the land to the place of Sichem, to the plain of Moreh. (And the Canaanite <i>was</i> then in the land.) ^{12:7} And Jehovah appeared to Abram and said, “This land will I give to your seed.” And he built there an altar to Jehovah, who appeared to him.
Opposite	^{12:8} And he moved from there to a mountain on the east of Bethel, and pitched his tent, <i>with</i> Bethel on the west and Hai on the east. And he built there an altar to Jehovah, and called on the Name of Jehovah.
	¶Opposite Abram journeyed into Egypt because of the famine (12:9 - 16)
Unique	^{12:9} And Abram journeyed, going on still toward the south. ^{12:10} And there was a famine in the land; and Abram went down into Egypt to stay there, because the famine <i>was</i> intense in the land.
Complement	^{12:11} And it came to pass, when he came near to enter into Egypt, that he said to Sarai his wife, “Behold now, I know that you <i>are</i> a beautiful woman to look upon; ^{12:12} therefore it shall come to pass, when the Egyptians shall see you, that they shall say, ‘This is his wife’; and they will kill me, but they will save you alive.
Complement	^{12:13} Please, say <i>that</i> you <i>are</i> my sister, that it may be well with me for your sake; and my soul shall live because of you.”
Opposite	^{12:14} And it came to pass that when Abram came into Egypt, the Egyptians saw the woman that she <i>was</i> very beautiful. ^{12:15} The princes also of Pharaoh saw her, and recommended her before Pharaoh; and the woman was taken into Pharaoh’s household.
Opposite	^{12:16} And he treated Abram well for her sake; and he had sheep, oxen, male donkeys, men servants, maid servants, female donkeys, and camels.
	¶Opposite Abram returned to Canaan because Pharaoh commanded him to leave (12:17 - 13:4)
Opposite	^{12:17} But Jehovah plagued Pharaoh and his household with great plagues because of Sarai Abram’s wife.
Opposite	^{12:18} And Pharaoh called Abram, and said, “What <i>is</i> this <i>that</i> you have done to me? Why did you not tell me that she <i>was</i> your wife? ^{12:19} Why did you say, ‘She <i>is</i> my sister’? So I might have taken her to me to <i>be</i> my wife. Now therefore behold your wife, take <i>her</i> , and go your way.” ^{12:20} And Pharaoh commanded <i>his</i> men concerning him; and they sent him away, and his wife, and all that he had.
Complement	^{13:1} And Abram went up out of Egypt (he, his wife, and all that he had; and Lot with him) into the south.
Complement	^{13:2} And Abram <i>was</i> very rich in cattle, in silver, and in gold.
Unique	^{13:3} And he went on his journeys from the south even to Bethel, to the place where his tent had been at the beginning, between Bethel and Hai; ^{13:4} to the place of the altar, which he had made there at the first; and Abram called there on the Name of Jehovah.
	\$Complement Conclusion: The journey of Abram with his nephew Lot (13:5 - 14:24)
	¶Complement Jehovah blessed Abram after he was separated from his nephew Lot (13:5 - 18)
Opposite	^{13:5} And Lot also, who went with Abram, had flocks, herds, and tents. ^{13:6} And the land was not able to support them, that they might live together: for their property was substantial, so that they could not live together. ^{13:7} And there was a conflict between the herdsmen of Abram’s cattle and the herdsmen of Lot’s cattle; and the Canaanite and the Perizzite dwelt at that time in the land. ^{13:8} And Abram said to Lot, “Please, let there be no conflict between you and I, and between my herdsmen and your herdsmen: for we <i>are</i> family. ^{13:9} Is not the whole land before you? Please, separate yourself from me. If you <i>take</i> the left hand, then I will go to the right; or if you <i>go</i> to the right hand, then I will go to the left.” ^{13:10} And Lot lifted up his eyes, and observed all the plain of Jordan, that it <i>was</i> well watered everywhere (before Jehovah destroyed Sodom and Gomorrah), <i>even</i> as the garden of Jehovah, like the land of Egypt, as you come to Zoar. ^{13:11} Then Lot chose him all the plain of Jordan; and Lot journeyed east. And they separated themselves one from the other: ^{13:12} Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched <i>his</i> tent toward Sodom.
Opposite	^{13:13} But the men of Sodom <i>were</i> exceedingly wicked and sinful before Jehovah.
Complement	^{13:14} And Jehovah said to Abram (after Lot was separated from him), “Now lift up your eyes, and look from the place where you are northward, southward, eastward, and westward: ^{13:15} for all the land which you see, unto you I will give it, and to your seed forever. ^{13:16} And I will make your seed like the dust of the earth, so that if a man can count the dust of the earth, <i>then</i> shall your seed also be counted.
Complement	^{13:17} “Arise, walk through the land in its length and in its breadth: for I will give it to you.”
Unique	^{13:18} Then Abram moved <i>his</i> tent; and he came and dwelt in the plain of Mamre, which is in Hebron; and he built there an altar to Jehovah.
	¶Complement Abram rescued his nephew Lot from the invading armies of the East (14:1 - 24)
Opposite	^{14:1} And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, ^{14:2} <i>that these</i> made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboim, and the king of Bela (which is Zoar). ^{14:3} All these were joined together in the valley of Siddim, which <i>now</i> is the Salt Sea. ^{14:4} Twelve years they served Chedorlaomer. And in the thirteenth year they rebelled.
Opposite	^{14:5} And in the fourteenth year, Chedorlaomer and the kings that <i>were</i> with him came; and they smote the Rephaims in Ashteroth Karnaim; and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim; ^{14:6} and they <i>smote</i> the Horites in their mount Seir, unto El-paran, which is by the wilderness. ^{14:7} And they turned <i>north</i> ; and they came to En-mishpat, which <i>now</i> is Kadesh; and they smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar. ^{14:8} And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the same is Zoar). And they joined battle with them in the valley of Siddim: <i>namely</i> , ^{14:9} with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five. ^{14:10} And the valley of Siddim <i>was full of</i> asphalt pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. ^{14:11} And they took all the goods of Sodom and Gomorrah, and all their food; and they went their way. ^{14:12} And they took Lot, Abram’s nephew, who dwelt in Sodom, and his goods; and they departed.
Complement	^{14:13} And there came one that had escaped, and he told Abram the Hebrew: for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these <i>were</i> allied with Abram. ^{14:14} And when Abram heard that his brother was taken captive, he armed his trained <i>servants</i> , born in his own household, three hundred and eighteen; and he pursued <i>them</i> unto Dan. ^{14:15} And he divided himself against them, he and his servants, by night. And he smote them; and he pursued them to Hobah, which is on the left hand of Damascus. ^{14:16} And he brought back all the goods; and he also brought again his brother Lot, and his goods, and the women also, and the people.
Complement	^{14:17} And the king of Sodom went out to meet him after his return from the slaughter of Chedor-laomer and of the kings that <i>were</i> with him, at the valley of Shaveh, which is the king’s dale. ^{14:18} And Melchizedek king of Salem brought forth bread and wine; and he <i>was</i> the priest of the most high God. ^{14:19} And he blessed him, and said, “Blessed is Abram of the most high God, possessor of Heaven and earth. ^{14:20} And blessed is the most high God, who has delivered your enemies into your hand.” And <i>Abram</i> gave him tithes of everything.
Unique	^{14:21} And the king of Sodom said to Abram, “Give me the persons; and take the goods to yourself.” ^{14:22} And Abram said to the king of Sodom, “I have lifted up my hand to Jehovah, the most high God, the possessor of Heaven and earth, ^{14:23} that I will not <i>take</i> from a thread even to a shoe lace; and that I will not take anything that <i>is</i> yours, lest you should say, ‘I have made Abram rich.’ ^{14:24} Except only that which the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion.”

Genesis, Chapter 1-4:	Jehovah made promises and Covenants with Abraham concerning the land of Canaan and his seed (15:1 - 19:38)
§Unique	Introduction: Jehovah made an unconditional promise and a Covenant with Abram (15:1 - 21)
¶Opposite	Jehovah promised that the seed of Abram would be as the stars of the heaven (15:1 - 6)
¶Opposite	Jehovah made an unconditional Covenant with Abram to give him the land of Canaan from Egypt to Euphrates (15:7 - 21)
§Complement	Body: Jehovah made a Covenant of circumcision with Abraham and gave him an opportunity to save Sodom (16:1 - 18:33)
¶Opposite	Abram married his maidservant Hagar at the request of Sarai (16:1 - 6)
¶Opposite	Hagar bore a son, Ishmael, to Abram (16:7 - 16)
¶Complement	Jehovah made a Covenant of circumcision with Abraham and his seed (17:1 - 22)
¶Complement	Abraham circumcised himself and his entire household in obedience to Jehovah (17:23 - 27)
¶Unique	Abraham persuaded Jehovah to refrain from destroying Sodom if He could find ten righteous persons in the city (18:1 - 33)
§Complement	Conclusion: Lot lost most of his family and fathered two of Israel's worst enemies by his own daughters (19:1 - 38)
¶Complement	Jehovah sent two angels to Sodom to bring Lot and his family out before it was destroyed (19:1 - 23)
¶Complement	Lot's daughters became pregnant by their father, and their children became bitter enemies of Israel (19:24 - 38)

	§Unique	Introduction: Jehovah made an unconditional promise and a Covenant with Abram (15:1 - 21)
	¶Opposite	Jehovah promised that the seed of Abram would be as the stars of the heaven (15:1 - 6)
Unique	15:1	After these things, the Word of Jehovah came to Abram in a vision, saying, “Fear not, Abram: I <i>am</i> your shield, and your exceedingly great reward.”
Complement	15:2	And Abram said, “Lord Jehovah, what will you give me, seeing I go childless; and the steward of my household is this Eliezer of Damascus?”
Complement	15:3	And Abram said, “Behold, you have given me no seed; and see, one born in my household is my heir.”
Opposite	15:4	And, behold, the Word of Jehovah <i>came</i> to him, saying, “This one shall not be your heir; but he that shall come forth out of your own bowels shall be your heir.”
Opposite	15:5	And he brought him forth abroad, and said, “Look now toward heaven, and count the stars, if you are able to count them.” And he said to him, “So shall your seed be.” 15:6 And he believed in Jehovah; and he credited <i>his faith</i> to him for righteousness.
	¶Opposite	Jehovah made an unconditional Covenant with Abram to give him the land of Canaan from Egypt to Euphrates (15:7 - 21)
Opposite	15:7	And he said to him, “I <i>am</i> Jehovah that brought you out of Ur of the Chaldees, to give you this land to inherit it.” 15:8 And he said, “Lord Jehovah, how shall I know that I shall inherit it?” 15:9 And he said to him, “Take me a heifer of three years old, and a female goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.” 15:10 And he took him all these, and divided them in the middle, and laid each piece one against another, but did not divide the birds. 15:11 And when the birds came down upon the carcasses, Abram drove them away. 15:12 And when the sun was going down, a deep sleep fell upon Abram; and behold, a horror of great darkness fell upon him.
Opposite	15:13	And he said to Abram, “Know certainly that your seed shall be a stranger in a land <i>that is</i> not theirs, and shall serve them; and they shall afflict them four hundred years. 15:14 And also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great wealth. 15:15 And you shall go to your fathers in peace; you shall be buried in a good old age. 15:16 But in the fourth generation they shall come here again: for the iniquity of the Amorites is not yet full.”
Complement	15:17	And it came to pass, that when the sun went down and it was dark, behold a smoking furnace;
Complement		and a burning lamp that passed between those pieces.
Unique	15:18	In the same day Jehovah made a Covenant with Abram, saying, “I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates: 15:19 the Kenites, the Kenizzites, the Kadmonites, 15:20 the Hittites, the Perizzites, the Rephaims, 15:21 the Amorites, the Canaanites, the Girgashites and the Jebusites.”
	§Complement	Body: Jehovah made a Covenant of circumcision with Abraham and gave him an opportunity to save Sodom (16:1 - 18:33)
	¶Opposite	Abram married his maidservant Hagar at the request of Sarai (16:1 - 6)
Unique	16:1	Now Sarai Abram’s wife bore him no children; and she had a maidservant, an Egyptian, whose name was Hagar.
Complement	16:2	And Sarai said to Abram, “Behold now, Jehovah has restrained me from bearing. Please, go in to my maidservant; it may be that I will obtain children by her.”
Complement		And Abram obeyed the voice of Sarai; 16:3 and Sarai Abram’s wife took Hagar her maid servant the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife; 16:4 and he went in to Hagar, and she conceived.
Opposite		And when she saw that she had conceived, her mistress was despised in her eyes; 16:5 and Sarai said to Abram, “My wrong <i>be</i> upon you! I have given my maidservant into your bosom; and when she saw that she had conceived, I was despised in her eyes. Jehovah judge between you and me.”
Opposite	16:6	But Abram said to Sarai, “Behold, your maid servant <i>is</i> in your hand; do to her as it pleases you.” And when Sarai dealt harshly with her, she fled from her face.
	¶Opposite	Hagar bore a son, Ishmael, to Abram (16:7 - 16)
Opposite	16:7	And the angel of Jehovah found her by a fountain of waters in the wilderness, by the fountain in the way to Shur. 16:8 And he said, “Hagar, Sarai’s maidservant, where did you come from, and where will you go?” And she said, “I flee from the face of my mistress Sarai.”
Opposite	16:9	And the angel of Jehovah said to her, “Return to your mistress, and submit yourself under her hands.”
Complement	16:10	And the angel of Jehovah said to her, “I will multiply your seed exceedingly, so that it shall be uncountable for multitude.” 16:11 And the angel of Jehovah said to her, “Behold, you <i>are</i> with child, and shall bear a son, and shall call his name Ishmael, because Jehovah has heard your affliction. 16:12 And he will be like a wild donkey; his hand <i>will be</i> against every man, and every man’s hand against him; and he shall live in the presence of all his brethren.”
Complement	16:13	And she called the Name of Jehovah that spoke to her, “You God see me”: for she said, “Have I also here looked after him that sees me?” 16:14 Therefore the well was called Beer-lahai-roi; behold, <i>it is</i> between Kadesh and Bered.
Unique	16:15	And Hagar bore Abram a son; and Abram called his son’s name, which Hagar bore, Ishmael. 16:16 And Abram was eighty-six years old, when Hagar bore Ishmael to Abram.
	¶Complement	Jehovah made a Covenant of circumcision with Abraham and his seed (17:1 - 22)
Unique	17:1	And when Abram was ninety-nine years old, Jehovah appeared to Abram, and said to him, “I <i>am</i> GOD ALMIGHTY; walk before me, and be blameless. 17:2 And I will make my Covenant between you and me, and will multiply you exceedingly.”
Complement	17:3	And Abram fell on his face; and God talked with him, saying, 17:4 “As for me, behold, my Covenant is with you, and you shall be a father of many nations. 17:5 Neither shall your name any longer be called Abram, but your name shall be Abraham: for I have made you a father of many nations. 17:6 And I will make you exceedingly fruitful; and I will make nations of you, and kings shall come out of you. 17:7 And I will establish my Covenant between you and me and your seed after you in their generations for an everlasting Covenant: to be God to you, and to your seed after you. 17:8 And I will give to you, and to your seed after you, the land in which you are a stranger: all the land of Canaan, for an everlasting possession; and I will be their God.”
Complement	17:9	And God said to Abraham, “Therefore you shall keep my Covenant: you and your seed after you in their generations. 17:10 This is my Covenant, which you shall keep, between you and me and your seed after you: every male child among you shall be circumcised. 17:11 And you shall circumcise the flesh of your foreskin; and it shall be a sign of the Covenant between you and me. 17:12 And he that is eight days old shall be circumcised among you, every male child in your generations, he that is born in the household, or bought with money of any stranger, which is not of your seed. 17:13 He that is born in your household, and he that is bought with your money, must be circumcised; and my Covenant shall be in your flesh for an everlasting Covenant. 17:14 And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken my Covenant.”
Opposite	17:15	And God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but her name <i>shall be</i> Sarah. 17:16 And I will bless her, and give you a son also of her; moreover, I will bless her, and she shall be <i>a mother</i> of nations; kings of people shall be of her.” 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, “Shall <i>a child</i> be born to him that is a hundred years old? And shall Sarah, that is ninety years old, bear?”
Opposite	17:18	And Abraham said to God, “O that Ishmael might live before you!” 17:19 And God said, “Sarah your wife shall indeed bear you a son, and you shall call his name Isaac; and I will establish my Covenant with him for an everlasting Covenant, <i>and</i> with his seed after him. 17:20 And as for Ishmael, I have heard you; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. 17:21 But I will establish my Covenant with Isaac, which Sarah shall bear to you at this set time in the next year.” 17:22 And he ceased talking with him; and God went up from Abraham.
	¶Complement	Abraham circumcised himself and his entire household in obedience to Jehovah (17:23 - 27)
Unique	17:23	And Abraham took Ishmael his son, and all that were born in his household, and all that were bought with his money, every male among the men of Abraham’s household; and he circumcised the flesh of their foreskin in the very same day, as God had said to him.
Complement	17:24	And Abraham <i>was</i> ninety-nine years old, when he was circumcised in the flesh of his foreskin.
Complement	17:25	And Ishmael his son <i>was</i> thirteen years old, when he was circumcised in the flesh of his foreskin.
Opposite	17:26	In the very same day was Abraham circumcised, and Ishmael his son.
Opposite	17:27	And all the men of his household, born in the household, and bought with money of the stranger, were circumcised with him.
	¶Unique	Abraham persuaded Jehovah to refrain from destroying Sodom if He could find ten righteous persons in the city (18:1 - 33)
0.05 in	18:1	And Jehovah appeared to him in the plains of Mamre. And he sat in the tent door in the heat of the day; 18:2 and he lifted up his eyes, and looked, and saw three men standing by him. And when he saw <i>them</i> , he ran to meet them from the tent door; and he bowed himself toward the ground. 18:3 And he said, “My Lord, if now I have found favor in your sight, please, do not pass away from your servant. 18:4 Please, let a little water be brought, and wash your feet; and rest yourselves under the tree. 18:5 And I will bring a morsel of bread, and comfort your hearts. After that you shall pass on, for therefore you have come to your servant.” And they said, “So do, as you have said.” 18:6 And Abraham hurried into the tent to Sarah, and said, “Quickly make ready three measures of fine meal; knead <i>it</i> , and make cakes upon the hearth.” 18:7 And Abraham ran to the herd; and brought a calf tender and good, and gave <i>it</i> to a young man; and he hurried to prepare it. 18:8 And he took butter and milk, and the calf that he had prepared; and set <i>it</i> before them. And he stood by them under the tree; and they ate.
Opposite	18:9	And they said to him, “Where <i>is</i> Sarah your wife?” And he said, “Behold, in the tent.” 18:10 And he said, “I will certainly return to you according to the time of life; and, behold, Sarah your wife shall have a son.” And Sarah heard it in the tent door, which <i>was</i> behind him. 18:11 Now Abraham said to her, “Behold now, and well advanced in age; <i>and</i> it ceased to be with Sarah after the manner of women; 18:12 therefore Sarah laughed within herself, saying, “After I have become old shall I have pleasure, my lord being old also?” 18:13 And Jehovah said to Abraham, “Why did Sarah laugh, saying, ‘Shall I certainly bear a child, who am old?’ 18:14 Is anything too hard for Jehovah? At the time appointed I will return to you, according to the time of life; and Sarah shall have a son.” 18:15 Then Sarah denied, saying, “I did not laugh”: for she was afraid. And he said, “No, but you did laugh.”
Complement	18:16	And the men rose up from there, and looked toward Sodom; and Abraham went with them to escort them on the way. 18:17 And Jehovah said, “Shall I hide from Abraham that thing which I do, 18:18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?” 18:19 For I know him, that he will command his children and his household after him; and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which he has spoken of him.”
Complement	18:20	And Jehovah said, “Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, 18:21 I will go down now, and see whether they have done altogether according to its cry, which has come to me; and if not, I will know.”
Unique	18:22	And the men turned their faces from there, and went toward Sodom; but Abraham continued to stand before Jehovah. 18:23 And Abraham drew near, and said, “Will you also destroy the righteous with the wicked? 18:24 Perhaps there are fifty righteous within the city; will you also destroy and not spare the place for the fifty righteous <i>people</i> that <i>are</i> in it? 18:25 That be far from you to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from you. Shall not the Judge of all the earth do right?” 18:26 And Jehovah said, “If I find in Sodom fifty righteous within the city, then I will spare the entire place for their sakes.” 18:27 And Abraham answered and said, “Behold now, I have taken upon myself to speak to the Lord, which <i>am</i> but dust and ashes: 18:28 perhaps five shall lack of the fifty righteous; will you destroy all the city for <i>lack</i> of five?” And he said, “If I find forty-five there, I will not destroy <i>it</i>.” 18:29 And he spoke to him yet again, and said, “Perhaps forty shall be found there.” And he said, “I will not do <i>it</i> for forty’s sake.” 18:30 And he said to <i>him</i> , “Oh, let not the Lord be angry, and I will speak: perhaps thirty shall be found there.” And he said, “I will not do <i>it</i>, if I find thirty there.” 18:31 And he said, “Behold now, I have taken upon myself to speak to the Lord. Perhaps twenty shall be found there.” And he said, “I will not destroy <i>it</i> for twenty’s sake.” 18:32 And he said, “Oh, let not the Lord be angry, and I will speak yet but this once. Perhaps ten shall be found there.” And he said, “I will not destroy <i>it</i> for ten’s sake.” 18:33 And Jehovah went his way, as soon as he finished communing with Abraham; and Abraham returned to his place.
	§Complement	Conclusion: Lot lost most of his family and fathered two of Israel's worst enemies by his own daughters (19:1 - 38)
	¶Complement	Jehovah sent two angels to Sodom to bring Lot and his family out before it was destroyed (19:1 - 23)
Opposite	19:1	And two angels came to Sodom in the evening, and Lot sat in the gate of Sodom. And Lot seeing <i>them</i> rose up to meet them; and he bowed himself with his face toward the ground. 19:2 And he said, “Behold now, my lords: please, turn in into your servant’s house, and stay all night, and wash your feet; and you shall rise up early, and go on your way.” And they said, “No, but we will stay in the street all night.” 19:3 And he pressed upon them greatly; and they turned in to him; and entered into his house. And he made them a feast; and baked unleavened bread, and they ate.
Opposite	19:4	But before they laid down, the men of the city, <i>even</i> the <i>homosexual</i> men of Sodom, surrounded the house, both old and young, all the people from every quarter. 19:5 And they called to Lot, and said to him, “Where <i>are</i> the men who came in to you this night? Bring them out to us, that we may know them!” 19:6 And Lot went out the door to them, and shut the door after him; 19:7 and said, “Please, brethren, do not do so wickedly. 19:8 Behold now, I have two daughters which have not known a man. Please, let me bring them out to you, and do to them as <i>is</i> good in your eyes. Only do nothing to these men: for therefore they came under the shadow of my roof.” 19:9 And they said, “Stand back!” And they said, “This <i>one</i> came in to visit; and he wants to be a judge. Now will we deal worse with you, than with them!” And they pressed urgently upon the man, <i>even</i> Lot, and came near to break the door. 19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut the door. 19:11 And they smote the men that <i>were</i> at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.
Complement	19:12	And the men said to Lot, “Do you have here any <i>family</i> besides <i>these</i> ? Son-in-law, and your sons, and your daughters, and whatsoever you have in the city, bring <i>them</i> out of this place: 19:13 for we will destroy this place, because the cry of them has become great before the face of Jehovah; and Jehovah has sent us to destroy it.” 19:14 And Lot went out, and spoke to his sons-in-law, which had married his daughters, and said, “Up, get out of this place: for Jehovah will destroy this city!” But he seemed like one who was joking to his sons-in-law.
Complement	19:15	And when the morning arose, then the angels hurried Lot, saying, “Arise, take your wife and your two daughters which are here, so that you are not consumed in the iniquity of the city <i>with them</i> .” 19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters (Jehovah being merciful to him); and they brought him forth, and set him outside the city.
Unique	19:17	And it came to pass, when they had brought them forth abroad, that he said, “Escape for your life; look not behind you; neither stay in all the plain. Escape to the mountain, so that you are not consumed also.” 19:18 And Lot said to them, “Oh, not so, my Lord. 19:19 Behold now, your servant has found grace in your sight, and you have magnified your mercy, which you have shown to me in saving my life; but I cannot escape to the mountain, lest some evil takes me, and I die. 19:20 Behold now, this city <i>is</i> near to flee to, and it <i>is</i> a little one; oh, let me escape there (is it not a little one?); and my soul shall live.” 19:21 And he said to him, “See, I have accepted you concerning this thing also, that I will not overthrow this city, for which you have spoken. 19:22 Hurry; escape to it, because I cannot do anything until you have gone there.” Therefore the name of the city was called Zoar. 19:23 The sun had risen upon the earth when Lot entered into Zoar.
	¶Complement	Lot’s daughters became pregnant by their father, and their children became bitter enemies of Israel (19:24 - 38)
Opposite	19:24	Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of Heaven. 19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 19:26 But his wife looked back from behind him, and she became a pillar of salt.
Opposite	19:27	And Abraham got up early in the morning to the place where he had stood before Jehovah; 19:28 and he looked toward Sodom and Gomorrah, and toward all the land of the plain. And he beheld, and lo, the smoke of the country went up as the smoke of a furnace.
Complement	19:29	And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt. 19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he was afraid to live in Zoar; and he dwelt in a cave, he and his two daughters. 19:31 And the firstborn said to the younger, “Our father is old, and <i>there is</i> not a man in the earth to come in to us after the manner of all the earth. 19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.” 19:33 And they made their father drink wine that night; and the firstborn went in, and lay with her father. And he did not perceive when she lay down, nor when she arose.
Complement	19:34	And it came to pass on the next day, that the firstborn said to the younger, “Behold, I laid with my father last night. Let us make him drink wine this night also; and you go in, <i>and</i> lie with him, that we may preserve seed of our father.” 19:35 And they made their father drink wine that night also; and the younger arose, and lay with him. And he did not perceive when she lay down, nor when she arose.
Unique	19:36	In this manner were both the daughters of Lot pregnant by their father. 19:37 And the firstborn bore a son, and called his name Moab: the same <i>is</i> the father of the Moabites until this day. 19:38 And the younger, she also bore a son, and called his name Benammi: the same <i>is</i> the father of the children of Ammon until this day.

Genesis, Chapter 15: Jehovah preserved and protected Isaac (20:1 - 25:18)	
§Complement Introduction: God intervened with king Abimelech to protect the Messianic line and allow Isaac to be born (20:1 - 18)	
¶Opposite God prevented king Abimelech from taking Sarah as his wife (20:1 - 8)	
¶Opposite King Abimelech restored Sarah to Abraham with a gift of silver (20:9 - 18)	
§Complement Body: God protected Isaac while he was maturing (21:1 - 23:20)	
¶Unique God protected Isaac from the evil influence of Ishmael (21:1 - 21)	
¶Complement God protected Isaac from the Philistines by leading them to make a covenant with Abraham (21:22 - 34)	
¶Complement God protected the life of Isaac during a test of the faith of Abraham (22:1 - 14)	
¶Opposite Jehovah promised to bless Abraham and his Seed because he obeyed his voice (22:15 - 22:24)	
¶Opposite Abraham bargained with Ephron the Hittite for a burial place for Sarah his wife (23:1 - 20)	
§Unique Conclusion: God gave Isaac a wife, and his father and brother died (24:1 - 25:18)	
¶Complement God gave Isaac a wife from the cousins of Abraham in Mesopotamia (24:1 - 67)	
¶Complement Abraham and Ishmael died, but Isaac remained (25:1 - 18)	

	§Complement Introduction: God intervened with king Abimelech to protect the Messianic line and allow Isaac to be born (20:1 - 18)
Unique	¶Opposite God prevented king Abimelech from taking Sarah as his wife (20:1 - 8)
	^{20:1} And Abraham journeyed from there toward the south country and dwelt between Kadesh and Shur, and stayed in Gerar. ^{20:2} And Abraham said of Sarah his wife, “She is my sister”; and Abimelech king of Gerar sent, and took Sarah.
Complement	^{20:3} But God came to Abimelech in a dream by night, and said to him, “Behold, you <i>are but a dead man because of the woman that you have taken: for she is a man’s wife.</i> ”
Complement	^{20:4} But Abimelech had not come near her; and he said, “Lord, will you also slay a righteous nation? ^{20:5} Did he not say to me, ‘She is my sister’? And she, even she herself said, ‘He is my brother.’ In the integrity of my heart and innocence of my hands have I done this.” ^{20:6} And God said to him in a dream, “Yes, I know that you did this in the integrity of your heart, because I also withheld you from sinning against me; therefore I did not allow you to touch her.” ^{20:7} Now therefore restore to the man <i>his wife: for he is a Prophet; and he shall pray for you, and you shall live. And if you do not restore her, know that you shall surely die: you and all that are yours.</i> ”
Opposite	^{20:8} Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears;
Opposite	and the men were very afraid.
	¶Opposite King Abimelech restored Sarah to Abraham with a gift of silver (20:9 - 18)
Opposite	^{20:9} Then Abimelech called Abraham, and said to him, “What have you done to us? And what have I offended you, that you have brought on me and on my kingdom a great sin? You have done things to me that should not be done.”
Opposite	^{20:10} And Abimelech said to Abraham, “What did you see, that you have done this thing?” ^{20:11} And Abraham said, “Because I thought, ‘Surely the fear of God is not in this place, and they will slay me for my wife’s sake.’” ^{20:12} And yet in truth <i>she</i> is my sister: she is the daughter of my father, but not the daughter of my mother; and she became my wife. ^{20:13} And it came to pass when God caused me to wander from my father’s house, that I said to her, ‘This is your kindness that you shall show to me: at every place where we shall come, say of me: ‘He is my brother.’”
Complement	^{20:14} And Abimelech took sheep, and oxen, and menservants, and maidservants, and gave <i>them</i> to Abraham, and restored to him Sarah his wife. ^{20:15} And Abimelech said, “Behold, my land is before you; live where it pleases you.”
Complement	^{20:16} And he said to Sarah, “Behold, I have given your brother a thousand <i>pieces</i> of silver. Behold, he is to you a covering of the eyes, to all that <i>are</i> with you, and with all <i>others.</i> ” Thus she was reproved.
Unique	^{20:17} So Abraham prayed to God; and God healed Abimelech, his wife, and his maidservants; and they bore <i>children</i> . ^{20:18} For Jehovah had completely closed up all the wombs of the household of Abimelech, because of Sarah, Abraham’s wife.
	§Complement Body: God protected Isaac while he was maturing (21:1 - 23:20)
	¶Unique God protected Isaac from the evil influence of Ishmael (21:1 - 21)
Opposite	^{21:1} And Jehovah visited Sarah as he had said, and Jehovah did to Sarah as he had spoken: ^{21:2} for Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him. ^{21:3} And Abraham called the name of his son that was born to him, whom Sarah bore to him, “Isaac.” ^{21:4} And Abraham circumcised his son Isaac being eight days old, as God had commanded him. ^{21:5} And Abraham was one hundred years old, when his son Isaac was born to him. ^{21:6} And Sarah said, “God has made me to laugh, <i>so that</i> all that hear will laugh with me.” ^{21:7} And she said, “Who would have said to Abraham, that Sarah would nurse children? For I have born <i>him</i> a son in his old age.”
Opposite	^{21:8} And the child grew, and was weaned; and Abraham made a great feast the day that Isaac was weaned. ^{21:9} And Sarah saw the son of Hagar the Egyptian, which she had born to Abraham, laughing. ^{21:10} Therefore she said to Abraham, “Cast out this maidservant and her son! For the son of this maidservant shall not be heir with my son, <i>even</i> with Isaac.” ^{21:11} And the thing was very grievous in Abraham’s sight because of his son. ^{21:12} And God said to Abraham, “Let it not be grievous in your sight because of the boy, and because of your maidservant; in all that Sarah has said to you, obey her voice: for in Isaac shall your seed be called.” ^{21:13} And also of the son of the maidservant will I make a nation, because he is your seed.”
Complement	^{21:14} And Abraham rose up early in the morning, and took bread, and a skin of water, and gave <i>it</i> to Hagar, putting <i>it</i> on her shoulder, and the child, and sent her away. And she departed, and wandered in the wilderness of Beer-sheba.
Complement	^{21:15} And the water in the skin was gone; and she cast the child under one of the shrubs. ^{21:16} And she went, and sat down a good way off from <i>him</i> , about a bowshot: for she said, “Let me not see the death of the child.” And she sat over against <i>him</i> , and lifted up her voice, and wept. ^{21:17} And God heard the voice of the boy; and the angel of God called Hagar out of Heaven, and said to her, “What troubles you, Hagar? Fear not: for God has heard the voice of the boy where he is. ^{21:18} Arise, lift up the boy, and hold him in your hand: for I will make him a great nation.”
Unique	^{21:19} And God opened her eyes, and she saw a well of water; and she went, and filled the skin with water, and gave the boy drink. ^{21:20} And God was with the boy; and he grew, and dwelt in the wilderness, and became an archer. ^{21:21} And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.
	¶Complement God protected Isaac from the Philistines by leading them to make a covenant with Abraham (21:22 - 34)
Unique	^{21:22} And it came to pass at that time, that Abimelech and Phicol the chief captain of his army spoke to Abraham, saying, “God is with you in all that you do. ^{21:23} Now therefore swear to me here by God that you will not deal falsely with me, nor with my son, nor with my grandson; <i>but</i> according to the kindness that I have done to you, you shall do to me, and to the land in which you have visited.” ^{21:24} And Abraham said, “I will swear.”
Complement	^{21:25} And Abraham rebuked Abimelech because of a well of water, which Abimelech’s servants had violently taken away. ^{21:26} And Abimelech said, “I do not know who has done this thing: neither did you tell me; neither yet did I hear of <i>it</i> , but today.” ^{21:27} And Abraham took sheep and oxen, and gave them to Abimelech. And both of them made a covenant.
Complement	^{21:28} And Abraham set seven ewe lambs of the flock by themselves. ^{21:29} And Abimelech said to Abraham, “What <i>is the meaning</i> of these seven ewe lambs which you have set by themselves?” ^{21:30} And he said, “Because you shall take <i>these</i> seven ewe lambs of my hand, that they may be a witness for me that I have dug this well.” ^{21:31} Therefore he called that place Beer-sheba, because there they swore, both of them. ^{21:32} Thus they made a covenant at Beer-sheba.
Opposite	Then Abimelech rose up, and Phicol the chief captain of his army; and they returned into the land of the Philistines.
Opposite	^{21:33} And <i>Abraham</i> planted a tamarisk tree in Beer-sheba; and he called there on the Name of Jehovah, the Everlasting God. ^{21:34} And Abraham stayed in the Philistines’ land many days.
	¶Complement God protected the life of Isaac during a test of the faith of Abraham (22:1 - 14)
Unique	^{22:1} And it came to pass after these things, that God tested Abraham. And he said to him, “ Abraham. ” And he said, “Behold, <i>I am here.</i> ” ^{22:2} And he said, “ Take now your son, your only son Isaac, whom you love, and go into the land of Moriah; and offer him there for a burnt offering upon one of the mountains that I will tell you of. ” ^{22:3} And Abraham rose up early in the morning, and saddled his donkey; and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering; and he rose up; and went to the place of which God had told him.
Complement	^{22:4} Then on the third day Abraham lifted up his eyes, and saw the place far away. ^{22:5} And Abraham said to his young men, “You wait here with the donkey; and the boy and I will go over there and worship; and come again to you.” ^{22:6} And Abraham took the wood of the burnt offering, and laid <i>it</i> upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. ^{22:7} And Isaac spoke to Abraham his father, and said, “My father”; and he said, “Here <i>I am</i> , my son.” And he said, “Behold the fire and the wood; but where is the lamb for a burnt offering?” ^{22:8} And Abraham said, “My son, God will provide himself a lamb for a burnt offering.” So they went both of them together.
Complement	^{22:9} And they came to the place that God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. ^{22:10} And Abraham stretched forth his hand, and took the knife to slay his son. ^{22:11} And the angel of Jehovah called to him out of Heaven, and said, “ Abraham, Abraham! ” And he said, “Here <i>I am</i> .” ^{22:12} And he said, “ Lay not your hand upon the boy; neither do anything to him: for now I know that you fear God, seeing you have not withheld your son, your only son from me. ”
Opposite	^{22:13} And Abraham lifted up his eyes, and looked; and behold, behind <i>him</i> a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt offering in the place of his son.
Opposite	^{22:14} And Abraham called the name of that place “JEHOVAH-JIREH”: as it is said <i>to</i> this day, “In the mountain of Jehovah, it shall be provided.”
	¶Opposite Jehovah promised to bless Abraham and his Seed because he obeyed his voice (22:15 - 22:24)
Unique	^{22:15} And the angel of Jehovah called to Abraham out of Heaven the second time; ^{22:16} and he said, “ I have sworn by myself, says Jehovah; for because you have done this thing, and have not withheld your son, your only son, and that in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the seashore. ”
Complement	“And your Seed shall possess the gate of his enemies.
Complement	^{22:18} “And in your Seed shall all the nations of the earth be blessed, because you have obeyed my voice.”
	^{22:19} So Abraham returned to his young men. And they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.
Opposite	^{22:20} And it came to pass after these things, that it was told Abraham, saying, “Behold, Milcah, she has also born children to your brother Nahor: ^{22:21} Huz his firstborn, Buz his brother, Kenuel (the father of Aram), ^{22:22} Chesed, Hazo, Pildash, Jidlaph, and Bethuel; ^{22:23} and Bethuel begot Rebecca.” These eight Milcah bore to Nahor, Abraham’s brother. ^{22:24} And his concubine, whose name was Reumah, she bore also Tebah, Gaham, Thahash, and Maachah.
	¶Opposite Abraham bargained with Ephron the Hittite for a burial place for Sarah his wife (23:1 - 20)
Opposite	^{23:1} And Sarah was one hundred and twenty-seven years old: <i>these were</i> the years of the life of Sarah.
Opposite	^{23:2} And Sarah died in Kirjath-arba: the same is Hebron in the land of Canaan.
Complement	And Abraham came to mourn for Sarah, and to weep for her. ^{23:3} And Abraham stood up from before his dead, and spoke to the sons of Heth, saying. ^{23:4} “ <i>I am</i> a stranger and a visitor with you; give me a possession of a burial place with you, that I may bury my dead out of my sight.” ^{23:5} And the children of Heth answered Abraham, saying to him, ^{23:6} “Hear us, my lord: you <i>are</i> a mighty prince among us. In the best of our graves bury your dead; none of us shall withhold his grave from you, so that you may bury your dead.” ^{23:7} And Abraham stood up, and bowed himself to the people of the land, <i>even</i> to the children of Heth; ^{23:8} and he communed with them, saying, “If it is your mind that I should bury my dead out of my sight, hear me, and intercede for me to Ephron the son of Zohar, ^{23:9} that he may give me the cave of Machpelah, which he has, which is in the end of his field. For as much money as it is worth he shall give it to me for a possession of a burial place among you.”
Complement	^{23:10} And Ephron dwelt among the children of Heth; and Ephron the Hittite answered Abraham in the audience of the children of Heth, <i>even</i> of all that went in at the gate of his city, saying. ^{23:11} “No, my lord, hear me: I give you the field; and the cave that is in it, I give it <i>to</i> you. In the presence of the sons of my people I give it to you; bury your dead.” ^{23:12} And Abraham bowed himself down before the people of the land. ^{23:13} And he spoke to Ephron in the audience of the people of the land, saying, “But if you <i>will</i> , please hear me: I will give you money for the field; take <i>it</i> of me, and I will bury my dead there.” ^{23:14} And Ephron answered Abraham, saying to him, ^{23:15} “My lord, listen to me: the land <i>is worth</i> four hundred shekels of silver; what is that between you and me? Therefore bury your dead.” ^{23:16} And Abraham gave heed to Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current <i>money</i> with the merchant. ^{23:17} And the field of Ephron, which <i>was</i> in Machpelah, which <i>was</i> before Mamre: the field, and the cave which <i>was</i> in it, and all the trees that <i>were</i> in the field, that <i>were</i> in all the borders round about, were made sure ^{23:18} to Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.
Unique	^{23:19} And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. ^{23:20} And the field, and the cave that is in it, were made sure to Abraham for a possession of a burial place by the sons of Heth.
	§Unique Conclusion: God gave Isaac a wife; and his father and brother died (24:1 - 25:18)
	¶Complement God gave Isaac a wife from the cousins of Abraham in Mesopotamia (24:1 - 67)
Opposite	^{24:1} And Abraham was old and well advanced in age; and Jehovah had blessed Abraham in all things. ^{24:2} And Abraham said to his oldest servant of his household that ruled over all that he had, “Please, put your hand under my thigh; ^{24:3} and I will make you swear by Jehovah (the God of Heaven and the God of the earth), that you will not take a wife to my son of the daughters of the Canaanites, among whom I live. ^{24:4} But you shall go to my country, and to my relatives; and take a wife to my son Isaac.” ^{24:5} And the servant said to him, “Perhaps the woman will not be willing to follow me to this land; must I bring your son again to the land where you came from?” ^{24:6} And Abraham said to him, “Beware that you do not bring my son there again. ^{24:7} Jehovah, the God of Heaven, which took me from my father’s household, and from the land of my relatives, and who spoke to me, and that swore to me, saying, “This land will I give to your seed” ; he shall send his angel before you, and you shall take a wife to my son from there. ^{24:8} And if the woman will not be willing to follow you, then you shall be clear from this my oath; only do not bring my son there again.” ^{24:9} And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.
Opposite	^{24:10} And the servant took ten camels of the camels of his master, and departed: for all the goods of his master <i>were</i> in his hand; and he arose, and went to Mesopotamia, to the city of Nahor. ^{24:11} And he made his camels to kneel down outside the city by a well of water at the time of the evening, the time that women go out to draw <i>water</i> . ^{24:12} And he said, “O Jehovah, God of my master Abraham, please send me good speed this day, and show kindness to my master Abraham. ^{24:13} Behold, I stand <i>here</i> by the well of water, and the daughters of the men of the city come out to draw water. ^{24:14} Now let it come to pass, that the young woman to whom I shall say, ‘Please, let down your pitcher, that I may drink,’ and she shall say, ‘Drink, and I will give your camels drink also’: <i>let the same</i> be she <i>that</i> you have appointed for your servant Isaac; and thereby I shall know that you have shown kindness to my master.” ^{24:15} And it came to pass, before he had finished speaking, that, behold, Rebecca came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder. ^{24:16} And the girl <i>was</i> very beautiful to look upon, a virgin: no man had known her; and she went down to the well, and filled her pitcher, and came up. ^{24:17} And the servant ran to meet her, and said, “Please, let me drink a little water of your pitcher.” ^{24:18} And she said, “Drink, my lord.” And she hurried, and let down her pitcher upon her hand, and gave him a drink. ^{24:19} And when she had finished giving him a drink, she said, “I will draw <i>water</i> for your camels also, until they have finished drinking.” ^{24:20} And she hurried, and emptied her pitcher into the trough, and ran again to the well to draw <i>water</i> , and drew for all his camels. ^{24:21} And the man wondering at her held his peace: to know whether Jehovah had made his journey prosperous or not. ^{24:22} And it came to pass, after the camels had finished drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten <i>shekels</i> weight of gold, ^{24:23} and said, “Whose daughter are you? Please tell me, is there room <i>in</i> your father’s house for us to lodge in?” ^{24:24} And she said to him, “ <i>I am</i> the daughter of Bethuel the son of Milcah, which she bore to Nahor.” ^{24:25} She said moreover to him “We have both straw and provender enough, and room to lodge in.” ^{24:26} And the man bowed down his head, and worshiped Jehovah; ^{24:27} and he said, “Blessed is Jehovah, the God of my master Abraham, who has not left my master destitute of his mercy and his truth. <i>I being</i> in the Way, Jehovah led me to the house of my master’s brethren.”
Complement	^{24:28} And the girl ran, and told <i>them</i> of her mother’s house these things. ^{24:29} And Rebecca had a brother, and his name was Laban; and Laban ran out to the man, to the well. ^{24:30} And it came to pass, when he saw the earring and bracelets upon his sister’s hands, and when he heard the words of Rebecca his sister, saying, “Thus spoke the man to me”; that he came to the man; and, behold, he stood by the camels at the well. ^{24:31} And he said, “Come in, you blessed of Jehovah. Why do you stand outside? For I have prepared the house, and room for the camels.” ^{24:32} And the man came into the house, and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men’s feet that <i>were</i> with him. ^{24:33} And there was set <i>food</i> before him to eat, but he said, “I will not eat, until I have told my errand.” And he said, “Speak on.” ^{24:34} And he said, “ <i>I am</i> Abraham’s servant. ^{24:35} And Jehovah has blessed my master greatly; and he has become great. And he has given him flocks, and herds, and silver, and gold, and menservants, and womenservants, and camels, and donkeys. ^{24:36} And Sarah my master’s wife bore a son to my master when she was old; and he has given him all that he has. ^{24:37} And my master made me swear, saying, ‘You shall not take a wife to my son of the daughters of the Canaanites, in whose land I live, ^{24:38} but you shall go to my father’s house, and to my relatives, and take a wife to my son.’” ^{24:39} And I said to my master, ‘It may be that the woman will not follow me.’” ^{24:40} And he said to me, ‘Jehovah, before whom I walk, will send his angel with you, and prosper your way. And you shall take a wife for my son of my relatives, and of my father’s household.’” ^{24:41} Then you shall be clear from <i>this</i> my oath, when you have come to my relatives. And if they do not give you <i>one</i> , you shall be clear from my oath.” ^{24:42} And I came this day to the well, and said, ‘O Jehovah, God of my master Abraham, if now you are prospering my way that I go, ^{24:43} behold, I stand by the well of water; and <i>if</i> it shall come to pass, that when the virgin comes forth to draw <i>water</i> , and I say to her, ‘Please give me a little water of your pitcher to drink,’ ^{24:44} and she says to me, ‘Both drink yourself, and I will also draw for your camels,’ <i>let the same be</i> the woman whom Jehovah has appointed out for my master’s son.’” ^{24:45} And before I had finished speaking in my heart, behold, Rebecca came forth with her pitcher on her shoulder; and she went down to the well, and drew <i>water</i> ; and I said to her, ‘Please, let me drink.’” ^{24:46} And she hurried, and let down her pitcher from her <i>shoulder</i> , and said, ‘Drink, and I will give your camels drink also,’ so I drank, and she made the camels drink also. ^{24:47} And I asked her, and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore to him.’ And I put the earring upon her face, and the bracelets upon her hands. ^{24:48} And I bowed down my head, and worshiped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master’s brother’s daughter to his son. ^{24:49} And now if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the right hand, or to the left.” ^{24:50} Then Laban and Bethuel answered and said, “The thing proceeds from Jehovah. We cannot speak to you <i>either</i> bad or good. ^{24:51} Behold, Rebecca <i>is</i> before you: take <i>her</i> , and go, and let her be your master’s son’s wife, as Jehovah has spoken.”” ^{24:52} And it came to pass, that when Abraham’s servant heard their words, he worshiped Jehovah, <i>bowing</i> himself to the earth. ^{24:53} And the servant brought forth jewelry of silver, and jewelry of gold, and clothing, and gave <i>them</i> to Rebecca; he also gave precious things to her brother and to her mother. ^{24:54} And they ate and drank, he and the men that <i>were</i> with him, and stayed all night.
Complement	And they rose up in the morning, and he said, “Send me away to my master.” ^{24:55} And her brother and her mother said, “Let the girl stay with us <i>a few</i> days, <i>or</i> at the least ten; <i>and</i> after that she shall go.”” ^{24:56} And he said to them, “Hinder me not, seeing Jehovah has prospered my way; send me away that I may go to my master.” ^{24:57} And they said, “We will call the girl, and ask at her mouth.”” ^{24:58} And they called Rebecca their sister, and her nurse, and Abraham’s servant, and his men. ^{24:59} And they blessed Rebecca, and said to her, “ <i>You are</i> our sister; <i>be the mother</i> of thousands of millions, and let your seed possess the gate of those that hate them.”” ^{24:61} And Rebecca arose, and her young <i>servant</i> girls, and they rode upon the camels, and followed the man. And the servant took Rebecca, and went his way.
Unique	^{24:62} And Isaac came from the way of the well Lahai-roi, for he dwelt in the south country. ^{24:63} And Isaac went out to meditate in the field in the evening, and he lifted up his eyes, and saw; and behold, the camels <i>were</i> coming. ^{24:64} And Rebecca lifted up her eyes, and when she saw Isaac, she dismounted from the camel: ^{24:65} for she said to the servant, “What man <i>is</i> this that walks in the field to meet us?” And the servant said, “It is my master.” Therefore she took a veil and covered herself. ^{24:66} And the servant told Isaac all things that he had done. ^{24:67} And Isaac brought her into his mother Sarah’s tent, and took Rebecca, and she became his wife; and he loved her; and Isaac was comforted after his mother’s death.
	¶Complement Abraham and Ishmael died, but Isaac remained (25:1 - 18)
Opposite	^{25:1} Then Abraham again took a wife, and her name was Keturah. ^{25:2} And Isaac and she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ^{25:3} And Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. ^{25:4} And the sons of Midian: Ephah, Epher, Hanoch, Abidah, and Eldaah. All these <i>are</i> the children of Keturah. ^{25:5} And Abraham gave gifts to all that he had to Isaac. ^{25:6} But to the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he still lived, eastward, to the east country. ^{25:7} And these <i>are</i> the days of the years of Abraham’s life that he lived: one hundred <i>and</i> seventy-five years. ^{25:8} Then Abraham gave up the spirit, and died in a good old age, an old man, and full of years; and <i>he</i> was gathered to his people. ^{25:9} And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre: ^{25:10} the field which Abraham purchased of the sons of Heth; there Abraham was buried, and Sarah his wife.
Opposite	^{25:11} And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.
Complement	^{25:12} Now these <i>are</i> the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s maidservant, bore to Abraham.
Complement	^{25:13} And these <i>are</i> the names of the sons of Ishmael, by their names, according to their generations: Nebajoth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, ^{25:14} Mishma, Dumah, Massa, ^{25:15} Hadar, Tema, Jetur, Naphish, and Kedemah. ^{25:16} These <i>are</i> the sons of Sarah’s tent, and these <i>are</i> their names, by their towns, and by their castles: twelve princes according to their nations.
Unique	^{25:17} And these <i>are</i> the years of the life of Ishmael: one hundred <i>and</i> thirty-seven years. And he gave up the spirit and died, and was gathered to his people. ^{25:18} And they dwelt from Havilah to Shur, that is before Egypt, as you go toward Assyria. <i>And</i> he died in the presence of all his brethren.

Genesis, Chapter 21: Jacob stole Esau's blessing, forcing him to flee to Padan-Aram to escape his wrath (25:19 - 30:24)	
\$Unique Introduction: Jacob had the foreknowledge of God and the foolishness of Esau on his side from the beginning (25:19 - 34)	
¶Opposite God answered the prayer of Isaac for the barrenness of Rebecca with twin sons: Esau and Jacob (25:19 - 23)	
¶Opposite Esau sold his birthright to Jacob for soup and bread (25:22 - 34)	
\$Complement Body: Jacob succeeded in getting both the blessing and the wrath of Esau (26:1 - 27:40)	
¶Opposite Jehovah commanded Isaac to remain in the land of the Philistines (26:1 - 11)	
¶Opposite Conflict with the Philistines over water wells forced Isaac to move to Beersheba (26:12 - 33)	
¶Complement Rebecca schemed with Jacob to deceive Isaac into blessing Jacob instead of Esau (26:34 - 27:17)	
¶Complement Jacob received the blessing of Isaac disguised as Esau (27:18 - 29)	
¶Unique Isaac was forced to give Esau a blessing of servitude to Jacob (27:30 - 40)	
\$Complement Conclusion: Jehovah gave Jacob both spiritual and physical blessings (27:41 - 30:24)	
¶Complement Jehovah gave Jacob the Messianic blessing of Abraham (27:41 - 28:22)	
¶Complement Jehovah gave Jacob the blessing of a large family (29:1 - 30:24)	

	\$Unique Introduction: Jacob had the foreknowledge of God and the foolishness of Esau on his side from the beginning (25:19 - 34)
	¶Opposite God answered the prayer of Isaac for the barrenness of Rebecca with twin sons: Esau and Jacob (25:19 - 23)
Unique	25:19 And these <i>are</i> the generations of Isaac, Abraham's son: Abraham begot Isaac.
Complement	25:20 And Isaac was forty years old when he took Rebecca to <i>be his</i> wife (the daughter of Bethuel the Syrian of Padan-aram, <i>and</i> the sister of Laban the Syrian).
Complement	25:21 And Isaac interceded with Jehovah for his wife, because she <i>was</i> barren; and Jehovah heard him; and Rebecca his wife conceived.
Opposite	25:22 And the children struggled together within her; and she said, "If <i>it is</i> well, why <i>am I</i> this way?"
Opposite	And she went to inquire of Jehovah; ^{25:23} and Jehovah said to her, " Two nations <i>are</i> in your womb; and two manner of people shall be separated from your belly; and <i>one</i> people shall be stronger than <i>the other</i> people, and the older shall serve the younger. "
	¶Opposite Esau sold his birthright to Jacob for soup and bread (25:22 - 34)
Opposite	25:24 And when her days were fulfilled to give birth, behold, <i>there were</i> twins in her womb. ^{25:25} And the first came out red all over like a hairy garment; and they called his name Esau. ^{25:26} And after that his brother came out, and his hand took hold on Esau's heel; and his name was called Jacob.
Opposite	And Isaac <i>was</i> sixty years old when she bore them.
Complement	25:27 And the boys grew up; and Esau was a skilled hunter, a man of the field; and Jacob <i>was</i> a mild man, living in tents. ^{25:28} And Isaac loved Esau, because he ate of <i>his</i> venison; but Rebecca loved Jacob.
Complement	25:29 And Jacob boiled soup; and Esau came from the field, and he <i>was</i> faint. ^{25:30} And Esau said to Jacob, "Please, feed me with that same red <i>soup</i> , because I <i>am</i> faint" (therefore his name was called Edom). ^{25:31} And Jacob said, "Sell me this day your birthright." ^{25:32} And Esau said, "Behold, I <i>am</i> at the point to die; and what good shall this birthright do to me?" ^{25:33} And Jacob said, "Swear to me this day"; and he swore to him, and he sold his birthright to Jacob.
Unique	25:34 Then Jacob gave Esau bread and soup of lentils; and he ate and drank, and rose up, and went his way; thus Esau despised <i>his</i> birthright.
	\$Complement Body: Jacob succeeded in getting both the blessing and the wrath of Esau (26:1 - 27:40)
	¶Opposite Jehovah commanded Isaac to remain in the land of the Philistines (26:1 - 11)
Unique	26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham; and Isaac went to Abimelech king of the Philistines to Gerar.
Complement	26:2 And Jehovah appeared to him, and said, " Do not go down into Egypt; live in the land which I shall tell you of. ^{26:3}Stay in this land, and I will be with you, and will bless you: for unto you, and to your seed, will I give all these countries; and I will perform the oath which I swore to Abraham your father. ^{26:4}And I will make your seed to multiply as the stars of heaven, and will give all these countries to your seed. "
Complement	"And in your seed all the nations of the earth shall be blessed, ^{26:5}because Abraham obeyed my voice, and kept my charge, my Commandments, my Statutes, and my Laws."
Opposite	26:6 And Isaac dwelt in Gerar; ^{26:7} and the men of the place asked <i>him</i> of his wife. And he said, "She <i>is</i> my sister", because he was afraid to say, "She <i>is</i> my wife", "lest," <i>said he</i> , "the men of the place should kill me for Rebecca", because she <i>was</i> beautiful to look upon.
Opposite	26:8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw; and behold, Isaac was laughing with Rebecca his wife. ^{26:9} And Abimelech called Isaac, and said, "Behold, it is certain that she <i>is</i> your wife; and why did you say, 'She <i>is</i> my sister?'" And Isaac said to him, "Because I said, 'Lest I die for her.'" ^{26:10} And Abimelech said, "What <i>is</i> this you have done to us? One of the people might lightly have slept with your wife, and you would have brought guilt upon us." ^{26:11} And Abimelech commanded all <i>his</i> people, saying, "He that touches this man or his wife shall certainly be put to death."
	¶Opposite Conflict with the Philistines over water wells forced Isaac to move to Beersheba (26:12 - 33)
Opposite	26:12 Then Isaac sowed in that land, and received in the same year a hundredfold; and Jehovah blessed him. ^{26:13} And the man became great, and went forward, and grew until he became very great. ^{26:14} for he had possession of flocks, and possession of herds, and a great number of servants. And the Philistines envied him. ^{26:15} for all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. ^{26:16} And Abimelech said to Isaac, "Go from us: for you are much more powerful than we."
Opposite	26:17 And Isaac left there, and pitched his tent in the valley of Gerar, and dwelt there. ^{26:18} And Isaac dug again the wells of water, which they had dug in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. ^{26:19} And Isaac's servants dug in the valley, and found there a well of springing water. ^{26:20} And the herdsmen of Gerar argued with Isaac's herdsmen, saying, "The water is ours"; and he called the name of the well Eshek, because they contended with him. ^{26:21} And they dug another well, and contended for that also; and he called its name Sitnah. ^{26:22} And he moved from there, and dug another well, and for that they did not contend; and he called its name Rehoboth, and he said, "For now Jehovah has made room for us, and we shall be fruitful in the land."
Complement	26:23 And he went up from there to Beer-sheba. ^{26:24} And Jehovah appeared to him the same night, and said, " I <i>am</i> the God of Abraham your father. Fear not: for I <i>am</i> with you, and will bless you, and multiply your seed for my servant Abraham's sake. " ^{26:25} And he built an altar there; and he called upon the Name of Jehovah. And he pitched his tent there; and Isaac's servants dug a well there.
Complement	26:26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Pichol the chief captain of his army. ^{26:27} And Isaac said to them, "Why do you come to me, seeing you hate me, and have sent me away from you?" ^{26:28} And they said, "We saw certainly that Jehovah was with you. And we said, 'Let there now be an oath between us, <i>even</i> between us and you.' And let us make a covenant with you, and we ^{26:29} that you will do us no harm, as we have not touched you, and as we have done nothing but good to you, and have sent you away in peace. You <i>are</i> now the blessed of Jehovah." ^{26:30} And he made them a feast, and they ate and drank. ^{26:31} And they rose up early in the morning, and swore one to another; and Isaac sent them away; and they left him in peace.
Unique	26:32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had dug, and said to him, "We have found water." ^{26:33} And he called it Shebah; therefore the name of the city <i>is</i> Beer-sheba until this day.
	¶Complement Rebecca schemed with Jacob to deceive Isaac into blessing Jacob instead of Esau (26:34 - 27:17)
Unique	26:34 And Esau was forty years old when he took Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite to <i>be his</i> wife; ^{26:35} which were a grief of mind to Isaac and to Rebecca.
Complement	27:1 And it came to pass, that when Isaac was old and his eyes were dim (so that he could not see), he called Esau his oldest son, and said to him, "My son." And he said to him, "Behold, <i>here I am</i> ."
Complement	27:2 And he said, "Behold now, I am old; I know not the day of my death. ^{27:3} Therefore, please take now your weapons, your quiver and your bow, and go out to the field, and take me <i>some</i> venison; ^{27:4} and make me seasoned meat, such as I love. And bring <i>it</i> to me that I may eat, that my soul may bless you before I die." ^{27:5} And Rebecca heard when Isaac spoke to Esau his son. And Esau went to the field to hunt <i>for</i> venison, and to bring <i>it</i> .
Opposite	27:6 And Rebecca spoke to Jacob her son, saying, "Behold, I heard your father speak to Esau your brother, saying, ^{27:7} 'Bring me venison, and make me seasoned meat, that I may eat, and bless you before Jehovah before my death.' ^{27:8} Now therefore, my son, obey my voice according to that which I command you. ^{27:9} Go now to the flock, and bring me from there two good kids of the goats, and I will make them seasoned meat for your father, such as he loves. ^{27:10} And you shall bring <i>it</i> to your father, that he may eat, and that he may bless you before his death." ^{27:11} And Jacob said to Rebecca his mother, "Behold, Esau my brother is a hairy man, and I <i>am</i> a smooth man. ^{27:12} Perhaps my father will feel me, and I shall seem as a deceiver to him; and <i>then</i> I shall bring a curse upon you me, and not a blessing." ^{27:13} And his mother said to him, "Upon me <i>be</i> your curse, my son; only obey my voice, and go bring <i>them</i> to me."
Opposite	27:14 And he went, and retrieved and brought <i>them</i> to his mother; and his mother made seasoned meat, such as his father loved. ^{27:15} And Rebecca took choice clothing of her oldest son Esau, which <i>were</i> with her in the house, and put them upon Jacob, her younger son. ^{27:16} And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. ^{27:17} And she gave the seasoned meat and the bread, which she had prepared, into the hand of her son Jacob.
	¶Complement Jacob received the blessing of Isaac disguised as Esau (27:18 - 29)
Unique	27:18 And he came to his father, and said, "My father." And he said, "Here I <i>am</i> . Who <i>are</i> you, my son?" ^{27:19} And Jacob said to his father, "I <i>am</i> Esau your firstborn; I have done according as you told me. Please, arise; sit and eat of my venison, that your soul may bless me." ^{27:20} And Isaac said to his son, "How <i>is</i> it that you have found <i>it</i> so quickly, my son?" And he said, "Because Jehovah your God brought <i>it</i> to me."
Complement	27:21 And Isaac said to Jacob, "Please come near, that I may feel you, my son, whether you <i>are</i> my true son Esau or not." ^{27:22} And Jacob went near to Isaac his father; and he felt him, and said, "The voice <i>is</i> Jacob's voice, but the hands <i>are</i> the hands of Esau."
Complement	27:23 And he did not recognize him, because his hands were hairy, as his brother Esau's hands: so he blessed him.
Opposite	27:24 And he said, "Are you truly my son Esau?" And he said, "I <i>am</i> ." ^{27:25} And he said, "Bring <i>it</i> near to me, and I will eat of my son's venison, that my soul may bless you." And he brought <i>it</i> near to him; and he ate; and he brought him wine; and he drank.
Opposite	27:26 And his father Isaac said to him, "Come near now, and kiss me, my son." ^{27:27} And he came near, and kissed him; and he smelled the smell of his garments, and blessed him; and said, "See, the smell of my son <i>is</i> as the smell of a field which Jehovah has blessed. ^{27:28} Therefore God give you of the dew of heaven, and the fatness of the earth, and abundance of grain and wine. ^{27:29} Let people serve you, and nations bow down to you. Be lord over your brothers, and let your mother's sons bow down to you. Cursed is every one that curses you, and blessed <i>is</i> he that blesses you."
	¶Unique Isaac was forced to give Esau a blessing of servitude to Jacob (27:30 - 40)
Opposite	27:30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. ^{27:31} And he also had made seasoned meat; and brought it to his father, and said to his father, "Let my father arise, and eat of his son's venison, that your soul may bless me."
Opposite	27:32 And Isaac his father said to him, "Who <i>are</i> you?" And he said, "I <i>am</i> your son, your firstborn Esau." ^{27:33} And Isaac trembled very exceedingly; and said, "Who? Where <i>is</i> he that has taken venison, and brought <i>it</i> to me, and I have eaten of all before you came, and have blessed him? Indeed, <i>and</i> he shall be blessed."
Complement	27:34 And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry; and he said to his father, "Bless me, <i>even</i> me also, O my father!" ^{27:35} And he said, "Your brother came with deceit, and has taken away your blessing." ^{27:36} And he said, "Is he not rightly named Jacob? For he has supplanted me these two times: he took away my birthright; and behold, now he has taken away my blessing."
Complement	And he said, "Have you not reserved a blessing for me?" ^{27:37} And Isaac answered and said to Esau, "Behold, I have made him your lord; and I have given all his brothers to him for servants; and I have sustained him with grain and wine; and what shall I do now to you, my son?"
Unique	27:38 And Esau said to his father, "Have you but one blessing, my father? Bless me, <i>even</i> me also, O my father!" And Esau lifted up his voice, and wept. ^{27:39} And Isaac his father answered and said to him, "Behold, your dwelling shall be the fatness of the earth, and of the dew of heaven from above. ^{27:40} And you shall live by your sword, and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck."
	\$Ei complemento Conclusion: Jehovah gave Jacob both spiritual and physical blessings (27:41 - 30:24)
	¶Complement Jehovah gave Jacob the Messianic blessing of Abraham (27:41 - 28:22)
Opposite	27:41 And Esau hated Jacob because of the blessing with which his father blessed him; and Esau said in his heart, "The days of mourning for my father are near; then I will kill my brother Jacob;" ^{27:42} And these words of Esau her older son were told to Rebecca; and she sent and called Jacob her younger son, and said to him, "Behold, your brother Esau, as concerning you, comforts himself, <i>planning</i> to kill you. ^{27:43} Now therefore, my son, obey my voice and arise, flee to Laban my brother to Haran, ^{27:44} and stay with him a few days, until your brother's fury turns away; ^{27:45} until your brother's anger turns away from you, and he forgets <i>that</i> which you have done to him. Then I will send, and bring you from there. Why should I be deprived also of you both in one day?" ^{27:46} And Rebecca said to Isaac, "I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, such as these <i>which are</i> of the daughters of the land, what good shall my life do me?" ^{28:1} And Isaac called Jacob, and blessed him, and charged him, and said to him, "You shall not take a wife of the daughters of Canaan. ^{28:2} Arise, go to Padan-aram, to the house of Bethuel your mother's father, and take a wife from there of the daughters of Laban your uncle. ^{28:3} And God Almighty bless you, and make you fruitful, and multiply you, that you may be a multitude of people, ^{28:4} and give you the blessing of Abraham: to you and to your seed with you, that you may inherit the land in which you are a stranger, which God gave to Abraham." ^{28:5} And Isaac sent away Jacob; and he went to Padan-aram to Laban, son of Bethuel the Syrian, the brother of Rebecca, Jacob's and Esau's mother.
Opposite	28:6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from there; and that as he blessed him he gave him a charge, saying, "You shall not take a wife of the daughters of Canaan"; ^{28:7} and that Jacob obeyed his father and his mother, and went to Padan-aram; ^{28:8} and Esau seeing that the daughters of Canaan did not please Isaac his father, ^{28:9} then Esau went to Ishmael, and added to the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.
Complement	28:10 And Jacob went out from Beer-sheba, and went toward Haran. ^{28:11} And he came upon a certain place, and stayed there all night, because the sun had set. And he took of the stones of that place, and put <i>them for</i> his pillows, and laid down in that place to sleep. ^{28:12} And he dreamed; and behold, a staircase <i>was</i> set up on the earth, and its top reached into Heaven. And behold, the angels of God were ascending and descending upon it. ^{28:13} And, behold, Jehovah stood above it, and said, " I <i>am</i> Jehovah, the God of Abraham your father, and the God of Isaac. The land that you lay on, unto you will I give it, and to your seed. ^{28:14}And your seed shall be as the dust of the earth; and you shall spread abroad to the west, to the east, to the north, and to the south. And in you and in your Seed shall all the families of the earth be blessed. ^{28:15}And, behold, I <i>am</i> with you, and will protect you in all places where you go, and will bring you again into this land: for I will not leave you, until I have done <i>that</i> which I have spoken to you of."
Complement	28:16 And Jacob awoke out of his sleep, and he said, "Surely Jehovah is in this place, and I did not know <i>it</i> ." ^{28:17} And he was afraid, and said, "How dreadful is this place! This is none other but the House of God; and this is the gate of Heaven."
Unique	28:18 And Jacob rose up early in the morning, and took the stone that he had put <i>for</i> his pillow, and set it up <i>for</i> a pillar, and poured oil on top of it. ^{28:19} And he called the name of that place Bethel, but the name of that city <i>was called</i> Luz at the first. ^{28:20} And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, ^{28:21} so that I come again to my father's house in peace, then Jehovah shall be my God. ^{28:22} And this stone, which I have set <i>for</i> a pillar, shall be God's House; and of all that you shall give me, I will surely give the tenth to you."
	¶Complement Jehovah gave Jacob the blessing of a large family (29:1 - 30:24)
Opposite	29:1 Then Jacob went on his journey, and came into the land of the people of the east. ^{29:2} And he looked, and behold a well in the field, and, lo, there <i>were</i> three flocks of sheep lying by it: for out of that well they watered the flocks; and a great stone <i>was</i> upon the well's mouth. ^{29:3} And all the flocks were gathered there; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. ^{29:4} And Jacob said to them, "My brethren, where <i>are</i> you from?" And they said, "We <i>are</i> of Haran." ^{29:5} And he said to them, "Do you know Laban the son of Nahor?" And they said, "We know <i>him</i> ." ^{29:6} And he said to them, "Is he well?" And they said, "He is well; and behold, Rachel his daughter is coming with the sheep." ^{29:7} And he said, "Look, <i>it is</i> still high day; neither <i>is it</i> time that the cattle should be gathered together; water the sheep, and go <i>and feed them</i> ." ^{29:8} And they said, "We cannot, until all the flocks are gathered together, and <i>until</i> they roll the stone from the well's mouth; then we water the sheep."
Opposite	29:9 And while he still spoke with them, Rachel came with her father's sheep: for she kept them. ^{29:10} And it came to pass, when Jacob saw Rachel the daughter of Laban his uncle, and the sheep of Laban his uncle, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his uncle. ^{29:11} And Jacob kissed Rachel, and lifted up his voice, and wept. ^{29:12} And Jacob told Rachel that he <i>was</i> her father's nephew, and that he <i>was</i> Rebecca's son; and she ran and told her father. ^{29:13} And it came to pass, when Laban heard the news of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. ^{29:14} And Laban said to him, "Surely you <i>are</i> my bone and my flesh." And he stayed with him the space of a month.
Complement	29:15 And Laban said to Jacob, "Because you <i>are</i> my brother, should you therefore serve me for nothing? Tell me, what <i>shall be</i> your wages?" ^{29:16} And Laban had two daughters: the name of the older <i>was</i> Leah, and the name of the younger <i>was</i> Rachel. ^{29:17} Leah <i>was</i> homely, but Rachel was beautiful and well favored. ^{29:18} And Jacob loved Rachel; and <i>he</i> said, "I will serve you seven years for Rachel your younger daughter." ^{29:19} And Laban said, " <i>It is</i> better that I give her to you, than that I should give her to another man; stay with me."
Complement	29:20 And Jacob served seven years for Rachel; and they seemed <i>but</i> a few days to him, for the love <i>which</i> he had to her. ^{29:21} And Jacob said to Laban, "Give <i>me</i> my wife: for my days are fulfilled, that I may go in to her." ^{29:22} And Laban gathered together all the men of the place, and made a feast. ^{29:23} And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her. ^{29:24} And Laban gave to his daughter Leah his maidservant <i>for</i> a maidservant. ^{29:25} And it came to pass, that in the morning, behold, <i>it was</i> Leah; and he said to Laban, "What <i>is</i> this you have done to me? Did I not serve with you for Rachel? Why then have you tricked me?" ^{29:26} And Laban said, "It must not be so done in our country, to give the younger before the firstborn. ^{29:27} Fulfill her week of years, and we will give you this also for the service which you shall serve with me, yet another seven years." ^{29:28} And Jacob did so, and fulfilled her week of years; and he gave him Rachel his daughter to <i>be</i> his wife also. ^{29:29} And Laban gave to Rachel his daughter Bilhah his maidservant to be her maidservant. ^{29:30} And he went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet another seven years.
Unique	29:31 And when Jehovah saw that Leah was hated, he opened her womb, but Rachel <i>was</i> barren. ^{29:32} And Leah conceived, and bore a son; and she called his name Reuben: for she said, "Surely Jehovah has looked upon my affliction; now therefore my husband will love me." ^{29:33} And she conceived again, and bore a son; and <i>she</i> said, "Because Jehovah has heard that I <i>was</i> hated; therefore he has given me this <i>son</i> also"; and she called his name Simeon. ^{29:34} And she conceived again, and bore a son; and <i>she</i> said, "Now this time my husband will be attached to me, because I have born him three sons"; therefore his name was called Levi. ^{29:35} And she conceived again, and bore a son; and she said, "Now will I praise Jehovah"; therefore she called his name Judah, and ceased bearing. ^{30:1} And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and <i>she</i> said to Jacob, "Give me children, or else I die!" ^{30:2} And Jacob's anger was kindled against Rachel; and he said, "Am I in God's place, who has withheld from you the fruit of the womb?" ^{30:3} And she said, "Behold my maidservant Bilhah. Go in to her; and she shall bear upon my knees, that I also may have children by her." ^{30:4} And she gave him Bilhah her maidservant to <i>be his</i> wife; and Jacob went in to her. ^{30:5} And Bilhah conceived, and bore Jacob a son. ^{30:6} And Rachel said, "God has judged me, and has also heard my voice, and has given me a son"; therefore she called his name Dan. ^{30:7} And Bilhah Rachel's maidservant conceived again, and bore Jacob a second son. ^{30:8} And Rachel said, "With great wrestling I have wrestled with my sister, and I have prevailed"; and she called his name Naphtali. ^{30:9} When Leah saw that she had ceased bearing <i>children</i> , she took Zilpah her maidservant, and gave her to Jacob to <i>be his</i> wife. ^{30:10} And Zilpah Leah's maidservant bore Jacob a son. ^{30:11} And Leah said, "A troop is coming"; and she called his name Gad. ^{30:12} And Zilpah Leah's maidservant bore Jacob a second son. ^{30:13} And Leah said, "Happy am I, because the daughters will call me blessed"; and she called his name Asher. ^{30:14} And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please, give me <i>some</i> of your son's mandrakes." ^{30:15} And she said to her, "Is <i>it</i> a small matter that you have taken my husband? And would you take away my son's mandrakes also?" And Rachel said, "Therefore he shall lie with you tonight for your son's mandrakes." ^{30:16} And Jacob came out of the field in the evening, and Leah went out to meet him, and said, "You must come in to me: for surely I have hired you with my son's mandrakes." And he lay with her that night. ^{30:17} And God gave heed to Leah; and she conceived, and bore Jacob the fifth son. ^{30:18} And Leah said, "God has given me a good dowry; now my husband will dwell with me, because I have born him six sons"; and she called his name Zebulun. ^{30:19} And afterwards she bore a <i>twin</i> daughter, and called her name Dinah. ^{30:22} And God remembered Rachel, and God gave heed to her, and opened her womb. ^{30:23} And she conceived, and bore a son; and <i>she</i> said, "God has taken away my reproach"; ^{30:24} and she called his name Joseph; and said, "Jehovah shall add to me another son."

Genesis, Chapter 22: Jacob reconciled th Esau on his return from Padan-Aram (30:25 - 36:43)	
§Complement Introduction: God blessed Jacob with riches and sent him back to Canaan (30:25 - 32:2)	
¶Opposite Jacob made a new work agreement with Laban that made him very wealthy (30:25 - 43)	
¶Opposite Laban made a covenant with Jacob not to harm each other (31:1 - 32:2)	
§Complement Body: Jacob returned to the land of Canaan and his father (32:3 - 35:29)	
¶Unique Jacob reconciled with Esau (32:3 - 33:16)	
¶Complement Jacob made a home outside of Shechem, intending to stay there (33:17 - 20)	
¶Complement The sons of Jacob slew the men of Shechem to avenge the rape of their sister (34:1 - 31)	
¶Opposite God commanded Jacob to journey to Bethel and make an altar to Him there (35:1 - 8)	
¶Opposite After meeting with God at Bethel, Jacob suffered the loss of his wife Rachel (35:9 - 21)	
§Unique Conclusion: The generations of Jacob and Esau (35:22 - 36:43)	
¶Complement The generations of Jacob (35:22 - 29)	
¶Complement The generations of Esau (36:1 - 43)	

	§Complement Introduction: God blessed Jacob with riches and sent him back to Canaan (30:25 - 32:2)
	¶Opposite Jacob made a new work agreement with Laban that made him very wealthy (30:25 - 43)
Unique	^{30:25} And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, “Send me away, I may go to my own place, and to my country.” ^{30:26} Give me my wives and my children, for whom I have served you, and let me go: for you know my service which I have done for you.” ^{30:27} And Laban said to him, “Please stay, if I have found favor in your eyes, <i>because</i> I have learned by experience that Jehovah has blessed me for your sake.”
Complement	^{30:28} And he said, “Appoint me your wages, and I will give it.” ^{30:29} And he said to him, “You know how I have served you, and how your cattle was with me.” ^{30:30} <i>for it was little</i> which you had before I came, and <i>now</i> it has increased to a multitude. And Jehovah has blessed you since my coming; and now when shall I provide for my own household also?” ^{30:31} And he said, “What shall I give you?” And Jacob said, “You shall not give me anything. <i>But</i> if you will do this thing for me, I will again feed <i>and</i> keep your flock: ^{30:32} I will pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and <i>of such</i> shall be my wages. ^{30:33} So shall my righteousness answer for me in time to come, when it shall come for my wages before your face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be considered stolen, <i>if it is with me.</i> ”
Complement	^{30:34} And Laban said, “Behold, I would it might be according to your word.” ^{30:35} And he removed that day the male goats that were streaked and spotted, and all the female goats that were speckled and spotted, <i>and</i> every one that had <i>some</i> white in it, and all the brown among the sheep, and gave <i>them</i> into the hand of his sons. ^{30:36} And he set three days’ journey between himself and Jacob; and Jacob fed the rest of Laban’s flocks.
Opposite	^{30:37} And Jacob took rods of green poplar, and of the hazel and chestnut tree, and peeled white streaks in them, and made the white appear which <i>was</i> in the rods. ^{30:38} And he set the rods which he had peeled before the flocks in the gutters in the watering troughs when the flocks came to drink, so that they would conceive when they came to drink. ^{30:39} And the flocks conceived before the rods, and brought forth cattle streaked, speckled, and spotted. ^{30:40} And Jacob separated the lambs, and set the faces of the flocks toward the streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and did not put them with Laban’s cattle. ^{30:41} And it came to pass, whenever the stronger cattle conceived, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. ^{30:42} But when the cattle were feeble, he did not put <i>them</i> in, so the feebler were Laban’s, and the stronger Jacob’s.
Opposite	^{30:43} And the man increased exceedingly; and he had many cattle, maidservants, menservants, camels, and donkeys.
	¶Opposite Laban made a covenant with Jacob not to harm each other (31:1 - 32:2)
Opposite	^{31:1} And he heard the words of Laban’s sons, saying, “Jacob has taken away all that <i>was</i> our father’s; and of <i>that</i> which <i>was</i> our father’s has he acquired all this glory.” ^{31:2} And Jacob beheld the countenance of Laban; and, behold, it <i>was</i> not <i>friendly</i> toward him as before. ^{31:3} And Jehovah said to Jacob, “ Return to the land of your fathers, and to your family; and I will be with you. ” ^{31:4} And Jacob sent and called Rachel and Leah to the field to his flock; ^{31:5} and he said to them, “I see your father’s countenance, that it is not <i>friendly</i> toward me as before, but the God of my father has been with me.” ^{31:6} And you know that with all my power I have served your father. ^{31:7} And your father has deceived me, and changed my wages ten times, but God did not allow him to hurt me.” ^{31:8} If he said this: “The speckled shall be your wages”; then all the cattle bore speckled; and if he said this: “The streaked shall be your hire”, then all the cattle bore streaked. ^{31:9} Thus God has taken away the cattle of your father, and given <i>them</i> to me.” ^{31:10} And it came to pass at the time that the cattle conceived, that I lifted up my eyes, and saw in a dream; and, behold, the rams which leaped upon the cattle were streaked, speckled, and grizzled. ^{31:11} And the angel of God spoke to me in a dream, <i>saying</i> , “ Jacob ”; and I said, “Here I <i>am</i> .” ^{31:12} And he said, “ Lift up your eyes now, and see, all the rams which leap upon the cattle are streaked, speckled, and grizzled: for I have seen all that Laban does to you. ” ^{31:13} I am the God of Bethel, where you anointed the pillar, and where you vowed a vow to me; now arise, leave this land, and return to the land of your family. ^{31:14} And Rachel and Leah answered and said to him, “ <i>Is there</i> still any portion or inheritance for us in our father’s house?” ^{31:15} Are we not counted of him strangers? For he has sold us, and has also completely devoured our money. ^{31:16} For all the riches which God has taken from our father, that is ours, and our children’s. Now then, whatsoever God has said to you, do.”
Opposite	^{31:17} Then Jacob rose up, and set his sons and his wives upon camels; ^{31:18} and he carried away all his cattle, and all his goods which he had acquired: the cattle of his possession, which he had acquired in Padan-aram, for to go to Isaac his father in the land of Canaan. ^{31:19} And Laban went to shear his sheep; but Rachel had stolen the idols that <i>were</i> her father’s. ^{31:20} And Jacob stole away unawares to Laban the Syrian, in that he did not tell him that he fled. ^{31:21} So he fled with all that he had; and he rose up, and passed over the river, and set his face <i>toward</i> the mount Gilead. ^{31:22} And it was told Laban on the third day that Jacob had fled. ^{31:23} And he took his brethren with him, and pursued after him seven days’ journey; and they overtook him in the mount Gilead. ^{31:24} And God came to Laban the Syrian in a dream by night, and said to him, “ Be careful that you speak not to Jacob either good or bad. ”
Complement	^{31:25} Then Laban overtook Jacob. Now Jacob had pitched his tent in the mountain; and Laban with his brethren camped in the mountain of Gilead. ^{31:26} And Laban said to Jacob, “What have you done, that you have stolen away unawares to me, and carried away my daughters, as captives <i>taken</i> with the sword?” ^{31:27} Why did you flee away secretly, and steal away from me, and did not tell me, that I might have sent you away with gladness, with songs, with tambourine, and with harp?” ^{31:28} And you have not allowed me to kiss my sons and my daughters? You have now done foolishly in so doing.” ^{31:29} It is in the power of my hand to harm you, but the God of your father spoke to me last night, saying, “ Be careful that you speak not to Jacob either good or bad. ” ^{31:30} And now, <i>though</i> you must be gone, because you greatly long after your father’s house, yet why have you stolen my gods?” ^{31:31} And Jacob answered and said to Laban, “Because I was afraid: for I said, ‘Perhaps you would take your daughters from me by force.’” ^{31:32} With whomsoever you find your gods, let him not live. Before our brethren discern what <i>is</i> yours with me, and take <i>it</i> to you.” For Jacob did not know that Rachel had stolen them. ^{31:33} And Laban went into Jacob’s tent, and into Leah’s tent, and into the two maidservants’ tents, but he did not find <i>them</i> . Then he went out of Leah’s tent, and entered into Rachel’s tent. ^{31:34} Now Rachel had taken the idols, and put them in the camel’s furniture, and sat upon them. And Laban searched all the tent, but did not find <i>them</i> . ^{31:35} And she said to her father, “Let it not displease my lord that I cannot rise up before you: for the custom of women <i>is</i> upon me.” And he searched, but did not find the idols.
Complement	^{31:36} And Jacob was furious, and castigated Laban; and Jacob answered and said to Laban, “What is my trespass?! What is my sin, that you have so hotly pursued after me?” ^{31:37} Whereas you have searched all my things, what have you found of all your household belongings? Set <i>it</i> here before my brethren and your brethren, that they may judge between us both.” ^{31:38} These twenty years <i>have I been</i> with you; your ewes and your she goats have not cost their young, and the rams of your flock have I not eaten. ^{31:39} That which was torn of <i>beasts</i> I did not bring to you: I bore the loss of it; of my hand did you require it, <i>whether</i> stolen by day, or stolen by night.” ^{31:40} <i>Thus</i> I was: in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes. ^{31:41} Thus have I been twenty years in your house: I served you fourteen years for your two daughters, and six years for your cattle; and you have changed my wages ten times. ^{31:42} Unless the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely now you would have sent me away empty. God has seen my affliction and the labor of my hands, and rebuked <i>you</i> last night.” ^{31:43} And Laban answered and said to Jacob, “ <i>These</i> daughters <i>are</i> my daughters, and <i>these</i> children <i>are</i> my children, and <i>these</i> cattle <i>are</i> my cattle, and all that you see is mine; and what can I do this day to these my daughters, or to their children which they have born?” ^{31:44} Now therefore come, let us make a covenant, I and you; and let it be for a witness between you and me.” ^{31:45} And Jacob took a stone, and set it up for a pillar. ^{31:46} And Jacob said to his brethren, “Gather stones.” And they took stones, and made a heap; and they ate there upon the heap. ^{31:47} And Laban called it Jegar-sahadutha, but Jacob called it Galed. ^{31:48} And Laban said, “This heap is a witness between you and me this day”; therefore its name was called Galed. ^{31:49} And Mizpah: for he said, “Jehovah watch between you and me, when we are absent one from another.” ^{31:50} If you shall abuse my daughters, or if you shall take <i>other</i> wives beside my daughters, no man <i>will be</i> with us; see, God is witness between you and me.” ^{31:51} And Laban said to Jacob, “Behold this heap, and behold this pillar, which I have cast between you and me.” ^{31:52} This heap is witness, and <i>this</i> pillar is witness, that I will not pass over this heap to you; and that you shall not pass over this heap and this pillar to me, for harm.” ^{31:53} The God of Abraham, and the God of Nahor, the God of their father, judge between us.” And Jacob swore by the fear of his father Isaac. ^{31:54} Then Jacob offered sacrifice upon the mountain, and called his brethren to eat bread; and they ate bread, and stayed all night in the mountain. ^{31:55} And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned to his place.
Unique	^{32:1} And Jacob went on his way, and the angels of God met him. ^{32:2} And when Jacob saw them, he said, “This is God’s host.” And he called the name of that place Mahanaim.
	§Complement Body: Jacob returned to the land of Canaan and his father (32:3 - 35:29)
	¶Unique Jacob reconciled with Esau (32:3 - 33:16)
Opposite	^{32:3} And Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom; ^{32:4} and he commanded them, saying, “Thus shall you speak to my lord Esau, ‘Your servant Jacob says this: I have stayed with Laban, and remained there until now;’ ^{32:5} and I have oxen, donkeys, flocks, menservants, and maidservants; and I have sent to my lord, that I may find grace in your sight.” ^{32:6} And the messengers returned to Jacob, saying, “We came to your brother Esau. And also he is coming to meet you, and four hundred men with him.” ^{32:7} Then Jacob was greatly afraid and distressed. And he divided the people that <i>were</i> with him, and the flocks, and herds, and the camels, into two bands. ^{32:8} And <i>he</i> said, “If Esau comes to one company, and attacks it, then the other company which is left shall escape.” ^{32:9} And Jacob said, “O God of my father Abraham, and God of my father Isaac, Jehovah which said to me, “ Return to your country, and to your family, and I will deal well with you ,” ^{32:10} I am not worthy of the least of all the mercies, and of all the truth, which you have shown to your servant. For with my staff I passed over this Jordan; and now I have become two bands. ^{32:11} Please, deliver me from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, <i>and</i> the mother with the children.” ^{32:12} And you said, “ I will surely do you good, and make your seed as the sand of the sea, which cannot be counted for multitude. ” ^{32:13} And he lodged there that same night. And he took of that which came to his hand a present for Esau his brother: ^{32:14} two hundred female goats, twenty male goats, two hundred ewes, twenty rams, ^{32:15} thirty milk camels with their colts, forty cows, ten bulls, twenty female donkeys, and ten foals. ^{32:16} And he delivered <i>them</i> into the hand of his servants, each herd by themselves, and said to his servants, “Pass over before me, and put a space between each herd.” ^{32:17} And he commanded the foremost, saying, “When Esau my brother meets you, and asks you, saying, ‘Whose <i>are</i> you?’ And where <i>are</i> you going? And whose <i>are</i> these before you?’” ^{32:18} Then you shall say, “ <i>They are your</i> servant Jacob’s: it is a present sent to my lord Esau; and, behold, he is also behind us.” ^{32:19} And so he commanded the second, and the third, and all that followed the herds, saying, “On this manner shall you speak to Esau, when you find him.” ^{32:20} And say moreover, ‘Behold, your servant Jacob is behind us.’” For he said, “I will appease him with the present that goes before me, and afterward I will see his face: perhaps he will accept me.” ^{32:21} So the present went over before him; and himself lodged that night in the company.
Opposite	^{32:22} And he rose up that night, and took his two wives, and his two maidservants, and his eleven sons, and passed over the ford Jabbok. ^{32:23} And he took them, and sent them over the brook, and sent over what he had. ^{32:24} And Jacob was left alone; and a man wrestled there with him until the break of day. ^{32:25} And when he saw that he did not prevail against him, he touched the socket of his hip; and the socket of Jacob’s hip was out of joint, as he wrestled with him. ^{32:26} And he said, “ Let me go, for the day is breaking. ” And he said, “I will not let you go, unless you bless me.” ^{32:27} And he said to him, “ What is your name? ” And he said, “Jacob.” ^{32:28} And he said, “ Your name shall no longer be called Jacob, but Israel: for as a prince you have power with God and with men, and have prevailed. ” ^{32:29} And Jacob asked <i>him</i> , and said, “Please, tell <i>me</i> your name.” And he said, “ Why is it that you ask after my Name? ” And he blessed him there. ^{32:30} And Jacob called the name of the place “Peniel”: for <i>he</i> said, “I have seen God face to face, and my life is preserved.” ^{32:31} And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. ^{32:32} Therefore the children of Israel eat not <i>of</i> the sinew which shrank (which is upon the socket of the hip) until this day, because he touched the socket of Jacob’s hip in the sinew that shrank.
Complement	^{33:1} And Jacob lifted up his eyes, and looked; and, behold, Esau was coming, and with him four hundred men. And he divided the children to Leah, and to Rachel, and to the two maidservants. ^{33:2} And he put the maidservants and their children foremost, and Leah and her children after, and Rachel and Joseph at the rear. ^{33:3} And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. ^{33:4} And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept. ^{33:5} And he lifted up his eyes, and saw the women and the children, and said, “Who <i>are</i> those with you?” And he said, “The children which God has graciously given your servant.” ^{33:6} Then the maidservants came near, they and their children, and they bowed themselves. ^{33:7} And Leah also with her children came near, and bowed themselves; and afterward Joseph and Rachel came near, and they bowed themselves.
Complement	^{33:8} And he said, “What <i>do</i> you <i>mean</i> by all this herd which I met?” And he said, “ <i>These are</i> to find grace in the sight of my lord.” ^{33:9} And Esau said, “I have enough, my brother; keep what you have to yourself.” ^{33:10} And Jacob said, “No, please; if now I have found grace in your sight, then receive my present at my hand: for therefore I have seen your face, as though I had seen the face of God, and you were pleased with me.” ^{33:11} Please, take my blessing that is brought to you, because God has dealt graciously with me, and because I have enough.” And he urged him, and he took <i>it</i> .
Unique	^{33:12} And he said, “Let us take our journey; and let us go, and I will go before you.” ^{33:13} And he said to him, “My lord knows that the children <i>are</i> tender, and the flocks and herds with young <i>are</i> with me; and if men should overdrive them one day, all the flock will die.” ^{33:14} Please, let my lord pass over before his servant; and I will lead on softly, according as the cattle that are going before me and the children are able to endure, until I come to my lord to Seir.” ^{33:15} And Esau said, “Let me now leave with you <i>some</i> of the folk that <i>are</i> with me.” And he said, “What need is there? Let me find grace in the sight of my lord.” ^{33:16} So Esau returned that day on his way to Seir.
	¶Complement Jacob made a home outside of Shechem, intending to stay there (33:17 - 20)
Unique	^{33:17} And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle; therefore the name of the place is called Succoth.
Complement	^{33:18} And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and he pitched his tent before the city.
Complement	^{33:19} And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem’s father, for one hundred pieces of money.
Opposite	^{33:20} And he erected an altar there;
Opposite	and he called it Elohim, the God of Israel.
	¶Complement The sons of Jacob slew the men of Shechem to avenge the rape of their sister (34:1 - 31)
Unique	^{34:1} And Dinah, the daughter of Leah, which she bore to Jacob, went out to see the daughters of the land. ^{34:2} And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. ^{34:3} And his soul was attracted to Dinah the daughter of Jacob, and he loved the young girl, and spoke kindly to the girl. ^{34:4} And Shechem spoke to his father Hamor, saying, “Get me this girl to be my wife.”
Complement	^{34:5} And Jacob heard that he had defiled Dinah his daughter; now his sons were with his cattle in the field, and Jacob held his peace until they came. ^{34:6} And Hamor the father of Shechem went out to Jacob to commune with him. ^{34:7} And the sons of Jacob came out of the field when they heard it; and the men were grieved, and they were very angry, because he had done foolishness in Israel in lying with Jacob’s daughter, which thing should not be done. ^{34:8} And Hamor communed with them, saying, “The soul of my son Shechem longs for your daughter; please give her to him to be <i>his</i> wife.” ^{34:9} And you make marriages with us, <i>and</i> give your daughters to us, and take our daughters to you. ^{34:10} And you shall dwell with us; and the land shall be before you; live and trade in it, and get possessions in it.” ^{34:11} And Shechem said to her father and to her brothers, “Let me find grace in your eyes, and what you shall say to me I will give.” ^{34:12} Ask me ever so much dowry and gift, and I will give according as you shall say to me; but give me the young girl to be <i>my</i> wife.” ^{34:13} And the sons of Jacob answered Shechem and Hamor his father deceitfully (and <i>they</i> said <i>this</i> , because he had defiled Dinah their sister); ^{34:14} and they said to them, “We cannot do this thing, to give our sister to one that is uncircumcised: for that <i>would be</i> a reproach to us.” ^{34:15} But we will agree to you in this, if you will be as we <i>are</i> , that every male of you be circumcised.” ^{34:16} Then we will give our daughters to you, and we will take your daughters to us, and we will live with you, and we will become one people.” ^{34:17} But if you will not give heed to us, to be circumcised, then we will take our daughter; and we will be gone.”
Complement	^{34:18} And their words pleased to him, and Shechem Hamor’s son. ^{34:19} And the young man did not delay to do the thing, because he delighted in Jacob’s daughter; and he <i>was</i> more honorable than all the household of his father. ^{34:20} And Hamor and Shechem his son came to the gate of their city, and communed with the men of their city, saying, ^{34:21} “These men <i>are</i> peaceful with us; therefore let them dwell in the land, and trade in it: for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.” ^{34:22} Only herein will the men agree to us in order to live with us, to be one people: if every male among us be circumcised, as <i>they are</i> circumcised. ^{34:23} <i>Shall</i> not their cattle and their wealth and every beast of theirs <i>be</i> ours? Only let us agree to them, and they will dwell with us.” ^{34:24} And all that went out of the gate of his city gave heed to Hamor and to Shechem his son; and every male was circumcised: all that went out of the gate of his city.
Opposite	^{34:25} And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah’s brothers, took each man his sword, and came upon the city boldly, and slew all the males. ^{34:26} And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem’s house, and went out. ^{34:27} The sons of Jacob came upon the slain, and plundered the city, because they had defiled their sister. ^{34:28} They took their sheep, and their oxen, and their donkeys, and that which was in the city, and that which <i>was</i> in the field, ^{34:29} and all their wealth, and all their little ones, and their wives took they captive, and plundered even all that <i>was</i> in the house.
Opposite	^{34:30} And Jacob said to Simeon and Levi, “You have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I <i>being</i> few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my household.” ^{34:31} But they said, “Should he treat our sister like a whore?”
	¶Opposite God commanded Jacob to journey to Bethel and make an altar to Him there (35:1 - 8)
Unique	^{35:1} And God said to Jacob, “ Arise, go up to Bethel, and dwell there; and make there an altar to God, that appeared to you when you fled from the face of Esau your brother. ”
Complement	^{35:2} Then Jacob said to his household, and to all that <i>were</i> with him, “Put away the strange gods that <i>are</i> among you, and be clean, and change your garments.” ^{35:3} And let us arise, and go up to Bethel, and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went.” ^{35:4} And they gave to Jacob all the strange gods which were in their hand, and <i>all</i> their earrings which <i>were</i> in their ears, and Jacob hid them under the oak which <i>was</i> by Shechem.
Complement	^{35:5} And they journeyed; and the terror of God was upon the cities that <i>were</i> round about them, and they did not pursue after the sons of Jacob.
Opposite	^{35:6} So Jacob came to Luz (that is, Bethel), which is in the land of Canaan: he and all the people that <i>were</i> with him. ^{35:7} And he built there an altar; and he called the place El-beth-el, because there God appeared to him, when he fled from the face of his brother.
Opposite	^{35:8} But Deborah Rebecca’s nurse died, and she was buried beneath Bethel under a terebinth tree; and its name was called Allon-bachuth.
	¶Opposite After meeting with God at Bethel, Jacob suffered the loss of his wife Rachel (35:9 - 21)
Opposite	^{35:9} And God appeared to Jacob again, when he came out of Padan-aram, and blessed him. ^{35:10} And God said to him, “ Your name is Jacob; your name shall not be called Jacob any longer, but Israel shall be your name ”; and he called his name Israel. ^{35:11} And God said to him, “ I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of you, and kings shall come out of your loins. ” ^{35:12} And the land which I gave Abraham and Isaac, I will give it to you; and to your seed after you I will give the land. ”
Opposite	^{35:13} And God went up from him in the place where he talked with him. ^{35:14} And Jacob set up a pillar in the place which they he talked with him, <i>even</i> a pillar of stone; and he poured a drink offering on it, and he poured oil on it. ^{35:15} And Jacob called the name of the place where God spoke with him, Bethel.
Complement	^{35:16} And they journeyed from Bethel, and there was but a little way to come to Ephrath; and Rachel travailed, and she had hard labor. ^{35:17} And it came to pass, when she was in hard labor, that the midwife said to her, “Fear not; you shall have this son also.”
Complement	^{35:18} And it came to pass, as her soul was departing (for she died), that she called his name Ben-oni, but his father called him Benjamin. ^{35:19} And Rachel died, and was buried in the road to Ephrath, which is Bethlehem. ^{35:20} And Jacob set a pillar upon her grave: that is the pillar of Rachel’s grave until this day.
Unique	^{35:21} And Israel journeyed; and he spread his tent beyond the tower of Edar.
	§Unique Conclusion: The generations of Jacob and Esau (35:22 - 36:43)
	¶Complement The generations of Jacob (35:22 - 29)
Opposite	^{35:22} And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine. And Israel heard <i>it</i> .
Opposite	Now the sons of Jacob were twelve: ^{35:23} the sons of Leah: Reuben (Jacob’s firstborn), Simeon, Levi, Judah, Issachar, and Zebulun; ^{35:24} the sons of Rachel: Joseph and Benjamin; ^{35:25} and the sons of Bilhah (Rachel’s maidservant): Dan and Naphtali; and the sons of Zilpah (Leah’s maidservant): Gad and Asher. These <i>are</i> the sons of Jacob, which were born to him in Padan-aram.
Complement	^{35:27} And Jacob came to Isaac his father to Mamre, to the city of Arbah (which <i>now</i> is Hebron), where Abraham and Isaac stayed.
Complement	^{35:28} And the days of Isaac were one hundred and eighty years.
Unique	^{35:29} And Isaac gave up the spirit, and died; and he was gathered to his people, <i>being</i> old and full of days. And his sons Esau and Jacob buried him.
	¶Complement The generations of Esau (36:1 - 43)
Opposite	^{36:1} Now these <i>are</i> the generations of Esau, who is Edom. ^{36:2} Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite, ^{36:3} and Bashemath Ishmael’s daughter, sister of Nebajoth. ^{36:4} And Adah bore to Esau Eliphaz; and Bashemath bore Reuel; ^{36:5} and Aholibamah bore Jeush, Jaalam, and Korah; these <i>are</i> the sons of Esau, which were born to him in the land of Canaan. ^{36:6} And Esau took his wives, his sons, his daughters, and all the persons of his household; and his cattle, and all his animals, and all his property, which he had acquired in the land of Canaan; and he went into the country from the face of his brother Jacob: ^{36:7} for their riches were more than that they might live together, and the land in which they were strangers could not support them because of their cattle. ^{36:8} Thus Esau dwelt in mount Seir; Esau is Edom.
Opposite	^{36:9} And these <i>are</i> the generations of Esau the father of the Edomites in mount Seir. ^{36:10} These <i>are</i> the names of Esau’s sons: Eliphaz the son of Adah the wife of Esau, <i>and</i> Reuel the son of Bashemath the wife of Esau. ^{36:11} And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. ^{36:12} And Timna was concubine to Eliphaz Esau’s son; and she bore to Eliphaz Amalek; these <i>are</i> the sons of Adah Esau’s wife. ^{36:13} And these <i>are</i> the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah; these were the sons of Bashemath Esau’s wife. ^{36:14} And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau’s wife; and she bore to Esau Jeush, Jaalam, and Korah.
Complement	^{36:15} These <i>are</i> the dukes of the sons of Esau: the sons of Eliphaz the firstborn <i>son</i> of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz. ^{36:16} Duke Korah, duke Gatam, <i>and</i> duke Amalek: these <i>are</i> the dukes that <i>came</i> of Eliphaz in the land of Edom: these <i>are</i> the sons of Adah. ^{36:17} And these <i>are</i> the sons of Reuel Esau’s son: duke Nahath, duke Zerah, duke Shammah, <i>and</i> duke Mizzah; these <i>are</i> the dukes that <i>came</i> of Reuel in the land of Edom; these <i>are</i> the sons of Bashemath Esau’s wife. ^{36:18} And these <i>are</i> the sons of Aholibamah Esau’s wife: duke Jeush, duke Jaalam, <i>and</i> duke Korah: these <i>are</i> the dukes that <i>came</i> of Aholibamah the daughter of Anah, Esau’s wife. ^{36:19} These <i>are</i> the sons of Esau, who is Edom, and these <i>are</i> their dukes. ^{36:20} These <i>are</i> the sons of Seir the Horite, who inhabited the land: Lotan, Shobal, Zibeon, Anah, ^{36:21} and duke Ezer, and Dishan; these <i>are</i> the dukes of the Horites, the children of Seir in the land of Edom.
	^{36:22} And the children of Lotan were Hori and Hemam; and Lotan’s sister <i>was</i> Timna. ^{36:23} And the children of Shobal <i>are</i> these: Alvan, Manahath, Ebal, Shepho, and Onam. ^{36:24} And these <i>are</i> the children of Zibeon: both Ajah and Anah (this <i>was</i> that Anah that found the mules in the wilderness, as he fed the donkeys of Zibeon his father). ^{36:25} And the children of Anah <i>are</i> these: Dishon and Aholibamah the daughter of Anah. ^{36:26} And these <i>are</i> the children of Dishon: Hemdan, Eshban, Ithran, and Cheran. ^{36:27} The children of Ezer <i>are</i> these: Zerah, Zaavan, and Akan. ^{36:28} The children of Dishan <i>are</i> these: Uz and Aran. ^{36:29} These <i>are</i> the dukes that <i>came</i> of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah, ^{36:30} duke Dishon, duke Ezer, <i>and</i> duke Dishan; these <i>are</i> the dukes that <i>came</i> of Hori, among their dukes in the land of Seir.
Complement	^{36:31} And these <i>were</i> the kings that reigned in the land of Edom, before there reigned any king over the children of Israel; ^{36:32} and Bela the son of Beor reigned in Edom; and the name of his city was Dimnahab. ^{36:33} And Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. ^{36:34} And Jobab died, and Husham of the land of Temain reigned in his place. ^{36:35} And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his place; and the name of his city <i>was</i> Avith. ^{36:36} And Hadad died, and Samlah of Masrekah reigned in his place. ^{36:37} And Samlah died, and Saul of Rehoboth by the river reigned in his place. ^{36:38} And Saul died, and Baal-hanan the son of Achbor reigned in his place. ^{36:39} And Baal-hanan the son of Achbor died, and Hadar reigned in his place; and the name of his city <i>was</i> Pau; and his wife’s name <i>was</i> Mehetabel, the daughter of Matred, the daughter of Mezahab.
Unique	^{36:40} And these <i>are</i> the names of the dukes that <i>came</i> of Esau, according to their families, after their places, by their names: duke Timnah, duke Alvah, duke Jetheth, ^{36:41} duke Aholibamah, duke Elah, duke Pinon, ^{36:42} duke Kenaz, duke Teman, duke Mibzar, ^{36:43} duke Magdiel, <i>and</i> duke Iram: these <i>are</i> the dukes of Edom, according to their habitations in the land of their possession. He is Esau, the father of the Edomites.
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	<div><div>§Unique</div><div>Introduction: The first journey into Egypt for food ended with Simeon in prison (41:45b - 42:38)</div></div>	
	<div><div>¶Opposite</div><div>Joseph wisely managed the abundant harvests in preparation for the coming famine (41:45b - 57)</div></div>	
Unique	And Joseph went out over <i>all</i> the land of Egypt. ^{41:46} And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.	
Complement	^{41:47} And in the seven abundant years the earth brought forth by handfuls. ^{41:48} And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. ^{41:49} And Joseph gathered grain as the sand of the sea, a vast amount, until he ceased counting: for <i>it was</i> uncountable.	
Complement	^{41:50} And two sons were born to Joseph before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bore to him. ^{41:51} And Joseph called the name of the firstborn Manasseh; <i>and he said</i> , “For God has made me forget all my toil, and all my father’s household.” ^{41:52} And the name of the second he called Ephraim, “For God has caused me to be fruitful in the land of my affliction.”	
Opposite	^{41:53} And the seven years of abundance, that was in the land of Egypt, were ended. ^{41:54} And the seven years of famine began to come, according as Joseph had said; and the famine was in all lands, but in all the land of Egypt there was bread.	
Opposite	^{41:55} And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said to all the Egyptians, “Go to Joseph; what he says to you, do.” ^{41:56} And the famine was over all the face of the earth; and Joseph opened all the storehouses, and sold to the Egyptians; and the famine became severe in the land of Egypt. ^{41:57} And all countries came into Egypt to Joseph to buy <i>grain</i> , because the famine was so terrible in all lands.	
	<div><div>¶Opposite</div><div>Joseph kept Simeon in prison while he sent back his brothers to their father with grain (42:1 - 38)</div></div>	
Opposite	^{42:1} Now when Jacob saw that there was grain in Egypt, Jacob said to his sons, “Why do you look at each other?” ^{42:2} And he said, “Behold, I have heard that there is grain in Egypt. Go down there, and buy <i>grain</i> for us from there, that we may live, and not die.” ^{42:3} And Joseph’s ten brothers went down to buy grain in Egypt. ^{42:4} But Benjamin, Joseph’s brother, Jacob did not send with his brothers: for he said, “Lest perhaps harm befalls him.”	
Opposite	^{42:5} And the sons of Israel came to buy <i>grain</i> among those that came <i>into Egypt</i> : for the famine was <i>also</i> in the land of Canaan. ^{42:6} And Joseph was the governor over the land, <i>and it was</i> he that sold to all the people of the land; and Joseph’s brothers came, and bowed themselves down before him <i>with</i> their faces to the earth. ^{42:7} And Joseph saw his brothers; and he knew them, but made himself strange to them, and spoke harshly to them; and he said to them, “Where do you come from?” And they said, “From the land of Canaan to buy food.” ^{42:8} And Joseph knew his brothers, but they did not know him. ^{42:9} And Joseph remembered the dreams which he dreamed about them, and said to them, “You <i>are</i> spies; you have come to see the nakedness of the land.” ^{42:10} And they said to him, “No, my lord, but your servants have come to buy food. ^{42:11} We <i>are</i> all one man’s sons; we <i>are</i> honest <i>men</i> , your servants are not spies.” ^{42:12} And he said to them, “No, but you have come to see the nakedness of the land.” ^{42:13} And they said, “Your servants <i>are</i> twelve brothers, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not <i>alive</i> .” ^{42:14} And Joseph said to them, “That is what I spoke to you, saying, ‘You <i>are</i> spies.’” ^{42:15} By this shall you be tested: by the life of Pharaoh you shall not go forth from here, unless your youngest brother comes here. ^{42:16} Send one of you, and let him bring your brother; and you shall be kept in prison, that your words may be tested, whether <i>there is any</i> truth in you; or else by the life of Pharaoh surely you <i>are</i> spies.” ^{42:17} And he put them all together into prison three days.	
Complement	^{42:18} And Joseph said to them the third day, “Do this, and live (<i>for I</i> fear God): ^{42:19} if you <i>are</i> honest <i>men</i> , let one of your brothers be bound in the house of your prison; go, <i>and</i> carry grain for the famine of your households. ^{42:20} But bring your youngest brother to me. So shall your words be verified, and you shall not die.” And they did so. ^{42:21} And they said one to another, “We <i>are</i> truly guilty concerning our brother, in that we saw the anguish of his soul, when he pleaded with us, and we would not hear; therefore this distress has come upon us. ^{42:22} And Reuben answered them, saying, “Did I not speak to you, saying, ‘Do not sin against the child,’ and would you not listen? Therefore, behold, also his blood is required.” ^{42:23} And they did not know that Joseph understood <i>them</i> : for he spoke to them by an interpreter. ^{42:24} And he turned himself away from them, and wept. And <i>he</i> returned to them again, and communed with them, and took Simeon from them, and bound him before their eyes. ^{42:25} Then Joseph commanded to fill their sacks with grain, and to restore every man’s money into his sack, and to give them provision for the way; and thus did he to them. ^{42:26} And they loaded their donkeys with the grain, and departed. ^{42:27} And as one of them opened his sack to give his donkey provender in the inn, he saw his money: for, behold, <i>it was</i> in his sack’s mouth. ^{42:28} And he said to his brothers, “My money is restored; and, look, <i>it is</i> still in my sack.” And their hearts sank; and they were afraid, saying one to another, “What is this <i>that</i> God has done to us?”	
Complement	^{42:29} And they came to Jacob their father to the land of Canaan, and told him all that befell them, saying, ^{42:30} “The man, <i>who is</i> the lord of the land, spoke roughly to us, and took us for spies of the country. ^{42:31} And we said to him, ‘We <i>are</i> honest <i>men</i> ; we are not spies. ^{42:32} We <i>are</i> twelve brothers, sons of our father: one is not <i>alive</i> , and the youngest is this day with our father in the land of Canaan.’” ^{42:33} And the man, the lord of the country, said to us, ‘Hereby shall I know that you <i>are</i> honest <i>men</i> : leave one of your brothers <i>here</i> with me, and take <i>food</i> for the famine of your households, and be gone. ^{42:34} And bring your youngest brother to me, then shall I know that you <i>are</i> not spies, but <i>that you are</i> honest <i>men</i> ; so will I deliver you your brother, and you shall trade in the land.”	
Unique	^{42:35} And it came to pass as they emptied their sacks, that, behold, every man’s bundle of money was in his sack. And when <i>both</i> they and their father saw the bundles of money, they were afraid. ^{42:36} And Jacob their father said to them, “Me have you bereaved <i>of my children</i> . Joseph is not <i>alive</i> , and Simeon is not <i>here</i> , and you will take Benjamin <i>away</i> ; all these things are against me.” ^{42:37} And Reuben spoke to his father, saying, “Slay my two sons, if I do not bring him to you; deliver him into my hand, and I will bring him to you again.” ^{42:38} And he said, “My son shall not go down with you: for his brother is dead, and he is left alone. If harm befalls him by the way in the which you go, then you shall bring down my gray hairs with sorrow to the grave.”	
	<div><div>§Complement</div><div>Body: Joseph revealed himself to his brothers and brought his family to him (43:1 - 47:12)</div></div>	
	<div><div>¶Unique</div><div>Joseph tricked his brothers into leaving his brother Benjamin with him in Egypt as his servant (43:1 - 44:17)</div></div>	
Opposite	^{43:1} And the famine in the land <i>was</i> severe. ^{43:2} And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said to them, “Go again, buy us a little food.” ^{43:3} And Judah spoke to him, saying, “The man solemnly warned us, saying, ‘You shall not see my face, unless your brother is with you.’” ^{43:4} If you will send our brother with us, we will go down and buy you food; ^{43:5} but if you will not send <i>him</i> , we will not go down: for the man said to us, ‘You shall not see my face, unless your brother is with you.’” ^{43:6} And Israel said, “Why did you deal so ill with me, as to tell me man whether you had yet a brother?” ^{43:7} And they said, “The man asked us strictly of our state, and of our family, saying, ‘Is your father still alive? Do you have <i>another</i> brother?’ And we told him according to the tenor of these words. Could we possibly know that he would say, ‘Bring your brother down?’”	
Opposite	^{43:8} And Judah said to Israel his father, “Send the boy with me; and we will arise and go, that we may live, and not die: both we, and you, <i>and also</i> our little ones. ^{43:9} I will be a guarantee for him; of my hand shall you require him. If I do not bring him to you, and set him before you, then let me bear the blame forever: ^{43:10} for unless we had lingered, surely now we had returned this second time.” ^{43:11} And their father Israel said to them, “ <i>If it must be</i> so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, myrrh, pistachio nuts, and almonds; ^{43:12} and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry <i>it</i> again in your hand: perhaps <i>it was</i> an oversight; ^{43:13} take also your brother, and arise, go again to the man. ^{43:14} And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I am bereaved <i>of my children</i> , I am bereaved.”	
Complement	^{43:15} And the men took that present, and they took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph. ^{43:16} And when Joseph saw Benjamin with them, he said to the ruler of his household, “Bring <i>these</i> men home, and slay <i>fresh meat</i> , and make ready: for <i>these</i> men shall dine with me at noon.” ^{43:17} And the man did as Joseph commanded, and the man brought the men into Joseph’s house. ^{43:18} And the men were afraid, because they were brought into Joseph’s house; and they said, “Because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion against us, and fall upon us, and take us for menservants, and our donkeys.” ^{43:19} And they came near to the steward of Joseph’s house, and they communed with him at the door of the house, ^{43:20} and said, “O sir, we indeed came down the first time to buy food; ^{43:21} and it came to pass, when we came to the inn, that we opened our sacks; and, behold, <i>every</i> man’s money <i>was</i> in the mouth of his sack, our money in full weight; and we have brought it again in our hand. ^{43:22} And we have brought down other money in our hands to buy food, <i>but</i> we cannot tell who put our money in our sacks.” ^{43:23} And he said, “Peace to you, fear not: your God, and the God of your father, has given you treasure in your sacks; I had your money.” And he brought Simeon out to them. ^{43:24} And the man brought the men into Joseph’s house, and gave <i>them</i> water; and they washed their feet; and he gave their donkeys provender. ^{43:25} And they made ready the present before Joseph came at noon: for they heard that they would eat bread there.	
Complement	^{43:26} And when Joseph came home, they brought him the present which <i>was</i> in their hand into the house, and bowed themselves to him to the earth. ^{43:27} And he asked them of <i>their</i> welfare, and said, “Is your father well, the old man of whom you spoke? <i>Is he still alive?</i> ” ^{43:28} And they answered, “Your servant our father is in good health, <i>he is still alive</i> .” And they bowed down their heads, and prostrated themselves. ^{43:29} And he lifted up his eyes, and saw his brother Benjamin, his mother’s son, and said, “Is this your younger brother, of whom you spoke to me?” And he said, “God be gracious to you, my son.” ^{43:30} And Joseph hurried <i>away</i> (for his bowels yearned upon his brother), and he searched for <i>a place</i> to weep; and he entered into <i>his</i> chamber, and wept there. ^{43:31} And he washed his face, and went out, and refrained himself, and said, “Serve the bread.” ^{43:32} And they served <i>bread</i> for him by himself, and for them by themselves, and for the Egyptians, which ate with him, by themselves, because the Egyptians might not eat bread with the Hebrews: for that is an abomination to the Egyptians. ^{43:33} And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled at each other. ^{43:34} And he took <i>and sent</i> servings to them from before him, but Benjamin’s serving was five times as much as any of theirs. And they drank, and were merry with him.	
Unique	^{44:1} And he commanded the steward of his house, saying, “Fill the men’s sacks <i>with food</i> , as much as they can carry, and put every man’s money in his sack’s mouth. ^{44:2} And put my cup, the silver cup, in the sack’s mouth of the youngest, and his grain money.” And he did according to the word that Joseph had spoken. ^{44:3} As soon as the morning was light, the men were sent away, they and their donkeys. ^{44:4} <i>And</i> when they went out of the city, <i>and</i> were not yet far away, Joseph said to his steward, “Get up, follow after the men; and when you overtake them, say to them, ‘Why have you rewarded evil for good?’” ^{44:5} Is not <i>this it</i> in which my lord drinks, and whereby indeed he divines? You have done evil in so doing.” ^{44:6} And he overtook them, and he spoke to them these same words. ^{44:7} And they said to him, “Why does my lord say these words? God forbid that your servants should do according to this thing. ^{44:8} Behold, the money, which we found in our sacks’ mouths, we brought again to you out of the land of Canaan. How then should we steal out of your lord’s house silver or gold? ^{44:9} With whomsoever of your servants it is found, both let him die, and we also will be my lord’s menservants.” ^{44:10} And he said, “Now also let <i>it be</i> according to your words: he with whom it is found shall be my servant; and you shall be blameless.” ^{44:11} Then they quickly took down every man his sack to the ground, and opened every man his sack. ^{44:12} And he searched, and began at the oldest, and left at the youngest; and the cup was found in Benjamin’s sack. ^{44:13} Then they tore their clothes, and loaded every man his donkey, and returned to the city. ^{44:14} And Judah and his brothers came to Joseph’s house (for <i>he was</i> still there), and they fell before him on the ground. ^{44:15} And Joseph said to them, “What deed is this that you have done? Do you not know that such a man as I can certainly discern like a diviner?” ^{44:16} And Judah said, “What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; behold, we <i>are</i> my lord’s servants, both we, and <i>he</i> also with whom the cup is found.” ^{44:17} And he said, “God forbid that I should do so, <i>but</i> the man in whose hand the cup is found, he shall be my servant; and as for you, go up in peace to your father.”	
	<div><div>¶Complement</div><div>Judah interceded directly with Joseph to stop his plan to keep Benjamin as his servant (44:18 - 34)</div></div>	
Unique	^{44:18} Then Judah came near to him, and said, “Oh my lord, let your servant, please, speak a word in my lord’s ears, and say not to your anger burn against your servant: for you <i>are</i> even as Pharaoh.” ^{44:19} My lord asked his servants, letting ‘Do you have a father, or a brother?’” ^{44:20} And we said to my lord, ‘We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loves him.’” ^{44:21} And you said to your servants, ‘Bring him down to me, that I may set my eyes upon him.’” ^{44:22} And we said to my lord, ‘The boy cannot leave his father: for <i>if he</i> should leave his father, <i>his father</i> would die.’” ^{44:23} And you said to your servants, ‘Unless your youngest brother comes down with you, you shall see my face no more.’	
Complement	^{44:24} And it came to pass when we came up to your servant my father, we told him the words of my lord. ^{44:25} And our father said, ‘Go again, and buy us a little food.’” ^{44:26} And we said, ‘We cannot go down; if our youngest brother is with us, then we will go down: for we may not see the man’s face, unless our youngest brother <i>is</i> with us.’	
Complement	^{44:27} And your servant my father said to us, ‘You know that my wife bore me two <i>sons</i> ,’” ^{44:28} and the one went out from me, and I said, ‘Surely he is torn in pieces,’ and I have not seen him since.” ^{44:29} And if you take <i>this one</i> also from me, and harm befalls him, you shall bring down my gray hairs with sorrow to the grave.”	
Opposite	^{44:30} Now therefore when I come to your servant my father, and the boy <i>is</i> not with us, seeing that his life is bound up in the boy’s life, ^{44:31} it shall come to pass, when he sees that the boy is not <i>with us</i> , that he will die; and your servants shall bring down the gray hairs of your servant our father with <i>sorrow</i> to the grave. ^{44:32} For your servant became guarantee for the boy to my father, saying, ‘If I do not bring him to you, then I shall bear the blame to my father forever.’	
Opposite	^{44:33} Now therefore, please, let your servant stay instead of the boy a servant to my lord; and let the boy go up with his brothers. ^{44:34} for how shall I go up to my father, and the boy is not with me? Lest perhaps I see the evil that shall come on my father.”	
	<div><div>¶Complement</div><div>Joseph relented and revealed his true identity to his brothers (45:1 - 15)</div></div>	
Unique	^{45:1} Then Joseph could not refrain himself before all them that stood by him; and he cried, “Cause every man to go out from me!” And no man stood with him, while Joseph made himself known to his brothers. ^{45:2} And he wept aloud; and the Egyptians and the household of Pharaoh heard. ^{45:3} And Joseph said to his brothers, “ <i>I am</i> Joseph. Does my father still live?” And his brothers could not answer him: for they were terrified at his presence. ^{45:4} And Joseph said to his brothers, “Come near to me, please.” And they came near; and he said, “ <i>I am</i> Joseph your brother, whom you sold into Egypt. ^{45:5} Now therefore be not grieved, nor angry with yourselves, that you sold me here: for God sent me before you to preserve life. ^{45:6} For these two years the famine <i>has been</i> in the land, and yet there <i>are</i> five years, in which I shall neither be plowing nor harvest. ^{45:7} And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. ^{45:8} So now <i>it was</i> not you <i>that</i> sent me here, but God; and he has made me a father to Pharaoh, and lord of all his household, and a ruler throughout all the land of Egypt.	
Complement	^{45:9} Hurry, and go up to my father, and say to him, ‘Thus says your son Joseph, ‘God has made me lord of all Egypt; come down to me, do not delay; ^{45:10} and you shall live in the land of Goshen; and you shall be near to me and to your children, your children’s children, your flocks, your herds, and all that you have; ^{45:11} and there will I nourish you: for still <i>there are</i> five years of famine, lest you, your household, and all that you have, come to poverty.”	
Complement	^{45:12} And, behold, your eyes see, and the eyes of my brother Benjamin, that <i>it is</i> my mouth that speaks to you. ^{45:13} And you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here.”	
Opposite	^{45:14} And he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck.	
Opposite	^{45:15} Moreover he kissed all his brothers, and wept upon them; and after that his brothers talked with him.	
	<div><div>¶Opposite</div><div>Jacob took his brothers and his father to meet Pharaoh (46:31 - 47:12)</div></div>	
Unique	^{45:16} And the news of it was heard in Pharaoh’s house, saying, “Joseph’s brothers have come.” And it pleased Pharaoh well, and his servants. ^{45:17} And Pharaoh said to Joseph, “Say to your brothers, ‘Do this: load your beasts, and go; into the land of Canaan; ^{45:18} and take your father and your households, and come to me; and I will give you the good of the land of Egypt, and you shall eat the fat of the land. ^{45:19} Now you are commanded, do this: take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. ^{45:20} Also do not regard your belongings: for the good of all the land of Egypt is yours.”” ^{45:21} And the children of Israel did so; and Joseph gave them wagons, according to the command of Pharaoh, and gave them provision for the way. ^{45:22} To all of them he gave each man changes of garments, but to Benjamin he gave three hundred <i>pieces</i> of silver, and five changes of garments. ^{45:23} And to his father he sent after this <i>manner</i> : ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and food for his father by the way. ^{45:24} So he sent his brothers away, and they departed; and he said to them, “See that you do not fall out by the way.”	
Complement	^{45:25} And they went up out of Egypt, and came into the land of Canaan to Jacob their father; ^{45:26} and told him, saying, “Joseph is still alive; and he <i>is</i> governor over all the land of Egypt!” And Jacob’s heart fainted: for he did not believe them. ^{45:27} And they told him all the words of Joseph, which he had said to them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; ^{45:28} and Israel said, “It is enough; Joseph my son is still alive; I will go and see him before I die.”	
Complement	^{46:1} And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac. ^{46:2} And God spoke to Israel in the visions of the night, and said, “ Jacob, Jacob. ” And he said, “Here <i>I am</i> .” ^{46:3} And he said, “ <i>I am</i> God, the God of your father; fear not to go down into Egypt: for I will there make of you a great nation. ^{46:4}I will go down with you into Egypt, and I will also surely bring you up <i>again</i>. And Joseph shall put his hand upon your eyes. ”	
Opposite	^{46:5} And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. ^{46:6} And they took their cattle, and their goods, which they had acquired in the land of Canaan, and came into Egypt: Jacob, and all his seed with him. ^{46:7} His sons, and his grandsons with him, his daughters, and his granddaughters; and he brought all his seed with him into Egypt. ^{46:8} And these <i>are</i> the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob’s firstborn. ^{46:9} And the sons of Reuben: Hanoch, Phallu, Hezron, and Carmi. ^{46:10} And the sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanitish woman. ^{46:11} And the sons of Levi: Gershon, Kohath, and Merari. ^{46:12} And the sons of Judah: Er, Onan, Shelah, Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. ^{46:13} And the sons of Issachar: Tola, Phuvah, Job, and Shimron. ^{46:14} And the sons of Zebulun: Sered, Elon, and Jahleel. ^{46:15} These <i>are</i> the sons of Leah, which she bore to Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters <i>are</i> thirty-three. ^{46:16} And the sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Ari, Arodi, and Areli. ^{46:17} And the sons of Asher: Jimnah, Ishuah, Isui, Beriah, and Serah their sister, and the sons of Beriah: Heber and Malchiel. ^{46:18} These <i>are</i> the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bore to Jacob, <i>even</i> sixteen souls. ^{46:19} The sons of Rachel Jacob’s wife: Joseph and Benjamin. ^{46:20} And to Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bore to him. ^{46:21} And the sons of Benjamin were Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muphim, Huphim, and Ard. ^{46:22} These <i>are</i> the sons of Rachel, which were born to Jacob: all the souls <i>are</i> fourteen. ^{46:23} And the sons of Dan: Hushim. ^{46:24} And the sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. ^{46:25} These <i>are</i> the sons of Bilhah, which Laban gave to Rachel his daughter, and she bore these to Jacob: all the souls <i>are</i> seven. ^{46:26} All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives, all the souls <i>are</i> sixty-six; ^{46:27} and the sons of Joseph, which were born him in Egypt, <i>are</i> two souls; all the souls of the household of Jacob, which came into Egypt, <i>are</i> seventy.	
Opposite	^{46:28} And he sent Judah before him to Joseph, to direct his face to Goshen; and they came into the land of Goshen. ^{46:29} And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself to him; and he fell on his neck, and wept upon his neck a good while. ^{46:30} And Israel said to Joseph, “Now let me die, since I have seen your face, because you <i>are</i> still alive.”	
	<div><div>¶Opposite</div><div>Joseph took his brothers and his father to meet Pharaoh (46:31 - 47:12)</div></div>	
Opposite	^{46:31} And Joseph said to his brothers, and to his father’s household, “I will go up, and show Pharaoh, and say to him, ‘My brothers, and my father’s household, which <i>are</i> in the land of Canaan, have come to me; and ^{46:32} the men <i>are</i> shepherds, for their trade has been to feed livestock; and they have brought their flocks, and their herds, and all that they have.’	
Opposite	^{46:33} And it shall come to pass, when Pharaoh shall call you, and shall say, ‘What is your occupation?’, ^{46:34} that you shall say, ‘Your servants’ trade has been about cattle from our youth even until now, both we, <i>and</i> also our fathers’, that you may live in the land of Goshen: for every shepherd is an abomination to the Egyptians.”	
Complement	^{47:1} Then Joseph came and told Pharaoh, and said, “My father and my brothers, and their flocks, and their herds, and all that they possess, have come out of the land of Canaan; and, behold, they <i>are</i> in the land of Goshen.” ^{47:2} And he took some of his brothers, <i>even</i> five men, and presented them to Pharaoh. ^{47:3} And Pharaoh said to his brothers, “What is your occupation?” And they said to Pharaoh, “Your servants <i>are</i> shepherds, both we, <i>and</i> also our fathers.” ^{47:4} Moreover they said to Pharaoh, “We have come to stay in the land: for your servants have no pasture for their flocks, because the famine is severe in the land of Canaan; now therefore, please let us have servants live in the land of Goshen.” ^{47:5} And Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you; ^{47:6} the land of Egypt is before you. In the best of the land make your father and brothers to live; let them live in the land of Goshen. And if you know <i>any</i> men of ability among them, then make them rulers over my cattle.”	
Complement	^{47:7} And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. ^{47:8} And Pharaoh said to Jacob, “How old <i>are</i> you?” ^{47:9} And Jacob said to Pharaoh, “The days of the years of my pilgrimage <i>are</i> one hundred and thirty years. The days of the years of my life have been few and evil, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.” ^{47:10} And Jacob blessed Pharaoh, and went out from before Pharaoh.	
Unique	^{47:11} And Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. ^{47:12} And Joseph nourished his father, and his brothers, and all his father’s household, with bread, according to <i>their</i> families.	
	<div><div>§Complement</div><div>Conclusion: Joseph sold the grain to the people in exchange for everything that they owned and for themselves (47:13 - 26)</div></div>	
	<div><div>¶Complement</div><div>Joseph took all of the money and cattle in Egypt in exchange for bread in one year (47:13 - 17)</div></div>	
Opposite	^{47:13} And <i>there was</i> no bread in all the land: for the famine <i>was</i> severe, so that the land of Egypt and <i>all</i> the land of Canaan faintered by reason of the famine.	
Opposite	^{47:14} And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh’s house.	
Complement	^{47:15} And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, “Give us bread: for why should we die in your presence? For the money is gone.”	
Complement	^{47:16} And Joseph said, “Give your cattle, and I will give you <i>bread</i> for your cattle, if <i>you have</i> no money.”	
Unique	^{47:17} And they brought their cattle to Joseph.	
	And Joseph gave them bread <i>in exchange</i> for horses, and for the flocks, and for the cattle of the herds, and for the donkeys. And he fed them with bread for all their cattle for that year.	
	<div><div>¶Complement</div><div>The next year, Joseph bought all the land of Egypt and the people for servants to Pharaoh (47:18 - 26)</div></div>	
Opposite	^{47:18} When that year was ended, they came to him the second year, and said to him, “We will not hide <i>it</i> from my lord, how that our money is spent; my lord also has our herds of cattle; there is nothing left in the sight of my lord, but our bodies, and our lands. ^{47:19} Therefore shall we die before your eyes, both we and our land? Buy us and our land for bread; and we and our land will be servants to Pharaoh; and give <i>us</i> seed, that we may live, and not die, so that the land is not desolate.”	
Opposite	^{47:20} So Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh’s. ^{47:21} And as for the people, he moved them to cities from <i>one end</i> of the borders of Egypt even to the <i>other end</i> of it. ^{47:22} Only he did not buy the land of the priests: for the priests had a portion <i>assigned them</i> by Pharaoh, and <i>they ate</i> their portion which Pharaoh gave them; therefore they did not sell their lands.	
Complement	^{47:23} Then Joseph said to the people, “Behold, I have bought you this day and your land for Pharaoh; see, <i>here is</i> seed for you, and you shall sow the land. ^{47:24} And it shall come to pass in the increase for that you shall give the fifth <i>part</i> to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.”	
Complement	^{47:25} And they said, “You have saved our lives; let us find grace in the sight of my lord, and we will be the servants of Pharaoh.”	
Unique	^{47:26} And Joseph made it a law over the land of Egypt until this day, <i>that</i> Pharaoh should have the fifth <i>part</i> , except the land of the priests only, <i>which</i> did not become Pharaoh’s.	

Genesis, Chapter 2.5: Jehovah revealed future events in the Kingdom of Zion through the prophecies of Jacob (47:27 - 50:26)	
\$Complement	Introduction: Israel and his family dwelt in Egypt, and Jacob gave a promise to Joseph (47:27 - 48:7)
¶ Opposite	Israel and his family dwelt in Egypt, and multiplied exceedingly (47:27 - 31)
¶ Opposite	Jacob promised that Joseph would receive a double inheritance in the Promised land through his two sons (48:1 - 7)
\$Complement	Body: Jacob blessed his sons and gave insight into the future of their descendants through his prophecies (48:8 - 49:28)
¶ Opposite	Joseph brought his two sons to his father for his blessing before his death (48:8 - 11)
¶ Opposite	Israel refused to give Manasseh, the firstborn, the greatest blessing (48:12 - 20)
¶ Complement	Jacob prophesied bad things for Reuben, Simeon, and Levi because of their sins (48:21 - 49:7)
¶ Complement	Jacob prophesied a mix of good and bad things for Judah, Zebulun, Issachar, Dan and Gad (49:8 - 19)
¶ Unique	Jacob prophesied only good things for Asher, Naphtali, Joseph, and Benjamin (49:20 - 28)
\$Unique	Conclusion: Joseph buried his father in Canaan and took care of his family in Egypt until he died (49:29 - 50:26)
¶ Complement	Joseph and his family buried the body of Jacob with Isaac and Abraham in the land of Canaan (49:29 - 50:21)
¶ Complement	Joseph nurtured his family in Egypt until he died (50:22 - 26)

	\$Complement	Introduction: Israel and his family dwelt in Egypt, and Jacob gave a promise to Joseph (47:27 - 48:7)
	¶ Opposite	Israel and his family dwelt in Egypt, and multiplied exceedingly (47:27 - 31)
Unique	47:27	And Israel dwelt in the land of Egypt, in the country of Goshen.
Complement		And they had possessions in it;
Complement		and they grew, and multiplied exceedingly.
Opposite	47:28	And Jacob dwelt in the land of Egypt seventeen years, so the whole age of Jacob was one hundred and forty-seven years.
Opposite	47:29	And the time drew near that Israel must die; and he called his son Joseph, and said to him, “If now I have found grace in your sight, please, put your hand under my thigh, and deal kindly and truly with me. Please, bury me not in Egypt, ^{47:30} but I will lie with my fathers; and you shall carry me out of Egypt, and bury me in their burial place.” And he said, “I will do as you have said.” ^{47:31} And he said, “Swear to me.” And he swore to him. And Israel bowed himself upon the bed’s head.
	¶ Opposite	Jacob promised that Joseph would receive a double inheritance in the Promised land through his two sons (48:1 - 7)
Opposite	48:1	And it came to pass after these things, that <i>one</i> told Joseph, “Behold, your father <i>is</i> sick.” And he took with him his two sons, Manasseh and Ephraim.
Opposite	48:2	And <i>one</i> told Jacob, and said, “Behold, your son Joseph is coming to you”; and Israel strengthened himself; and he sat upon the bed.
Complement	48:3	And Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan. And he blessed me, ^{48:4} and said to me, ‘Behold, I will make you fruitful, and multiply you, and I will make of you a multitude of people, and will give this land to your seed after you <i>for an everlasting possession.</i> ’
Complement	48:5	“And now your two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I came to you into Egypt, <i>are</i> mine. As Reuben and Simeon, they shall be mine. ^{48:6} And your offspring, which you beget after them, shall be yours, <i>and</i> shall be called after the name of their brethren in their inheritance.
Unique	48:7	“And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the road, when yet <i>there</i> was but a little way to come to Ephrath. And I buried her there in the road of Ephrath: the same <i>is</i> Bethlehem.”
	\$Complement	Body: Jacob blessed his sons and gave insight into the future of their descendants through his prophecies (48:8 - 49:28)
	¶ Opposite	Joseph brought his two sons to his father for his blessing before his death (48:8 - 11)
Unique	48:8	And Israel beheld Joseph’s sons, and said, “Whose <i>are</i> these?” ^{48:9} And Joseph said to his father, “They <i>are</i> my sons, whom God has given me in this <i>place.</i> ” And he said, “Please, bring them to me, and I will bless them.”
Complement	48:10	Now the eyes of Israel were dim for age, <i>so that</i> he could not see <i>clearly.</i>
Complement		And he brought them near to him; and he kissed them, and embraced them.
Opposite	48:11	And Israel said to Joseph, “I had not thought to see your face.
Opposite		“And, lo, God has also shown me your seed!”
	¶ Opposite	Israel refused to give Manasseh, the firstborn, the greatest blessing (48:12 - 20)
Opposite	48:12	And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.
	48:13	And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and he brought <i>them</i> near to him.
Opposite	48:14	And Israel stretched out his right hand, and laid <i>it</i> upon Ephraim’s head, who <i>was</i> the younger, and his left hand upon Manasseh’s head, guiding his hands knowingly: for Manasseh <i>was</i> the firstborn. ^{48:15} And he blessed Joseph, and said, “God, before whom my fathers Abraham and Isaac walked, the God which fed me all my life long until this day, ^{48:16} the Angel which redeemed me from all evil, bless the boys. And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.”
Complement	48:17	And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father’s hand, to move it from Ephraim’s head to Manasseh’s head. ^{48:18} And Joseph said to his father, “Not so, my father: for this <i>is</i> the firstborn; put your right hand upon his head.”
Complement	48:19	And his father refused, and said, “I know <i>it</i> , my son. I know <i>it</i> ; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.”
Unique	48:20	And he blessed them that day, saying, “In you shall Israel bless, saying, ‘God make you as Ephraim and as Manasseh.’” And he set Ephraim before Manasseh.

	¶ Complement	Jacob prophesied bad things for Reuben, Simeon, and Levi because of their sins (48:21 - 49:7)
Unique	48:21	And Israel said to Joseph, “Behold, I am dying; but God shall be with you; and he shall bring you again to the land of your fathers. ^{48:22} Moreover I have given you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.”
Complement	49:1	And Jacob called his sons; and he said, “Gather yourselves together, that I may tell you <i>that</i> which shall befall you in the Last Days.
Complement	49:2	“Gather yourselves together; and hear, you sons of Jacob; and listen to Israel your father.”
Opposite	49:3	“Reuben, you <i>are</i> my firstborn, my might, and the beginning of my strength, the excellence of dignity, and the excellence of power. ^{49:4} Unstable as water, you shall not excel, because you went up to your father’s bed, then you defiled <i>it</i> . He went up to my couch.
Opposite	49:5	“Simeon and Levi <i>are true</i> brothers; instruments of cruelty <i>are in</i> their habitations. ^{49:6} O my soul, come not into their secret; unto their assembly, my honor, be not united: for in their anger they slew a man; and in their self-will they undermined a wall. ^{49:7} Cursed <i>is</i> their anger, for <i>it was</i> fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.”
	¶ Complement	Jacob prophesied a mix of good and bad things for Judah, Zebulun, Issachar, Dan and Gad (49:8 - 19)
Unique	49:8	“Judah, you <i>are he</i> whom your brothers shall praise; your hand <i>shall be</i> in the neck of your enemies; your father’s children shall bow down before you. ^{49:9} Judah <i>is</i> a lion’s cub. From the prey, my son, you have gone up. He stooped down, he couched as a lion, and as an old lion. Who shall rouse him up? ^{49:10} The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to him <i>shall be</i> the gathering of the people. ^{49:11} Binding his foal to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine, and his clothes in the blood of grapes; ^{49:12} his eyes <i>shall be</i> redder than wine, and his teeth whiter than milk.
Complement	49:13	“Zebulun shall live at the haven of the sea; and he <i>shall be</i> for a haven of ships; and his border <i>shall be</i> unto Zidon.
Complement	49:14	“Issachar <i>is</i> a strong donkey couching down between two burdens; ^{49:15} and he saw that rest <i>was</i> good, and the land that <i>it was</i> pleasant; and <i>he</i> bowed his shoulder to bear, and became a servant to tribute.”
Opposite	49:16	“Dan shall judge his people, as one of the tribes of Israel. ^{49:17} Dan shall be a serpent by the way, an adder in the path, that bites the horse heels, so that his rider shall fall backward. ^{49:18} I have waited for your salvation, O Jehovah.
Opposite	49:19	“Gad: a troop shall overcome him, but he shall overcome at the last.”
	¶ Unique	Jacob prophesied only good things for Asher, Naphtali, Joseph, and Benjamin (49:20 - 28)
Opposite	49:20	“Out of Asher his bread <i>shall be</i> fat, and he shall yield royal dainties.
Opposite	49:21	“Naphtali <i>is</i> a deer let loose; he gives beautiful words.”
Complement	49:22	“Joseph <i>is</i> a fruitful bough, <i>even</i> a fruitful bough by a well, <i>whose</i> branches run over the wall. ^{49:23} The archers have sorely grieved him, and shot <i>at him</i> , and hated him. ^{49:24} But his bow remains in strength, and the arms of his hands were made strong by the hands of the mighty <i>God</i> of Jacob (from there <i>is</i> the Shepherd, the Stone of Israel): ^{49:25} <i>even</i> by the God of your father, who shall help you; and by the Almighty, who shall bless you with blessings of Heaven above, blessings of the deep that lie under, blessings of the breasts, and of the womb. ^{49:26} The blessings of your father have prevailed above the blessings of my ancestors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brothers.
Complement	49:27	“Benjamin shall ravin <i>as</i> a wolf; in the morning he shall devour the prey, and at night he shall divide the plunder.”
Unique	49:28	All these <i>are</i> the twelve tribes of Israel; and this <i>is</i> that <i>which</i> their father spoke to them. And he blessed them; every one according to his blessing, he blessed them.
	\$Unique	Conclusion: Joseph buried his father in Canaan and took care of his family in Egypt until he died (49:29 - 50:26)
	¶ Complement	Joseph and his family buried the body of Jacob with Isaac and Abraham in the land of Canaan (49:29 - 50:21)
Opposite	49:29	And he charged them, and said to them, “I will be gathered to my people. Bury me with my fathers in the cave that <i>is</i> in the field of Ephron the Hittite, ^{49:30} in the cave that is in the field of Machpelah, which <i>is</i> before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. ^{49:31} There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and I buried Leah there. ^{49:32} The purchase of the field and of the cave that <i>is in it</i> was from the children of Heth.”
Opposite	49:33	And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed; and he yielded up the spirit, and was gathered to his people. ^{50:1} And Joseph fell upon his father’s face; and he wept upon him, and kissed him. ^{50:2} And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. ^{50:3} And forty days were fulfilled for him: for so are fulfilled the days of those which are embalmed. And the Egyptians mourned for him seventy days.
Complement	50:4	And when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, “If now I have found grace in your eyes, please, speak in the ears of Pharaoh, saying, ^{50:5} My father made me swear, saying, ‘Lo, I die; in my grave which I have dug for me in the land of Canaan, there shall you bury me.’ Now therefore, please let me go up and bury my father, and I will come again.” ^{50:6} And Pharaoh said, “Go up and bury your father, according as he made you swear.”
Complement	50:7	And Joseph went up to bury his father; and all the servants of Pharaoh went up with him, the elders of his household, and all the elders of the land of Egypt, ^{50:8} and all the household of Joseph, and his brothers, and his father’s household: only their little ones, and their flocks, and their herds, they left in the land of Goshen. ^{50:9} And there went up with him both chariots and horsemen; and it was a very great company. ^{50:10} And they came to the threshingfloor of Atad, which <i>is</i> beyond Jordan; and there they mourned with a great and very solemn lamentation. And he made a mourning for his father seven days. ^{50:11} And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, “This <i>is</i> a grievous mourning to the Egyptians”; therefore its name was called Abel-mizraim, which <i>is</i> beyond Jordan. ^{50:12} And his sons did to him according as he commanded them: ^{50:13} for his sons carried him into the land of Canaan; and they buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre.
Unique	50:14	And Joseph returned into Egypt, he, and his brothers, and all that went up with him to bury his father, after he had buried his father. ^{50:15} And when Joseph’s brothers saw that their father was dead, they said, “Joseph will perhaps hate us, and will certainly repay us all the evil which we did to him.” ^{50:16} And they sent a messenger to Joseph, saying, “Your father commanded before he died, saying, ^{50:17} ‘So shall you say to Joseph: please, forgive now the trespass of your brothers, and their sin: for they did evil to you.’ And now, please, forgive the trespass of the servants of the God of your father.” And Joseph wept when they spoke to him. ^{50:18} And his brothers also went and fell down before his face; and they said, “Behold, we <i>are</i> your servants.” ^{50:19} And Joseph said to them, “Fear not: for <i>am</i> I in the place of God? ^{50:20} But as for you, you thought evil against me, <i>but</i> God meant it to good, to bring to pass, as <i>it is</i> this day, to save many people alive. ^{50:21} Now therefore fear not; I will nourish you, and your little ones.” And he comforted them, and spoke kindly to them.
	¶ Complement	Joseph nurtured his family in Egypt until he died (50:22 - 26)
Opposite	50:22	And Joseph dwelt in Egypt: he, and his father’s household.
Opposite		And Joseph lived one hundred and ten years; ^{50:23} and Joseph saw Ephraim’s children of the third <i>generation</i> ; the children also of Machir the son of Manasseh were brought up upon Joseph’s knees.
Complement	50:24	And Joseph said to his brothers, “I am dying. And God will surely visit you, and bring you out of this land to the land which he swore to Abraham, to Isaac, and to Jacob.”
Complement	50:25	And Joseph took an oath of the children of Israel, saying, “God will surely visit you; and you shall carry up my bones from here.”
Unique	50:26	So Joseph died, <i>being</i> one hundred and ten years old. And they embalmed him; and he was put in a coffin in Egypt.

Book 1.2 (Exodus): Jehovah led Israel out of Egypt to Mount Sinai to receive his Laws (1:1 - 40:38)

Complement Part 1: Jehovah led the children of Israel out of Egypt to Mount Sinai (1:1 - 18:27)

- Unique** Chapter 1.1: Jehovah raised up Moses to lead the children of Israel out of slavery in Egypt (1:1 - 2:25)
- \$Complement** Introduction: The relationship between Egypt and Israel changed after the death of the generation of Joseph (1:1 - 14)
- ¶Opposite** After moving to Egypt, the children of Israel multiplied from seventy souls to a great multitude (1:1 - 7)
- ¶Opposite** A new king of Egypt arose who made the children of Israel into slaves (1:8 - 14)
- \$Complement** Body: God prepared Moses for future leadership in the household of Pharaoh king of Egypt (1:15 - 2:17)
- ¶Unique** The midwives refused to obey the command of Pharaoh to kill the male children, so God blessed them (1:15 - 21)
- ¶Complement** Moses was born and placed in the river in an ark of bulrushes to save his life (1:22 - 2:4)
- ¶Complement** God moved Pharaoh's daughter to save Moses from the river and take him as her son (2:5 - 10)
- ¶Opposite** Moses killed an Egyptian to defend one of his Hebrew relatives (2:11 - 14)
- ¶Opposite** Moses fled to Midian to save his life (2:15 - 17)
- \$Unique** Conclusion: God had mercy on Moses and remembered his Covenant with Israel (2:18 - 25)
- ¶Complement** God had mercy on Moses and gave him a home and a wife with a family of the Midianites (2:18 - 22)
- ¶Complement** God remembered his Covenant with the children of Abraham, Isaac, and Jacob in Egypt (2:23 - 25)

Complement Chapter 1.2: Jehovah sent Moses and Aaron to Pharaoh with an ultimatum to release Israel (3:1 - 6:27)

- \$Unique** Introduction: Jehovah called Moses to lead Israel out of slavery in Egypt, and answered his objections (3:1 - 4:17)
- ¶Opposite** Jehovah called Moses to bring the children of Israel out of slavery in Egypt (3:1 - 10)
- ¶Opposite** Jehovah answered Moses' objections to his call (3:11 - 4:17)
- \$Complement** Body: Moses and Aaron delivered the demand of Jehovah to release his people from slavery to Pharaoh (4:18 - 6:12)
- ¶Opposite** Moses returned to Egypt with his wife and children (4:18 - 26)
- ¶Opposite** Moses and Aaron met with the elders of Israel (4:27 - 31)
- ¶Complement** Pharaoh rejected the demand of Moses and Aaron, and made the people's work even harder (5:1 - 9)
- ¶Complement** The officers of Israel were beaten for not fulfilling their tasks, and blamed Moses and Aaron (5:10 - 21)
- ¶Unique** Jehovah confirmed his plan to Moses to deliver Israel from slavery and give them the Promised Land (5:22 - 6:12)
- \$Complement** Conclusion: The generations to date of the tribe of Levi; and specifically the family of Moses and Aaron (6:13 - 27)
- ¶Complement** The generations to date of the three most senior tribes of Israel, focusing on Levi (6:13 - 19)
- ¶Complement** The generations of the family of Aaron and Moses (6:20 - 27)

Complement Chapter 1.3: Jehovah punished Pharaoh's refusal to release Israel with nine great Judgments (6:28 - 10:20)

- \$Unique** Introduction: Two Judgments: Moses' rod into a serpent (and back), and water into blood (6:28 - 7:25)
- ¶Opposite** Moses' wooden rod became a serpent and back again before Pharaoh (6:28 - 7:13)
- ¶Opposite** The water turned into blood throughout all Egypt (7:14 - 25)
- \$Complement** Body: Five Judgments: Frogs, lice, swarms of insects, disease, and ashes causing blisters (8:1 - 9:12)
- ¶Unique** Aaron brought up frogs out of the Nile river (8:1 - 15)
- ¶Complement** Dust turned into lice all over Egypt (8:16 - 19)
- ¶Complement** Swarms of insects covered Egypt (8:20 - 32)
- ¶Opposite** All the cattle of Egypt died by disease (9:1 - 7)
- ¶Opposite** The ashes in the air caused boils and blisters throughout the land (9:8 - 12)
- \$Complement** Conclusion: Two Judgments: Thunder and hail, and locusts (9:13 - 10:20)
- ¶Complement** Thunder and hail throughout the land of Egypt (9:13 - 35)
- ¶Complement** Locusts in all the land of Egypt (10:1 - 20)

Opposite Chapter 1.4: Jehovah led Israel through the Red Sea after the Passover Judgment (10:21 - 15:21)

- \$Unique** Introduction: The Tenth Judgment of darkness; Moses prophesied of the Eleventh Judgment of the Passover (10:21 - 11:10)
- ¶Opposite** The Tenth Judgment of Jehovah caused total darkness over Egypt for three days, except for the children of Israel (10:21 - 29)
- ¶Opposite** Moses prophesied of the Eleventh Judgment of the Passover (11:1 - 10)
- \$Complement** Body: Pharaoh forced Israel to leave Egypt after the Eleventh Judgment of Jehovah (12:1 - 13:16)
- ¶Opposite** Jehovah gave instructions for sacrificing a Passover lamb at that time (12:1 - 13)
- ¶Opposite** Jehovah gave instructions for future generations to keep the Passover Feast (12:14 - 20)
- ¶Complement** Moses taught the Israelites to prepare for the Eleventh Judgment of the Passover with blood on their doors (12:21 - 34)
- ¶Complement** After the Passover Judgment, the children of Israel plundered the Egyptians and journeyed to Succoth on foot (12:35 - 42)
- ¶Unique** Jehovah and Moses instructed the people concerning the Passover and Feast of Unleavened Bread (12:43 - 13:16)
- \$Complement** Conclusion: The Twelfth Judgment delivered Israel from the army of Egypt; Israel sang to Jehovah in celebration (13:17 - 15:21)
- ¶Complement** Jehovah destroyed the army of Egypt in the Red Sea while Israel went through it on dry ground (13:17 - 14:31)
- ¶Complement** Moses and the children of Israel sang a song of triumph in Jehovah over their enemies the Egyptians (15:1 - 21)

Opposite Chapter 1.5: Jehovah led Israel through the wilderness to Mount Sinai (15:22 - 18:27)

- \$Complement** Introduction: The children of Israel moved from the Red Sea to a bad oasis, then to a good oasis (15:22 - 27)
- ¶Opposite** The children of Israel moved from the Red Sea to Marah, where the waters were bitter (15:22 - 25a)
- ¶Opposite** The children of Israel moved from Marah to the oasis of Elim, where the waters were good (15:25b - 27)
- \$Complement** Body: Jehovah met the need of the children of Israel for bread and flesh in the wilderness (16:1 - 17:16)
- ¶Unique** The children of Israel murmured against Moses and Aaron, and against Jehovah, because there was no food (16:1 - 8)
- ¶Complement** Jehovah provided the children of Israel with bread from Heaven in the morning and quails to eat in the evening (16:9 - 21)
- ¶Complement** Jehovah taught the children of Israel to rest on the Sabbath day and not gather Manna (16:22 - 36)
- ¶Opposite** The children of Israel fought with Moses over the lack of water (17:1 - 7)
- ¶Opposite** The children of Amalek fought with the children of Israel because of God (17:8 - 16)
- \$Unique** Conclusion: Jethro reunited with Moses and offered good advice for governing the children of Israel (18:1 - 27)
- ¶Complement** Moses' father-in-law reunited with Moses and worshiped Jehovah (18:1 - 12)
- ¶Complement** Moses' father-in-law offered good advice for creating a system of judges to carry the burden with Moses (18:13 - 27)

Complement Part 2: Jehovah gave Moses the design for the Old Covenant Kingdom of Zion at Mount Sinai (19:1 - 40:38)

Unique Chapter 2.1: Jehovah gave Moses Commandments and Judgments for the nation of Israel (19:1 - 22:33)

- \$Complement** Introduction: Israel arrived at Mount Sinai, and Jehovah spoke the Ten Commandments to them (19:1 - 20:26)
- ¶Opposite** Jehovah offered Israel the opportunity to become a Kingdom of priests, and they agreed (19:1 - 15)
- ¶Opposite** Jehovah spoke the Ten Commandments to the children of Israel from the top of Mount Sinai (19:16 - 20:26)
- \$Complement** Body: Do right in all things (21:1 - 23:9)
- ¶Opposite** Be just and impartial toward your servants (21:1 - 11)
- ¶Opposite** Be just and impartial in determining punishment for crimes (21:12 - 27)
- ¶Complement** Do right to your neighbors (21:28 - 22:17)
- ¶Complement** Do right in the sight of Jehovah your God (22:18 - 27)
- ¶Complement** Do good to your enemy, the poor; and the stranger (22:28 - 23:9)
- \$Unique** Conclusion: Serve and be loyal to Jehovah your God in the Promised Land of Canaan (23:10 - 22:33)
- ¶Complement** Keep the Feasts of Jehovah your God in the Promised Land of Canaan (23:10 - 19)
- ¶Complement** Expel the inhabitants of Canaan from the Promised Land and remain loyal to Jehovah your God (23:20 - 33)

Complement Chapter 2.2: Jehovah gave Moses the design for the Tabernacle and the priesthood (24:1 - 28:43)

- \$Unique** Introduction: Jehovah commanded Moses to come up the mountain; Moses sanctified the Book and the people (24:1 - 9)
- ¶Opposite** Jehovah commanded Moses and the leaders of Israel to come up the mountain (24:1 - 4a)
- ¶Opposite** Moses sanctified the Book and the people with the blood of bulls and goats (24:4b - 8)
- \$Complement** Body: Moses and Joshua spent 40 days & nights recording the design of the Tabernacle and priesthood (24:9 - 27:19)
- ¶Unique** Moses and Joshua left the leadership of Israel in the hands of Aaron and Hur while they went up to Jehovah (24:9 - 18)
- ¶Complement** Jehovah gave the design of the Holy of holies inside the Tabernacle building (25:1 - 40)
- ¶Complement** Jehovah gave the design of the outer parts of the Tabernacle building (26:1 - 37)
- ¶Opposite** Jehovah gave the design of the altar for animal sacrifices (27:1 - 8)
- ¶Opposite** Jehovah gave the design of the court of the Tabernacle (27:9 - 19)
- \$Complement** Conclusion: Jehovah gave the design of the holy garments and regalia of the high priest (27:20 - 28:43)
- ¶Complement** The holy garments of the high priest (27:20 - 28:4)
- ¶Complement** The holy regalia of the high priest (28:5 - 43)

Complement Chapter 2.3: Jehovah gave Moses the design for the Ordination ceremony of the High Priest (29:1 - 31:18)

- \$Unique** Introduction: The initial ceremonies for ordination and consecration of the High Priest (29:1 - 34)
- ¶Opposite** Put the garments of the priesthood on Aaron and his sons (29:1 - 9a)
- ¶Opposite** Consecrate Aaron and his sons with sacrifices of one bull, and two rams (29:9b - 34)
- \$Complement** Body: Provide a special gift and instruments for service for the priesthood (29:35 - 30:38)
- ¶Opposite** Consecrate the High Priest for 7 days with two lambs every day (29:35 - 46)
- ¶Opposite** Place the golden altar for incense in the Holy of holies before the mercy seat (30:1 - 10)
- ¶Complement** Give a one-time money offering as a symbolic atonement for your souls (30:11 - 16)
- ¶Complement** Make a laver (basin) of bronze for the priest to wash in before going into the Tabernacle (30:17 - 21)
- ¶Unique** Make special perfume for the priest to use in the Tabernacle (30:22 - 38)
- \$Complement** Conclusion: Certain Israelites shall make the Tabernacle and all Israelites shall observe the Sabbath (31:1 - 18)
- ¶Complement** Certain Israelites shall make the Tabernacle, its utensils, and the holy garments for the priest (31:1 - 11)
- ¶Complement** The children of Israel shall keep the Sabbath forever (31:12 - 18)

Opposite Chapter 2.4: The people turned away from Jehovah to idolatry (32:1 - 33:11)

- \$Unique** Introduction: The people forced Aaron to make an idol; but Moses persuaded Jehovah not to destroy them (32:1 - 14)
- ¶Opposite** The people of Israel forced Aaron to make a golden calf idol (32:1 - 6)
- ¶Opposite** Moses persuaded Jehovah to spare the people from instant annihilation for their transgression (32:7 - 14)
- \$Complement** Body: Moses became angry at the idolatry of the people and the weakness of his brother Aaron (32:15 - 35)
- ¶Unique** Moses descended from the mountain of Sinai with the two tablets of the Ten Commandments in his hands (32:15 - 16)
- ¶Complement** Moses broke the two tablets in anger at the idolatry of the people and destroyed the golden idol (32:17 - 20)
- ¶Complement** Aaron weakly tried to explain to the people why he made the idol (32:21 - 24)
- ¶Opposite** Moses commanded the immediate execution of the people who were the leaders of the idol worship (32:25 - 29)
- ¶Opposite** Jehovah refused to forgive the sins of the people for their idol worship (32:30 - 35)
- \$Complement** Conclusion: The people mourned over their sin; and they saw Moses speak to Jehovah as a man speaks to his friend (33:1 - 11)
- ¶Complement** The people mourned over their sin (33:1 - 6)
- ¶Complement** The people saw Moses speak to Jehovah as a man speaks to his friend (33:7 - 11)

Opposite Chapter 2.5: The people returned to Jehovah from idolatry (33:12 - 40:38)

- \$Complement** Introduction: Moses persuaded Jehovah to restore his Covenant with Israel after the people had broken it (33:12 - 34:3)
- ¶Opposite** Moses prayed for Jehovah to show him and his people his way (33:12 - 19)
- ¶Opposite** Jehovah instructed Moses to come up to Mount Sinai again on the next day with two more tablets of stone (33:20 - 34:3)
- \$Complement** Body: The people brought the materials for the Tabernacle and priestly garments, and made them (34:4 - 39:31)
- ¶Opposite** Jehovah made another Covenant with Moses and the children of Israel and restated a summary of the Law (34:4 - 26)
- ¶Opposite** The skin of the face of Moses shone with the glory of God, and the people were afraid of him (34:27 - 35:3)
- ¶Complement** The people brought the materials for the Tabernacle and priestly garments (35:4 - 36:7)
- ¶Complement** The people made the Tabernacle with the raw materials (36:8 - 38:20)
- ¶Unique** Bezaleel and Aholiab made the garments and regalia of the High Priest (38:21 - 39:31)
- \$Unique** Conclusion: The people brought the Tabernacle to Moses; and the glory of Jehovah filled it (39:32 - 40:38)
- ¶Complement** The people brought the Tabernacle and instruments for service to Moses (39:32 - 43)
- ¶Complement** Moses set up the Tabernacle and the glory of Jehovah filled it (40:1 - 38)

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	§Complement	Introduction: The relationship between Egypt and Israel changed after the death of the generation of Joseph (1:1 - 14)
	¶Opposite	After moving to Egypt, the children of Israel multiplied from seventy souls to a great multitude (1:1 - 7)
Unique		^{1:1} Now these <i>are</i> the names of the children of Israel, which came into Egypt (every man and his household came with Jacob): ^{1:2} Reuben, Simeon, Levi, Judah, ^{1:3} Issachar, Zebulun, Benjamin, ^{1:4} Dan, Naphtali, Gad, and Asher.
Complement		^{1:5} And all the souls that came out of the loins of Jacob were seventy souls:
Complement		for Joseph was <i>already</i> in Egypt.
Opposite		^{1:6} And Joseph died, and all his brothers, and all that generation.
Opposite		^{1:7} And the children of Israel were fruitful; and they increased abundantly, and multiplied; and they became exceedingly mighty; and the land was filled with them.
	¶Opposite	A new king of Egypt arose who made the children of Israel into slaves (1:8 - 14)
Opposite		^{1:8} Now a new king rose up <i>to rule</i> over Egypt, who did not know Joseph. ^{1:9} And he said to his people, “Behold, the people of the children of Israel <i>are</i> more <i>numerous</i> and powerful than we.
Opposite		^{1:10} “Come now, let us deal wisely with them, lest they multiply; and it comes to pass, that, when there falls out any war, they join also with our enemies, and fight against us; and <i>so</i> they escape out of the land.”
Complement		^{1:11} Therefore they set taskmasters over them to afflict them with their burdens; and they built for Pharaoh treasure cities: Pithom and Raamses.
Complement		^{1:12} But the more they afflicted them, the more they multiplied and grew; and they were grieved because of the children of Israel.
Unique		^{1:13} And the Egyptians made the children of Israel to serve with tyranny; ^{1:14} and they made their lives bitter with hard slavery: in mortar, in brick, and in all manner of service in the field. All their service, in which they made them serve, <i>was</i> with tyranny.
	§Complement	Body: God prepared Moses for future leadership in the household of Pharaoh king of Egypt (1:15 - 2:17)
	¶Unique	The midwives refused to obey the command of Pharaoh to kill the male children, so God blessed them (1:15 - 21)
Opposite		^{1:15} And the king of Egypt spoke to the Hebrew midwives (of which the name of one <i>was</i> Shiphrah, and the name of the other Puah); ^{1:16} and he said, “When you do the office of a midwife to the Hebrew women, and see <i>them</i> upon the <i>birth</i> stools, if it <i>is</i> a son, then you shall kill him; but if it <i>is</i> a daughter, then she shall live.”
Opposite		^{1:17} But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. ^{1:18} And the king of Egypt called for the midwives, and said to them, “Why have you done this thing, and have saved the male children alive?” ^{1:19} And the midwives said to Pharaoh, “Because the Hebrew women <i>are</i> not as the Egyptian women: for they <i>are</i> vigorous, and are delivered before the midwives come in to them.”
Complement		^{1:20} Therefore God dealt well with the midwives; and the people multiplied, and became very mighty.
Complement		^{1:21} And it came to pass, because the midwives feared God, that he made them houses.
Unique		^{1:22} And Pharaoh commanded all his people, saying, “Every son that is born you shall cast into the river; and every daughter you shall save alive.”
	¶Complement	Moses was born and placed in the river in an ark of bulrushes to save his life (1:22 - 2:4)
Unique		^{2:1} And a man of the house of Levi went, and he took a daughter of Levi <i>to be his wife</i> .
Complement		^{2:2} And the woman conceived, and bore a son;
Complement		and when she saw him, that he <i>was a</i> beautiful <i>child</i> , she hid him three months.
Opposite		^{2:3} And when she could no longer hide him, she took an ark of bulrushes for him, and coated it with asphalt and pitch, and put the child in it; and she laid <i>it</i> in the flags by the river’s brink.
Opposite		^{2:4} And his sister <i>Miriam</i> stood far away, to know what would be done to him.
	¶Complement	God moved Pharaoh's daughter to save Moses from the river and take him as her son (2:5 - 10)
Unique		^{2:5} And the daughter of Pharaoh came down to wash <i>herself</i> at the river; and her maid servants walked along by the river’s side.
Complement		And when she saw the ark among the flags, she sent her maidservant to bring it. ^{2:6} And when she opened it, she saw the child; and, behold, the baby wept; and she had compassion on him, and said, “This <i>is one of</i> the Hebrews’ children.”
Complement		^{2:7} Then his sister said to Pharaoh’s daughter, “Shall I go and call to you a nurse of the Hebrew women, that she may nurse the child for you?” ^{2:8} And Pharaoh’s daughter said to her, “Go.”
Opposite		And the girl went and called the child’s mother; ^{2:9} and Pharaoh’s daughter said to her, “Take this child away, and nurse it for me; and I will give <i>you</i> your wages.” And the woman took the child, and nursed it.
Opposite		^{2:10} And the child grew; and she brought him to Pharaoh’s daughter. And he became her son; and she called his name “Moses”; and she said, “Because I drew him out of the water.”

	¶Opposite	Moses killed an Egyptian to defend one of his Hebrew relatives (2:11 - 14)
Unique		^{2:11} And it came to pass in those days, when Moses was grown, that he went out to his brethren; and he looked on their burdens.
Complement		And he saw an Egyptian beating a Hebrew, one of his brethren.
Complement		^{2:12} And he looked this way and that way; and when he saw that <i>there was</i> no man, he slew the Egyptian, and hid him in the sand.
Opposite		^{2:13} And when he went out the second day, behold, two men of the Hebrews fought together; and he said to him that did the wrong, “Why do you hit your companion?” ^{2:14} And he said, “Who made you a prince and a judge over us? Do you intend to kill me, as you killed the Egyptian?”
Opposite		And Moses was afraid; and he said, “Surely this thing is known.”
	¶Opposite	Moses fled to Midian to save his life (2:15 - 17)
Opposite		^{2:15} Now when Pharaoh heard this thing, he tried to kill Moses;
Opposite		but Moses fled from the face of Pharaoh.
Complement		And he dwelt in the land of Midian, and sat down by a well.
Complement		^{2:16} Now the priest of Midian had seven daughters; and they came and drew <i>water</i> , and filled the troughs to water their father’s flock.
Unique		^{2:17} And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.
	§Unique	Conclusion: God had mercy on Moses and remembered his Covenant with Israel (2:18 - 25)
	¶Complement	God had mercy on Moses and gave him a home and a wife with a family of the Midianites (2:18 - 22)
Opposite		^{2:18} And when they came to Reuel their father, he said, “How <i>did</i> you come <i>home</i> so soon today?” ^{2:19} And they said, “An Egyptian delivered us out of the hand of the shepherds; and also he drew enough <i>water</i> for us, and watered the flock.”
Opposite		^{2:20} And he said to his daughters, “And where <i>is</i> he? Why <i>is it that</i> you have left the man? Call him, that he may eat bread.”
Complement		^{2:21} And Moses was content to live with the man.
Complement		And he gave Moses Zipporah his daughter.
Unique		^{2:22} And she bore <i>him</i> a son; and he called his name “Gershom”: for he said, “I have been a stranger in a strange land.”
	¶Complement	God remembered his Covenant with the children of Abraham, Isaac, and Jacob in Egypt (2:23 - 25)
Opposite		^{2:23} And it came to pass in process of time, that the king of Egypt died.
Opposite		And the children of Israel sighed, by reason of the slavery; and they cried; and their cry came up to God by reason of the slavery.
Complement		^{2:24} And God heard their groaning;
Complement		and God remembered his Covenant with Abraham, with Isaac, and with Jacob.
Unique		^{2:25} And God looked upon the children of Israel, and God had respect to <i>them</i> .

Exodus, Chapter 1.2: Jehovah sent Moses and Aaron to Pharaoh with an ultimatum to release Israel (3:1 - 6:27)	
§Unique	Introduction: Jehovah called Moses to lead Israel out of slavery in Egypt, and answered his objections (3:1 - 4:17)
¶Opposite	Jehovah called Moses to bring the children of Israel out of slavery in Egypt (3:1 - 10)
¶Opposite	Jehovah answered the objections of Moses to his call (3:11 - 4:17)
§Complement	Body: Moses and Aaron delivered the demand of Jehovah to release his people from slavery to Pharaoh (4:18 - 6:12)
¶Opposite	Moses returned to Egypt with his wife and children (4:18 - 26)
¶Opposite	Moses and Aaron met with the elders of Israel (4:27 - 31)
¶Complement	Pharaoh rejected the demand of Moses and Aaron, and made the work of the people even harder (5:1 - 9)
¶Complement	The officers of Israel were beaten for not fulfilling their tasks, and blamed Moses and Aaron (5:10 - 21)
¶Unique	Jehovah confirmed his plan to Moses to deliver Israel from slavery and give them the Promised Land (5:22 - 6:12)
§Complement	Conclusion: The generations to date of the tribe of Levi; and specifically the family of Moses and Aaron (6:13 - 27)
¶Complement	The generations to date of the three most senior tribes of Israel, focusing on Levi (6:13 - 19)
¶Complement	The generations of the family of Aaron and Moses (6:20 - 27)

	§Unique	Introduction: Jehovah called Moses to lead Israel out of slavery in Egypt, and answered his objections (3:1 - 4:17)
	¶Opposite	Jehovah called Moses to bring the children of Israel out of slavery in Egypt (3:1 - 10)
Unique		³¹ Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, <i>even</i> to Horeb. ³² And the angel of Jehovah appeared to him in a flame of fire out of the midst of a bush; and he looked: and, behold, the bush burned with fire, but the bush <i>was</i> not consumed. ³³ And Moses said, “I will now turn aside, and see this great sight, why the bush is not burnt.” ³⁴ And when Jehovah saw that he turned aside to see, God called to him out of the midst of the bush, and said, “ Moses, Moses! ” And he said, “I <i>am</i> here.” ³⁵ And he said, “ Do not come near here. Remove your shoes from your feet: for the place that you stand on is holy ground. ”
Complement		³⁶ Moreover he said, “I <i>am</i> 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.
Complement		³⁷ And Jehovah said, “I have surely seen the affliction of my people which <i>are</i> in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows. ³⁸ And I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a large and good land, to a land flowing with milk and honey: to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.”
Opposite		³⁹ “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.
Opposite		³¹⁰ “Now therefore, come, and I will send you to Pharaoh, that you may bring forth my people, the children of Israel, out of Egypt.”
	¶Opposite	Jehovah answered the objections of Moses to his call (3:11 - 4:17)
Opposite		³¹¹ And Moses said to God, “Who <i>am</i> I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?” ³¹² And he said, “ Certainly I will be with you. And this <i>shall be</i> a sign to you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God upon this mountain. ”
Opposite		³¹³ And Moses said to God, “Behold, <i>when</i> I come to the children of Israel, and shall say to them, ‘The God of your fathers has sent me to you’; and they shall say to me, ‘What is his name?’, what shall I say to them?” ³¹⁴ And God said to Moses, “ I AM THAT I AM. ” And he said, “ Thus shall you say to the children of Israel: I AM has sent me to you. ” ³¹⁵ And God said moreover to Moses, “ Thus shall you say to the children of Israel: Jehovah 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. ’ ³¹⁶ Go and gather the elders of Israel together, and say to them, ‘Jehovah God of your fathers (the God of Abraham, of Isaac, and of Jacob) appeared to me, saying, ‘I have surely visited you, and <i>seen</i> that which is done to you in Egypt. ³¹⁷ And I have said, ‘I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey’; ³¹⁸ and they shall give heed to your voice. And you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, ‘Jehovah, God of the Hebrews, has met with us. And now, please let us go three days’ journey into the wilderness, that we may sacrifice to Jehovah our God.’ ³¹⁹ And I am sure that the king of Egypt will not let you go: no, not by a mighty hand. ³²⁰ And I will stretch out my hand, and smite Egypt with all my wonders which I will do in its midst; and after that he will let you go. ³²¹ And I will give this people favor in the sight of the Egyptians. And it shall come to pass, that, when you go, you shall not go empty; ³²² but every woman shall borrow of her neighbor, and of her that sojourns in her house: jewelry of silver, jewelry of gold, and garments; and you shall put <i>them</i> upon your sons, and upon your daughters; and you shall plunder the Egyptians.”
Complement		⁴¹ And Moses answered and said, “But, behold, they will not believe me, nor listen to my voice: for they will say, ‘Jehovah has not appeared to you.’” ⁴² And Jehovah said to him, “ What is that in your hand? ” And he said, “A rod.” ⁴³ And he said, “ Cast it on the ground. ” And he cast it on the ground, and it became a serpent; and Moses fled from before it. ⁴⁴ And Jehovah said to Moses, “ Put forth your hand, and take it by the tail ” (and he put forth his hand, and caught it, and it became a rod in his hand), ⁴⁵ “ that they may believe that Jehovah God of their fathers (the God of Abraham, the God of Isaac, and the God of Jacob) has appeared to you. ” ⁴⁶ And Jehovah furthermore said to him, “ Now put your hand into your bosom. ” And he put his hand into his bosom; and when he took it out, behold, his hand <i>was</i> leprous as snow. ⁴⁷ And he said, “ Put your hand into your bosom again. ” And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his <i>other</i> flesh. ⁴⁸ “ And it shall come to pass, if they will not believe you; neither listen to the voice of the first sign, that they will believe the voice of the latter sign. ⁴⁹And it shall come to pass, if they will also not believe these two signs; neither listen to your voice, that you shall take of the water of the river, and pour it upon the dry <i>land</i>; and the water which you take out of the river shall become blood upon the dry <i>land</i>. ”
Complement		⁴¹⁰ And Moses said to Jehovah, “O my Lord, I <i>am</i> not eloquent; neither before, nor since you have spoken to your servant; but I <i>am</i> slow of speech, and slow of tongue.” ⁴¹¹ And Jehovah said to him, “ Who has made man’s mouth? Or who makes the mute, or the deaf, or the seeing, or the blind? Have not I, Jehovah? ⁴¹² Now therefore go; and I will be with your mouth; and I will teach you what you shall say.”
Unique		⁴¹³ And he said, “O my Lord, please send by the hand of <i>him whom</i> you will send.” ⁴¹⁴ And the anger of Jehovah was kindled against Moses, and he said, “ Is not Aaron the Levite your brother? I know that he can speak well. And also, behold, he is coming forth to meet you; and when he sees you, he will be glad in his heart. ⁴¹⁵And you shall speak to him, and put words in his mouth. And I will be with your mouth, and with his mouth, and will teach you what you shall do. ⁴¹⁶And he shall be your spokesman to the people; and he shall be, <i>even</i> he shall be to you in place of a mouth; and you shall be to him in the place of God. ⁴¹⁷And you shall take this rod in your hand, with which you shall do signs. ”
	§Complement	Body: Moses and Aaron delivered the demand of Jehovah to release his people from slavery to Pharaoh (4:18 - 6:12)
	¶Opposite	Moses returned to Egypt with his wife and children (4:18 - 26)
Unique		⁴¹⁸ And Moses went, and he returned to Jethro his father-in-law. And he said to him, “Please, let me go and return to my brethren which <i>are</i> in Egypt, and see whether they are still alive.” And Jethro said to Moses, “Go in peace.”
Complement		⁴¹⁹ And Jehovah said to Moses in Midian, “ Go, return into Egypt: for all the men who sought your life are dead. ”
Complement		⁴²⁰ And Moses took his wife and his sons, and set them upon a donkey; and he returned to the land of Egypt. And Moses took the rod of God in his hand.
Opposite		⁴²¹ And Jehovah said to Moses, “ When you go to return into Egypt, see that you do all those wonders before Pharaoh, which I have put in your hand. But I will harden his heart, so that he will not let the people go. ⁴²²And you shall say to Pharaoh, ‘Thus says Jehovah: ‘Israel is my son, <i>even</i> my firstborn. ⁴²³And I say to you: let my son go, that he may serve me. And if you refuse to let him go, behold, I will slay your son, <i>even</i> your firstborn. ”
Opposite		⁴²⁴ And it came to pass by the way in the inn, that Jehovah met him, and sought to kill him. ⁴²⁵ Then Zipporah took a sharp stone; and she cut off the foreskin of her son. And <i>she</i> cast it at his feet; and she said, “Surely you <i>are</i> a bloody husband to me!” ⁴²⁶ So he let him go. Then she said, “ You are a bloody husband, because of the circumcision. ”
	¶Opposite	Moses and Aaron met with the elders of Israel (4:27 - 31)
Opposite		⁴²⁷ And Jehovah said to Aaron, “ Go into the wilderness to meet Moses. ” And he went, and met him in the mount of God; and he kissed him.
Opposite		⁴²⁸ And Moses told Aaron all the words of Jehovah who had sent him, and all the signs which he had commanded him.
Complement		⁴²⁹ And Moses went and Aaron also, and they gathered together all the elders of the children of Israel.
Complement		⁴³⁰ And Aaron spoke all the words, which Jehovah had spoken to Moses, and did the signs in the sight of the people; and the people believed.
Unique		⁴³¹ And when they heard that Jehovah had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped.
	¶Complement	Pharaoh rejected the demand of Moses and Aaron, and made the work of the people even harder (5:1 - 9)
Unique		⁵¹ And afterward Moses and Aaron went in, and told Pharaoh, “Thus says Jehovah God of Israel: ‘ Let my people go, that they may hold a feast to me in the wilderness. ”’ ⁵² And Pharaoh said, “Who is Jehovah, that I should obey his voice to let Israel go? I do not know Jehovah; neither will I let Israel go.”
Complement		⁵³ And they said, “The God of the Hebrews has met with us. Please, let us go three days’ journey into the desert, and sacrifice to Jehovah our God, lest he falls upon us with plague, or with the sword.”
Complement		⁵⁴ And the king of Egypt said to them, “Why do you, Moses and Aaron, hinder the people from their works? Go to your burdens!”
Opposite		⁵⁵ And Pharaoh said, “Behold, the people of the land now <i>are</i> many; and you make them rest from their burdens.”
Opposite		⁵⁶ And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, ⁵⁷ “You shall no longer give the people straw to make bricks, as before; let them go and gather straw for themselves. ⁵⁸ And the <i>same</i> quota of bricks, which they made before, you shall lay upon them; you shall not diminish <i>any</i> of it: for they <i>are</i> lazy; therefore they cry, saying, ‘Let us go to sacrifice to our God!’” ⁵⁹ Let more work be laid upon the men, that they may labor in it; and let them not regard vain words.”
	¶Complement	The officers of Israel were beaten for not fulfilling their tasks, and blamed Moses and Aaron (5:10 - 21)
Unique		⁵¹⁰ And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, “Thus says Pharaoh: ‘I will not give you straw. ⁵¹¹ Go <i>and</i> get straw where you can find it. Yet none of your work shall be diminished!’”
Complement		⁵¹² So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. ⁵¹³ And the taskmasters hurried <i>them</i> , saying, “Fulfill your works, <i>your</i> daily tasks, as when there was straw!”
Complement		⁵¹⁴ And the officers of the children of Israel, which Pharaoh’s taskmasters had set over them, were beaten. <i>And the taskmasters</i> demanded, “Why have you not fulfilled your task in making bricks both yesterday and today, as before?!”
Opposite		⁵¹⁵ Then the officers of the children of Israel came and cried to Pharaoh, saying, “Why do you deal this way with your servants? ⁵¹⁶ No straw is given to your servants, but they say to us, ‘Make bricks.’ And, behold, your servants <i>are</i> beaten, but the fault is in your own people.” ⁵¹⁷ But he said, “ You are lazy, you are lazy! Therefore you say, ‘Let us go to do sacrifice to Jehovah.’” ⁵¹⁸ Now therefore, go <i>and</i> work: for no straw shall be given you. Yet you shall deliver the <i>same</i> quota of bricks.”
Opposite		⁵¹⁹ And the officers of the children of Israel said <i>that they were in an evil situation</i> , after it was said, “You shall not diminish <i>any</i> from your bricks of your daily task.” ⁵²⁰ And they met Moses and Aaron, who stood in the way, as they came forth from <i>the presence</i> of Pharaoh; ⁵²¹ and they said to them, “Jehovah look upon you and judge, because you have made our scent to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.”
	¶Unique	Jehovah confirmed his plan to Moses to deliver Israel from slavery and give them the Promised Land (5:22 - 6:12)
Opposite		⁵²² And Moses returned to Jehovah, and he said, “Lord, why have you treated this people so poorly? Why is it <i>that</i> you have sent me? ⁵²³ For since I came to Pharaoh to speak in your Name, he has done evil to this people; neither have you delivered your people at all.” ⁶¹ Then Jehovah said to Moses, “ Now you shall see what I will do to Pharaoh: for with a strong hand he shall let them go; and with a strong hand he shall drive them out of his land. ”
Opposite		⁶² And God spoke to Moses, and said to him, “ I <i>am</i> Jehovah; ⁶³ and I appeared to Abraham, to Isaac, and to Jacob, <i>by the Name of GOD ALMIGHTY</i> ; but by my Name Jehovah was I not also known to them? ⁶⁴ And I have also established my Covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. ⁶⁵ And I have also heard the groaning of the children of Israel, whom the Egyptians keep in slavery; and I have remembered my Covenant. ⁶⁶ Therefore say to the children of Israel, ‘I <i>am</i> Jehovah; and I will bring you out from under the burdens of the Egyptians; and I will rid you out of their slavery; and I will redeem you with a stretched out arm, and with great judgments. ⁶⁷ And I will take you to me for a people, and I will be God to you. And you shall know that I <i>am</i> Jehovah your God, which brings you out from under the burdens of the Egyptians. ⁶⁸ And I will bring you into the land, concerning which I swore to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance; I <i>am</i> Jehovah.’”
Complement		⁶⁹ And Moses spoke in this manner to the children of Israel; but they did not listen to Moses for anguish of spirit, and for cruel slavery.
Complement		⁶¹⁰ And Jehovah spoke to Moses, saying, ⁶¹¹ “ Go in and speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land. ” ⁶¹² And Moses spoke before Jehovah, saying, “Behold, the children of Israel have not listened to me. How then shall Pharaoh hear me, who <i>am</i> of uncircumcised lips?”
Unique		⁶¹³ And Jehovah spoke to Moses and to Aaron; and he gave them a charge to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.
	§Complement	Conclusion: The generations to date of the tribe of Levi; and specifically the family of Moses and Aaron (6:13 - 27)
	¶Complement	The generations to date of the three most senior tribes of Israel, focusing on Levi (6:13 - 19)
Opposite		⁶¹⁴ These <i>are</i> the heads of their fathers’ houses: the sons of Reuben the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; <i>these are</i> the families of Reuben.
Opposite		⁶¹⁵ And the sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a woman of Canaan; <i>these are</i> the families of Simeon.
Complement		⁶¹⁶ And these <i>are</i> the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari;
Complement		and the years of the life of Levi <i>were</i> one hundred thirty-seven years.
Unique		⁶¹⁷ The sons of Gershon: Libni and Shimi, according to their families. ⁶¹⁸ And the sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the years of the life of Kohath <i>were</i> one hundred thirty-three years. ⁶¹⁹ And the sons of Merari: Mahali and Mushi. <i>These are</i> the families of Levi, according to their generations.
	¶Complement	The generations of the family of Aaron and Moses (6:20 - 27)
Opposite		⁶²⁰ And Amram took Jochebed his father’s sister to <i>be his</i> wife, and she bore him Aaron and Moses; and the years of the life of Amram <i>were</i> one hundred thirty-seven years.
Opposite		⁶²¹ And the sons of Izhar: Korah, Nepheg, and Zichri. ⁶²² And the sons of Uzziel: Mishael, Elzaphan, and Zithri.
Complement		⁶²³ And Aaron took Elisheba, daughter of Amminadab, sister of Nahshon, to <i>be his</i> wife; and she bore him Nadab, Abihu, Eleazar, and Ithamar. ⁶²⁴ And the sons of Korah: Assir, Elkanah, and Abiasaph; <i>these are</i> the families of the Korhites.
Complement		⁶²⁵ And Eleazar Aaron’s son took <i>one</i> of the daughters of Putiel to <i>be his</i> wife; and she bore him Phinehas; <i>these are</i> the heads of the fathers of the Levites according to their families.
Unique		⁶²⁶ This is that <i>same</i> Aaron and Moses, to whom Jehovah had said, “ Bring out the children of Israel from the land of Egypt according to their armies. ” ⁶²⁷ These <i>are</i> they who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt; <i>this is</i> that Moses and Aaron.

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	§Unique Introduction: Two Judgments: Moses' rod into a serpent (and back), and water into blood (6:28 - 7:25)
	¶Opposite Moses' wooden rod became a serpent and back again before Pharaoh (6:28 - 7:13)
Unique	^{6:28} And it came to pass on the day <i>when</i> Jehovah spoke to Moses in the land of Egypt, ^{6:29} that Jehovah spoke to Moses, saying, <i>"I am Jehovah; speak to Pharaoh king of Egypt all that I say to you."</i>
Complement	^{6:30} And Moses said before Jehovah, "Behold, I <i>am</i> of uncircumcised lips; and how shall Pharaoh listen to me?" ^{7:1} And Jehovah said to Moses, <i>"See, I have made you a god to Pharaoh; and Aaron your brother shall be your Prophet. ^{7:2}You shall speak all that I command you, and Aaron your brother shall speak to Pharaoh, that he send the children of Israel out of his land. ^{7:3}And I will harden Pharaoh's heart; and multiply my signs and my wonders in the land of Egypt. ^{7:4}But Pharaoh will not listen to you, that I may lay my hand upon Egypt, and bring forth my armies, and my people the children of Israel, out of the land of Egypt by great judgments. ^{7:5}And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt; and bring out the children of Israel from among them."</i>
Complement	^{7:6} And Moses and Aaron did as Jehovah commanded them: so did they.
Opposite	^{7:7} And Moses <i>was</i> eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh. ^{7:8} And Jehovah spoke to Moses and to Aaron, saying, ^{7:9} <i>"When Pharaoh shall speak to you, saying, 'Show a miracle for yourself, then you shall say to Aaron, 'Take your rod, and cast it before Pharaoh'; and it shall become a serpent.'"</i> ^{7:10} And Moses and Aaron went in to Pharaoh, and they did in this manner as Jehovah had commanded; and Aaron cast down his rod before Pharaoh, and before his servants; and it became a serpent.
Opposite	^{7:11} Then Pharaoh also called the wise men and the sorcerers. Now the sorcerers of Egypt, they also did in like manner with their spells: ^{7:12} for they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. ^{7:13} And he hardened Pharaoh's heart, so that he did not listen to them, as Jehovah had said.
	¶Opposite The water turned into blood throughout all Egypt (7:14 - 25)
Opposite	^{7:14} And Jehovah said to Moses, <i>"Pharaoh's heart is hardened; he refuses to let the people go. ^{7:15}Go to Pharaoh in the morning (see, he goes out to the water); and you shall stand by the river's brink before he comes; and you shall take the rod which was turned to a serpent in your hand; ^{7:16}and you shall say to him, 'Jehovah, God of the Hebrews, has sent me to you, saying, 'Let my people go, that they may serve me in the wilderness.'</i>
Opposite	<i>"And behold, before now you would not hear. ^{7:17}Thus says Jehovah: 'In this shall you know that I am Jehovah: behold, I will strike with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. ^{7:18}And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.'"</i>
Complement	^{7:19} And Jehovah spoke to Moses, <i>"Say to Aaron, 'Take your rod, and stretch out your hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood, and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.'"</i>
Complement	^{7:20} And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and struck the water that <i>was</i> in the river; in the sight of Pharaoh, and in the sight of his servants; and all the water that <i>was</i> in the river was turned to blood. ^{7:21} And the fish that <i>was</i> in the river died; and the river stunk, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.
Unique	^{7:22} And the sorcerers of Egypt did the same with their witchcraft; and Pharaoh's heart was hardened; neither did he pay attention to them, as Jehovah had said. ^{7:23} And Pharaoh turned and went into his house; neither did he set his heart to this also. ^{7:24} And all the Egyptians dug round about the river for water to drink: for they could not drink of the water of the river. ^{7:25} And seven days were fulfilled, after Jehovah had smitten the river.
	§Complement Body: Five Judgments: Frogs, lice, swarms of insects, disease, and ashes causing blisters (8:1 - 9:12)
	¶Unique Aaron brought up frogs out of the Nile river (8:1 - 15)
Opposite	^{8:1} And Jehovah spoke to Moses, <i>"Go to Pharaoh, and say to him, 'Thus says Jehovah: 'Let my people go, that they may serve me. ^{8:2}And if you refuse to let them go, behold, I will smite all your borders with frogs. ^{8:3}And the river shall bring forth frogs abundantly, which shall go up and come into your house, and into your bedchamber, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading troughs. ^{8:4}And the frogs shall come up both upon you, and upon your people, and upon all your servants.'"</i>
Opposite	^{8:5} And Jehovah spoke to Moses, <i>"Say to Aaron, 'Stretch forth your hand with your rod over the streams, over the rivers, and over the ponds; and cause frogs to come up upon the land of Egypt.'"</i> ^{8:6} And Aaron stretched out his hand over the water of Egypt; and the frogs came up, and covered the land of Egypt. ^{8:7} And the sorcerers did the same with their witchcraft, and brought up frogs upon the land of Egypt.
Complement	^{8:8} Then Pharaoh called for Moses and Aaron, and said, "Pray to Jehovah, that he may take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice to Jehovah." ^{8:9} And Moses said to Pharaoh, "Glory over me! When shall I pray for you, and for your servants, and for your people, to destroy the frogs from you and your houses, <i>that</i> they may remain in the river only?" ^{8:10} And he said, "Tomorrow." And he said, <i>"Be it according to your word, that you may know that there is none like Jehovah our God. ^{8:11}And the frogs shall depart from you, and from your houses, and from your servants, and from your people; they shall remain only in the river."</i>
Complement	^{8:12} And Moses and Aaron went out from Pharaoh, and Moses cried to Jehovah because of the frogs which he had brought against Pharaoh. ^{8:13} And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. ^{8:14} And they gathered them together upon heaps; and the land stunk.
Unique	^{8:15} But when Pharaoh saw that there was respite, he hardened his heart, and did not listen to them, as Jehovah had said.
	¶Complement Dust turned into lice all over Egypt (8:16 - 19)
Unique	^{8:16} And Jehovah said to Moses, <i>"Say to Aaron, 'Stretch out your rod; and strike the dust of the land, that it may become lice throughout all the land of Egypt.'"</i>
Complement	^{8:17} And they did so: for Aaron stretched out his hand with his rod, and struck the dust of the earth; and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.
Complement	^{8:18} And the sorcerers did the same with their witchcraft to bring forth lice; but they could not; so there was lice upon man, and upon beast.
Opposite	^{8:19} Then the sorcerers said to Pharaoh, "This is the finger of God."
Opposite	But Pharaoh's heart was hardened, and he did not listen to them, as Jehovah had said.
	¶Complement Swarms of insects covered Egypt (8:20 - 32)
Unique	^{8:20} And Jehovah said to Moses, <i>"Rise up early in the morning, and stand before Pharaoh (see, he comes forth to the water), and say to him, 'Thus says Jehovah: 'Let my people go, that they may serve me. ^{8:21}""</i>
Complement	^{8:21} <i>"Otherwise, if you will not let my people go, behold, I will send swarms of insects upon you, and upon your servants, and upon your people, and into your houses; and the houses of the Egyptians shall be full of swarms of insects; and also the ground whereon they are. ^{8:22}""</i>
Complement	^{8:22} <i>"And in that day will I set apart the land of Goshen, in which my people dwell, so that no swarms of insects shall be there: to the end you may know that I am Jehovah in the midst of the earth. ^{8:23}And I will put a division between my people and your people. This sign shall be tomorrow.'"</i>
Opposite	^{8:24} And Jehovah did so; and a grievous swarm <i>of insects</i> came into the house of Pharaoh, and <i>into</i> his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm. ^{8:25} And Pharaoh called for Moses and for Aaron, and said, "Go, sacrifice to your God in the land." ^{8:26} And Moses said, "It is not appropriate to do so: for we shall sacrifice the abomination of the Egyptians to Jehovah our God. Look, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? ^{8:27} We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us." ^{8:28} And Pharaoh said, "I will let you go, that you may sacrifice to Jehovah your God in the wilderness; only you shall not go very far away. Pray for me." ^{8:29} And Moses said, "Behold, I go out from you, and I will pray to Jehovah that the swarms <i>of insects</i> may depart from Pharaoh, from his servants, and from his people, tomorrow. But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to Jehovah."
Opposite	^{8:30} And Moses went out from Pharaoh, and prayed to Jehovah. ^{8:31} And Jehovah did according to the word of Moses; and he removed the swarms <i>of insects</i> from Pharaoh, from his servants, and from his people: not one remained. ^{8:32} But Pharaoh hardened his heart at this time also; neither would he let the people go.

	¶Opposite All the cattle of Egypt died by disease (9:1 - 7)
Unique	^{9:1} Then Jehovah said to Moses, <i>"Go in to Pharaoh; and tell him: 'Thus says Jehovah, God of the Hebrews: 'Let my people go, that they may serve me. ^{9:2}For if you refuse to let them go, and will hold them still, behold, the hand of Jehovah is upon your cattle which are in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous plague. ^{9:4}""</i>
Complement	^{9:4} <i>"And Jehovah shall distinguish between the cattle of Israel, and the cattle of Egypt; and nothing shall die of all that is the children of Israel's.'"</i>
Complement	^{9:5} And Jehovah appointed a set time, saying, <i>"Tomorrow shall Jehovah do this thing in the land."</i>
Opposite	^{9:6} And Jehovah did that thing the next day; and all the cattle of Egypt died; but not one of the cattle of the children of Israel died.
Opposite	^{9:7} And Pharaoh sent, and, behold, not one of the cattle of the Israelites was dead. But the heart of Pharaoh was hardened, and he did not let the people go.
	¶Opposite The ashes in the air caused boils and blisters throughout the land (9:8 - 12)
Opposite	^{9:8} And Jehovah said to Moses and to Aaron, <i>"Take to you handfuls of ashes of the furnace; and let Moses sprinkle it toward the heaven in the sight of Pharaoh; ^{9:9}and it shall become fine dust in all the land of Egypt; and shall be a boil breaking forth with blisters upon man, and upon beast, throughout all the land of Egypt."</i>
Complement	^{9:10} And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth <i>with</i> blisters upon man, and upon beast.
Complement	^{9:11} And the sorcerers could not stand before Moses because of the boils: for the boil was upon the sorcerers, and upon all the Egyptians.
Unique	^{9:12} But Jehovah hardened the heart of Pharaoh; and he did not give heed to them, as Jehovah had spoken to Moses.
	§Complement Conclusion: Two Judgments: Thunder and hail, and locusts (9:13 - 10:20)
	¶Complement Thunder and hail throughout the land of Egypt (9:13 - 35)
Opposite	^{9:13} And Jehovah said to Moses, <i>"Rise up early in the morning; and stand before Pharaoh; and say to him, 'Thus says Jehovah, God of the Hebrews: 'Let my people go, that they may serve me. ^{9:14}For I will at this time send all my plagues upon your heart, and upon your servants, and upon your people, that you may know that there is none like me in all the earth. ^{9:15}For now will I stretch out my hand, that I may smite you and your people with plague; and you shall be cut off from the earth. ^{9:16}And in truth have I raised you up for this purpose: in order to show my power in you; and that my Name may be declared throughout all the earth. ^{9:17}As yet do you exalt yourself against my people, that you will not let them go? ^{9:18}Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Egypt since the foundation of it even until now. ^{9:19}Now therefore, send and gather your cattle, and all that you have in the field: for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.'"</i>
Opposite	^{9:20} Then he that feared the Word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses; ^{9:21} and he that did not believe the Word of Jehovah left his servants and his cattle in the field.
Complement	^{9:22} And Jehovah said to Moses, <i>"Stretch forth your hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."</i> ^{9:23} And Moses stretched forth his rod toward heaven, and Jehovah sent thunder and hail; and the fire ran along upon the ground; and Jehovah rained hail upon the land of Egypt. ^{9:24} So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. ^{9:25} And the hail smote throughout all the land of Egypt all that <i>was</i> in the field, both man and beast; and the hail struck every herb of the field, and broke every tree of the field. ^{9:26} Only in the land of Goshen, where the children of Israel <i>were</i> , was there no hail.
Complement	^{9:27} And Pharaoh sent, and called for Moses and Aaron, and said to them, "I have sinned this time; Jehovah is righteous, and I and my people <i>are</i> wicked. ^{9:28} Pray to Jehovah (for <i>it</i> is enough) that there be no <i>more</i> mighty thundering and hail; and I will let you go, and you shall stay no longer." ^{9:29} And Moses said to him, "As soon as I have gone out of the city, I will spread abroad my hands to Jehovah; <i>and</i> the thunder shall cease; neither shall there be any more hail, that you may know how that the earth is Jehovah's. ^{9:30} But as for you and your servants, I know that you will not yet fear Jehovah God." ^{9:31} And the flax and the barley were smitten: for the barley <i>was</i> in the ear, and the flax <i>was</i> flowering; ^{9:32} but the wheat and the spelt were not smitten: for they <i>were</i> not grown up. ^{9:33} And Moses went out of the city from Pharaoh, and spread abroad his hands to Jehovah; and the thunder and hail ceased, and the rain was not poured upon the earth.
Unique	^{9:34} But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet more, and hardened his heart, he and his servants. ^{9:35} And the heart of Pharaoh was hardened; neither would he let the children of Israel go, as Jehovah had spoken by Moses.
	¶Complement Locusts in all the land of Egypt (10:1 - 20)
Opposite	^{10:1} And Jehovah said to Moses, <i>"Go in to Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him; ^{10:2}and that you may tell in the ears of your son, and of your son's son, what things I have done in Egypt, and my signs which I have done among them; that you may know how that I am Jehovah." ^{10:3}So Moses and Aaron came in to Pharaoh, and said to him, "Thus says Jehovah, God of the Hebrews: 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me. ^{10:4}Otherwise, if you refuse to let my people go, behold, tomorrow I will bring the locusts into your border, ^{10:5}and they shall cover the face of the earth, so that one shall not be able to see the earth. And they shall eat the remainder of that which has escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field. ^{10:6}And they shall fill your houses, and the houses of all your servants, and the houses of all the Egyptians, which neither your fathers, nor your fathers' fathers have seen, since the day that they were upon the earth until this day.'"</i> And he turned, and went out from Pharaoh.
Opposite	^{10:7} And Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve Jehovah their God. Do you not yet know that Egypt has been destroyed?" ^{10:8} And Moses and Aaron were brought again to Pharaoh; and he said to them, "Go; serve Jehovah your God; <i>but</i> who <i>are</i> they that shall go?" ^{10:9} And Moses said, "We will go with our young and with our old, with our sons and with our daughters; we will go with our flocks and with our herds: for we <i>must</i> hold a feast to Jehovah." ^{10:10} And he said to them, "Let Jehovah be so with you, as I will let you go, and your little ones; look to <i>it</i> : for evil is before you..." ^{10:11} Not so; go now you <i>that are</i> men, and serve Jehovah: for that <i>is</i> what you wanted." And they were driven out from Pharaoh's presence.
Complement	^{10:12} And Jehovah said to Moses, <i>"Stretch out your hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail has left." ^{10:13}And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all that night. And when it was morning, the east wind brought the locusts. ^{10:14} And the locusts went up over all the land of Egypt, and rested in all the border of Egypt. And they were very grievous; before them there were no such locusts as they; neither after them shall be such: ^{10:15}for they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."</i>
Complement	^{10:16} Then Pharaoh called for Moses and Aaron in haste, and he said, "I have sinned against Jehovah your God, and against you. ^{10:17} Now therefore, please forgive my sin only this once, and pray to Jehovah your God, that he may take away from me this death only." ^{10:18} And he went out from Pharaoh, and prayed to Jehovah; ^{10:19} and Jehovah turned a powerful west wind, which took away the locusts, and cast them into the Red Sea: not one locust remained in all the territory of Egypt.
Unique	^{10:20} But Jehovah hardened Pharaoh's heart, so that he would not let the children of Israel go.

Exodus, Chapter 14: Jehovah led Israel through the Red Sea after the Passover Judgment (10:21 - 15:21)	
§Unique	Introduction: The Tenth Judgment of darkness; Moses prophesied of the Eleventh Judgment of the Passover (10:21 - 11:10)
¶Opposite	The Tenth Judgment of Jehovah caused total darkness over Egypt for three days, except for the children of Israel (10:21 - 29)
¶Opposite	Moses prophesied of the Eleventh Judgment of the Passover (11:1 - 10)
§Complement	Body: Pharaoh forced Israel to leave Egypt after the Eleventh Judgment of Jehovah (12:1 - 13:16)
¶Opposite	Jehovah gave instructions for sacrificing a Passover lamb at that time (12:1 - 13)
¶Opposite	Jehovah gave instructions for future generations to keep the Passover Feast (12:14 - 20)
¶Complement	Moses taught the Israelites to prepare for the Eleventh Judgment of the Passover with blood on their doors (12:21 - 34)
¶Complement	After the Passover Judgment, the children of Israel plundered the Egyptians and journeyed to Succoth on foot (12:35 - 42)
¶Unique	Jehovah and Moses instructed the people concerning the Passover and Feast of Unleavened Bread (12:43 - 13:16)
§Complement	Conclusion: The Twelfth Judgment delivered Israel from the army of Egypt; Israel sang to Jehovah in celebration (13:17 - 15:21)
¶Complement	Jehovah destroyed the army of Egypt in the Red Sea while Israel went through it on dry ground (13:17 - 14:31)
¶Complement	Moses and the children of Israel sang a song of triumph in Jehovah over their enemies the Egyptians (15:1 - 21)

	§Unique Introduction: The Tenth Judgment of darkness; Moses prophesied of the Eleventh Judgment of the Passover (10:21 - 11:10)
	¶Opposite The Tenth Judgment of Jehovah caused total darkness over Egypt for three days, except for the children of Israel (10:21 - 29)
Unique	10:21 And Jehovah said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt; even darkness <i>that</i> may be felt.”
Complement	10:22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; 10:22 they did not see one another; neither did anyone rise up from his place for three days.
Complement	But all the children of Israel had light in their dwellings.
Opposite	10:24 And Pharaoh called to Moses, and said, “Go, serve Jehovah; only let your flocks and your herds be kept here; let your little ones also go with you.” 10:25 And Moses said, “You must also give us sacrifices and burnt offerings, that we may sacrifice to Jehovah our God. 10:26 Our cattle shall also go with us; not a hoof shall be left behind: for of them must we take <i>sacrifices</i> to serve Jehovah our God; and we do not know with what we must serve Jehovah, until we go there.”
Opposite	10:27 But Jehovah hardened Pharaoh’s heart, and he would not let them go; 10:28 and Pharaoh said to him, “Go from me! Take heed to yourself, <i>and</i> see my face no more: for in <i>the</i> day you see my face you shall die.” 10:29 And Moses said, “You have spoken well; I will see your face again no more.”
	¶Opposite Moses prophesied of the Eleventh Judgment of the Passover (11:1 - 10)
Opposite	11:1 And Jehovah said to Moses, “Yet will I bring one <i>more</i> plague upon Pharaoh, and upon Egypt; afterwards, he will let you go from here; and when he lets <i>you</i> go, he will surely thrust you out from here altogether. 11:2 Speak now in the ears of the people; and let every man borrow of his neighbor, and every woman of her neighbor: jewels of silver, and jewels of gold.”
Opposite	11:3 And Jehovah gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.
Complement	11:4 And Moses said, “Thus says Jehovah: ‘About midnight will I go out into the midst of Egypt; 11:5 and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sits upon his throne, even to the firstborn of the maidservant that is behind the mill, and all the firstborn of beasts. 11:6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall there be anything like it anymore. 11:7 But against any of the children of Israel shall not even a dog move his tongue, against man or beast, that you may know that Jehovah distinguishes between the Egyptians and Israel.’
Complement	11:8 And all these your servants shall come down to me, and bow themselves down to me, saying, ‘Get out, and all the people that follow you’; and after that I will go out.” And he went out from Pharaoh in great anger.
Unique	11:9 And Jehovah said to Moses, “Pharaoh shall not listen to you, so that my wonders may be multiplied in the land of Egypt.” 11:10 And Moses and Aaron did all these wonders before Pharaoh; but Jehovah hardened Pharaoh’s heart, so that he would not let the children of Israel go out of his land.
	§Complement Body: Pharaoh forced Israel to leave Egypt after the Eleventh Judgment of Jehovah (12:1 - 13:16)
	¶Opposite Jehovah gave instructions for sacrificing a Passover lamb at that time (12:1 - 13)
Unique	12:1 And Jehovah spoke to Moses and Aaron in the land of Egypt, saying, 12:2 “This month <i>shall be</i> to you the beginning of months: it <i>shall be</i> the first month of the year to you. 12:3 Speak to all the congregation of Israel, saying, ‘In the tenth <i>day</i> of this month they shall take to them every man a lamb, according to the house of <i>their</i> fathers, a lamb for a house. 12:4 And if the household is too little for the lamb, let him and his neighbor next to his house take <i>it</i> according to the number of the persons: every man according to his eating shall make your count for the lamb.
Complement	12:5 “Your lamb shall be without blemish, a male of the first year; you shall take <i>it</i> out from the sheep, or from the goats, 12:6 and you shall keep it up until the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening. 12:7 and they shall take some of the blood, and strike it on the two side posts and on the upper door post of the houses, where they shall eat it. 12:8 And they shall eat the flesh in that night (roasted with fire) and unleavened bread; and they shall eat it with bitter <i>herbs</i>. 12:9 Eat none of it raw, nor boiled at all with water, but roasted <i>with</i> fire: his head with his legs, and with its innards.
Complement	12:10 “And you shall let none of it remain until the morning, and that which remains of it until the morning you shall burn with fire.”
Opposite	12:11 “And you shall eat it in this manner: <i>with</i> your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste.
Opposite	“It is the Passover of Jehovah: 12:12 for I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and I will execute judgment against all the gods of Egypt; I <i>am</i> Jehovah. 12:13 And the blood shall be to you for a sign upon the houses where you <i>are</i>; and when I see the blood, I will pass over you; and the plague shall not be upon you to destroy <i>you</i>, when I smite the land of Egypt.”
	¶Opposite Jehovah gave instructions for future generations to keep the Passover Feast (12:14 - 20)
Opposite	12:14 “And this day shall be to you for a memorial; and you shall keep it a feast to Jehovah throughout your generations: you shall keep it a feast by an Ordinance forever. 12:15 Seven days shall you eat unleavened bread; even the first day shall you put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
Opposite	12:16 “And in the first day, <i>there shall be</i> a holy assembly; and in the seventh day there shall be a holy assembly to you. No manner of work shall be done in them, except <i>that</i> which every man must eat, that only may be done of you.”
Complement	12:17 “And you shall observe <i>the Feast of</i> Unleavened Bread: for in this very same day have I brought your armies out of the land of Egypt; therefore shall you observe this day in your generations by an Ordinance forever.
Complement	12:18 “In the first <i>month</i>, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.
Unique	12:19 “Seven days no leaven shall be found in your houses: for whosoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he is a stranger, or born in the land. 12:20 You shall eat nothing that is leavened; in all your habitations you shall eat unleavened bread.”
	¶Complement Moses taught the Israelites to prepare for the Eleventh Judgment of the Passover with blood on their doors (12:21 - 34)
Unique	12:21 Then Moses called for all the elders of Israel, and said to them, “Draw out and take you a lamb according to your families, and kill the Passover. 12:22 And you shall take a bunch of hyssop, and dip <i>it</i> in the blood that <i>is</i> in the basin, and strike the lintel and the two side posts with the blood that <i>is</i> in the basin. And none of you shall go out at the door of his house until the morning: 12:23 for Jehovah will pass through to smite the Egyptians; and when he sees the blood upon the lintel, and on the two side posts, Jehovah will pass over the door, and will not allow the destroyer to come into your houses to smite <i>you</i> .
Complement	12:24 “And you shall observe this thing for an Ordinance to you and to your sons forever. 12:25 And it shall come to pass, when you have come to the land which Jehovah will give you, according as he has promised, that you shall keep this service.
Complement	12:26 “And it shall come to pass, when your children shall say to you, ‘What do you mean by this service?’, 12:27 that you shall say, ‘It is the sacrifice of Passover of Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.’” And the people bowed the head and worshiped. 12:28 And the children of Israel went away, and did as Jehovah had commanded Moses and Aaron; so did they.
Opposite	12:29 And it came to pass, that at midnight Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the captive that <i>was</i> in the dungeon; and all the firstborn of cattle.
Opposite	12:30 And Pharaoh rose up in the night; he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for <i>there was</i> not a house where <i>there was</i> not one dead. 12:31 And he called for Moses and Aaron by night, and said, “Rise up, <i>and</i> go forth from among my people, both you and the children of Israel; and go, serve Jehovah, as you have said. 12:32 Also take your flocks and your herds, as you have said, and be gone; and bless me also.” 12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, “ <i>We are</i> all dead <i>men</i> .” 12:34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.
	¶Complement After the Passover Judgment, the children of Israel plundered the Egyptians and journeyed to Succoth on foot (12:35 - 42)
Unique	12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, jewels of gold, and clothing. 12:36 And Jehovah gave the people favor in the sight of the Egyptians, so that they lent to them <i>such things as they asked</i> ; and they plundered the Egyptians.
Complement	12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot <i>that were</i> men, besides children. 12:38 And a mixed multitude also went up with them, and flocks, and herds, <i>even</i> a great number of cattle.
Complement	12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt: for it was not leavened, because they were thrust out of Egypt, and could not wait; neither had they prepared for themselves any provisions.
Opposite	12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, <i>was</i> four hundred and thirty years.
Opposite	12:41 And it came to pass at the end of the four hundred and thirty years, even the very same day it came to pass, that all the armies of Jehovah went out from the land of Egypt. 12:42 It is a night to be much observed to Jehovah for bringing them out from the land of Egypt; this is that night of Jehovah to be observed of all the children of Israel in their generations.
	¶Unique Jehovah and Moses instructed the people concerning the Passover and Feast of Unleavened Bread (12:43 - 13:16)
Opposite	12:43 And Jehovah said to Moses and Aaron, “This is the Ordinance of the Passover: no Gentile shall eat of it, 12:44 but every man’s servant that is bought for money, when you have circumcised him, then he shall eat of it. 12:45 A foreigner and a hired servant shall not eat of it. 12:46 In one house shall it be eaten. You shall not carry forth any of the flesh abroad out of the house; neither shall you break a bone of it. 12:47 All the congregation of Israel shall observe it. 12:48 And when a stranger shall sojourn with you, and will observe the Passover to Jehovah, let all his males be circumcised, and then let him come near and observe it; and he shall be as one that is born in the land: for no uncircumcised person shall eat of it. 12:49 One Law shall be to him that is homeborn, and to the stranger that sojourns among you.” 12:50 Thus did all the children of Israel; as Jehovah commanded Moses and Aaron, so did they.
Opposite	12:51 And it came to pass the very same day, <i>that</i> Jehovah brought the children of Israel out of the land of Egypt by their armies. 13:1 And Jehovah spoke to Moses, saying, 13:2 “Sanctify to me all the firstborn. Whatsoever opens the womb among the children of Israel, <i>both</i> of man and of beast: it is mine.”
Complement	13:3 And Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery: for by strength of hand Jehovah brought you out from this <i>place</i> ; no leavened bread shall be eaten. 13:4 This day you came out in the month Abib. 13:5 And it shall be, when Jehovah shall bring you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites (which he swore to your fathers to give you, a land flowing with milk and honey), that you shall keep this service in this month. 13:6 Seven days you shall eat unleavened bread, and in the seventh day <i>shall be</i> a feast to Jehovah. 13:7 Unleavened bread shall be eaten seven days; and no leavened bread shall be seen with you; neither shall leaven be seen with you in all your quarters.
Complement	13:8 “And you shall show your son in that day, saying, ‘<i>This is done</i> because of that <i>which</i> Jehovah did to me when I came forth out of Egypt.’ 13:9 And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that Jehovah’s Law may be in your mouth: for with a strong hand Jehovah has brought you out of Egypt. 13:10 Therefore you shall keep this Ordinance in his season from year to year. 13:11 And it shall be, when Jehovah shall bring you into the land of the Canaanites, as he swore to you and to your fathers, and shall give it <i>to you</i>, 13:12 that you shall set apart to Jehovah all that opens the womb, and every firstborn that comes of a beast which you have: the males <i>shall be</i> Jehovah’s. 13:13 And every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break his neck; and all the firstborn of man among your children you shall redeem.
Unique	13:14 “And it shall be, when your son asks you in time to come, saying, ‘What <i>is</i> this?’, that you shall say to him, ‘By strength of hand Jehovah brought us out from Egypt, from the house of slavery. 13:15 And it came to pass, when Pharaoh was unwilling to let us go, that Jehovah slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast. Therefore I sacrifice to Jehovah for all that opens the womb, being males, but all the firstborn of my children I redeem. 13:16 And it shall be for a sign upon your hand, and for frontlets between your eyes: for by strength of hand Jehovah brought us forth out of Egypt.”
	§Complement Conclusion: The Twelfth Judgment delivered Israel from the army of Egypt; Israel sang to Jehovah in celebration (13:17 - 15:21)
	¶Complement Jehovah destroyed the army of Egypt in the Red Sea while Israel went through it on dry ground (13:17 - 14:31)
Opposite	13:17 And it came to pass, when Pharaoh let the people go, that God did not lead them the way of the land of the Philistines, although that <i>was</i> near: for God said, “<i>Lest perhaps the people change their minds when they see war; and they return to Egypt.</i>” 13:18 But God led the people about, <i>through</i> the way of the wilderness of the Red Sea; and the children of Israel went up in ranks out of the land of Egypt. 13:19 And Moses took the bones of Joseph with him: for he had strictly sworn the children of Israel, saying, “God will surely visit you; and you shall carry my bones away from here with you.” 13:20 And they took their journey from Succoth, and camped in Etham, in the edge of the wilderness. 13:21 And Jehovah went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light: to go by day and night; 13:22 he did not take away the pillar of the cloud by day, nor the pillar of fire by night, <i>from</i> before the people.
Opposite	14:1 And Jehovah spoke to Moses, saying, 14:2 “Speak to the children of Israel, that they turn and camp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. You shall camp before it by the sea. 14:3 For Pharaoh will say of the children of Israel, ‘They <i>are</i> entangled in the land; the wilderness has shut them in.’ 14:4 And I will harden Pharaoh’s heart, so that he will follow after them. And I will be honored upon Pharaoh, and upon all his army, that the Egyptians may know that I <i>am</i> Jehovah.” And they did so.
Complement	14:5 And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, “Why have we done this, that we have let Israel go from serving us?” 14:6 And he made ready his chariot, and took his people with him; 14:7 and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 14:8 And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. And the children of Israel went out with a high hand, 14:9 but the Egyptians pursued after them: all the horses <i>and</i> chariots of Pharaoh, his horsemen, and his army; and they overtook them camping by the sea, beside Pi-hahiroth, before Baal-zephon. 14:10 And when Pharaoh drew near, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were terrified, and the children of Israel cried out to Jehovah. 14:11 And they said to Moses, “Because <i>there were</i> no graves in Egypt, have you taken us away to die in the wilderness? They said to Moses, “Deal in this manner with us, to carry us forth out of Egypt? 14:12 <i>Is</i> not this the word that we told you in Egypt, saying, ‘Leave us alone, that we may serve the Egyptians?’ For <i>it would have been</i> better for us to serve the Egyptians, than that we should die in the wilderness.” 14:13 And Moses said to the people, “Fear not; stand still, and see the salvation of Jehovah, which he will show to you today: for the Egyptians whom you have seen today, you shall see them again no more forever. 14:14 Jehovah shall fight for you, and you shall hold your peace.”
Complement	14:15 And Jehovah said to Moses, “Why do you cry to me? Speak to the children of Israel, that they go forward; 14:16 but you lift up your rod, and stretch out your hand over the sea, and divide it; and the children of Israel shall go on dry <i>ground</i> through the midst of the sea. 14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honor upon Pharaoh, and upon all his army, upon his chariots, and upon his horsemen. 14:18 And the Egyptians shall know that I <i>am</i> Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.” 14:19 And the angel of God, which went before the camp of Israel, moved and went behind them. And the pillar of the cloud went from before their face, and stood behind them, 14:20 and it came between the camp of the Egyptians and the camp of Israel. And it was a cloud and darkness <i>to the Egyptians</i> , but it gave light by night <i>to Israel</i> , so that one did not come near the other the entire night. 14:21 And Moses stretched out his hand over the sea; and Jehovah caused the sea to go <i>back</i> by a strong east wind all that night, and made the sea dry <i>land</i> , and the water was divided. 14:22 And the children of Israel went into the midst of the sea upon the dry <i>ground</i> ; and the waters <i>were</i> a wall to them on their right hand, and on their left. 14:23 And the Egyptians pursued, and went in after them into the midst of the sea, <i>even</i> all of Pharaoh’s horses, his chariots, and his horsemen.
Unique	14:24 And it came to pass, that in the morning watch Jehovah looked to the army of the Egyptians through the pillar of fire and of the cloud, and confused the army of the Egyptians; 14:25 and he took off their chariot wheels, so that they drove them heavily, so that the Egyptians said, “Let us flee from the face of Israel: for Jehovah is fighting for them against the Egyptians!” 14:26 And Jehovah said to Moses, “Stretch out your hand over the sea, that the water may come again upon the Egyptians, upon their chariots, and upon their horsemen.” 14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled before it; and Jehovah overthrew the Egyptians in the midst of the sea. 14:28 And the water returned, and covered the chariots, the horsemen, <i>and</i> all the army of Pharaoh that came into the sea after them; not so much as one remained of them. 14:29 But the children of Israel walked upon dry <i>land</i> in the midst of the sea, and the waters <i>were</i> a wall to them on their right hand, and on their left. 14:30 Thus Jehovah delivered Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 14:31 And Israel said that great work which Jehovah did upon the Egyptians; and the people feared Jehovah, and believed Jehovah, and his servant Moses.
	¶Complement Moses and the children of Israel sang a song of triumph in Jehovah over their enemies the Egyptians (15:1 - 21)
Opposite	15:1 Then Moses and the children of Israel sang this song to Jehovah, and spoke, saying, “I will sing to Jehovah: for he has triumphed gloriously! The horse and his rider has he thrown into the sea. 15:2 Jehovah is my strength and song, and he has become my salvation. He is my God, and I will prepare him a habitation; <i>he is</i> my father’s God, and I will exalt him.
Opposite	15:3 “Jehovah is a man of war; Jehovah is his Name. 15:4 Pharaoh’s chariots and his army has he cast into the sea; his chosen captains also are drowned in the Red Sea. 15:5 The depths have covered them; they sank to the bottom like a stone. 15:6 Your right hand, O Jehovah, has become glorious in power; your right hand, O Jehovah, has dashed the enemy in pieces. 15:7 And in the greatness of your excellence you have overthrown them that rose up against you; you sent forth your wrath, <i>which</i> consumed them as stubble. 15:8 And with the blast of your nostrils the waters were gathered together, the floods stood upright as a heap; and the depths were congealed in the heart of the sea. 15:9 The enemy said, ‘I will pursue, I will overtake, <i>and</i> I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, and my hand shall destroy them.’ 15:10 You blew with your wind, the sea covered them; they sank as lead in the mighty water.”
Complement	15:11 “Who is like you, O Jehovah, among the gods? Who is like you, glorious in holiness, dreadful <i>in</i> praises, doing wonders? 15:12 You stretched out your right hand, the earth swallowed them. 15:13 You in your mercy have led forth the people <i>which</i> you have redeemed; you have guided <i>them</i> in your strength to your holy habitation. 15:14 The people shall hear, and be afraid; sorrow shall take hold on the inhabitants of Philistia. 15:15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them, and all the inhabitants of Canaan shall melt away. 15:16 Fear and dread shall fall upon them; by the greatness of your arm they shall be as still as a stone: until your people pass over, O Jehovah, until the people pass over, <i>which</i> you have purchased. 15:17 You shall bring them in, and plant them in the mountain of your inheritance; <i>in</i> the place, O Jehovah, <i>which</i> you have made for you to dwell in; <i>in</i> the Sanctuary, O Lord, <i>which</i> your hands have established.
Complement	15:18 “Jehovah shall reign forever and ever! 15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought again the water of the sea upon them; but the children of Israel went on dry <i>land</i> in the midst of the sea.
Unique	15:20 And Miriam the Prophetess, the sister of Aaron, took a timbrel in her hand. And all the women went out after her with timbrels and with dancing. 15:21 And Miriam answered them, “Sing to Jehovah! For he has triumphed gloriously. The horse and his rider has he thrown into the sea!”

Exodus, Chapter 1.5: Jehovah led Israel through the wilderness to Mount Sinai (15:22 - 18:27)	
§Complement	Introduction: The children of Israel moved from the Red Sea to a bad oasis, then to a good oasis (15:22 - 16:1)
¶Opposite	The children of Israel moved from the Red Sea to Marah, where the waters were bitter (15:22 - 25a)
¶Opposite	The children of Israel moved from Marah to the oasis of Elim, where the waters were good (15:25b - 16:1)
§Complement	Body: Jehovah met the need of the children of Israel for bread and flesh in the wilderness (16:2 - 17:16)
¶Unique	The children of Israel murmured against Moses and Aaron, and against Jehovah, because there was no food (16:2 - 8)
¶Complement	Jehovah provided the children of Israel with bread from Heaven in the morning and quails to eat in the evening (16:9 - 21)
¶Complement	Jehovah taught the children of Israel to rest on the Sabbath day and not gather Manna (16:22 - 36)
¶Opposite	The children of Israel fought with Moses over the lack of water (17:1 - 7)
¶Opposite	The children of Amalek fought with the children of Israel because of God (17:8 - 16)
§Unique	Conclusion: Jethro reunited with Moses and offered good advice for governing the children of Israel (18:1 - 27)
¶Complement	Moses' father-in-law reunited with Moses and worshiped Jehovah (18:1 - 12)
¶Complement	Moses' father-in-law offered good advice for creating a system of judges to carry the burden with Moses (18:13 - 27)

	§Complement	Introduction: The children of Israel moved from the Red Sea to a bad oasis, then to a good oasis (15:22 - 16:1)
	¶Opposite	The children of Israel moved from the Red Sea to Marah, where the waters were bitter (15:22 - 25a)
Unique	15:22	So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur.
Complement		And they went three days in the wilderness, and found no water.
Complement	15:23	And when they came to Marah, they could not drink of the waters of Marah: for they <i>were</i> bitter; therefore its name was called Marah.
Opposite	15:24	And the people murmured against Moses, saying, “What shall we drink?”
Opposite	15:25	And he cried to Jehovah; and Jehovah showed him a tree; <i>and</i> when he had cast <i>it</i> into the water, the water was made sweet.
	¶Opposite	The children of Israel moved from Marah to the oasis of Elim, where the waters were good (15:25b - 16:1)
Opposite		He made for them there a Statute and an Ordinance.
Opposite		And he tested them there, ^{15:26} and said, “ If you will diligently give heed to the voice of Jehovah your God, and will do that which is right in his sight, and will give ear to his Commandments, and keep all his Statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians: for I <i>am</i> Jehovah that heals you. ”
Complement	15:27	And they came to Elim; and there <i>were</i> twelve wells of water, and seventy palm trees;
Complement		and they camped there by the waters.
Unique	16:1	And they took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which <i>is</i> between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.
	§Complement	Body: Jehovah met the need of the children of Israel for bread and flesh in the wilderness (16:2 - 17:16)
	¶Unique	The children of Israel murmured against Moses and Aaron, and against Jehovah, because there was no food (16:2 - 8)
Opposite	16:2	And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; ^{16:3} and the children of Israel said to them, “Would to God we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh pots, <i>and</i> when we ate bread to the full! For you have brought us forth into this wilderness, to kill this whole assembly with hunger!”
Opposite	16:4	Then Jehovah said to Moses, “ Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may test them, to see whether they will walk in my Law, or not. ^{16:5} And it shall come to pass, that on the sixth day they shall prepare <i>that</i> which they bring in; and it shall be twice as much as they gather daily. ”
Complement	16:6	And Moses and Aaron said to all the children of Israel, “At evening, then you shall know that Jehovah has brought you out from the land of Egypt.
Complement	16:7	And in the morning, then you shall see the glory of Jehovah, because he hears your murmuring against Jehovah. And what <i>are</i> we, that you murmur against us?”
Unique	16:8	And Moses said, “ <i>This shall be</i> , when Jehovah shall give you flesh to eat in the evening, and bread to the full in the morning, because Jehovah hears your murmuring which you murmur against him. And what <i>are</i> we? Your murmuring <i>are</i> not against us, but against Jehovah.”
	¶Complement	Jehovah provided the children of Israel with bread from Heaven in the morning and quails to eat in the evening (16:9 - 21)
Unique	16:9	And Moses spoke to Aaron, “Say to all the congregation of the children of Israel, ‘Come near before Jehovah: for he has heard your murmuring.’”
Complement	16:10	And it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness; and, behold, the glory of Jehovah appeared in the cloud.
Complement	16:11	And Jehovah spoke to Moses, saying, ^{16:12} “I have heard the murmuring of the children of Israel. Speak to them, saying, ‘At evening you shall eat flesh, and in the morning you shall be filled with bread; and you shall know that I <i>am</i> Jehovah your God.”
Opposite	16:13	And it came to pass, that at evening the quails came up, and covered the camp; and in the morning the dew lay round about the army. ^{16:14} And when the dew that lay was gone up, behold, upon the face of the wilderness <i>there lay</i> a small round thing, <i>as</i> small as the hoar frost on the ground. ^{16:15} And when the children of Israel saw <i>it</i> , they said one to another, “What <i>is</i> it?”: for they did not know what it was. And Moses said to them, “This is the bread which Jehovah has given you to eat. ^{16:16} This <i>is</i> the thing which Jehovah has commanded: ‘Every man gather of it according to his eating, an omer for every man, according to the number of your persons; every man take for <i>them</i> which <i>are</i> in his tents. ” ^{16:17} And the children of Israel did so, and gathered: some more, <i>and</i> some less. ^{16:18} And when they measured <i>it</i> with an omer, he that gathered much had nothing left over, and he that gathered little had no lack; they gathered every man according to his eating.
Opposite	16:19	And Moses said, “Let no man leave <i>any</i> of it until the morning.” ^{16:20} Notwithstanding they did not listen to Moses, but some of them left <i>some</i> of it until the morning, and it bred worms, and became smelly; and Moses was angry with them. ^{16:21} And they gathered it every morning, every man according to his eating; and when the sun became hot, it melted.
	¶Complement	Jehovah taught the children of Israel to rest on the Sabbath day and not gather Manna (16:22 - 36)
Unique	16:22	And it came to pass, <i>that</i> on the sixth day they gathered twice as much bread, two omers for one <i>man</i> ; and all the rulers of the congregation came and told Moses. ^{16:23} And he said to them, “This <i>is that</i> which Jehovah has said: “Tomorrow <i>is</i> the rest of the holy Sabbath to Jehovah: bake <i>that</i> which you will bake <i>today</i>, and boil that which you will boil; and that which is left over lay up for you to be kept until the morning.”
Complement	16:24	And they laid it up until the morning, as Moses directed; and it did not stink; neither was there any worm in it. ^{16:25} And Moses said, “Eat that today: for today <i>is</i> a Sabbath to Jehovah; today you shall not find it in the field. ^{16:26} Six days you shall gather it, but on the seventh day, <i>which is</i> the Sabbath, there shall be none in it.”
Complement	16:27	And it came to pass, <i>that</i> there went out <i>some</i> of the people on the seventh day to gather <i>Manna</i> , and they found none. ^{16:28} And Jehovah said to Moses, “ How long do you refuse to keep my Commandments and my Laws? ^{16:29}See, because Jehovah has given you the Sabbath; therefore he gives you on the sixth day the bread of two days; remain every man in his place, and let no man go out of his place on the seventh day. ” ^{16:30} So the people rested on the seventh day.
Opposite	16:31	And the house of Israel called its name “Manna”; and it <i>was</i> like coriander seed, white; and its taste <i>was</i> like wafers <i>made</i> with honey. ^{16:32} And Moses said, “This is the thing which Jehovah commands: ‘Fill an omer of it to be kept for your generations, that they may see the bread that I have fed you with in the wilderness, when I brought you forth from the land of Egypt.’” ^{16:33} And Moses said to Aaron, “Take a pot, and put an omer full of manna in it, and lay it up before Jehovah, to be kept for your generations.” ^{16:34} As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept. ^{16:35} And the children of Israel ate manna forty years, until they came to a land inhabited; they ate manna, until they came to the borders of the land of Canaan.
Opposite	16:36	(Now an omer is the tenth <i>part</i> of an ephah.)

	¶Opposite	The children of Israel fought with Moses over the lack of water (17:1 - 7)
Unique	17:1	And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the command of Jehovah; and they camped in Rephidim.
Complement		And <i>there was</i> no water for the people to drink; ^{17:2} therefore the people contended with Moses, and said, “Give us water that we may drink!” And Moses said to them, “Why do you contend with me? Why do you tempt Jehovah?”
Complement	17:3	And the people thirsted there for water, and the people murmured against Moses, and said, “Why <i>is</i> this <i>that</i> you have brought us up out of Egypt, to kill us and our children and our cattle with thirst?”
Opposite	17:4	And Moses cried to Jehovah, saying, “What shall I do to this people? They are almost ready to stone me!” ^{17:5} And Jehovah said to Moses, “ Go on before the people, and take with you some of the elders of Israel; and your rod, with which you struck the river, take in your hand, and go. ^{17:6} Behold, I will stand before you there upon the rock in Horeb; and you shall strike the rock, and water shall come out of it, so that the people may drink. ” And Moses did so in the sight of the elders of Israel.
Opposite	17:7	And he called the name of the place Massah, and Meribah, because of the contention of the children of Israel; and because they tempted Jehovah, saying, “Is Jehovah among us, or not?”
	¶Opposite	The children of Amalek fought with the children of Israel because of God (17:8 - 16)
Opposite	17:8	Then Amalek came, and fought with Israel in Rephidim. ^{17:9} And Moses said to Joshua, “Choose us out men; and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand.”
Opposite	17:10	So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.
Complement	17:11	And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.
Complement	17:12	But Moses’ hands <i>were</i> heavy; and they took a stone, and put <i>it</i> under him, and he sat on it; and Aaron and Hur held up his hands: one on one side, and the other on the other side; and his hands were steady until the going down of the sun. ^{17:13} And Joshua smote Amalek and his people with the edge of the sword.
Unique	17:14	And Jehovah said to Moses, “ Write this for a memorial in a book, and rehearse <i>it</i> in the ears of Joshua: for I will utterly put out the memory of Amalek from under heaven. ” ^{17:15} And Moses built an altar, and called its name JEHOVAH-NISSI: ^{17:16} for he said, “Because Jehovah has sworn <i>that</i> Jehovah <i>will have</i> war with Amalek from generation to generation.”
	§Unique	Conclusion: Jethro reunited with Moses and offered good advice for governing the children of Israel (18:1 - 27)
	¶Complement	Moses' father-in-law reunited with Moses and worshiped Jehovah (18:1 - 12)
Opposite	18:1	When Jethro, the priest of Midian, Moses’ father-in-law, heard of all that God had done for Moses, and for Israel his people, <i>and</i> that Jehovah had brought Israel out of Egypt, ^{18:2} then Jethro, Moses’ father-in-law, took Zipporah, Moses’ wife, after he had sent her back. ^{18:3} and her two sons (of which the name of one <i>was</i> Gershom: for he said, “I have been a stranger in a strange land”; ^{18:4} and the name of the other <i>was</i> Eliezer: “for the God of my father,” <i>said Moses</i> , “ <i>was</i> my help, and delivered me from the sword of Pharaoh”); ^{18:5} and Jethro, Moses’ father-in-law, came with his sons and his wife to Moses into the wilderness, where he camped at the mount of God. ^{18:6} And he said to Moses, “I your father-in-law Jethro have come to you, and your wife, and her two sons with her.”
Opposite	18:7	And Moses went out to meet his father-in-law, and prostrated himself; and he kissed him; and they asked each other of <i>their</i> welfare, and came into the tent.
Complement	18:8	And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel’s sake, <i>and</i> all the travail that had come upon them by the way, and <i>how</i> Jehovah delivered them.
Complement	18:9	And Jethro rejoiced for all the goodness which Jehovah had done to Israel, whom he had delivered out of the hand of the Egyptians. ^{18:10} And Jethro said, “Blessed <i>is</i> Jehovah, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who has delivered the people from under the hand of the Egyptians! ^{18:11} Now I know that Jehovah <i>is</i> greater than all gods: for in the thing where they dealt proudly <i>he was</i> above them.”
Unique	18:12	And Jethro, Moses’ father-in-law, took a burnt offering and sacrifices for God. And Aaron came, and all the elders of Israel, to eat bread with Moses’ father-in-law before God.
	¶Complement	Moses' father-in-law offered good advice for creating a system of judges to carry the burden with Moses (18:13 - 27)
Opposite	18:13	And it came to pass on the next day, that Moses sat to judge the people; and the people stood by Moses from the morning until the evening. ^{18:14} And when Moses’ father-in-law saw all that he did to the people, he said, “What <i>is</i> this thing that you do to the people? Why do you sit <i>by</i> yourself alone, and all the people stand by you from morning to evening?” ^{18:15} And Moses said to his father-in-law, “Because the people come to me to inquire of God. ^{18:16} When they have an issue, they come to me; and I judge between one and the other; and I make <i>them</i> know the Statutes of God, and his Laws.”
Opposite	18:17	And Moses’ father-in-law said to him, “The thing that you do is not good. ^{18:18} You will surely wear away, both you and this people that <i>are</i> with you: for this thing <i>is</i> too heavy for you; you are not able to perform it yourself alone.”
Complement	18:19	“Listen now to my voice; I will give you counsel, and God shall be with you. You be for the people toward God, so that you may bring the causes to God; ^{18:20} and you shall teach them Ordinances and Laws, and show them the way in which they must walk, and the work that they must do.
Complement	18:21	“Moreover you shall choose out of all the people able men: such as fear God, men of truth, <i>and</i> hating covetousness; and place <i>these</i> over them, <i>to be</i> rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; ^{18:22} and let them judge the people at all seasons. And it shall be, <i>that</i> every difficult issue they shall bring to you, but every small issue they shall judge. So shall it be easier for yourself, and they shall carry <i>the burden</i> with you. ^{18:23} If you shall do this thing, and God commands you so, then you shall be able to endure, and all this people shall also go to their place in peace.”
Unique	18:24	So Moses gave heed to the voice of his father-in-law, and did all that he had said; ^{18:25} and Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ^{18:26} And they judged the people at all seasons; the difficult issues they brought to Moses, but every small issue they judged themselves. ^{18:27} And Moses let his father-in-law depart, and he went his way into his own land.

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¶Complement	Expel the inhabitants of Canaan from the Promised Land and remain loyal to Jehovah your God (22:20 - 33)

	§Complement	Introduction: Israel arrived at Mount Sinai, and Jehovah spoke the Ten Commandments to them (19:1 - 20:26)
	¶Opposite	Jehovah offered Israel the opportunity to become a Kingdom of priests, and they agreed (19:1 - 15)
Unique	19:1	In the third month, when the children of Israel went forth out of the land of Egypt, the same day they came <i>into</i> the wilderness of Sinai: ^{19:2} for they had departed from Rephidim, and had come <i>into</i> the desert of Sinai; and they had camped in the wilderness; and Israel camped there before the mountain. ^{19:3} And Moses went up to God; and Jehovah called to him out of the mountain, saying, “Thus shall you say to the house of Jacob, and tell the children of Israel: ^{19:4} You have seen what I did to the Egyptians, and <i>how</i> I carried you on eagles’ wings, and brought you to myself. ^{19:5} Now therefore, if you will obey my voice in truth, and keep my Covenant, then you shall be a special treasure to me above all people (for all the earth is mine); ^{19:6} and you shall be to me a kingdom of priests, and a holy nation.’ These <i>are</i> the words which you shall speak to the children of Israel.”
Complement	19:7	And Moses came and called for the elders of the people; and he laid before their faces all these words which Jehovah commanded him. ^{19:8} And all the people answered together, and said, “All that Jehovah has spoken we will do.”
Complement		And Moses returned the words of the people to Jehovah; ^{19:9} and Jehovah said to Moses, “See, I come to you in a thick cloud, so that the people may hear when I speak with you, and believe you forever.”
Opposite		And Moses told the words of the people to Jehovah; ^{19:10} and Jehovah said to Moses, “Go to the people, and sanctify them today and tomorrow; and let them wash their clothes, ^{19:11} and be ready against the third day: for the third day Jehovah will come down in the sight of all the people upon mount Sinai. ^{19:12} And you shall set boundaries to the people round about, saying, ‘Take heed to yourselves, <i>that you do not</i> go up into the mountain, nor touch its border. Whosoever touches the mountain shall surely be put to death; ^{19:13} not even a hand shall touch it, but he shall surely be stoned, or shot through; whether <i>it is</i> beast or man, it shall not live.’ And when the trumpet sounds a long blast, they shall come up to the mountain.”
Opposite	19:14	And Moses went down from the mountain to the people, and sanctified the people; and they washed their clothes. ^{19:15} And he said to the people, “Be ready against the third day; do not go near <i>your</i> wives.”
	¶Opposite	Jehovah spoke the Ten Commandments to the children of Israel from the top of Mount Sinai (19:16 - 20:26)
Opposite	19:16	And it came to pass on the third day in the morning, that there was thunder and lightning, and a thick cloud upon the mountain, and the sound of the trumpet was extremely loud, so that all the people that <i>were</i> in the camp trembled. ^{19:17} And Moses brought forth the people out of the camp to meet with God, and they stood at the lower part of the mountain. ^{19:18} And mount Sinai was covered with smoke, because Jehovah descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain shook greatly. ^{19:19} And when the voice of the trumpet sounded long, and grew louder and louder, Moses spoke, and God answered him by a voice.
Opposite	19:20	And Jehovah came down upon mount Sinai, on the top of the mountain; and Jehovah called Moses <i>up</i> to the top of the mountain; and Moses went up. ^{19:21} And Jehovah said to Moses, “Go down, charge the people, lest they break through to Jehovah to gaze, and many of them perish. ^{19:22} And let the priests also, which come near to Jehovah, sanctify themselves, lest Jehovah breaks forth upon them.” ^{19:23} And Moses said to Jehovah, “The people cannot come up to mount Sinai: for you charged us, saying, ‘ Set boundaries about the mountain, and sanctify it. ’” ^{19:24} And Jehovah said to him, “Away; go down, and you shall come up: you, and Aaron with you; but let not the priests and the people break through to come up to Jehovah, lest he breaks forth upon them.” ^{19:25} So Moses went down to the people, and spoke to them.
Complement	20:1	And God spoke all these words, saying, ^{20:2} “ <i>I am</i> Jehovah your God, who brought you out of the land of Egypt, out of the house of slavery: ^{20:3} you shall have no other gods before me. ^{20:4} You shall not make you any carved image, nor any likeness of <i>anything</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth; ^{20:5} you shall not bow yourself down to them, nor serve them: for I, Jehovah your God, <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children until the third and fourth <i>generation</i> of them that hate me, ^{20:6} and showing mercy to thousands of them that love me, and keep my Commandments. ^{20:7} You shall not take the Name of Jehovah your God in vain: for Jehovah will not hold him guiltless that takes his Name in vain. ^{20:8} Remember the Sabbath day, to keep it holy. ^{20:9} Six days you shall labor, and do all your work; ^{20:10} but the seventh day <i>is</i> the Sabbath of Jehovah your God; <i>in it</i> you shall not do any work: not you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that <i>is</i> within your gates: ^{20:11} for <i>in</i> six days Jehovah made heaven and earth, the sea, and all that <i>is</i> in them; and rested the seventh day; therefore Jehovah blessed the Sabbath day, and made it holy. ^{20:12} Honor your father and your mother, that your days may be long upon the land which Jehovah your God is giving you. ^{20:13} You shall not murder. ^{20:14} You shall not commit adultery. ^{20:15} You shall not steal. ^{20:16} You shall not bear false witness against your neighbor. ^{20:17} You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that <i>is</i> your neighbor’s.”
Complement	20:18	And all the people saw the thundering, and the lightning, and the noise of the trumpet, and the smoking mountain; and when the people saw <i>it</i> , they moved, and stood far away. ^{20:19} And they said to Moses, “You speak with us, and we will hear; but let not God speak with us, lest we die.” ^{20:20} And Moses said to the people, “Fear not: for God has come to test you, and that his fear may be before your faces, that you do not sin.”
Unique	20:21	And the people stood far away, and Moses drew near to the thick darkness where God <i>was</i> . ^{20:22} And Jehovah said to Moses, “Thus you shall say to the children of Israel: ‘You have seen that I have talked with you from Heaven. ^{20:23} You shall not make with me gods of silver; neither shall you make to you gods of gold. ^{20:24} You shall make an altar of earth to me, and shall sacrifice on it your burnt offerings, your peace offerings, your sheep, and your oxen; in all places where I record my Name I will come to you, and will bless you. ^{20:25} And if you will make me an altar of stone, you shall not build it of cut stone: for if you lift up your tool upon it, you have polluted it. ^{20:26} Neither shall you go up by steps to my altar, that your nakedness is not seen upon it.”
	§Complement	Body: Do what is right in all things (21:1 - 23:9)
	¶Opposite	Be just and impartial toward your servants (21:1 - 11)
Unique	21:1	“Now these <i>are</i> the Judgments which you shall set before them.
Complement	21:2	“If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall leave free for nothing.
	21:3	[He came in by himself, he shall leave by himself; if he was married, then his wife shall leave with him.
Complement	21:4	“If his master has given him a wife, and she has born him sons or daughters, the wife and her children shall be her master’s, and he shall leave by himself. ^{21:5} And if the servant shall plainly say, ‘I love my master, my wife, and my children. I will not leave free’, ^{21:6} then his master shall bring him to the judges; he shall also bring him to the door, or to the door post, and his master shall bore his ear through with an awl; and he shall serve him forever.”
Opposite	21:7	“And if a man sells his daughter to be a maidservant, she shall not leave as the menservants do. ^{21:8} If she does not please her master, who has betrothed her to himself, then he shall allow her to be redeemed. To sell her to a foreign nation he shall have no power, seeing he has dealt deceitfully with her. ^{21:9} And if he has betrothed her to his son, he shall deal with her after the manner of daughters.
Opposite	21:10	“If he takes himself another <i>wife</i> , her food, her clothing, and her duty of marriage, shall he not diminish.
	21:11	And if he does not do these three things to her, then she shall leave free without money.”
	¶Opposite	Be just and impartial in determining punishment for crimes (21:12 - 27)
Opposite	21:12	“He that smites a man, so that he dies, shall be surely put to death. ^{21:13} And if a man does not lay in wait, but God delivers <i>him</i> into his hand, then I will appoint you a place where he shall flee. ^{21:14} But if a man comes presumptuously upon his neighbor, to slay him with guile, you shall take him from my altar, that he may die. ^{21:15} And he that smites his father, or his mother, shall be surely put to death. ^{21:16} And he that kidnaps a man, and sells him, or if he is found in his hand, he shall surely be put to death. ^{21:17} And he that curses his father or his mother shall surely be put to death.
Opposite	21:18	“And if men struggle together, and one smites another with a stone, or with <i>his</i> fist, and he does not die, but keeps <i>his</i> bed: ^{21:19} if he rises again, and walks abroad upon his staff, then he that smote <i>him</i> shall be unpunished; <i>only</i> he shall pay for the loss of his time, and shall cause <i>him</i> to be thoroughly healed. ^{21:20} And if a man smites his manservant or his maidservant with a rod, and he dies under his hand, he shall surely be punished. ^{21:21} Notwithstanding, if he continues a day or two, he shall not be punished: for he <i>is</i> his money.”
Complement	21:22	“If men fight, and hurt a woman with child, so that her child <i>miscarries</i> , and yet no harm <i>to the woman</i> follows, he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges <i>determine</i> .
Complement	21:23	“And if <i>any</i> harm <i>to the woman</i> follows, then you shall give life for life, ^{21:24} eye for eye, tooth for tooth, hand for hand, foot for foot, ^{21:25} burning for burning, wound for wound, stripe for stripe.
Unique	21:26	“And if a man smites the eye of his manservant or the eye of his maidservant, so that it perishes, he shall let him go free for his eye’s sake. ^{21:27} And if he smites out his manservant’s tooth or his maidservant’s tooth, he shall let him go free for his tooth’s sake.”
	¶Complement	Do what is right to your neighbors (21:28 - 22:17)
Unique	21:28	“If an ox <i>unexpectedly</i> gores a man or a woman, so that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox <i>shall be</i> blameless. ^{21:29} But if the ox was accustomed to push with his horn in time past, and it has been testified to his owner, and he has not kept him in, but that he has killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death. ^{21:30} If a sum of money is laid on him, then he shall give for the ransom of his life whatsoever is laid upon him. ^{21:31} Whether he has gored a son, or have gored a daughter, according to this Statute shall it be done to him. ^{21:32} If the ox shall push a manservant or a maidservant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.
Complement	21:33	“And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or a donkey falls in it, ^{21:34} the owner of the pit shall make <i>it</i> good, <i>and</i> give money to the owner of them; and the dead <i>animal</i> shall be his. ^{21:35} And if one man’s ox hurts another’s, so that he dies, then they shall sell the live ox, and divide the money of it; and they shall also divide the dead ox. ^{21:36} Or if it is known that the ox has used to push in time past, and his owner has not kept him in, he shall surely pay ox for ox; and the dead shall be his own.
Complement	22:1	“If a man shall steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. ^{22:2} If a thief is found breaking in, and is smitten so that he dies, no blood <i>shall be shed</i> for him. ^{22:3} If the sun has risen upon him, blood <i>shall be shed</i> for him: <i>for</i> he could make full restitution; if he has nothing, then he shall be sold as a slave for his theft. ^{22:4} If the theft is certainly found in his hand alive, whether it is ox, or donkey, or sheep, he shall restore double.”
Opposite	22:5	“If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man’s field, of the best of his own field, and of the best of his own vineyard, shall he make restitution. ^{22:6} If fire breaks out, and catches in thorns, so that the stacks of grain, or the standing grain, or the field, are consumed <i>by it</i> , he that started the fire shall surely make restitution. ^{22:7} If a man shall deliver to his neighbor money or things to keep, and it is stolen out of the man’s house, be if the thief is found, <i>to see</i> pay double. ^{22:8} If the thief is not found, then the master of the house shall be brought to the judges, <i>to see</i> whether he has put his hand into his neighbor’s goods. ^{22:9} For all manner of trespass, <i>whether it is</i> for ox, for donkey, for sheep, for clothing, <i>or</i> for any manner of lost thing, which <i>another</i> challenges to be his, the cause of both parties shall come before the judges; <i>and</i> whom the judges shall condemn, he shall pay double to his neighbor. ^{22:10} If a man delivers to his neighbor a donkey, or an ox, or a sheep, or any beast, to keep, and it dies, or is hurt, or driven away, no man seeing <i>it</i> , ^{22:11} then an oath of Jehovah shall be between them both, that he has not put his hand into his neighbor’s goods; and its owner shall accept <i>it</i> ; and he shall not make <i>it</i> good. ^{22:12} And if it is stolen from him, he shall make restitution to its owner. ^{22:13} If it is torn in pieces, <i>then</i> let him bring it <i>for</i> evidence, <i>and</i> he shall not make good that which was torn. ^{22:14} And if a man borrows <i>anything</i> of his neighbor, and it is hurt, or dies, its owner not being with it, he shall surely make <i>it</i> good. ^{22:15} But if its owner is with it, he shall not make <i>it</i> good. If it is a <i>hired thing</i> , it came for his hire.
Opposite	22:16	“And if a man seduces a virgin that is not betrothed, and he lays with her, he shall surely endow her to be his wife. ^{22:17} If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.”
	¶Complement	Do what is right in the sight of Jehovah your God (22:18 - 27)
Unique	22:18	“You shall not allow a witch to live. ^{22:19} Whosoever lies with a beast shall surely be put to death.
Complement	22:20	“He that sacrifices to <i>any</i> god, except to Jehovah only, he shall be utterly destroyed.
Complement	22:21	“You shall neither vex a stranger, nor oppress him: for you were strangers in the land of Egypt. ^{22:22} You shall not afflict any widow, or fatherless child. ^{22:23} If you afflict them in any manner, and they cry at all to me, I will surely hear their cry; ^{22:24} and my wrath shall grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.”
Opposite	22:25	“If you lend money to <i>any</i> of my people <i>that are</i> poor by you, you shall not be to him as a moneylender; neither shall you lay interest upon him.
Opposite	22:26	“If you at all take your neighbor’s garment to pledge, you shall deliver it to him by the time that the sun goes down: ^{22:27} for that is his only covering: it is his clothing for his skin; what shall he sleep in? And it shall come to pass, when he cries to me, that I will hear: for I <i>am</i> gracious.”
	¶Unique	Do good to your enemy, the poor, and the stranger (22:28 - 23:9)
0.5 in	22:28	“You shall not revile the judges; nor curse the ruler of your people.
Opposite	22:29	“You shall not delay <i>to offer</i> the first of your ripe fruits, and of your fruit juices. Also you shall give the firstborn of your sons to me. ^{22:30} Likewise shall you do with your oxen, <i>and</i> with your sheep: seven days it shall be with his mother; and on the eighth day you shall give it to me. ^{22:31} And you shall be holy men to me; neither shall you eat <i>any</i> flesh <i>that</i> was torn by beasts in the field; you shall cast it to the dogs.”
Complement	23:1	“You shall not raise a false report. Put not your hand with the wicked to be an unrighteous witness. ^{23:2} You shall not follow a multitude to <i>do</i> evil; neither shall you speak in a cause to decline after many to pervert <i>justice</i> ; ^{23:3} neither shall you pretend to support a poor man in his cause.
Complement	23:4	“If you see the enemy’s ox or his donkey going astray, you shall surely bring it back to him again. ^{23:5} If you meet the donkey of him that hates you lying under a his burden, and would refrain from helping him, you shall surely help him.
Unique	23:6	“You shall not pervert the judgment of your poor in his cause; ^{23:7} keep yourself far from a false matter. And you must not slay the innocent and righteous: for I will not justify the wicked. ^{23:8} And you shall take no bribe: for the bribe blinds the wise, and perverts the words of the righteous. ^{23:9} Also you shall not oppress a stranger: for you know the heart of a stranger, seeing you were strangers in the land of Egypt.”
	§Unique	Conclusion: Serve and be loyal to Jehovah your God in the Promised Land of Canaan (23:10 - 22:33)
	¶Complement	Keep the Feasts of Jehovah your God in the Promised Land of Canaan (23:10 - 19)
Opposite	23:10	“And six years you shall sow your land, and shall gather in its fruits; ^{23:11} but the seventh <i>year</i> you shall let it rest and lie still, so that the poor of your people may eat; and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, <i>and</i> with your olive yard. ^{23:12} Six days you shall do your work. And on the seventh day you shall rest, so that your ox and your donkey may rest, and the son of your maidservant, and the stranger, may be refreshed.
Opposite	23:13	“And in all <i>things</i> that I have said to you be circumspect; and make no mention of the name of other gods; neither let it be heard out of your mouth.”
Complement	23:14	“Three times in the year you shall keep a feast to me: ^{23:15} you shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Abib: for in it you came out from Egypt; and none shall appear before me empty), ^{23:16} and the Feast of Harvest (the firstfruits of your labors, which you have sown in the field), and the Feast of Ingathering, <i>which is</i> in the end of the year, when you have gathered in your labors out of the field. ^{23:17} Three times in the year all your males shall appear before the Lord Jehovah.
Complement	23:18	“You shall not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.
Unique	23:19	“The first of the firstfruits of your land you shall bring into the House of Jehovah your God. You shall not boil a kid goat in his mother’s milk.”
	¶Complement	Expel the inhabitants of Canaan from the Promised Land and remain loyal to Jehovah your God (22:20 - 33)
Opposite	23:20	“Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared. ^{23:21} Beware of him; and obey his voice. Do not provoke him: for he will not pardon your transgressions: for my Name <i>is</i> in him. ^{23:22} But if you shall indeed obey his voice, and do all that I speak, then I will be an enemy to your enemies, and an adversary to your adversaries: ^{23:23} for my Angel shall go before you, and bring you in to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites; and I will cut them off.
Opposite	23:24	“You shall not bow down to their gods, nor serve them, nor do after their works; but you shall utterly overthrow them, and completely break down their images. ^{23:25} And you shall serve Jehovah your God, and he shall bless your bread and your water. And I will take sickness away from your midst. ^{23:26} None shall cast their young, or be barren, in your land; the number of your days I will fulfil.”
Complement	23:27	“I will send my fear before you, and will destroy all the people to whom you shall come. And I will make all your enemies turn their backs to you. ^{23:28} And I will send horns before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you. ^{23:29} I will not drive them out from before you in one year, lest the land becomes desolate, and the beast of the field multiplies against you. ^{23:30} By little and little I will drive them out from before you, until you are increased, and inherit the land.
Complement	23:31	“And I will set your boundaries from the Red Sea even to the sea of the Philistines, and from the desert to the Euphrates river: for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.
Unique	23:32	“You shall make no covenant with them, nor with their gods. ^{23:33} They shall not dwell in your land, lest they make you sin against me: for if you serve their gods, it will surely be a snare to you.”

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<div><div><div>§Unique</div><div>†Opposite</div><div>†Opposite</div></div><div>§Complement</div></div>	Introduction: Jehovah commanded Moses to come up the mountain; Moses sanctified the Book and the people (24:1 - 9) Jehovah commanded Moses and the leaders of Israel to come up the mountain (24:1 - 4a) Moses sanctified the Book and the people with the blood of bulls and goats (24:4b - 8) Body: Moses and Joshua spent 40 days & nights recording the design of the Tabernacle and priesthood (24:9 - 27:19) Moses and Joshua left the leadership of Israel in the hands of Aaron and Hur while they went up to Jehovah (24:9 - 18) Jehovah gave the design of the Holy of holies inside the Tabernacle building (25:1 - 40) Jehovah gave the design of the outer parts of the Tabernacle building (26:1 - 37) Jehovah gave the design of the altar for animal sacrifices (27:1 - 8) Jehovah gave the design of the court of the Tabernacle (27:9 - 19) Conclusion: Jehovah gave the design of the holy garments and regalia of the high priest (27:20 - 28:43) The holy garments of the high priest (27:20 - 28:4) The holy regalia of the high priest (28:5 - 43)

	<div><div><div>§Unique</div><div>†Opposite</div></div><div>Introduction: Jehovah commanded Moses to come up the mountain; Moses sanctified the Book and the people (24:1 - 9) Jehovah commanded Moses and the leaders of Israel to come up the mountain (24:1 - 4a)</div></div>	
Unique	24:1	And he said to Moses, “Come up to Jehovah: you and Aaron, Nadab and Abihu, and seventy of the elders of Israel; but worship far away.
Complement	24:2	“And Moses alone shall come near Jehovah.
Complement		“But they shall not come near; neither shall the people go up with him.”
Opposite	24:3	And Moses came and told the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and they said, “All the words which Jehovah has said we will do.”
Opposite	24:4	And Moses wrote all the words of Jehovah.
Opposite		†Opposite Moses sanctified the Book and the people with the blood of bulls and goats (24:4b - 8)
		And he rose up early in the morning; and he built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.
Opposite	24:5	And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen to Jehovah.
Complement	24:6	And Moses took half of the blood, and put <i>it</i> in basins; and half of the blood he sprinkled on the altar.
Complement	24:7	And he took the Book of the Covenant, and read in the audience of the people; and they said, “All that Jehovah has said we will do, and be obedient.”
Unique	24:8	And Moses took the blood, and sprinkled <i>it</i> on the people; and he said, “Behold the blood of the Covenant, which Jehovah has made with you concerning all these words.”
		§Complement Body: Moses and Joshua spent 40 days & nights recording the design of the Tabernacle and priesthood (24:9 - 27:19) †Unique Moses and Joshua left the leadership of Israel in the hands of Aaron and Hur while they went up to Jehovah (24:9 - 18)
Opposite	24:9	Then Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up. And they saw the God of Israel; and under his feet was, as it were, a paved work of a sapphire stone, and as it were the body of Heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and ate and drank.
Opposite	24:12	And Jehovah said to Moses, “Come up to me into the mountain, and be there; and I will give you tablets of stone, and a Law; and Commandments which I have written, that you may teach them.”
Complement	24:13	And Moses rose up, and his minister Joshua; and Moses went up into the mountain of God. And he said to the elders, “You wait here for us, until we come again to you. And, behold, Aaron and Hur <i>are</i> with you; if any man has any matters to do, let him come to them.”
Complement	24:15	And Moses went up into the mountain, and a cloud covered the mountain. And the glory of Jehovah remained upon mount Sinai, and the cloud covered it six days; and the seventh day he called to Moses out of the midst of the cloud. And the sight of the glory of Jehovah <i>was</i> like devouring fire on the top of the mountain in the eyes of the children of Israel.
Unique	24:18	And Moses went into the midst of the cloud; and he went up into the mountain; and Moses was in the mountain forty days and forty nights.
		†Complement Jehovah gave the design of the Holy of holies inside the Tabernacle building (25:1 - 40)
Unique	25:1	And Jehovah spoke to Moses, saying, “Speak to the children of Israel, that they bring me an offering. Of every man that gives it willingly with his heart you shall take my offering. And this <i>is</i> the offering which you shall take of them: gold, silver, and bronze; blue, purple, scarlet, fine linen, and <i>hair</i> of goats; skins of rams dyed red, skins of badgers, and acacia wood; oil for the light, spices for anointing oil, and for sweet incense; onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a Sanctuary, that I may dwell among them. According to all that I show you, <i>after</i> the pattern of the Tabernacle, and the pattern of all its instruments, even so shall you make <i>it</i> .
Complement	25:10	“And they shall make an Ark of acacia wood: two and a half cubits <i>shall be</i> its length, and one and a half cubits its breadth, and one and a half cubits its height. And you shall overlay it with pure gold, inside and outside shall you overlay it; and shall make a crown of gold upon it round about. And you shall cast four rings of gold for it, and put <i>them</i> in its four corners: two rings <i>shall be</i> in one side of it, and two rings in its other side. And you shall make poles of acacia wood, and overlay them with gold. And you shall put the poles into the rings by the sides of the Ark, that the Ark may be carried with them. The poles shall be in the rings of the Ark; they shall not be taken from it. And you shall put into the Ark the Testimony which I shall give you.
Complement	25:17	“And you shall make a mercy seat of pure gold: two and a half cubits <i>shall be</i> its length, and one and a half cubits its breadth. And you shall make two cherubim of gold (you shall make them of beaten work) in the two ends of the mercy seat. And make one cherub on one end, and the other cherub on the other end: <i>even</i> of the mercy seat <i>itself</i> shall you make the cherubim on its two ends. And the cherubim shall stretch forth <i>their</i> wings on high, covering the mercy seat with their wings; and their faces <i>shall look</i> one toward another: the faces of the cherubim shall be toward the mercy seat. And you shall put the mercy seat above upon the Ark. And you shall put the Testimony that I will give you in the Ark. And I will meet with you there. And I will commune with you from above the mercy seat, from between the two cherubim which <i>are</i> upon the Ark of the Testimony, of <i>all things</i> which I will give you in commandment to the children of Israel.”
Opposite	25:23	“You shall also make a table of acacia wood: two cubits <i>shall be</i> its length, and one cubit its breadth, and one and a half cubits its height. And you shall overlay it with pure gold; and make on it a crown of gold round about. And you shall make to it a border of a hand breadth wide round about; and you shall make a golden crown to its border round about. And you shall make four rings of gold for it, and put the rings in the four corners that <i>are</i> on the four feet of it; the rings for places of the poles to carry the table shall be over against the border. And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. And you shall make its dishes, and its spoons, and its covers, and its bowls, to cover with: you shall make them of pure gold. And you shall set showbread upon the table before me always.
Opposite	25:31	“And you shall make a candlestick of pure gold; the candlestick shall be made of beaten work; his shaft, his branches, his bowls, his knops, and his flowers, shall be of the same piece. And six branches shall come out of its sides: three branches of the candlestick out of one side, and three branches of the candlestick out of the other side. And three bowls made like almonds, <i>with</i> a knop and a flower in one branch, and three bowls made like almonds in the other branch, <i>with</i> a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick <i>shall be</i> four bowls made like almonds, <i>with</i> their knops and their flowers. And <i>there shall be</i> a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same piece; all of <i>it shall be</i> a single beaten work of pure gold. And you shall make its seven lamps; and they shall light the lamps of it, that they may give light over against it. And its tongs, and its snuff dishes, <i>shall be of</i> pure gold. Of a talent of pure gold shall he make it, with all these vessels. And see that you make <i>them</i> after their design, which was shown you in the mountain.”
		†Complement Jehovah gave the design of the outer parts of the Tabernacle building (26:1 - 37)
Unique	26:1	“Moreover you shall make the Tabernacle <i>with</i> ten curtains of fine twined linen, blue, purple, and scarlet; you shall make them <i>with</i> cherubim of artistic work. The length of one curtain <i>shall be</i> twenty-eight cubits, and the breadth of one curtain four cubits; and every one of the curtains shall have the same measure. The first five curtains shall be coupled together one to another; and the <i>other</i> five curtains <i>shall be</i> coupled one to another. And you shall make loops of blue upon the edge of one curtain from the selvedge in the coupling; and likewise you shall make in the uttermost edge of <i>another</i> curtain, in the coupling of the second. You shall make fifty loops in one curtain, and you shall make fifty loops in the edge of the curtain that <i>is</i> in the coupling of the second, so that the loops may take hold one of another. And you shall make fifty taches of gold, and couple the curtains together with the taches; and it shall be one Tabernacle.
Complement	26:7	“And you shall make curtains of goats’ <i>hair</i> to be a covering upon the Tabernacle; you shall make eleven curtains. The length of one curtain <i>shall be</i> thirty cubits, and the breadth of one curtain four cubits; and the eleven curtains <i>shall all be</i> of the same measure. And you shall couple five curtains by themselves, and six curtains by themselves, and shall double the sixth curtain in the forefront of the Tabernacle. And you shall make fifty loops on the edge of one curtain <i>that is</i> outmost in the coupling, and fifty loops in the edge of the curtain which couples the second. And you shall make fifty taches of bronze, and put the taches into the loops, and couple the tent together, so that it may be one. And the remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the backside of the Tabernacle. And one cubit on one side, and one cubit on the other side of that which remains in the length of the curtains of the tent, it shall hang over the sides of the Tabernacle on this side and on that side, to cover it. And you shall make a covering for the tent of rams’ skins dyed red, and a covering above of badgers’ skins.
Complement	26:15	“And you shall make boards for the Tabernacle of acacia wood standing up. Ten cubits <i>shall be</i> the length of a board, and one and a half cubits <i>shall be</i> the breadth of one board. <i>There shall be</i> two tenons in one board, set in order one against another; thus shall you make for all the boards of the Tabernacle. And you shall make the boards for the Tabernacle: twenty boards on the south side outward. And you shall make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the Tabernacle on the north side, <i>there shall be</i> twenty boards, and their forty sockets of silver: two sockets under one board, and two sockets under another board. And for the sides of the Tabernacle westward you shall make six boards. And you shall make two boards for the corners of the Tabernacle in the two sides, and they shall be coupled together beneath, and they shall be coupled together above its head into one ring; thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets: two sockets under one board, and two sockets under another board. And you shall make bars of acacia wood: five for the boards of one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And you shall overlay the boards with gold, and make their rings of gold for places for the bars; and you shall overlay the bars with gold. And you shall set up the Tabernacle according to the design of it which was shown you in the mountain.”
Opposite	26:31	“And you shall make a veil of blue, purple, scarlet, and fine twined linen of artistic work; it shall be made with cherubim. And you shall hang it upon four pillars of acacia <i>wood</i> overlaid with gold: their hooks <i>shall be of</i> gold, and the four sockets of silver. And you shall hang up the veil under the taches, so that you may bring in there the Ark of the Testimony within the veil; and the veil shall divide to you between the holy <i>place</i> and the most holy. And you shall put the mercy seat upon the Ark of the Testimony in the most holy <i>place</i> . And you shall set the table outside the veil, and the candlestick over against the table on the side of the Tabernacle toward the south; and you shall put the table on the north side.
Opposite	26:36	“And you shall make a hanging for the door of the tent: of blue, purple, scarlet, and fine twined linen, worked with needlework. And you shall make five pillars of acacia <i>wood</i> for the hanging, and overlay them with gold, <i>and their hooks shall be of</i> gold; and you shall cast five sockets of bronze for them.”
		†Opposite Jehovah gave the design of the altar for animal sacrifices (27:1 - 8)
Unique	27:1	“And you shall make an altar of acacia wood, five cubits long, and five cubits broad (the altar shall be foursquare); and its height <i>shall be</i> three cubits. And you shall make its horns upon its four corners (his horns shall be of the same); and you shall overlay it with bronze.
Complement	27:3	“And you shall make his pans to receive his ashes; and his shovels, and his basins, and his fleshhooks, and his fire pans: all its vessels you shall make of bronze.
Complement	27:4	“And you shall make a grate of network of bronze for it; and upon the net shall you make four bronze rings in its four corners. And you shall put it under the border of the altar beneath, so that the net may be even to the midst of the altar.”
Opposite	27:6	“And you shall make poles for the altar: poles of acacia wood; and overlay them with bronze. And the poles shall be put into the rings, and the poles shall be upon the two sides of the altar, to carry it.
Opposite	27:8	“You shall make it hollow with boards: as it was shown you in the mountain, so shall they make <i>it</i> .”
		†Opposite Jehovah gave the design of the court of the Tabernacle (27:9 - 19)
Opposite	27:9	“And you shall make the court of the Tabernacle for the south side eastward, <i>there shall be</i> hangings for the court of fine twined linen of one hundred cubits long for one side, and <i>twenty</i> pillars and their twenty sockets <i>shall be of</i> bronze: the hooks of the pillars and their fillets <i>shall be of</i> silver. And likewise for the north side in length <i>there shall be</i> hangings of one hundred <i>cubits</i> long, and his twenty pillars and their twenty sockets of bronze: the hooks of the pillars and their fillets <i>shall be of</i> silver. And for the breadth of the court on the west side <i>shall be</i> hangings of fifty cubits; their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward <i>shall be</i> fifty cubits.
Opposite	27:14	“The hangings of one side of <i>the gate shall be</i> fifteen cubits: their pillars three, and their sockets three. And on the other side <i>shall be</i> hangings fifteen <i>cubits</i> : their pillars three, and their sockets three. And for the gate of the court <i>shall be</i> a hanging of twenty cubits, of blue, purple, scarlet, and fine twined linen, worked with needlework; <i>and their pillars shall be</i> four, and their sockets four.”
Complement	27:17	“All the pillars round about the court <i>shall be</i> filleted with silver; their hooks <i>shall be of</i> silver, and their sockets of bronze.
Complement	27:18	“The length of the court <i>shall be</i> one hundred cubits, and the breadth fifty everywhere, and the height five cubits of fine twined linen; and their sockets of bronze.
Unique	27:19	“All the vessels of the Tabernacle in all its service, and all its pins, and all the pins of the court, <i>shall be of</i> bronze.”
		§Complement Conclusion: Jehovah gave the design of the holy garments and regalia of the high priest (27:20 - 28:43) †Complement The holy garments of the high priest (27:20 - 28:4)
Opposite	27:20	“And you shall command the children of Israel, that they bring you pure beaten olive oil for the light, to cause the lamp to burn always.
Opposite	27:21	“In the Tabernacle of the congregation outside the veil, which <i>is</i> before the Testimony, Aaron and his sons shall order it from evening to morning before Jehovah. <i>It shall be</i> a Statute forever to their generations on the behalf of the children of Israel.”
Complement	28:1	“And take Aaron your brother to you, and his sons with him, from among the children of Israel, that he may minister to me in the priest’s office, <i>even</i> Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons.
Complement	28:2	“And you shall make holy garments for Aaron your brother for glory and for beauty. And you shall speak to all <i>that are</i> wise hearted, whom I have filled with the Spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister to me in the priest’s office.
Unique	28:4	“And these <i>are</i> the garments which they shall make: a breastplate, an ephod, a robe, a checkered coat, a miter, and a belt. And they shall make holy garments for Aaron your brother, and his sons, that he may minister to me in the priest’s office.”
		†Complement The holy regalia of the high priest (28:5 - 43)
Opposite	28:5	“And they shall take gold, blue, purple, scarlet, and fine linen; and they shall make the ephod of gold, blue, purple, scarlet, and fine twined linen, with artistic work. It shall have its two shoulder pieces joined at its two edges; and so shall it be joined together. And the curious girdle of the ephod, which <i>is</i> upon it, shall be of the same, according to its work: <i>even</i> of gold, blue, purple, scarlet, and fine twined linen. And you shall take two onyx stones, and engrave on them the names of the children of Israel: six of their names on one stone, and <i>the other</i> six names of the rest on the other stone, according to the order of their birth. With the work of an inscriber in stone, <i>like</i> the inscriptions of a seal-ring, shall you inscribe the two stones with the names of the children of Israel; you shall make them to be set in settings of gold. And you shall put the two stones upon the shoulders of the ephod for stones of memorial to the children of Israel, and Aaron shall carry their names before Jehovah upon his two shoulders for a memorial. And you shall make settings of gold, and two chains of pure gold at the ends; you shall make them of wreathen work, and fasten the wreathen chains to the settings.
Opposite	28:15	“And you shall make the breastplate of judgment with artistic work after the work of the ephod you shall make it: of gold, blue, purple, scarlet, and fine twined linen, shall you make <i>it</i> . Foursquare it shall be <i>being</i> doubled: a span <i>shall be</i> its length, and a span <i>shall be</i> its breadth. And you shall set in it settings of stones, even four rows of stones: <i>the first row shall be</i> a sardius, a topaz, and a carbuncle; <i>this shall be</i> the first row. And the second row <i>shall be</i> an emerald, a sapphire, and a diamond. And the third row a figure, an agate, and an amethyst. And the fourth row a beryl, an onyx, and a jasper. They shall be set in gold in their inclosings. And the stones shall be engraved with the names of the children of Israel, twelve, according to their names, <i>like</i> the inscriptions of a seal-ring; every one with his name shall they be according to the twelve tribes. And you shall make chains upon the breastplate at the ends, of wreathen work of pure gold. And you shall make two rings of gold upon the breastplate, and shall put the two rings on the two ends of the breastplate. And you shall put the two wreathen <i>chains</i> of gold in the two rings on the ends of the breastplate. And the other two ends of the two wreathen <i>chains</i> you shall fasten in the two settings, and put <i>them</i> on the shoulder pieces of the ephod before it. And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate in its border, which <i>is</i> in the side of the ephod inward. And you shall make two <i>other</i> rings of gold, and shall put them on the two sides of the ephod underneath, toward its forepart, over against its <i>other</i> coupling, above the curious girdle of the ephod. And they shall bind the breastplate by its rings to the rings of the ephod with a lace of blue, that <i>it may be</i> above the curious girdle of the ephod, and that the breastplate not be loosed from the ephod. And Aaron shall carry the names of the children of Israel in the breastplate of judgment upon his heart, when he goes into the holy <i>place</i> , for a memorial before Jehovah continually. And you shall put the Urim and the Thummim in the breastplate of judgment; and they shall be upon Aaron’s heart, when he goes in before Jehovah; and Aaron shall carry the judgment of the children of Israel upon his heart before Jehovah continually.”
Complement	28:31	“And you shall make the robe of the ephod all of blue. And there shall be a hole in its top, in its midst. It shall have a binding of woven work round about its hole, as it were the hole of a habergeon, so that it will not tear. And beneath upon its hem you shall make pomegranates of blue, purple, and scarlet, round about its hem; and bells of gold between them round about. A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister; and his sound shall be heard when he goes into the holy <i>place</i> before Jehovah, and when he comes out, so that he does not die.
Complement	28:36	“And you shall make a plate of pure gold; and engrave upon it, <i>like</i> the inscriptions of a seal-ring, ‘ HOLINESS TO JEHOVAH. ’ And you shall put it on a blue lace, that it may be upon the miter: it shall be upon the forefront of the miter. And it shall be upon Aaron’s forehead, so that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before Jehovah.
Unique	28:39	“And you shall embroider the coat of fine linen; and you shall make the miter of fine linen, and you shall make the belt of needlework. And for Aaron’s sons you shall make coats. And you shall make belts for them; and you shall make caps for them, for glory and for beauty. And you shall put them upon Aaron your brother, and his sons with him; and you shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest’s office. And you shall make them linen undergarments to cover their nakedness; they shall reach from the waist even to the thighs. And they shall be upon Aaron, and upon his sons, when they come into the Tabernacle of the congregation, or when they come near to the altar to minister in the holy <i>place</i> , that they do not bear iniquity, and die. <i>It shall be</i> a Statute forever to him and his seed after him.”

Exodus, Chapter 23: Jehovah gave Moses the design for the Ordination ceremony of the High Priest (29:1 - 31:18)	
§Unique	Introduction: The initial ceremonies for ordination and consecration of the High Priest (29:1 - 34)
¶Opposite	Put the garments of the priesthood on Aaron and his sons (29:1 - 9a)
¶Opposite	Consecrate Aaron and his sons with sacrifices of one bull, and two rams (29:9b - 34)
§Complement	Body: Provide a special gift and instruments for service for the priesthood (29:35 - 30:38)
¶Opposite	Consecrate the High Priest for 7 days with two lambs every day (29:35 - 46)
¶Opposite	Place the golden altar for incense in the Holy of holies before the mercy seat (30:1 - 10)
¶Complement	Give a one-time money offering as a symbolic atonement for your souls (30:11 - 16)
¶Complement	Make a laver (basin) of bronze for the priest to wash in before going into the Tabernacle (30:17 - 21)
¶Unique	Make special perfume for the priest to use in the Tabernacle (30:22 - 38)
§Complement	Conclusion: Certain Israelites shall make the Tabernacle and all Israelites shall observe the Sabbath (31:1 - 18)
¶Complement	Certain Israelites shall make the Tabernacle, its utensils, and the holy garments for the priest (31:1 - 11)
¶Complement	The children of Israel shall keep the Sabbath forever (31:12 - 18)

	§Unique	Introduction: The initial ceremonies for ordination and consecration of the High Priest (29:1 - 34)
	¶Opposite	Put the garments of the priesthood on Aaron and his sons (29:1 - 9a)
Unique	29:1	“And this is the thing that you shall do to them to hallow them, to minister to me in the priest’s office: take one young bull, and two rams without blemish, ^{29:2} and unleavened bread, and unleavened cakes tempered with oil, and unleavened wafers anointed with oil (you shall make them <i>of</i> wheat flour), ^{29:3} and you shall put them into one basket, and bring them in the basket, with the bull and the two rams.
Complement	29:4	“And you shall bring Aaron and his sons to the door of the Tabernacle of the congregation; and shall wash them with water. ^{29:5} And you shall take the garments, and put upon Aaron the coat, the robe of the ephod, the ephod, and the breastplate; and gird him with the curious girdle of the ephod. ^{29:6} And you shall put the miter upon his head, and put the holy crown upon the miter.
Complement	29:7	“Then you shall take the anointing oil, and pour <i>it</i> upon his head, and anoint him.”
Opposite	29:8	“And you shall bring his sons, and put coats upon them; ^{29:9} and you shall gird them with belts, Aaron and his sons, and put the linen caps on them.
Opposite		“And the office of the High Priest shall be theirs by a perpetual Statute.”
	¶Opposite	Consecrate Aaron and his sons with sacrifices of one bull, and two rams (29:9b - 34)
Opposite		“And you shall consecrate Aaron and his sons.
Opposite	29:10	“And you shall cause a young bull to be brought before the Tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bull. ^{29:11} And you shall kill the bull before Jehovah, <i>by</i> the door of the Tabernacle of the congregation. ^{29:12} And you shall take of the blood of the bull, and put <i>it</i> upon the horns of the altar with your finger, and pour all the blood beside the bottom of the altar. ^{29:13} And you shall take all the fat that covers the innards, and the caul <i>that is</i> above the liver, and the two kidneys, and the fat that <i>is</i> upon them, and burn <i>them</i> upon the altar. ^{29:14} But you shall burn the flesh of the bull, and his skin, and his dung, with fire outside the camp; it is a sin offering.”
Complement	29:15	“You shall also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.
	29:16	And you shall slay the ram, and you shall take his blood, and sprinkle <i>it</i> round about upon the altar
	29:17	And you shall cut the ram in pieces, and wash his innards and his legs, and put <i>them</i> with his pieces, and with his head. ^{29:18} And you shall burn the whole ram upon the altar: it <i>is</i> a burnt offering to Jehovah; it is a sweet aroma, an offering made by fire to Jehovah.
Complement	29:19	“And you shall take the other ram, and Aaron and his sons shall put their hands upon the head of the ram. ^{29:20} Then you shall kill the ram, and take of his blood, and put <i>it</i> upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the large toe of their right foot, and sprinkle the blood upon the altar round about. ^{29:21} And you shall take of the blood that <i>is</i> upon the altar, and of the anointing oil, and sprinkle <i>it</i> upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons’ garments with him. ^{29:22} Also you shall take the fat and the rump of the ram, and the fat that covers the innards, and the caul <i>above</i> the liver, and the two kidneys, and the fat that <i>is</i> upon them, and the right shoulder (for it <i>is</i> a ram of consecration), ^{29:23} and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that <i>is</i> before Jehovah, ^{29:24} and you shall put all in the hands of Aaron, and in the hands of his sons, and shall wave <i>them</i> for a wave offering before Jehovah. ^{29:25} And you shall receive them of their hands, and burn <i>them</i> upon the altar for a burnt offering, for a sweet aroma before Jehovah: it <i>is</i> an offering made by fire to Jehovah. ^{29:26} And you shall take the breast of the ram of Aaron’s consecration, and wave <i>it</i> for a wave offering before Jehovah; and it shall be your part. ^{29:27} And you shall sanctify the breast of the wave offering, and the shoulder of the heave offering, which was waved, and which was heaved up, of the ram of the consecration, <i>even</i> of <i>that</i> which <i>is</i> for Aaron, and of <i>that</i> which is for his sons; ^{29:28} and it shall be Aaron’s and his sons’ by a Statute forever from the children of Israel: for it <i>is</i> a heave offering; and it shall be a heave offering from the children of Israel of the sacrifice of their peace offerings, <i>even</i> their heave offering to Jehovah. ^{29:29} And the holy garments of Aaron shall be his sons’ after him, to be anointed in them, and to be consecrated in them. ^{29:30} <i>And</i> that son that is priest in his place shall put them on seven days, when he comes into the Tabernacle of the congregation to minister in the holy <i>place</i> .
Unique	29:31	“And you shall take the ram of the consecration, and boil his flesh in the holy place. ^{29:32} And Aaron and his sons shall eat the flesh of the ram, and the bread that <i>is</i> in the basket, by the door of the Tabernacle of the congregation. ^{29:33} And they shall eat those things with which the atonement was made, to consecrate <i>and</i> to sanctify them; but a stranger shall not eat <i>of them</i> , because they <i>are</i> holy. ^{29:34} And if any of the flesh of the consecrations, or of the bread, remains until the morning, then you shall burn the remainder with fire; it shall not be eaten, because it <i>is</i> holy.”
	§Complement	Body: Provide a special gift and instruments for service for the priesthood (29:35 - 30:38)
	¶Opposite	Consecrate the High Priest for 7 days with two lambs every day (29:35 - 46)
Unique	29:35	“And this is what you shall do to Aaron, and to his sons, according to all <i>things</i> which I have commanded you: you shall consecrate them seven days. ^{29:36} And you shall offer every day a young bull <i>for</i> a sin offering for atonement. And you shall cleanse the altar, when you have made an atonement for it, and you shall anoint it, to sanctify it. ^{29:37} Seven days you shall make an atonement for the altar, and sanctify it; and it shall be an altar most holy; whatsoever touches the altar shall be holy.
Complement	29:38	“Now this <i>is what</i> you shall offer upon the altar: two lambs of the first year day by day continually: ^{29:39} one lamb you shall offer in the morning, and the other lamb you shall offer at evening, ^{29:40} and with the first lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine <i>for</i> a drink offering.
Complement	29:41	“And the other lamb you shall offer at evening, and shall do to it according to the meal offering of the morning, and according to its drink offering, for a sweet aroma, an offering made by fire to Jehovah.”
Opposite	29:42	“ <i>This shall be</i> a continual burnt offering throughout your generations <i>at</i> the door of the Tabernacle of the congregation before Jehovah, where I will meet you, to speak to you there. ^{29:43} And I will meet there with the children of Israel, and <i>the Tabernacle</i> shall be sanctified by my glory. ^{29:44} And I will sanctify the Tabernacle of the congregation, and the altar; I will also sanctify Aaron and his sons, to minister to me in the priest’s office.
Opposite	29:45	“And I will dwell among the children of Israel, and will be their God. ^{29:46} And they shall know that <i>I am</i> Jehovah their God, that brought them forth out of the land of Egypt, that I may dwell among them; <i>I am</i> Jehovah their God.”
	¶Opposite	Place the golden altar for incense in the Holy of holies before the mercy seat (30:1 - 10)
Opposite	30:1	“And you shall make an altar to burn incense upon; you shall make it <i>of</i> acacia wood. ^{30:2} One cubit <i>shall be</i> its length, and one cubit its breadth (it shall be foursquare); and two cubits <i>shall be</i> its height; its horns <i>shall be</i> of the same. ^{30:3} And you shall overlay it with pure gold, its top, and its sides round about, and its horns; and you shall make to it a crown of gold round about.
Opposite	30:4	“And you shall make two golden rings to it under its crown, by its two corners; you shall make <i>it</i> upon its two sides, and they shall be for places for the poles to carry it with. ^{30:5} And you shall make the poles <i>of</i> acacia wood, and overlay them with gold.”
Complement	30:6	“And you shall put it before the veil that <i>is</i> by the Ark of the Testimony, before the mercy seat that <i>is</i> over the Testimony, where I will meet with you. ^{30:7} And Aaron shall burn sweet incense on it every morning when he trims the lamps, he shall burn incense upon it. ^{30:8} And when Aaron lights the lamps at evening, he shall burn incense upon it, a perpetual incense before Jehovah throughout your generations.
Complement	30:9	“You shall offer no strange incense on it, nor burnt sacrifice, nor meal offering; neither shall you pour a drink offering on it.
Unique	30:10	“And Aaron shall make an atonement upon its horns once in a year with the blood of the sin offering of atonements. Once in the year he shall make atonement upon it throughout your generations; it <i>is</i> most holy to Jehovah.”
	¶Complement	Give a one-time money offering as a symbolic atonement for your souls (30:11 - 16)
Unique	30:11	And Jehovah spoke to Moses, saying, ^{30:12} “When you take the sum of the children of Israel after their number, then they shall give every man a ransom for his soul to Jehovah, when you number them, so that there is no plague among them, when <i>you</i> number them.
Complement	30:13	“This is what they shall give (every one that passes among them that are numbered): half a shekel after the shekel of the Sanctuary (a shekel <i>is</i> twenty gerahs); a half shekel <i>shall be</i> the offering of Jehovah.
Complement	30:14	“Everyone that passes among them that are numbered, from twenty years old and above, shall give an offering to Jehovah.”
Opposite	30:15	“The rich shall not give more, and the poor shall not give less than half a shekel, when <i>they</i> give an offering to Jehovah, to make an atonement for your souls.
Opposite	30:16	“And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the Tabernacle of the congregation, that it may be a memorial to the children of Israel before Jehovah, to make an atonement for your souls.”
	¶Complement	Make a laver (basin) of bronze for the priest to wash in before going into the Tabernacle (30:17 - 21)
Unique	30:17	And Jehovah spoke to Moses, saying, ^{30:18} “You shall also make a laver <i>of</i> bronze (and his foot <i>also of</i> bronze) to wash <i>with</i> .
Complement		“And you shall put it between the Tabernacle of the congregation and the altar.
Complement		“And you shall put water in it: ^{30:19} for Aaron and his sons shall wash their hands and their feet in it, ^{30:20} when they go into the Tabernacle of the congregation.”
Opposite		“They shall wash with water, that they do not die; or whenever they come near to the altar to minister, to burn offerings made by fire to Jehovah. ^{30:21} So shall they wash their hands and their feet, that they do not die.
Opposite		“And it shall be a Statute forever to them, <i>even</i> to him and to his seed throughout their generations.”
	¶Unique	Make special perfume for the priest to use in the Tabernacle (30:22 - 38)
Opposite	30:22	Moreover Jehovah spoke to Moses, saying, ^{30:23} “Take also to you principal spices: five hundred <i>shekels</i> of pure myrrh, and of sweet cinnamon half as much (two hundred and fifty <i>shekels</i>), and two hundred and fifty <i>shekels</i> of sweet calamus, ^{30:24} and five hundred <i>shekels</i> of cassia, after the shekel of the Sanctuary, and a hin of olive oil. ^{30:25} And you shall make it an oil of holy ointment, an ointment compound after the art of the perfumer; it shall be a holy anointing oil. ^{30:26} And you shall anoint the Tabernacle of the congregation with it, and the Ark of the Testimony, ^{30:27} and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, ^{30:28} and the altar of burnt offering with all his vessels, and the laver and his foot. ^{30:29} And you shall sanctify them, that they may be most holy; whatsoever touches them shall be holy. ^{30:30} And you shall anoint Aaron and his sons, and consecrate them, that <i>they</i> may minister to me in the priest’s office.
Opposite	30:31	“And you shall speak to the children of Israel, saying, “This shall be a holy anointing oil to me throughout your generations. ^{30:32} It shall not be poured upon man’s flesh; neither shall you make <i>any other</i> like it, after its composition. It <i>is</i> holy; <i>and</i> it shall be holy to you. ^{30:33} Whosoever mixes <i>anything</i> like it, or whosoever puts <i>any</i> of it upon a stranger, shall even be cut off from his people.”
Complement	30:34	And Jehovah said to Moses, “Take to you sweet spices: stacte, onycha, and galbanum; <i>these</i> sweet spices with pure frankincense. There shall be an equal <i>weight</i> of each.
Complement	30:35	“And you shall make it a perfume, an ointment after the art of the perfumer, smoothed together, pure <i>and</i> holy. ^{30:36} And you shall beat <i>some</i> of it very small, and put some of it before the Testimony in the Tabernacle of the congregation, where I will meet with you; it shall be most holy to you.
Unique	30:37	“And <i>as for</i> the perfume which you shall make, you shall not make any for yourselves according to its composition; it shall be holy for Jehovah unto you. ^{30:38} Whosoever shall make any perfume like that, to smell like it, shall even be cut off from his people.”
	§Complement	Conclusion: Certain Israelites shall make the Tabernacle and all Israelites shall observe the Sabbath (31:1 - 18)
	¶Complement	Certain Israelites shall make the Tabernacle, its utensils, and the holy garments for the priest (31:1 - 11)
Opposite	31:1	And Jehovah spoke to Moses, saying, ^{31:2} “See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah.
Opposite	31:3	“And I have filled him with the Spirit of God: in wisdom, and in understanding, and in knowledge, and in all manner of workmanship; ^{31:4} to devise artistic works, to work in gold, and in silver, and in bronze, ^{31:5} and in cutting of stones, to <i>set them</i> ; and in carving of timber, to work in all manner of workmanship.”
Complement	31:6	“And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan.
Complement		“And in the hearts of all that are wise hearted, I have put wisdom, that they may make all that I have commanded you: ^{31:7} the Tabernacle of the congregation; and the Ark of the Testimony, and the mercy seat that <i>is</i> upon it; and all the utensils of the Tabernacle, ^{31:8} and the table and his utensils, and the pure candlestick with all his utensils, and the altar of incense; ^{31:9} and the altar of burnt offering with all his utensils, and the laver and his foot, ^{31:10} and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office, ^{31:11} and the anointing oil, and sweet incense for the holy <i>place</i> .
Unique		“According to all that I have commanded you, they shall do.”
	¶Complement	The children of Israel shall keep the Sabbath forever (31:12 - 18)
Opposite	31:12	And Jehovah spoke to Moses, saying, ^{31:13} “Speak also to the children of Israel, saying, “Truly you shall keep my Sabbaths: for it <i>is</i> a sign between me and you throughout your generations, that <i>you</i> may know that <i>I am</i> Jehovah that sanctifies you.
Opposite	31:14	“Therefore you shall keep the Sabbath: for it <i>is</i> holy to you; every one that defiles it shall surely be put to death: for whosoever does <i>any</i> work in it, that soul shall be cut off from among his people. ^{31:15} Six days may work be done, but in the seventh <i>is</i> the Sabbath of rest, holy to Jehovah. Whosoever does <i>any</i> work in the Sabbath day, he shall surely be put to death.”
Complement	31:16	“Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, <i>for</i> a perpetual Covenant.
Complement	31:17	“It is a sign between me and the children of Israel forever: for <i>in</i> six days Jehovah made Heaven and earth; and on the seventh day he rested, and was refreshed.”
Unique	31:18	And he gave to Moses, when he finished communing with him upon mount Sinai, two tablets of Testimony, tablets of stone, written with the finger of God.

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¶Complement The people saw Moses speak to Jehovah as a man speaks to his friend (33:7 - 11)

§Unique Introduction: The people forced Aaron to make an idol; but Moses persuaded Jehovah not to destroy them (32:1 - 14)

¶Opposite The people of Israel forced Aaron to make a golden calf idol (32:1 - 6)

Unique 32:1 And when the people saw that Moses delayed to come down out of the mountain, the people gathered themselves together to Aaron, and said to him, “*Get up and make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we know not what has become of him.*”

Complement 32:2 And Aaron said to them, “Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters; and bring *them* to me.”

Complement 32:3 And all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron. 32:4 And he received *them* at their hand, and fashioned it with an engraving tool, after he had made it a molten calf; and they said, “*This is your god, O Israel, which brought you up out of the land of Egypt!*”

Opposite 32:5 And when Aaron saw *their reaction*, he built an altar before it; and Aaron made a proclamation, and said, “*Tomorrow is a feast to Jehovah!*”

Opposite 32:6 And they rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink; and they rose up to play.

¶Opposite Moses persuaded Jehovah to spare the people from instant annihilation for their transgression (32:7 - 14)

Opposite 32:7 And Jehovah said to Moses, “*Go and get down: for your people, which you brought out of the land of Egypt, have corrupted themselves. 32:8 they have turned aside quickly out of the way which I commanded them; they have made themselves a molten calf; and they have worshiped it, and have sacrificed to it, and said, ‘This is your god, O Israel, which brought you up out of the land of Egypt.’*”

Opposite 32:9 And Jehovah said to Moses, “*I have seen this people; and, behold, it is a stiff-necked people. 32:10 Now therefore let me alone, that my wrath may grow hot against them; and that I may consume them, and I will make of you a great nation.*”

Complement 32:11 And Moses implored Jehovah his God, and said, “Jehovah, why does your wrath grow hot against your people, which you have brought forth out of the land of Egypt with great power, and with a mighty hand?

Complement 32:12 “Why should the Egyptians speak, and say, ‘For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?’ Turn from your fierce wrath, and relent of this evil against your people.

Unique 32:13 “Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘*I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give to your seed, and they shall inherit it forever.*’” 32:14 And Jehovah relented of the harm that he thought to do to his people.

§Complement Body: Moses became angry at the idolatry of the people and the weakness of his brother Aaron (32:15 - 35)

¶Unique Moses descended from the mountain of Sinai with the two tablets of the Ten Commandments in his hands (32:15 - 16)

Opposite 32:15 And Moses turned, and went down from the mountain;

Opposite and the two tablets of the Testimony *were* in his hand.

Complement The tablets *were* written on both their sides:

Complement on one side and on the other *were* they written.

Unique 32:16 And the tablets *were* the work of God, and the writing *was* the writing of God, inscribed upon the tablets.

¶Complement Moses broke the two tablets in anger at the idolatry of the people and destroyed the golden idol (32:17 - 20)

Unique 32:17 And when Joshua heard the noise of the people as they shouted, he said to Moses, “*There is a noise of war in the camp.*” 32:18 And he said, “*It is not the voice of them that shout for mastery; neither is it the voice of them that cry for being overcome, but the noise of them that sing do I hear.*”

Complement 32:19 And it came to pass, as soon as he came near to the camp, that he saw the calf, and the dancing;

Complement and Moses’ anger grew hot, and he cast the tablets out of his hands, and broke them beneath the mountain.

Opposite 32:20 And he took the calf which they had made, and burned *it* in the fire.

Opposite And he ground *it* to powder, and scattered *it* upon the water, and made the children of Israel drink of *it*.

¶Complement Aaron weakly tried to explain to Moses why he made the idol (32:21 - 24)

Unique 32:21 And Moses said to Aaron, “What did these people do to you, that you have brought such a great sin upon them?”

Complement 32:22 And Aaron said, “Let not the anger of my lord grow hot.

Complement “You know the people, that they *are intent* on mischief: 32:23 for they said to me, ‘Make us a god, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we know not what has become of him.’”

Opposite 32:24 “And I said to them, ‘Whosoever has any gold, let them break *it* off.’

Opposite “So they gave *it* to me, then I cast it into the fire, and this calf *just* came out.”

¶Opposite Moses commanded the immediate execution of the people who were the leaders of the idol worship (32:25 - 29)

Unique 32:25 And when Moses saw that the people *were* naked (for Aaron had made them naked to *their* shame among their enemies), 32:26 then Moses stood in the gate of the camp, and said, “Who *is* on the side of Jehovah? *Let him come* to me!”

Complement And all the sons of Levi gathered themselves together to him.

Complement 32:27 And he said to them, “*Thus says Jehovah, God of Israel: ‘Put every man his sword by his side, and go in and out from gate to gate throughout the camp; and slay every man his brother, and every man his companion, and every man his neighbor!’*”

Opposite 32:28 And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.

Opposite 32:29 For Moses had said, “Consecrate yourselves today to Jehovah, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day!”

¶Opposite Jehovah refused to forgive the sins of the people for their idol worship (32:30 - 35)

Opposite 32:30 And it came to pass on the next day, that Moses said to the people, “You have sinned a great sin. “And now I will go up to Jehovah; perhaps I shall make an atonement for your sin.”

Complement 32:31 And Moses returned to Jehovah, and he said, “Oh, this people has sinned a great sin; and they have made themselves gods of gold. 32:32 Yet now, if you will forgive their sin...; and if not, please blot me out of your Book which you have written.” 32:33 And Jehovah said to Moses, “*Whosoever has sinned against me, him will I blot out of my Book.*

Complement 32:34 “*Now therefore, go, lead the people to the place of which I have spoken to you. Behold, my Angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them.*”

Unique 32:35 And Jehovah plagued the people, because they were responsible for the calf which Aaron had made.

§Complement Conclusion: The people mourned over their sin; and they saw Moses speak to Jehovah as a man speaks to his friend (33:1 - 11)

¶Complement The people mourned over their sin (33:1 - 6)

Opposite 33:1 And Jehovah said to Moses, “*Depart; and go up from here, you and the people which you have brought up out of the land of Egypt, to the land which I swore to Abraham, to Isaac, and to Jacob, saying, ‘I will give it to your seed.’*

Opposite 33:2 “*And I will send an angel before you, 33:3 to a land flowing with milk and honey. And I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite. For I will not go up in your midst: for you are a stiff-necked people, lest I consume you in the way.*”

Complement 33:4 And when the people heard these evil tidings, they mourned.

Complement And no man put his ornaments on himself: 33:5 for Jehovah had said to Moses, “*Say to the children of Israel, ‘You are a stiff-necked people. I will come up into your midst in a moment, and consume you; therefore take off your ornaments from you now, that I may know what to do to you.’*”

Unique 33:6 And the children of Israel stripped themselves of their ornaments by mount Horeb.

¶Complement The people saw Moses speak to Jehovah as a man speaks to his friend (33:7 - 11)

Opposite 33:7 And Moses took the Tabernacle; and he pitched it outside the camp, far away from the camp; and he called it the Tabernacle of the congregation.

Opposite And it came to pass, *that* every one who sought for Jehovah went out to the Tabernacle of the congregation, which *was* outside the camp.

Complement 33:8 And it came to pass, when Moses went out to the Tabernacle, *that* all the people rose up; and they stood every man *at* his tent door. And they looked after Moses, until he went into the Tabernacle.

Complement 33:9 And it came to pass, as Moses entered into the Tabernacle, the cloudy pillar descended; and *it* stood *at* the door of the Tabernacle; and *Jehovah* talked with Moses. 33:10 And all the people saw the cloudy pillar stand *at* the Tabernacle door; and all the people rose up and worshiped, every man *in* his tent door. 33:11 And Jehovah spoke to Moses face to face, as a man speaks to his friend.

Unique And he returned into the camp; but his servant Joshua, the son of Nun, a young man, departed not from the Tabernacle.

Exodus, Chapter 25: The people returned to Jehovah from idolatry (33:12 - 40:38)	
§Complement	Introduction: Moses persuaded Jehovah to restore his Covenant with Israel after the people had broken it (33:12 - 34:3)
¶Opposite	Moses prayed for Jehovah to show him and his people his way (33:12 - 19)
¶Opposite	Jehovah instructed Moses to come up to Mount Sinai again on the next day with two more tablets of stone (33:20 - 34:3)
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¶Opposite	Jehovah made another Covenant with Moses and the children of Israel and restated a summary of the Law (34:4 - 26)
¶Opposite	The skin of the face of Moses shone with the glory of God, and the people were afraid of him (34:27 - 35:3)
¶Complement	The people brought the materials for the Tabernacle and priestly garments (35:4 - 36:7)
¶Complement	The people made the Tabernacle with the raw materials (36:8 - 38:20)
¶Unique	Bezaleel and Aholiab made the garments and regalia of the High Priest (38:21 - 39:31)
§Unique	Conclusion: The people brought the Tabernacle to Moses; and the glory of Jehovah filled it (39:32 - 40:38)
¶Complement	The people brought the Tabernacle and instruments for service to Moses (39:32 - 43)
¶Complement	Moses set up the Tabernacle and the glory of Jehovah filled it (40:1 - 38)

§Complement Introduction: Moses persuaded Jehovah to restore his Covenant with Israel after the people had broken it (33:12 - 34:3)	
¶Opposite Moses prayed for Jehovah to show him and his people his way (33:12 - 19)	
Unique	33:12 And Moses said to Jehovah, “See, you say to me, ‘Bring up this people; and 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.’ ”
Complement	33:13 “Now therefore, please, if I have found grace in your sight, show me now your way, that I may know you, that I may find grace in your sight; and consider that this nation is your people.” 33:14 And he said, “My presence shall go with you, and I will give you rest.”
Complement	33:15 And he said to him, “If your presence does not go with us, do not carry us up from here. 33:16 For how shall it be known here that I and your people have found grace in your sight? <i>Is it</i> not in that you are going with us? So shall we be separated, I and your people, from all the people that <i>are</i> upon the face of the earth.”
Opposite	33:17 And Jehovah said to Moses, “I will do this thing also that you have spoken: for you have found grace in my sight, and I know you by name.”
Opposite	33:18 And he said, “Please, show me your glory.” 33:19 And he said, “I will make all my goodness to pass before you, and I will proclaim before you the Name of Jehovah; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.”
¶Opposite Jehovah instructed Moses to come up to Mount Sinai again on the next day with two more tablets of stone (33:20 - 34:3)	
Opposite	33:20 And he said, “You cannot see my face: for no man shall see me, and live.”
Opposite	33:21 And Jehovah said, “Behold, <i>there is a place by me, and you shall stand upon a rock.</i> 33:22 And it shall come to pass, while my glory passes by, that I will put you in a cleft of the rock, and cover you with my hand while I pass by. 33:23 And I will take away my hand, and you shall see my back parts, but my face shall not be seen.”
Complement	34:1 And Jehovah said to Moses, “Cut two tablets of stone like the first; and I will write upon <i>these</i> tablets the words that were in the first tablets, which you broke.
Complement	34:2 “And be ready in the morning, and come up in the morning to mount Sinai, and present yourself there to me in the top of the mountain.
Unique	34:3 “And no man shall come up with you; neither let any man be seen throughout all the mountain; neither let the flocks or herds feed before that mountain.”
§Complement Body: The people brought the materials for the Tabernacle and priestly garments, and made them (34:4 - 39:31)	
¶Opposite Jehovah made another Covenant with Moses and the children of Israel and restated a summary of the Law (34:4 - 26)	
Unique	34:4 And he cut two tablets of stone like the first, and Moses rose up early in the morning, and went up to mount Sinai, as Jehovah had commanded him, and took in his hand the two tablets of stone. 34:5 And Jehovah descended in the cloud, and stood with him there, and proclaimed the Name of Jehovah. 34:6 And Jehovah passed by before him, and proclaimed, “Jehovah! Jehovah God: merciful and gracious, longsuffering, and abundant in goodness and truth; 34:7 keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the <i>guilty</i>: visiting the iniquity of the fathers upon the children, and upon the children’s children, until the third and to the fourth generation!”
Complement	34:8 And Moses hurried, and bowed his head toward the earth, and worshiped. 34:9 And he said, “If now I have found grace in your sight, O Lord, please, let my Lord go among us (for it is a stiff-necked people), and pardon our iniquity and our sin, and take us for your inheritance.”
Complement	34:10 And he said, “Behold, I make a Covenant. Before all your people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which you <i>are</i> shall see the work of Jehovah: for it is a dreadful thing that I will do with you.”
Opposite	34:11 “Observe that which I command you this day: behold, I am driving out before you the Amorite, the Canaanite, the Hittite, the Perizite, the Hivite, and the Jebusite. 34:12 Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be for a snare in your midst; 34:13 but you shall destroy their gods, break their images, and cut down their images of Asherah. 34:14 For you shall worship no other god: for Jehovah, whose Name is Jealous, is a jealous God. 34:15 Let you make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice to their gods and <i>one</i> calls you, and you eat of his sacrifice; 34:16 and you take of their daughters to your sons, and their daughters go a whoring after their gods, and make your sons go a whoring after their gods. 34:17 You shall make you no molten gods.
Opposite	34:18 “You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I commanded you, in the time of the month Abib: for in the month Abib you came out from Egypt. 34:19 All that opens the womb <i>is</i> mine, and every firstborn among your cattle, <i>whether</i> ox or sheep, <i>that is male.</i> 34:20 But the firstborn of a donkey you shall redeem with a lamb; and if you do not redeem <i>him</i>, then shall you break his neck. You shall redeem all the firstborn of your sons; and none shall appear before me empty. 34:21 Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest shall you rest. 34:22 And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end. 34:23 Three times in the year all of your men children shall appear before Jehovah Elohim, the God of Israel. 34:24 For I will cast out the Gentiles before you, and enlarge your borders; neither shall any man desire your land, when you shall go up to appear before Jehovah your God three times in the year. 34:25 You shall not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the Feast of the Passover be left until the morning. 34:26 The first of the firstfruits of your land you shall bring to the House of Jehovah your God. You shall not let a kid go in his mother’s milk.”
¶Opposite The skin of the face of Moses shone with the glory of God, and the people were afraid of him (34:27 - 35:3)	
Opposite	34:27 And Jehovah said to Moses, “Write these words: for after the tenor of these words have I made a Covenant with you and with Israel.”
Opposite	34:28 And he was there with Jehovah forty days and forty nights; he neither ate bread, nor drank water; and he wrote upon the tablets the words of the Covenant, the Ten Commandments.
Complement	34:29 And it came to pass, when Moses came down from mount Sinai with the two tablets of Testimony in Moses’ hand, when he came down from the mountain, that Moses did not know that the skin of his face glowed while he talked with them. 34:30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face glowed; and they were afraid to come near him. 34:31 And Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them.
Complement	34:32 And afterward all the children of Israel came near; and he gave them in command all that Jehovah had spoken with him in mount Sinai. 34:33 And until Moses finished speaking with them, he put a veil on his face. 34:34 But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out. And he came out, and spoke to the children of Israel that which he was commanded; 34:35 and the children of Israel saw the face of Moses, that the skin of Moses’ face glowed. And Moses put the veil upon his face again, until he went in to speak with him.
Unique	35:1 And Moses gathered all the congregation of the children of Israel together; and he said to them, “These <i>are</i> the words which Jehovah has commanded, that you should do them: 35:2 Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to Jehovah. Whosoever does work in it shall be put to death. 35:3 You shall kindle no fire throughout your habitations upon the Sabbath day.”

¶Complement The people brought the materials for the Tabernacle and priestly garments (35:4 - 36:7)	
Unique	35:4 And Moses spoke to all the congregation of the children of Israel, saying, “This is the thing which Jehovah commanded, saying, 35:5 Take from among you an offering to Jehovah. Whosoever is of a willing heart, let him bring it: an offering of Jehovah: gold, silver, and bronze; 35:6 blue, purple, scarlet, fine linen, hair of goats, 35:7 skins of rams dyed red, and skins of badgers; acacia wood, 35:8 oil for the light, spices for anointing oil and for the sweet incense; 35:9 onyx stones and stones to be set for the ephod, and for the breastplate. ”
Complement	35:10 “And every wise-hearted among you shall come, and make all that Jehovah has commanded: 35:11 the Tabernacle his tent, his covering, his taches, and his boards, his bars, his pillars, and his sockets; 35:12 the Ark, and its poles, with the mercy seat, and the veil of the covering. 35:13 the table, and his poles, and all his vessels, and the showbread; 35:14 the candlestick also for the light, and his furniture, and his lamps, with the oil for the light. 35:15 and the incense altar, and his poles, and the anointing oil, and the sweet incense; and the hanging for the door at the entering in of the Tabernacle, 35:16 the altar of burnt offering, with his bronze grate, his poles, and all his vessels; the laver and his foot; 35:17 the hangings of the court, his pillars, and their sockets; and the hanging for the door of the court, 35:18 the pins of the Tabernacle, and the pins of the court, and their cords; 35:19 the cloths of service, to do service in the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office.
Complement	35:20 And all the congregation of the children of Israel departed from the presence of Moses. 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing; and they brought the offering of Jehovah to the work of the Tabernacle of the congregation, and for all his service, and for the holy garments. 35:22 And they came, both men and women, as many as were willing hearted, and brought bracelets, earrings, rings, and necklaces: all jewels of gold; and every man that offered, brought an offering of gold to Jehovah. 35:23 And every man, with whom was found blue, purple, scarlet, fine linen, hair of goats, red skins of rams, and skins of badgers, brought them. 35:24 Every one that offered an offering of silver and bronze brought Jehovah’s offering; and every man, with whom was found acacia wood for any work of the service, brought it. 35:25 And all the women that were wise hearted spun with their hands; and they brought that which they had spun, both of blue, of purple, of scarlet, and of fine linen. 35:26 And all the women whose heart stirred them up in wisdom spun hair of goats. 35:27 And the rulers brought onyx stones and stones to be set (for the ephod, and for the breastplate), 35:28 and spice, and oil for the light, and for the anointing oil, and for the sweet incense. 35:29 The children of Israel brought a freewill offering to Jehovah, every man and woman, whose heart made them willing to bring for all manner of work, which Jehovah had commanded to be made by the hand of Moses.
Opposite	35:30 And Moses said to the children of Israel, “See, Jehovah has called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, 35:31 And he has filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship; 35:32 and to devise curious works: to work in gold, in silver, and in bronze. 35:33 and in the cutting of stones, to set them; and in carving of wood, to make any manner of artistic work. 35:34 And he has put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. 35:35 They have he filled with wisdom of heart, to work all manner of work, of the inscriber, and of the artistic workman, and of the embroiderer, in blue, in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise artistic work.”
Opposite	36:1 Then worked Bezaleel and Aholiab, and every wise hearted man, in whom Jehovah put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary, according to all that Jehovah had commanded. 36:2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart Jehovah had put wisdom, even every one whose heart stirred him up to come to the work to do it. 36:3 And they received of Moses all the offering to make it with, which the children of Israel had brought for the work of the service of the Sanctuary. And they continued to bring freewill offerings to him every morning. 36:4 And all the wise men, that performed all the work of the Sanctuary, came every man from his work which they made; and they spoke to Moses, saying, “The people bring much more than enough materials for the service of the work, which Jehovah commanded to make.” 36:5 And Moses gave a command; and they caused it to be proclaimed throughout the camp, saying, “Let neither man nor woman make any more work for the offering of the Sanctuary.” So the people were restrained from bringing; 36:7 for the materials they had were sufficient for all the work to make it, and too much.
¶Complement The people made the Tabernacle with the raw materials (36:8 - 38:20)	
Unique	36:8 And every wisehearted man among them that performed the work of the Tabernacle made ten curtains of fine twined linen, blue, purple, and scarlet; he made them with cherubim of artistic work. 36:9 The length of one curtain was twenty-eight cubits, and the breadth of one curtain four cubits: the curtains were all the same size. 36:10 And he coupled the first five curtains one to another, and the other five curtains he coupled one to another. 36:11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling; likewise he made in the uttermost side of another curtain, in the coupling of the second. 36:12 He made fifty loops in one curtain, and he made fifty loops in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. 36:13 And he made fifty taches of gold, and coupled the curtains one to another with the taches, so it became one Tabernacle. 36:14 And he made curtains of hair of goats for the tent over the Tabernacle; he made them eleven curtains. 36:15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain; the eleven curtains were of the same size. 36:16 And he coupled five curtains by themselves, and six curtains by themselves. 36:17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and he made fifty loops upon the edge of the curtain which couples the second. 36:18 And he made fifty taches of bronze to couple the tent together, that it might be one. 36:19 And he made a covering for the tent of skins of rams dyed red, and a covering of skins of badgers about that. 36:20 And he made boards for the Tabernacle of acacia wood, standing up. 36:21 The length of a board was ten cubits, and the breadth of a board one and a half cubits. 36:22 One board had two tenons, equidistant one from another; thus did he make for all the boards of the Tabernacle. 36:23 And he made boards for the Tabernacle: twenty boards for the south side southward; 36:24 and he made forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 36:25 And for the other side of the Tabernacle, which is toward the north corner, he made twenty boards, 36:26 and their forty sockets of silver: two sockets under one board, and two sockets under another board. 36:27 And for the sides of the Tabernacle westward he made six boards. 36:28 And he made two boards for the corners of the Tabernacle in the two sides. 36:29 And they were coupled beneath, and coupled together at their head, to one ring; thus he did to both of them in both the corners. 36:30 And there were eight boards; and their sockets were sixteen sockets of silver, two sockets under every board. 36:31 And he made bars of acacia wood: five for the boards of one side of the Tabernacle, 36:32 and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the Tabernacle for the sides westward. 36:33 And he made the middle bar to pass through the boards from one end to the other. 36:34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold. 36:35 And he made a veil of blue, purple, scarlet, and fine twined linen; he made it with cherubim of artistic work. 36:36 And he made for it four pillars of acacia wood, and overlaid them with gold (their hooks were of gold), and he cast four sockets of silver for them. 36:37 And he made a hanging for the Tabernacle door of blue, purple, scarlet, and fine twined linen, of needlework; 36:38 and its five pillars with their hooks. And he overlaid their capitals and their fillets with gold; but their five sockets were of bronze.
Complement	37:1 And Bezaleel made the Ark of acacia wood: two and a half cubits was its length, and one and a half cubits its breadth, and one and a half cubits its height. 37:2 And he overlaid it with pure gold inside and outside, and made a crown of gold to it round about. 37:3 And he cast four rings of gold for it, to be set by its four corners: even two rings upon one side of it, and two rings upon its other side. 37:4 And he made poles of acacia wood, and overlaid them with gold. 37:5 And he put the poles into the rings by the sides of the Ark, to carry the Ark. 37:6 And he made the mercy seat of pure gold: two and a half cubits was its length, and one and a half cubits its breadth. 37:7 And he made two cherubim of gold. He made them beaten out of one piece, on the two ends of the mercy seat. 37:8 One cherub on the end on this side, and another cherub on the other end on that side. He made the cherubim out of the mercy seat itself on its two ends. 37:9 And the cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one toward another; the faces of the cherubim were toward the mercy seat.
Complement	37:10 And he made the table of acacia wood: two cubits was its length, and one cubit its breadth, and one and a half cubits its height. 37:11 And he overlaid it with pure gold, and made on it a crown of gold round about. 37:12 Also he made on it a border of a handbreadth round about, and made a crown of gold for its border round about. 37:13 And he cast four rings of gold for it, and put the rings upon the four corners that were in the four feet of it. 37:14 Over against the border were the rings, the places for the poles to carry the table. 37:15 And he made the poles of acacia wood, and overlaid them with gold, to carry the table. 37:16 And he made the vessels which were upon the table (his dishes, and his spoons, and his bowls, and his covers to cover with) of pure gold. 37:17 And he made the candlestick of pure gold. He made the candlestick of beaten work: his shaft, and his branch, his bowls, his knobs, and his flowers, were of the same; 37:18 and six branches going out of its sides: three branches of the candlestick out of one side of it, and three branches of the candlestick out of its other side; 37:19 three bowls made after the fashion of almonds in one branch, a knop and a flower, and three bowls like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. 37:20 And in the candlestick were four bowls made like almonds (his knops, and his flowers), 37:21 and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. 37:22 Their knops and their branches were of the same piece; all of it was one beaten work of pure gold. 37:23 And he made his seven lamps, and his snuffers, and his snuff dishes, of pure gold: 37:24 he made it of a talent of pure gold, and all its vessels. 37:25 And he made the incense altar of acacia wood; its length was one cubit, and its breadth one cubit: it was foursquare; and two cubits was its height; its horns were of the same. 37:26 And he overlaid it with pure gold, both its top, and its sides round about, and its horns. Also he made a crown of gold to it round about. 37:27 And he made two rings of gold for it under its crown, by its two corners, upon its two sides, to be places for the poles to carry it with. 37:28 And he made the poles of acacia wood, and overlaid them with gold. 37:29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the perfumer.
Opposite	38:1 And he made the altar of burnt offering of acacia wood: five cubits was its length, and five cubits its breadth (it was four-square), and three cubits its height. 38:2 And he made its horns on its four corners: its horns were the same size; and he overlaid it with bronze. 38:3 And he made all the vessels of the altar (the pots, the shovels, the basins, the fleshhooks, and the firepans); he made all its vessels of bronze. 38:4 And he made for the altar a bronze grate of network under its border beneath to its midst. 38:5 And he cast four rings for the four ends of the grate of bronze, to be places for the poles. 38:6 And he made the poles of acacia wood, and overlaid them with bronze. 38:7 And he put the poles into the rings on the sides of the altar, to carry it with; he made the altar hollow with boards. 38:8 And he made the laver of bronze, and its foot of bronze, of the mirrors of the women assembling, which assembled at the door of the Tabernacle of the congregation.
Opposite	38:9 And he made the outer court on the south side southward the hangings of the court were of fine twined linen, one hundred cubits. 38:10 their pillars were twenty, and their bronze sockets twenty; the hooks of the pillars and their fillets were of silver. 38:11 And for the north side the hangings were one hundred cubits, their pillars were twenty, and their sockets of bronze twenty: the hooks of the pillars and their fillets were of silver. 38:12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets were of silver. 38:13 And for the east side eastward fifty cubits. 38:14 The hangings of one side of the gate were fifteen cubits: their pillars three, and their sockets three. 38:15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits: their pillars three, and their sockets three. 38:16 All the hangings of the court round about were of fine twined linen. 38:17 And the sockets for the pillars were of bronze, the hooks of the pillars and their fillets were of silver, and the overlaying of their capitals were of silver; and all the pillars of the court were filleted with silver. 38:18 And the hanging for the gate of the court was needlework, of blue, purple, scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth was five cubits, corresponding to the hangings of the court. 38:19 And their pillars were four, and their sockets of bronze were four; their hooks were of silver, and the overlaying of their capitals and their fillets were of silver. 38:20 And all the pins of the Tabernacle, and of the court round about, were of bronze.
¶Unique Bezaleel and Aholiab made the garments and regalia of the High Priest (38:21 - 39:31)	
Opposite	38:21 This is the inventory of the Tabernacle, even of the Tabernacle of Testimony, as it was counted, according to the command of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. 38:22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. 38:23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an inscriber, and an artistic workman, and an embroiderer in blue, in purple, in scarlet, and in fine linen.
Opposite	38:24 All the gold that was used for the work in all the work of the holy place, even the gold of the offering, was twenty-nine talents, and seven hundred and thirty shekels, after the shekel of the Sanctuary. 38:25 And the silver of them that were numbered and the congregation was a hundred talents, and a thousand seven hundred and seventy-five shekels, after the shekel of the Sanctuary. 38:26 a bekah for each man, that is, half a shekel, after the shekel of the Sanctuary, for each one that went to be numbered, from twenty years old and upward, for six hundred and three thousand, five hundred and fifty men. 38:27 And of the hundred talents of silver were cast the sockets of the Sanctuary, and the sockets of the veil: a hundred sockets of the hundred talents, a talent for a socket. 38:28 And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals, and filleted them. 38:29 And the bronze of the offering was seventy talents, and two thousand and four hundred shekels. 38:30 And with it he made the sockets to the door of the Tabernacle of the congregation, and the bronze altar, and the bronze grate for it, and all the vessels of the altar, and the sockets of the court round about, 38:31 and the sockets of the court gate, and all the pins of the Tabernacle, and all the pins of the court round about. 39:1 And of the blue, purple, and scarlet they made cloths of service, to do service in the holy place; and they made the holy garments for Aaron, as Jehovah commanded Moses.
Complement	39:2 And he made the ephod of gold, blue, purple, scarlet, and fine twined linen. 39:3 And they beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with artistic work. 39:4 They made shoulder pieces for it, to couple it together; by the two edges was it coupled together. 39:5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work of it: of gold, blue, purple, scarlet, and fine twined linen, as Jehovah commanded Moses. 39:6 And they wrought onyx stones enclosed in settings of gold, inscribed, as seal-rings are inscribed, with the names of the children of Israel. 39:7 And he put them on the shoulders of the ephod, stones for a memorial to the children of Israel, as Jehovah commanded Moses.
Complement	39:8 And he made the breastplate of artistic work, like the work of the ephod: of gold, blue, purple, scarlet, and fine twined linen. 39:9 It was foursquare. They made the breastplate double: a span was its length, and a span its breadth, being doubled. 39:10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle; this was the first row. 39:11 And the second row: an emerald, a sapphire, and a diamond. 39:12 And the third row: a ligure, an agate, and an amethyst. 39:13 And the fourth row: a beryl, an onyx, and a jasper. They were enclosed in settings of gold in their inclosings. 39:14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the inscriptions of a seal-ring, every one with his name, according to the twelve tribes. 39:15 And they made upon the breastplate chains of gold at the ends, of wreathen work of pure gold. 39:16 And they made two settings of gold, and two gold rings; and they put the two rings in the two ends of the breastplate. 39:17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. 39:18 And the two ends of the two wreathen chains they fastened in the two settings, and put them on the shoulder pieces of the ephod, before it. 39:19 And they made two rings of gold, and put them on the two ends of the breastplate, upon its border, which was on the side of the ephod inward. 39:20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward its forepart, over against its other coupling, above the curious girdle of the ephod. 39:21 And they bound the breastplate by his rings to the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod, as Jehovah commanded Moses.
Unique	39:22 And he made the robe of the ephod of woven work, all of blue. 39:23 And there was a hole in the midst of the robe, as the hole of a habergown, with a band round about the hole, that it would not tear. 39:24 And they made upon the hems of the robe pomegranates of blue, purple, scarlet, and twined linen. 39:25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates. 39:26 a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in, as Jehovah commanded Moses. 39:27 And they made coats of fine linen of woven work for Aaron, and for his sons, 39:28 and a miter of fine linen, and blue, purple, and scarlet, and linen underparts of fine twined linen, 39:29 and a belt of fine twined linen, blue, purple, and scarlet, of needlework, as Jehovah commanded Moses. 39:30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the inscriptions of a seal-ring: “ HOLINESS TO JEHOVAH. ” 39:31 And they tied a lace of blue to it, to fasten it on high upon the miter, as Jehovah commanded Moses.
§Unique Conclusion: The people brought the Tabernacle to Moses; and the glory of Jehovah filled it (39:32 - 40:38)	
¶Complement The people brought the Tabernacle and instruments for service to Moses (39:32 - 43)	
Opposite	39:32 Thus all the work of the Tabernacle of the tent of the congregation was finished.
Opposite	And the children of Israel did according to all that Jehovah commanded Moses: so did they.
Complement	39:33 And they brought the Tabernacle, the cover of the Tabernacle, his taches, his boards, his bars, and his pillars, and his sockets; 39:34 and the covering of rams’ skins dyed red, and the covering of badgers’ skins, and the veil of the covering. 39:35 the Ark of the Testimony, and its poles, and the mercy seat; 39:36 the table, and all its vessels, and the showbread; 39:37 the pure candlestick, with its lamps, even with the lamps to be set in order, and all its vessels; and the oil for light. 39:38 and the golden altar, and the anointing oil, and the sweet incense; and the hanging for the Tabernacle door; 39:39 the bronze altar, and his grate of bronze, his poles, and all his vessels; the laver and his foot; 39:40 the hangings of the court, his pillars, and his sockets; and the hanging for the court gate, his cords, and his pins; and all the vessels of the service of the Tabernacle, for the tent of the congregation, 39:41 the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons’ garments, to minister in the priest’s office.
Complement	39:42 According to all that Jehovah commanded Moses, so the children of Israel made all the work.
Unique	39:43 And Moses looked upon all the work; and, behold, they had done it as Jehovah had commanded; even so, they had done it; and Moses blessed them.
¶Complement Moses set up the Tabernacle and the glory of Jehovah filled it (40:1 - 38)	
Opposite	40:1 And Jehovah spoke to Moses, saying, 40:2 On the first day of the first month you shall set up the Tabernacle of the tent of the congregation. 40:3 And you shall put in it the Ark of the Testimony, and cover the Ark with the veil. 40:4 And you shall bring in the table, and set in order the things that are to be set in order upon it; and you shall bring in the candlestick; and light its lamps. 40:5 And you shall set the altar of gold for the incense before the Ark of the Testimony; and put the hanging of the door to the Tabernacle. 40:6 And you shall set the altar of the burnt offering before the door of the Tabernacle of the tent of the congregation. 40:7 And you shall set the laver between the tent of the congregation and the altar, and put water in it. 40:8 And you shall set up the court round about, and hang up the hanging at the court gate. 40:9 And you shall take the anointing oil, and anoint the Tabernacle, and all that is in it, and shall hallow it, and all its vessels; and it shall be holy. 40:10 And you shall anoint the altar of the burnt offering, and all his vessels, and sanctify the altar; and it shall be an altar most holy. 40:11 And you shall anoint the laver and his foot, and sanctify it. 40:12 And you shall bring Aaron and his sons to the door of the Tabernacle of the congregation, and wash them with water. 40:13 And you shall put the holy garments upon Aaron, and anoint him, and sanctify him, that he may minister to me in the priest’s office. 40:14 And you shall bring his sons, and clothe them with coats. 40:15 And you shall anoint them, as you anointed their father, that they may minister to me in the priest’s office: for their anointing shall surely be an everlasting priesthood throughout their generations.” 40:17 Thus did Moses: according to all that Jehovah commanded him, so did he.
Opposite	in the second year, on the first day of the month, that the Tabernacle was set up. 40:18 And Moses set up the Tabernacle, and fastened his sockets, and set up its boards, and put in its bars, and set up his pillars. 40:19 And he spread abroad the tent over the Tabernacle, and put the covering of the tent above upon it, as Jehovah commanded Moses. 40:20 And he took and put the Testimony into the Ark, and set the poles on the Ark, and put the mercy seat above upon the Ark; 40:21 and he brought the Ark into the Tabernacle, and set up the veil of the covering, and covered the Ark of the Testimony, as Jehovah commanded Moses. 40:22 And he put the table in the tent of the congregation, upon the side of the Tabernacle northward, outside the veil. 40:23 And he set the bread in order upon it before Jehovah: as Jehovah had commanded Moses. 40:24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the Tabernacle southward. 40:25 And he lit the lamps before Jehovah, as Jehovah commanded Moses. 40:26 And he put the golden altar in the tent of the congregation before the veil. 40:27 and he burned sweet incense on it, as Jehovah commanded Moses. 40:28 And he set up the hanging at the door of the Tabernacle. 40:29 And he put the altar of burnt offering by the door of the Tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meal offering, as Jehovah commanded Moses. 40:30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash with. 40:31 And Moses and Aaron and his sons washed their hands and their feet in it. 40:32 When they went into the tent of the congregation, and when they came near to the altar, they washed, as Jehovah commanded Moses. 40:33 And he set up the court round around the Tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.
Complement	40:34 Then a cloud covered the Tabernacle of the congregation, and the glory of Jehovah filled the Tabernacle.
Complement	40:35 And Moses was not able to enter into the Tabernacle of the congregation, because the cloud remained on it, and the glory of Jehovah filled the Tabernacle.
Unique	40:36 And when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys; 40:37 but if the cloud was not taken up, then they did not journey until the day that it was taken up: 40:38 for the cloud of Jehovah was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

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Book 1.3 (Numbers): Jehovah led Israel from Mount Sinai to Canaan to conquer it (1:1 - 36:13)

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Opposite Chapter 1.1: Jehovah prepared the tribe of Levi to serve the priesthood of Aaron (1:1 - 4:49)

\$Unique Introduction: Jehovah commanded Moses to count the people, and move them across the desert in an orderly manner (1:1 - 2:34)

†Opposite Jehovah commanded Moses to count the people of Israel by their tribes (1:1 - 54)

†Opposite Jehovah commanded Moses to move the tribes of Israel across the desert in an orderly manner (2:1 - 34)

\$Complement Body: Jehovah separated the tribe of Levi from the children of Israel to serve the high priest in the Tabernacle (3:1 - 51)

†Unique Two of Aaron's sons died before Jehovah, and two remained: Eleazar and Ithamar (3:1 - 4)

†Complement Jehovah gave the tribe of Levi to Aaron to minister to him and his sons (3:5 - 10)

†Complement Jehovah took the tribe of Levi instead of the firstborn children of the people of Israel (3:11 - 13)

†Opposite Jehovah commanded Moses to take a census of the tribe of Levi by their families: Gershon, Kohath, and Merari (3:14 - 39)

†Opposite Jehovah took the Levites and their livestock instead of the firstborn among the children of Israel (3:40 - 51)

\$Complement Conclusion: Jehovah specified the duties of the sons of Kohath, Gershon, and Merari; and Moses took a census (4:1 - 49)

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Opposite Chapter 1.2: Jehovah prepared the priesthood of Aaron to serve the children of Israel (5:1 - 8:26)

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†Opposite Every offering of the children of Israel shall belong to the priests of Aaron (5:5 - 10)

\$Complement Body: Aaron blessed the people, and the tribes gave special offerings to the Levites (5:11 - 8:4)

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†Opposite The offerings of a Nazarite (6:1 - 21)

†Complement Aaron the priest blessed the children of Israel with words (6:22 - 27)

†Complement Each of the twelve tribes blessed the tribe of Levi with special gifts (7:1 - 88)

†Unique Aaron lit the lamps of the golden candlestick in the Holy of holies (7:89 - 8:4)

\$Unique Conclusion: Jehovah sanctified the Levites for service, and limited the ages of the Levites who should serve (8:5 - 8:26)

†Complement Jehovah sanctified the Levites instead of the firstborn of the children of Israel for the service of the Tabernacle (8:5 - 19)

†Complement Jehovah limited the age of the Levites who should serve in the Tabernacle from 25 up to 50 years old (8:20 - 26)

Complement Chapter 1.3: The people of Israel began their march from Mount Sinai toward the Promised Land (9:1 - 11:35)

\$Unique Introduction: Jehovah commanded the children of Israel to observe the Passover; whether they were clean or unclean (9:1 - 14)

†Opposite Jehovah commanded the children of Israel to observe the Passover (9:1 - 5)

†Opposite Jehovah commanded the children of Israel to observe the Passover even if they were defiled by a dead body or unclean (9:6 - 14)

\$Complement Body: Jehovah directed the movements of the nation of Israel by movement of his cloud on the Tabernacle (9:15 - 11:3)

†Unique The children of Israel journeyed or rested according to the cloud of Jehovah (9:15 - 23)

†Complement Jehovah commanded Moses to make two trumpets of silver to serve as signals to the nation (10:1 - 10)

†Complement Jehovah removed the cloud from the Tabernacle and the children of Israel departed from the mountain of Sinai (10:11 - 28)

†Opposite Moses invited Hobab, his brother-in-law, to join Israel on their journey to the Promised Land (10:29 - 36)

†Opposite Moses prayed for the people unto Jehovah, and the fire of his wrath was quenched (11:1 - 3)

\$Complement Conclusion: Jehovah gave Moses 70 elders of Israel; and Jehovah sent meat for the people to eat, with his Judgment (11:4 - 35)

†Complement Jehovah gave Moses 70 elders of Israel and promised to give the people meat to eat (11:4 - 23)

†Complement Jehovah sent the people meat to eat, with his Judgment (11:24 - 35)

Complement Chapter 1.4: The people of Israel rebelled against Jehovah at Kadesh-Barnea (12:1 - 14:45)

\$Unique Introduction: Miriam and Aaron challenged the authority of Moses; and Jehovah rebuked Miriam with leprosy (12:1 - 16)

†Opposite Miriam and Aaron challenged the authority of Moses as a Prophet of Jehovah (12:1 - 8)

†Opposite Jehovah rebuked Miriam with leprosy (12:9 - 16)

\$Complement Body: The people of Israel rebelled against the command of Jehovah to invade and conquer Canaan (13:1 - 14:25)

†Opposite Jehovah commanded Moses to send twelve men, rulers of the people, to spy out the land of Canaan (13:1 - 24)

†Opposite The twelve spies returned and ten of them gave an evil report of the land of Canaan to the people (13:25 - 33)

†Complement The people rebelled against Moses and against Jehovah, and made plans to return to Egypt (14:1 - 10a)

†Complement Moses persuaded Jehovah not to utterly destroy the people of Israel (14:10b - 19)

†Unique Jehovah pronounced Judgment against the ten unbelieving spies, but blessed Caleb for his faith (14:20 - 25)

\$Complement Conclusion: Jehovah gave a death sentence to the adult rebels of Israel; and he refused to bless their disobedience (14:26 - 45)

†Complement Jehovah gave a death sentence to the adult rebels of Israel (14:26 - 35)

†Complement Jehovah refused to bless their disobedience to his command to go into the wilderness (14:36 - 45)

Unique Chapter 1.5: Jehovah protected the priesthood of Aaron from the rebellion of Korah (15:1 - 19:22)

\$Complement Introduction: Jehovah gave commands for offerings and a blue fringe on all the garments of the people (15:1 - 41)

†Opposite Jehovah commanded special offerings after they came into Canaan (15:1 - 31)

†Opposite Jehovah commanded to put a blue fringe on all their garments (15:32 - 41)

\$Complement Body: A cousin of Moses gathered powerful allies from the people to overthrow Aaron and Moses (16:1 - 17:13)

†Unique Moses warned Korah, Dathan, and Abiram not to rebel against Jehovah (16:1 - 17)

†Complement Jehovah destroyed the rebels of Korah, their families, and all they owned by dropping them alive into Hell (16:18 - 40)

†Complement Aaron saved the rebellious congregation from the wrath of Jehovah (16:41 - 50)

†Opposite Jehovah commanded Moses to place a rod for each of the twelve tribes in the Tabernacle overnight (17:1 - 7)

†Opposite Jehovah used the rod of Aaron to convince the people that God had chosen Aaron and his sons as his Priests (17:8 - 13)

\$Unique Conclusion: Jehovah gave Aaron and his sons many great privileges, and gave the Law of the water of separation (18:1 - 19:22)

†Complement Jehovah gave Aaron and his sons many great privileges as the High Priest of Israel (18:1 - 32)

†Complement Jehovah gave the Law of the water of separation or purification, which was made with the ashes of a red heifer (19:1 - 22)

Complement Part 2: Jehovah led the children of Israel from Kadesh-Barnea to the plains of Moab (20:1 - 36:13)

Opposite Chapter 2.1: Israel moved from troubles to victory as they approached the Promised Land (20:1 - 21:35)

\$Unique Introduction: Moses allowed his old nature to respond to the demand of the people for water; and he was punished (20:1 - 13)

†Opposite The people stayed in Kadesh, but there was no water there (20:1 - 5)

†Opposite Moses and Aaron disobeyed the command of Jehovah to speak to the rock and were punished (20:6 - 13)

\$Complement Body: The children of Israel experienced losses and victories along the way to the Promised Land (20:14 - 21:9)

†Opposite Moses explained to the Edomites how they arrived at their borders (20:14 - 16a)

†Opposite The Edomites refused to allow Israel passage through their land (20:16b - 21)

†Complement Jehovah took the life of Aaron and Eleazar his son replaced him (20:22 - 29)

†Complement Jehovah gave the lives of king Arad and the people of his land to the army of Israel (21:1 - 3)

†Unique Jehovah provided a serpent on a pole as a means of living after being bitten by a serpent (21:4 - 9)

\$Complement Conclusion: Jehovah gave kings Sihon and Og, and their people and their land, to Israel (21:10 - 35)

†Complement Jehovah gave Sihon king of the Amorites, and his people and their land, to Israel (21:10 - 31)

†Complement Jehovah gave Og king of Bashan, and his people and their land, to Israel (21:32 - 35)

Opposite Chapter 2.2: Jehovah protected Israel from the curses of Balaam (22:1 - 25:18)

\$Complement Introduction: Balak tried to hire Balaam against Israel, but the angel of Jehovah rebuked Balaam (22:1 - 35)

†Opposite Balak king of Moab sent messengers to Balaam to hire him to curse Israel (22:1 - 20)

†Opposite The angel of Jehovah rebuked Balaam for going with the messengers of Balak (22:21 - 35)

\$Complement Body: Jehovah compelled Balaam to bless Israel in spite of the money of Balak (22:36 - 24:25)

†Unique Jehovah compelled Balaam to bless Israel instead of cursing it (22:36 - 23:10)

†Complement Balaam agreed to try again to curse Israel from another location, but failed (23:11 - 23:24)

†Complement Balaam agreed to try again to curse Israel from another location, but failed (23:25 - 24:9)

†Opposite Balaam prophesied to Balak what Israel would do to Moab in the Latter Days (24:10 - 19)

†Opposite Balaam prophesied what God would do to other nations in the Middle East (24:20 - 25)

\$Unique Conclusion: Jehovah commanded the execution of the Israelites who participated in idol worship, and to attack Midian (25:1 - 18)

†Complement Jehovah commanded the execution of all who were involved in the idol worship of Baal-peor (25:1 - 5)

†Complement Jehovah commanded Moses to attack the Midianites for their attempt to corrupt the people with idolatry (25:6 - 18)

Complement Chapter 2.3: Jehovah replaced Moses with Joshua as the leader of Israel (26:1 - 29:40)

\$Unique Introduction: Jehovah commanded Moses to take a new census; only two of the original Israelites were left (26:1 - 65)

†Opposite Jehovah commanded Moses to take a new census of the people before entering the Promised Land (26:1 - 56)

†Opposite But only two of the original Israelites survived the 40 year journey of Israel through the wilderness (26:57 - 65)

\$Complement Body: Moses commissioned Joshua to replace him as the leader of Israel (27:1 - 23)

†Opposite The daughters of Zelophehad asked for the inheritance of their father to pass to them (27:1 - 7)

†Opposite Jehovah established Statutes for passing an inheritance from the dead to the living (27:8 - 11)

†Complement Jehovah commanded Moses to go up into Mount Abarim to die (27:12 - 14)

†Complement Moses asked Jehovah to choose a man to replace him as the leader of Israel (27:15 - 20)

†Unique Moses commissioned Joshua as the new leader and commander of Israel (27:21 - 23)

\$Complement Conclusion: Jehovah gave instructions for the regular offerings to Him throughout the year (28:1 - 29:40)

†Complement Jehovah gave instructions for the regular offerings for all months except the seventh month (28:1 - 31)

†Complement Jehovah gave instructions for the regular offerings for the seventh month (29:1 - 40)

Complement Chapter 2.4: Jehovah commanded Moses to make war with the Midianites before his death (30:1 - 32:42)

\$Unique Introduction: Jehovah gave Statutes for a vow of a woman, and the power of her father or husband to overrule it (30:1 - 16)

†Opposite A father or a husband could overrule a woman's vow (30:1 - 8)

†Opposite If a husband did not override her vow, it would be binding against her (30:9 - 16)

\$Complement Body: The army of Israel conquered the cities of Midian, took their plunder; and divided it among the tribes (31:1 - 54)

†Unique The army of Israel conquered the Midianites (31:1 - 8)

†Complement The army of Israel burned the cities of Midan and took their plunder of men and beasts to Moses (31:9 - 13)

†Complement Moses and Eleazar the priest commanded the army to purify the captives (31:14 - 24)

†Opposite Jehovah commanded that the plunder be taxed, and the tax divided between the priests and the Levites (31:25 - 47)

†Opposite Moses and Eleazar took the gold offerings from the army and put them in the Tabernacle (31:48 - 54)

\$Complement Conclusion: Reuben, Gad, and 1/2 of Manasseh bargained with Moses to take possession of Gilead and Jazer (32:1 - 42)

†Complement Reuben and Gad promised to help the other tribes of Israel to conquer Canaan (32:1 - 27)

†Complement Moses gave Reuben, Gad, and 1/2 of Manasseh possession of the former kingdoms of Sihon and Og (32:28 - 42)

Unique Chapter 2.5: Jehovah defined the borders and inheritances of the children of Israel (33:1 - 36:13)

\$Complement Introduction: Moses recorded the journeys of the children of Israel from Egypt to the plains of Moab (33:1 - 49)

†Opposite Moses recorded the journeys of the children of Israel, starting from Egypt after the Passover (33:1 - 4)

†Opposite Moses recorded the journeys of the children of Israel over a forty-year period with forty encampments (33:5 - 49)

\$Complement Body: Jehovah commanded Israel concerning their national borders, inheritances, and Levite cities (33:50 - 35:8)

†Opposite Jehovah commanded Moses to tell Israel to drive out all of the inhabitants of Canaan (33:50 - 33:54a)

†Opposite But if they failed to drive out the Canaanites, then He would eventually drive out Israel (33:54b - 56)

†Complement Jehovah told the children of Israel where the borders of their land would be (34:1 - 12)

†Complement Moses told the children of Israel where their inheritance would be (34:13 - 29)

†Unique Jehovah commanded the children of Israel to provide cities among them for the Levites (35:1 - 8)

\$Unique Conclusion: Jehovah gave Statutes for crimes, and for marriages between the tribes (35:9 - 36:13)

†Complement Jehovah gave Statutes for crimes (35:9 - 34)

†Complement Jehovah gave Statutes for marriages between the tribes (36:1 - 13)

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¶Complement Jehovah specified the duties of the sons of Kohath (4:1 - 20)	
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	\$Unique Introduction: Jehovah commanded Moses to count the people, and move them across the desert in an orderly manner (1:1 - 2:34)
	¶Opposite Jehovah commanded Moses to count the people of Israel by their tribes (1:1 - 54)
Unique	^{1:1} And Jehovah spoke to Moses in the wilderness of Sinai, in the Tabernacle of the congregation, on the first <i>day</i> of the second month, in the second year after they came out of the land of Egypt, saying, ^{1:2} <i>“Take a census of all the congregation of the children of Israel (after their families, by the house of their fathers, with the number of their names, every male by their heads; ^{1:3}from twenty years old and upward, all that are able to go forth to war in Israel); you and Aaron shall count them by their armies. ^{1:4}And there shall be with you a man of every tribe; every one the head of the house of his fathers. ^{1:5}And these are the names of the men that shall stand with you: of Reuben: Elizur the son of Shedeur; ^{1:6}of Simeon: Shelumiel the son of Zurishaddai; ^{1:7}of Judah: Nahshon the son of Amminadab; ^{1:8}of Issachar: Nethaneel the son of Zuar; ^{1:9}of Zebulun: Eliab the son of Helon; ^{1:10}of the children of Joseph: of Ephraim: Elishama the son of Ammihud; and of Manasse: Gamaliel the son of Pedahzur; ^{1:11}of Benjamin: Abidan the son of Gideoni; ^{1:12}of Dan: Ahiezer the son of Ammishaddai; ^{1:13}of Asher: Pagiel the son of Ocran; ^{1:14}of Gad: Eliasaph the son of Deuel; ^{1:15}of Naphtali: Ahira the son of Enan.”</i> ^{1:16} These were the chosen <i>leaders</i> of the congregation; princes of the tribes of their fathers, <i>and</i> heads of thousands in Israel.
Complement	^{1:17} And Moses and Aaron took these men which are expressed by <i>their</i> names; ^{1:18} and they assembled all the congregation together on the first <i>day</i> of the second month. And they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their heads; ^{1:19} as Jehovah commanded Moses, so he counted them in the wilderness of Sinai.
Complement	^{1:20} And the children of Reuben, Israel's oldest son (by their generations, after their families, by the house of their fathers, according to the number of the names, by their heads, every male from twenty years old and upward, all that were able to go forth to war): ^{1:21} those that were counted of them, of the tribe of Reuben, were forty-six thousand, five hundred. ^{1:22} Of the children of Simeon (by their generations, after their families, by the house of their fathers, those that were counted of them, according to the number of the names, by their heads, every male from twenty years old and upward, all that were able to go forth to war): ^{1:23} those that were counted of them, of the tribe of Simeon, were fifty-nine thousand, three hundred. ^{1:24} Of the children of Gad (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:25} those that were counted of them, of the tribe of Gad, were forty-five thousand, six hundred and fifty. ^{1:26} Of the children of Judah (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:27} those that were counted of them, <i>even</i> of the tribe of Judah, were seventy-four thousand, six hundred. ^{1:28} Of the children of Issachar (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:29} those that were counted of them, of the tribe of Issachar, were fifty-four thousand, four hundred. ^{1:30} Of the children of Zebulun (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:31} those that were counted of them, of the tribe of Zebulun, were fifty-seven thousand, four hundred. ^{1:32} Of the children of Joseph, <i>namely</i> , of the children of Ephraim, (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, al that were able to go forth to war): ^{1:33} those that were counted of them, of the tribe of Ephraim, were forty thousand, five hundred. ^{1:34} Of the children of Manasseh (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:35} those that were counted of them, of the tribe of Manasseh, were thirty-two thousand, two hundred. ^{1:36} Of the children of Benjamin (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:37} those that were counted of them, of the tribe of Benjamin, were thirty-five thousand, four hundred. ^{1:38} Of the children of Dan (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:39} those that were counted of them, of the tribe of Dan, were sixty-two thousand, seven hundred. ^{1:40} Of the children of Asher (by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:41} those that were counted of them, <i>even</i> of the tribe of Asher, were forty-one thousand, five hundred. ^{1:42} Of the children of Naphtali (throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war): ^{1:43} those that were counted of them, of the tribe of Naphtali, were fifty-three thousand, four hundred.
Opposite	^{1:44} These <i>are</i> those that were counted, which Moses and Aaron counted; and the princes of Israel, <i>being</i> twelve men: each one was for the house of his fathers. ^{1:45} So all those that were counted of the children of Israel (by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel), ^{1:46} even all they that were counted were six hundred and three thousand, five hundred fifty.
Opposite	^{1:47} But the Levites after the tribe of their fathers were not counted among them: ^{1:48} for Jehovah had spoken to Moses, saying, ^{1:49} <i>“Only you shall not count the tribe of Levi; neither take a census of them among the children of Israel. ^{1:50}But you shall appoint the Levites over the Tabernacle of Testimony, and over all its vessels, and over all things that belong to it. They shall carry the Tabernacle, and all its vessels; and they shall minister to it, and shall camp round about the Tabernacle. ^{1:51}And when the Tabernacle sets forward, the Levites shall take it down; and when the Tabernacle is to be pitched, the Levites shall set it up; and the stranger that comes near shall be put to death. ^{1:52}And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their armies. ^{1:53}But the Levites shall camp round about the Tabernacle of Testimony, so that there is no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the Tabernacle of Testimony.”</i> ^{1:54} And the children of Israel did according to all that Jehovah commanded Moses: so did they.
	¶Opposite Jehovah commanded Moses to move the tribes of Israel across the desert in an orderly manner (2:1 - 34)
Opposite	^{2:1} And Jehovah spoke to Moses and to Aaron, saying, ^{2:2} <i>“Every man of the children of Israel shall camp by his own standard, with the ensign of their father's house; they shall camp away from and around the Tabernacle of the congregation. ^{2:3}And on the east side toward the rising of the sun, they of the standard of the camp of Judah shall camp throughout their armies. And Nahshon the son of Amminadab shall be captain of the children of Judah; ^{2:4}and his army, and those that were counted of them, were seventy-four thousand, six hundred. ^{2:5}And those that camp next to him shall be the tribe of Issachar. And Nethaneel the son of Zuar shall be captain of the children of Issachar; ^{2:6}and his army, and those that were counted of it, were fifty-four thousand, four hundred. ^{2:7}Then shall be the tribe of Zebulun; and Eliab the son of Helon shall be captain of the children of Zebulun; ^{2:8}and his army, and those that were counted of it, were fifty-seven thousand, four hundred. ^{2:9}All that were counted in the camp of Judah were one hundred and eighty-six thousand, four hundred, throughout their armies. These shall advance first.</i>
Opposite	^{2:10} “On the south side <i>shall be</i> the standard of the camp of Reuben according to their armies. And the captain of the children of Reuben <i>shall be</i> Elizur the son of Shedeur; ^{2:11} and his army, and those that were counted of it, were forty-six thousand, five hundred. ^{2:12} And those which camp by him <i>shall be</i> the tribe of Simeon. And the captain of the children of Simeon <i>shall be</i> Shelumiel the son of Zurishaddai; ^{2:13} and his army, and those that were counted of them, were fifty-nine thousand, three hundred. ^{2:14} Then <i>shall be</i> the tribe of Gad; and the captain of the sons of Gad <i>shall be</i> Eliasaph the son of Reuel; ^{2:15} and his army, and those that were counted of them, were forty-five thousand, four hundred. ^{2:16} All that were counted in the camp of Reuben were one hundred fifty-one thousand, four hundred and fifty, throughout their armies. And they shall advance in the second rank.”
Complement	^{2:17} “Then the Tabernacle of the congregation shall go forward with the camp of the Levites in the midst of the entire camp. As they camp, so shall they set forward, every man in his place by their standards. ^{2:18} On the west side <i>shall be</i> the standard of the camp of Ephraim according to their armies. And the captain of the sons of Ephraim <i>shall be</i> Elishama the son of Ammihud; ^{2:19} and his army, and those that were counted of them, were forty thousand, five hundred. ^{2:20} And by him <i>shall be</i> the tribe of Manasseh. And the captain of the children of Manasseh <i>shall be</i> Gamaliel the son of Pedahzur; ^{2:21} and his army, and those that were counted of them, were thirty-two thousand, two hundred. ^{2:22} Then <i>shall be</i> the tribe of Benjamin; and the captain of the sons of Benjamin <i>shall be</i> Abidan the son of Gideoni; ^{2:23} and his army, and those that were counted of them, were thirty-five thousand, four hundred. ^{2:24} All that were counted of the camp of Ephraim were one hundred and eight thousand, one hundred, throughout their armies. And they shall advance in the third rank.
Complement	^{2:25} “The standard of the camp of Dan <i>shall be</i> on the north side by their armies. And the captain of the children of Dan <i>shall be</i> Ahiezer the son of Ammishaddai; ^{2:26} and his army, and those that were counted of them, were sixty-two thousand, seven hundred. ^{2:27} And those that camp by him <i>shall be</i> the tribe of Asher. And the captain of the children of Asher <i>shall be</i> Pagiel the son of Ocran; ^{2:28} and his army, and those that were counted of them, were forty-one thousand, five hundred. ^{2:29} Then <i>shall be</i> the tribe of Naphtali; and the captain of the children of Naphtali <i>shall be</i> Ahira the son of Enan; ^{2:30} and his army, and those that were counted of them, were fifty-three thousand, four hundred. ^{2:31} All they that were counted in the camp of Dan were one hundred and fifty-seven thousand, six hundred. They shall go in the rear with their standards.”
Unique	^{2:32} These <i>are</i> those which were counted of the children of Israel by the house of their fathers: all those that were counted of the camps throughout their armies were six hundred and three thousand, five hundred and fifty. ^{2:33} But the Levites were not counted among the children of Israel, as Jehovah commanded Moses. ^{2:34} And the children of Israel did according to all that Jehovah commanded Moses: so they camped by their standards; and so they set forward, everyone after their families, according to the house of their fathers.
	\$Complement Body: Jehovah separated the tribe of Levi from the children of Israel to serve the high priest in the Tabernacle (3:1 - 51)
	¶Unique Two of Aaron's sons died before Jehovah, and two remained: Eleazar and Ithamar (3:1 - 51)
Opposite	^{3:1} These also are the generations of Aaron and Moses in the day <i>that</i> Jehovah spoke with Moses in mount Sinai.
Opposite	^{3:2} And these <i>are</i> the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar. ^{3:3} These <i>are</i> the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.
Complement	^{3:4} And Nadab and Abihu died before Jehovah when they offered strange fire before Jehovah in the wilderness of Sinai;
Complement	and they had no children.
Unique	And Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.
	¶Complement Jehovah gave the tribe of Levi to Aaron to minister to him and his sons (3:5 - 10)
Unique	^{3:5} And Jehovah spoke to Moses, saying, ^{3:6} <i>“Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister to him.</i>
Complement	^{3:7} “And they shall keep his charge, and the charge of the whole congregation before the Tabernacle of the congregation, to do the service of the Tabernacle.
Complement	^{3:8} “And they shall keep all the instruments of the Tabernacle of the congregation, and the charge of the children of Israel, to do the service of the Tabernacle.”
Opposite	^{3:9} “And you shall give the Levites to Aaron and to his sons: they <i>are</i> wholly given to him out of the children of Israel.
Opposite	^{3:10} “And you shall appoint Aaron and his sons; and they shall wait on their priest's office; and the stranger that comes near shall be put to death.”
	¶Complement Jehovah took the tribe of Levi instead of the firstborn children of the people of Israel (3:11 - 13)
Unique	^{3:11} And Jehovah spoke to Moses, saying, ^{3:12} “And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that opens the womb among the children of Israel.
Complement	“Therefore the Levites shall be mine:
Complement	^{3:13} “for all the firstborn <i>are</i> mine.”
Opposite	“On the day that I smote all the firstborn in the land of Egypt, I made holy to me all the firstborn in Israel, both man and beast.
Opposite	“They shall be mine; I am Jehovah.”
	¶Opposite Jehovah commanded Moses to take a census of the tribe of Levi by their families: Gershon, Kohath, and Merari (3:14 - 39)
Unique	^{3:14} And Jehovah spoke to Moses in the wilderness of Sinai, saying, ^{3:15} “Take a census of the children of Levi after the house of their fathers, by their families: every male from a month old and upward shall you count them.” ^{3:16} (And Moses counted them according to the Word of Jehovah, as he was commanded. ^{3:17} And these were the sons of Levi by their names: Gershon, Kohath, and Merari. ^{3:18} And these <i>are</i> the names of the sons of Gershon by their families: Libni and Shimei; ^{3:19} and the sons of Kohath by their families: Amram, Izehar, Hebron, and Uzziel; ^{3:20} and the sons of Merari by their families: Mahli and Mushi; these <i>are</i> the families of the Levites according to the house of their fathers. ^{3:21} Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites. ^{3:22} Those that were counted of them [according to the number of all the males, from a month old and upward], <i>even</i> those that were counted of them were seven thousand, five hundred.) ^{3:23} “The families of the Gershonites shall camp behind the Tabernacle westward. ^{3:24} And the head of the house of the father of the Gershonites <i>shall be</i> Eliasaph the son of Lael. ^{3:25} And the responsibility of the sons of Gershon in the Tabernacle of the congregation <i>shall be</i> the Tabernacle and the tent: its covering, and the hanging for the door of the Tabernacle of the congregation, ^{3:26} and the hangings of its court, and the curtain for the door of the court (which is by the Tabernacle and by the altar round about), and the cords of it for all its service.”
Complement	^{3:27} (And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites; these <i>are</i> the families of the Kohathites. ^{3:28} In the number of all the males, from a month old and upward, were eight thousand, six hundred, keeping the charge of the Sanctuary.) ^{3:29} “The families of the sons of Kohath shall camp on the side of the Tabernacle southward. ^{3:30} And the head of the house of the father of the families of the Kohathites <i>shall be</i> Elizaphan the son of Uzziel. ^{3:31} And their responsibility <i>shall be</i> the Ark, the table, the candlestick, the altars, the vessels of the Sanctuary with which they minister, and the hanging, and all its service. ^{3:32} And Eleazar the son of Aaron the priest <i>shall be</i> chief over the chief of the Levites, <i>and have</i> the oversight of them that keep the charge of the Sanctuary.”
Complement	^{3:33} (Of Merari was the family of the Mahlites, and the family of the Mushites; these <i>are</i> the families of Merari. ^{3:34} And those that were counted of them [according to the number of all the males, from a month old and upward] were six thousand, two hundred.) ^{3:35} “And the head of the house of the father of the families of Merari <i>shall be</i> Zuriel the son of Abihail; these shall camp on the side of the Tabernacle northward. ^{3:36} And the custody and responsibility of all the sons of Merari <i>shall be</i> the boards of the Tabernacle, its bars, its pillars, its sockets, all its vessels, and all that serve for it, ^{3:37} and the pillars of the court round about, and their sockets, their pins, and their cords.”
Opposite	^{3:38} “But those that camp before the Tabernacle toward the east, <i>even</i> before the Tabernacle of the congregation eastward, <i>shall be</i> Moses, and Aaron and his sons, keeping the charge of the Sanctuary for the charge of the children of Israel; and the stranger that comes near shall be put to death.”
Opposite	^{3:39} All that were counted of the Levites (which Moses and Aaron counted at the command of Jehovah, throughout their families, all the males from a month old and upward) were twenty-two thousand.
	¶Opposite Jehovah took the Levites and their livestock instead of the firstborn among the children of Israel (3:40 - 51)
Opposite	^{3:40} And Jehovah said to Moses, “Take a census of all the firstborn of the males of the children of Israel from a month old and upward; and take the number of their names. ^{3:41} And you shall take the Levites for me (I am Jehovah) instead of all the firstborn among the children of Israel; and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel.”
Opposite	^{3:42} And Moses counted, as Jehovah commanded him, all the firstborn among the children of Israel; ^{3:43} and all the firstborn males by the number of names (from a month old and upward, of those that were counted of them) were twenty-two thousand, two hundred <i>and</i> seventy-three.
Complement	^{3:44} And Jehovah spoke to Moses, saying, ^{3:45} “Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock; and the Levites shall be mine; I am Jehovah.
Complement	^{3:46} “And for those that are to be redeemed of the two hundred and seventy-three of the firstborn of the children of Israel, which are more than the Levites, ^{3:47} you shall even take five shekels apiece by the head; after the shekel of the Sanctuary, you shall take <i>them</i> (the shekel is twenty gerahs). ^{3:48} And you shall give the money, with which the odd number of them is to be redeemed, to Aaron and to his sons.”
Unique	^{3:49} And Moses took the redemption money of them that were over and above them that were redeemed by the Levites ^{3:50} (he took the money of the firstborn of the children of Israel): one thousand, three hundred and sixty-five <i>shekels</i> , after the shekel of the Sanctuary. ^{3:51} And Moses gave the money of them that were redeemed to Aaron and to his sons, according to the Word of Jehovah, as Jehovah commanded Moses.
	\$Complement Conclusion: Jehovah specified the duties of the sons of Kohath, Gershon, and Merari; and Moses took a census (4:1 - 49)
	¶Complement Jehovah specified the duties of the sons of Kohath (4:1 - 20)
Opposite	^{4:1} And Jehovah spoke to Moses and to Aaron, saying, ^{4:2} “Take a census of the sons of Kohath from among the sons of Levi (after their families, by the house of their fathers, ^{4:3} from thirty years old and upward even until fifty years old, all that enter into the army) to do the work in the Tabernacle of the congregation.
Opposite	^{4:4} “ <i>This shall be</i> the service of the sons of Kohath in the Tabernacle of the congregation <i>about</i> the most holy things: ^{4:5} when the camp sets forward, Aaron and his sons shall come, and they shall take down the covering veil and cover the Ark of Testimony with it; ^{4:6} and shall put on it the covering of badgers' skins, and shall spread a cloth completely of blue over it, and shall put in its poles. ^{4:7} And they shall spread a cloth of blue upon the table of showbread, and put on it the dishes, the spoons, the bowls, and covers to cover with; and the continual bread shall be on it. ^{4:8} And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in its poles. ^{4:9} And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, his tongs, his snuff dishes, and all its oil vessels, with which they minister to it. ^{4:10} And they shall put it and all its vessels within a covering of badgers' skins, and shall put it upon a bar. ^{4:11} And they shall spread a cloth of blue upon the golden altar, and cover it with a covering of badgers' skins, and shall put to its poles. ^{4:12} And they shall take all the instruments of ministry, with which they minister in the Sanctuary, and put <i>them</i> in a cloth of blue, and cover them with a covering of badgers' skins, and shall put <i>them</i> on a bar. ^{4:13} And they shall take away the ashes from the altar, and spread a purple cloth on it. ^{4:14} And they shall put upon it all its vessels, with which they minister about it, even the censers, the flesh hooks, the shovels, and put <i>all</i> the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the poles of it.”
Complement	^{4:15} “And when Aaron and his sons have made an end of covering the Sanctuary, and all the vessels of the Sanctuary (as the camp is to set forward), after that, the sons of Kohath shall come to carry <i>it</i> . But they shall not touch <i>any</i> holy thing, lest they die. These <i>things are</i> the responsibility of the sons of Kohath in the Tabernacle of the congregation.
Complement	^{4:16} “And to the office of Eleazar the son of Aaron the priest <i>pertains</i> the oil for the light, and the sweet incense, and the daily meal offering, and the anointing oil, <i>and the</i> oversight of all the Tabernacle, and of all that is in it: in the Sanctuary, and in its vessels.”
Unique	^{4:17} And Jehovah spoke to Moses and to Aaron, saying, ^{4:18} “Do not cut off the tribe of the families of the Kohathites from among the Levites. ^{4:19} But do this to them, that they may live, and not die, when they approach to the most holy things: Aaron and his sons shall go in, and they shall appoint every one of them to his service and to his duty. ^{4:20} But they shall not go in to see when the holy things are covered, lest they die.”
	¶Complement Moses and Aaron took a census of the Levites by their families (4:21 - 49)
Opposite	^{4:21} And Jehovah spoke to Moses, saying, ^{4:22} “Take also a census of the sons of Gershon, throughout the houses of their fathers, by their families; ^{4:23} you shall count them from thirty years old and upward until fifty years old; all that enter in to perform the service, to do the work in the Tabernacle of the congregation. ^{4:24} This is the service of the families of the Gershonites: to serve, and for burdens. ^{4:25} And they shall carry the curtains of the Tabernacle, and the Tabernacle of the congregation, his covering, and the covering of the skins of badgers that is above upon it, and the hanging for the door of the Tabernacle of the congregation, ^{4:26} and the hangings of the court, and the hanging for the door of the gate of the court, which is by the Tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. ^{4:27} At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service; and you shall appoint to them in charge all their burdens. ^{4:28} This is the service of the families of the sons of Gershon in the Tabernacle of the congregation; and their work <i>shall be</i> under the supervision of Ithamar the son of Aaron the priest.
Opposite	^{4:29} “As for the sons of Merari, you shall count them after their families, by the house of their fathers. ^{4:30} You shall count them from thirty years old and upward even to fifty years old: every one that enters into the service, to do the work of the Tabernacle of the congregation. ^{4:31} And this is the responsibility of their burden, according to all their service in the Tabernacle of the congregation: the boards of the Tabernacle, its bars, its pillars, and its sockets; ^{4:32} the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service; and you shall reckon by name the instruments of the charge of their burden. ^{4:33} This is the service of the families of the sons of Merari, according to all their service, in the Tabernacle of the congregation, under the supervision of Ithamar the son of Aaron the priest.”
Complement	^{4:34} And Moses and Aaron and the chief of the congregation counted the sons of the Kohathites (after their families, and after the house of their fathers, ^{4:35} from thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Tabernacle of the congregation), ^{4:36} and those that were counted of them by their families were two thousand, seven hundred and fifty. ^{4:37} These <i>are</i> they that were counted of the families of the Kohathites: all that might do service in the Tabernacle of the congregation, which Moses and Aaron counted according to the command of Jehovah by the hand of Moses. ^{4:38} And those that were counted of the sons of Gershon (throughout their families, and by the house of their fathers, ^{4:39} from thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Tabernacle of the congregation), ^{4:40} even those that were counted of them, throughout their families, by the house of their fathers were two thousand, six hundred and thirty. ^{4:41} These <i>are</i> they that were counted of the families of the sons of Gershon, of all that might do service in the Tabernacle of the congregation, whom Moses and Aaron counted according to the command of Jehovah.
	^{4:42} And those that were counted of the families of the sons of Merari (throughout their families, by the house of their fathers, ^{4:43} from thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Tabernacle of the congregation), ^{4:44} even those that were counted of them after their families were three thousand, two hundred. ^{4:45} These <i>are</i> those that were counted of the families of the sons of Merari, whom Moses and Aaron counted according to the Word of Jehovah by the hand of Moses.
Complement	^{4:46} All those that were counted of the Levites, whom Moses and Aaron and the chief of Israel counted (after their families, and after the house of their fathers, ^{4:47} from thirty years old and upward even to fifty years old, everyone that came to do the service of the ministry, and the service of the burden in the Tabernacle of the congregation), ^{4:48} even those that were counted of them were eight thousand, five hundred and eighty.
Unique	^{4:49} According to the command of Jehovah, they were counted by the hand of Moses: every one according to his service, and <i>every one</i> according to his burden. In this manner they were counted by him, as Jehovah commanded Moses.

Numbers, Chapter 1.2: Jehovah prepared the priesthood of Aaron to serve the children of Israel (5:1 - 8:26)	
§Complement	Introduction: Lepers must live outside the camp; every offering belongs to the priests of Aaron (5:1 - 10)
¶Opposite	Put every leper outside the camp of Israel, where Jehovah dwells (5:1 - 4)
¶Opposite	Every offering of the children of Israel shall belong to the priests of Aaron (5:5 - 10)
§Complement	Body: Aaron blessed the people, and the tribes gave special offerings to the Levites (5:11 - 8:4)
¶Opposite	The offering of jealousy between a husband and his wife (5:11 - 31)
¶Opposite	The offerings of a Nazarite (6:1 - 21)
¶Complement	Aaron the priest blessed the children of Israel with words (6:22 - 27)
¶Complement	Each of the twelve tribes blessed the tribe of Levi with special gifts (7:1 - 88)
¶Unique	Aaron lit the lamps of the golden candlestick in the Holy of holies (7:89 - 8:4)
§Unique	Conclusion: Jehovah sanctified the Levites for service, and limited the ages of the Levites who should serve (8:5 - 8:26)
¶Complement	Jehovah sanctified the Levites instead of the firstborn of the children of Israel for the service of the Tabernacle (8:5 - 19)
¶Complement	Jehovah limited the age of the Levites who should serve in the Tabernacle from 25 up to 50 years old (8:20 - 26)

	§Complement	Introduction: Lepers must live outside the camp; every offering belongs to the priests of Aaron (5:1 - 10)
	¶Opposite	Put every leper outside the camp of Israel, where Jehovah dwells (5:1 - 4)
Unique		5:1 And Jehovah spoke to Moses, saying, ^{5:2} “Command the children of Israel, that they put out of the camp every leper, and every one that has an issue; and whosoever is defiled by the dead.
Complement		5:3 “You shall put out both male and female.
Complement		“You shall put them outside the camp, so that they do not defile their camps, in the midst of which I dwell.”
Opposite		5:4 And the children of Israel did so, and they put them outside the camp.
Opposite		As Israel spoke to Moses, so did the children of Israel.
	¶Opposite	Every offering of the children of Israel shall belong to the priests of Aaron (5:5 - 10)
Opposite		5:5 And Jehovah spoke to Moses, saying, ^{5:6} “Speak to the children of Israel, ‘When a man or woman shall commit any sin that men commit, to do a trespass against Jehovah, and that person is guilty,’ ^{5:7} then they shall confess their sin which they have done.
Opposite		“And he shall repay his trespass with the principal of it, and add to it twenty percent of it; and give <i>it to him</i> against whom he has trespassed.”
Complement		5:8 “But if the man has no kinsman to repay the trespass to, let the trespass be repaid to Jehovah, <i>even</i> to the priest; beside the ram of the atonement, with which an atonement shall be made for him.
Complement		5:9 “And every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his.
Unique		5:10 “And the sanctified things of every man shall be his; whatsoever any man gives the priest, it shall be his.”
	§Complement	Body: Aaron blessed the people, and the tribes gave special offerings to the Levites (5:11 - 8:4)
	¶Opposite	The offering of jealousy between a husband and his wife (5:11 - 31)
Unique		5:11 And Jehovah spoke to Moses, saying, ^{5:12} “Speak to the children of Israel, and say to them, ‘If any man’s wife goes aside, and commits a trespass against him, ^{5:13} and a man lies with her carnally, and it is hidden from the eyes of her husband and is kept close; and she is defiled, and <i>there is</i> no witness against her; neither is she taken <i>with the manner</i> ; ^{5:14} and the spirit of jealousy comes upon him, and he is jealous of his wife, and she is defiled; or if the spirit of jealousy comes upon him, and he is jealous of his wife, and she is not defiled, ^{5:15} then the man shall bring his wife to the priest. And he shall bring her offering for her, the tenth <i>part</i> of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense on it: for it <i>is</i> an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.
Complement		5:16 “And the priest shall bring her near, and set her before Jehovah. ^{5:17} And the priest shall take clean water in an earthen vessel; and the priest shall take of the dust that is in the floor of the Tabernacle, and put <i>it</i> into the water. ^{5:18} And the priest shall set the woman before Jehovah, and uncover the woman’s head, and put the offering of memorial in her hands, which <i>is</i> the jealousy offering; and the priest shall have in his hand the bitter water that causes the curse. ^{5:19} And the priest shall charge her by an oath, and say to the woman, ‘If no man has lain with you, and if you have not gone aside to uncleanness <i>with another</i> instead of your husband, be free from this bitter water that causes the curse. ^{5:20} But if you have gone aside to another instead of your husband, and if you are defiled, and some man has lain with you beside your husband’ ^{5:21} (then the priest shall charge the woman with an oath of cursing, and the priest shall say to the woman), ‘Jehovah make you a curse and an oath among your people, when Jehovah makes your thigh to rot, and your belly to swell, ^{5:22} and this water that causes the curse shall go into your bowels, to make your belly to swell, and <i>your</i> thigh to rot’; and the woman shall say, ‘Amen, amen.’ ^{5:23} And the priest shall write these curses in a book, and he shall blot <i>them</i> out with the bitter water. ^{5:24} And he shall cause the woman to drink the bitter water that causes the curse, and the water that causes the curse shall enter into her, <i>and become</i> bitter.
Complement		5:25 “Then the priest shall take the jealousy offering out of the woman’s hand, and shall wave the offering before Jehovah, and offer it upon the altar; ^{5:26} and the priest shall take a handful of the offering, <i>even</i> the memorial of it, and burn <i>it</i> upon the altar; and afterward shall cause the woman to drink the water. ^{5:27} And when he has made her to drink the water, then it shall come to pass, <i>that</i> , if she is defiled, and has trespassed against her husband, that the water that causes the curse shall enter into her, and <i>become bitter</i> , and her belly shall swell, and her thigh shall rot; and the woman shall be a curse among her people. ^{5:28} And if the woman is not defiled, but is clean, then she shall be free, and shall conceive seed.”
Opposite		5:29 “This is the Law of jealousies, when a wife goes aside <i>to another</i> instead of her husband, and is defiled; ^{5:30} or when the spirit of jealousy comes upon him, and he is jealous over his wife; and he shall set the woman before Jehovah, and the priest shall execute upon her all this Law.
Opposite		5:31 “Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.”
	¶Opposite	The offerings of a Nazarite (6:1 - 21)
Opposite		6:1 And Jehovah spoke to Moses, saying, ^{6:2} “Speak to the children of Israel, and say to them, ‘When either a man or a woman shall separate <i>themselves</i> to vow a vow of a Nazarite, to separate <i>themselves</i> to Jehovah, ^{6:3} he shall separate <i>himself</i> from wine and alcohol, and shall drink no vinegar of wine, or vinegar of strong drink; neither shall he drink any grape juice, nor eat moist grapes, or dried. ^{6:4} All the days of his separation he shall eat nothing that is made of the vine tree, from the kernels even to the husk. ^{6:5} All the days of the vow of his separation no razor shall come upon his head until the days are fulfilled, in which he separates <i>himself</i> to Jehovah. He shall be holy, <i>and</i> shall let the locks of the hair of his head grow.
Opposite		6:6 “All the days that he separates <i>himself</i> to Jehovah he shall not go near any dead body. ^{6:7} He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because the consecration of his God is upon his head. ^{6:8} All the days of his separation <i>he is</i> holy to Jehovah. ^{6:9} And if any man dies very suddenly by him, and he has defiled the head of his consecration, then he shall shave his head in the day of his cleansing; on the seventh day shall he shave it. ^{6:10} And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the Tabernacle of the congregation. ^{6:11} And the priest shall offer one for a sin offering, and the other for a burnt offering, and make an atonement for him, because he sinned by the dead, and shall hallow his head that same day. ^{6:12} And he shall consecrate to Jehovah the days of his separation; and shall bring a lamb of the first year for a trespass offering; but the days that were before shall be lost, because his separation was defiled.”
Complement		6:13 “And this is the Law of the Nazarite, when the days of his separation are fulfilled: he shall be brought to the door of the Tabernacle of the congregation, ^{6:14} and he shall offer his offering to Jehovah, one male lamb of the first year without blemish for a burnt offering, and one female lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings. ^{6:15} and a basket of unleavened bread (cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil), and their meal offering, and their drink offerings. ^{6:16} And the priest shall bring <i>them</i> before Jehovah, and shall offer his sin offering and his burnt offerings; ^{6:17} and he shall offer the ram <i>for</i> a sacrifice of peace offerings to Jehovah, with the basket of unleavened bread; the priest shall also offer his meal offering, and his drink offering. ^{6:18} And the Nazarite shall shave the head of his separation <i>at</i> the door of the Tabernacle of the congregation; and he shall take the hair of the head of his separation, and put <i>it</i> in the fire which is under the sacrifice of the peace offerings. ^{6:19} And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put <i>them</i> upon the hands of the Nazarite (after <i>the hair</i> of his separation has been shaved), ^{6:20} and the priest shall wave <i>them for</i> a wave offering before Jehovah; this is holy for the priest, with the wave breast and heave shoulder.
Complement		“And after that the Nazarite may drink wine.
Unique		6:21 “This is the Law of the Nazarite who has vowed, <i>and of</i> his offering to Jehovah for his separation, beside <i>that</i> which his hand shall get; according to the vow which he vowed, so must he do after the Law of his separation.”

	¶Complement	Aaron the priest blessed the children of Israel with words (6:22 - 27)
Unique		6:22 And Jehovah spoke to Moses, saying, ^{6:23} “Speak to Aaron and to his sons, saying, ‘On this manner you shall bless the children of Israel: saying to them: ^{6:24} ‘Jehovah bless you, and keep you;
Complement		6:25 “Jehovah make his face to shine upon you, and be gracious to you;
Complement		6:26 “Jehovah lift up his countenance upon you, and give you peace.”
Opposite		6:27 “And they shall put my Name upon the children of Israel;
Opposite		“and I will bless them.”
	¶Complement	Each of the twelve tribes blessed the tribe of Levi with special gifts (7:1 - 88)
Unique		7:1 And it came to pass on the day that Moses had fully set up the Tabernacle, and had anointed it, and sanctified it, and all its instruments, both the altar and all its vessels, and had anointed them, and sanctified them, ^{7:2} that the princes of Israel offered (who <i>were</i> heads of the house of their fathers, who <i>were</i> the princes of the tribes, and were over them that were counted); ^{7:3} and they brought their offering before Jehovah: six covered wagons, and twelve oxen; a wagon for two of the princes, and an ox for each one. And they brought them before the Tabernacle.
Complement		7:4 And Jehovah spoke to Moses, saying, ^{7:5} “Take <i>it</i> from them, that they may be used to do the service of the Tabernacle of the congregation; and you shall give them to the Levites, to every man according to his service.”
Complement		7:6 And Moses took the wagons and the oxen, and he gave them to the Levites. ^{7:7} He gave two wagons and four oxen to the sons of Gershon, according to their service. ^{7:8} And he gave four wagons and eight oxen to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest. ^{7:9} But he gave none to the sons of Kohath, because the service of the Sanctuary belonging to them <i>was that</i> they should carry upon their shoulders.
Opposite		7:10 And the princes offered for dedication of the altar in the day that it was anointed, even the princes offered their offering before the altar. ^{7:11} And Jehovah said to Moses, “ <i>They shall offer their offering for the dedication of the altar, each prince on his day.</i> ” ^{7:12} And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah; ^{7:13} and his offering <i>was</i> one silver dish (its weight was a hundred and thirty <i>shekels</i>), <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:14} one spoon of ten <i>shekels</i> of gold, full of incense; ^{7:15} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:16} one kid of the goats for a sin offering; ^{7:17} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Nahshon the son of Amminadab. ^{7:18} On the second day offered Nethaneel the son of Zuar, prince of Issachar. ^{7:19} he offered <i>for</i> his offering one silver dish (the weight of it <i>was</i> one hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:20} one spoon of gold of ten <i>shekels</i> , full of incense; ^{7:21} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:22} one kid of the goats for a sin offering; ^{7:23} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Nethaneel the son of Zuar. ^{7:24} On the third day <i>offered</i> Eliab the son of Helon, prince of the children of Zebulun: ^{7:25} his offering <i>was</i> one silver dish (the weight of it <i>was</i> a hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:26} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:27} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:28} one kid of the goats for a sin offering; ^{7:29} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Eliab the son of Helon. ^{7:30} On the fourth day <i>offered</i> Elizur the son of Shedeur, prince of the children of Reuben: ^{7:31} his offering <i>was</i> one silver dish (of the weight of one hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:32} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:33} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:34} one kid of the goats for a sin offering; ^{7:35} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Elizur the son of Shedeur. ^{7:36} On the fifth day <i>offered</i> Shelumiel the son of Zurishaddai, prince of the children of Simeon: ^{7:37} his offering <i>was</i> one silver dish (the weight of it <i>was</i> a hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:38} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:39} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:40} one kid of the goats for a sin offering; ^{7:41} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Shelumiel the son of Zurishaddai. ^{7:42} On the sixth day <i>offered</i> Eliasaph the son of Deuel, prince of the children of Gad: ^{7:43} his offering <i>was</i> one silver dish (of the weight of one hundred and thirty <i>shekels</i>) <i>and</i> a silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:44} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:45} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:46} one kid of the goats for a sin offering; ^{7:47} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Eliasaph the son of Deuel. ^{7:48} On the seventh day <i>offered</i> Elishama the son of Ammihud, prince of the children of Ephraim: ^{7:49} his offering <i>was</i> one silver dish (the weight of it <i>was</i> a hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:50} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:51} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:52} one kid of the goats for a sin offering; ^{7:53} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Elishama the son of Ammihud. ^{7:54} On the eighth day <i>offered</i> Gamaliel the son of Pedahzur, prince of the children of Manasseh: ^{7:55} his offering <i>was</i> one silver dish of the weight of one hundred and thirty <i>shekels</i> <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:56} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:57} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:58} one kid of the goats for a sin offering; ^{7:59} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Gamaliel the son of Pedahzur. ^{7:60} On the ninth day <i>offered</i> Abidan the son of Gideoni, prince of the children of Benjamin: ^{7:61} his offering <i>was</i> one silver dish (the weight of it <i>was</i> a hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:62} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:63} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:64} one kid of the goats for a sin offering; ^{7:65} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Abidan the son of Gideoni. ^{7:66} On the tenth day <i>offered</i> Ahiezer the son of Ammishaddai, prince of the children of Dan: ^{7:67} his offering <i>was</i> one silver dish (the weight of it <i>was</i> a hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:68} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:69} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:70} one kid of the goats for a sin offering; ^{7:71} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Ahiezer the son of Ammishaddai. ^{7:72} On the eleventh day <i>offered</i> Pagiel the son of Ocran, prince of the children of Asher: ^{7:73} his offering <i>was</i> one silver dish (the weight of it <i>was</i> a hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:74} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:75} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:76} one kid of the goats for a sin offering; ^{7:77} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Pagiel the son of Ocran. ^{7:78} On the twelfth day <i>offered</i> Ahira the son of Enan, prince of the children of Naphtali: ^{7:79} his offering <i>was</i> one silver dish (the weight of it <i>was</i> a hundred and thirty <i>shekels</i>) <i>and</i> one silver bowl of seventy shekels, after the shekel of the Sanctuary (both of them <i>were</i> full of fine flour mingled with oil for a meal offering); ^{7:80} one golden spoon of ten <i>shekels</i> , full of incense; ^{7:81} one young bull, one ram, <i>and</i> one lamb of the first year for a burnt offering; ^{7:82} one kid of the goats for a sin offering; ^{7:83} and for a sacrifice of peace offerings: two oxen, five rams, five male goats, <i>and</i> five lambs of the first year; <i>this was</i> the offering of Ahira the son of Enan.
Opposite		7:84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve dishes of silver, twelve silver bowls, twelve spoons of gold. ^{7:85} Each dish of silver <i>weighed</i> one hundred and thirty <i>shekels</i> ; each bowl seventy <i>shekels</i> . All the silver vessels <i>weighed</i> two thousand and four hundred <i>shekels</i> , after the shekel of the Sanctuary. ^{7:86} The golden spoons <i>were</i> twelve, full of incense, <i>weighing</i> ten <i>shekels</i> apiece, after the shekel of the Sanctuary. All the gold of the spoons <i>was</i> one hundred and twenty <i>shekels</i> . ^{7:87} All the oxen for the burnt offering <i>were</i> twelve bulls, the rams twelve, the lambs of the first year twelve, with their meal offering; and the kids of the goats for sin offering twelve. ^{7:88} And all the oxen for the sacrifice of the peace offerings <i>were</i> twenty-four bulls; the rams sixty, the male goats sixty, the lambs of the first year sixty. This <i>was</i> the dedication of the altar, after it was anointed.
	¶Unique	Aaron lit the lamps of the golden candlestick in the Holy of holies (7:89 - 8:4)
Opposite		7:89 And when Moses went into the Tabernacle of the congregation to speak with him, then he heard the voice of one speaking to him from off the mercy seat that <i>was</i> upon the Ark of Testimony, from between the two cherubim;
Opposite		and he spoke to him.
Complement		8:1 And Jehovah spoke to Moses, saying, ^{8:2} “Speak to Aaron, and say to him: ‘When you light the lamps, the seven lamps shall give light over against the candlestick.’”
Complement		8:3 And Aaron did so: he lit its lamps over against the candlestick, as Jehovah commanded Moses.
Unique		8:4 And this work of the candlestick <i>was of</i> beaten gold: unto its shaft to its flowers, <i>was</i> beaten work; according to the pattern which Jehovah showed Moses, so he made the candlestick.
	§Unique	Conclusion: Jehovah sanctified the Levites for service, and limited the ages of the Levites who should serve (8:5 - 8:26)
	¶Complement	Jehovah sanctified the Levites instead of the firstborn of the children of Israel for the service of the Tabernacle (8:5 - 19)
Opposite		8:5 And Jehovah spoke to Moses, saying, ^{8:6} “Take the Levites from among the children of Israel, and cleanse them. ^{8:7} And this is what you shall do to them, to cleanse them: sprinkle water of purification upon them; and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. ^{8:8} Then let them take a young bull with his meal offering, <i>even</i> fine flour mingled with oil; and you shall lean another young bull for a sin offering. ^{8:9} And you shall bring the Levites before the Tabernacle of the congregation, and you shall gather the whole assembly of the children of Israel together. ^{8:10} And you shall bring the Levites before Jehovah, and the children of Israel shall put their hands upon the Levites. ^{8:11} and Aaron shall offer the Levites before Jehovah <i>as</i> an offering of the children of Israel, that they may perform the service of Jehovah. ^{8:12} And the Levites shall lay their hands upon the heads of the bulls; and you shall offer one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering to Jehovah, to make an atonement for the Levites. ^{8:13} And you shall set the Levites before Aaron, and before his sons, and offer them <i>as</i> an offering to Jehovah. ^{8:14} In this manner you shall separate the Levites from among the children of Israel, and the Levites shall be mine.
Opposite		8:15 “And after that, shall the Levites go in to do the service of the Tabernacle of the congregation; and you shall cleanse them, and offer them <i>as</i> an offering.”
Complement		8:16 “For they <i>are</i> wholly given to me from among the children of Israel; instead of such as open every womb, <i>even instead of</i> the firstborn of all the children of Israel, have I taken them to me.
Complement		8:17 “For all the firstborn of the children of Israel <i>are</i> mine, <i>both</i> man and beast; on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. ^{8:18} And I have taken the Levites instead of all the firstborn of the children of Israel.
Unique		8:19 “And I have given the Levites <i>as</i> a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the congregation, and to make an atonement for the children of Israel, so that there is no plague among the children of Israel, when the children of Israel come near to the Sanctuary.”
	¶Complement	Jehovah limited the age of the Levites who should serve in the Tabernacle from 25 up to 50 years old (8:20 - 26)
Opposite		8:20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according to all that Jehovah commanded Moses concerning the Levites, so did the children of Israel to them.
Opposite		8:21 And the Levites were purified, and they washed their clothes. And Aaron offered them <i>as</i> an offering before Jehovah; and Aaron made an atonement for them to cleanse them. ^{8:22} And after that the Levites went in to do their service in the Tabernacle of the congregation before Aaron, and before his sons. As Jehovah had commanded Moses concerning the Levites, so did they to them.
Complement		8:23 And Jehovah spoke to Moses, saying, ^{8:24} “This <i>is the</i> service that <i>belongs</i> to the Levites: from twenty-five years old and upward they shall go in to wait upon the service of the Tabernacle of the congregation.
Complement		8:25 “And from the age of fifty years they shall cease waiting upon the service, and shall serve no more.
Unique		8:26 “But they shall minister with their brethren in the Tabernacle of the congregation, to keep the charge, and shall do no service. Thus you shall do to the Levites touching their charge.”

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	\$Unique Introduction: Jehovah commanded the children of Israel to observe the Passover; whether they were clean or unclean (9:1 - 14)
	¶Opposite Jehovah commanded the children of Israel to observe the Passover (9:1 - 5)
Unique	^{9:1} And Jehovah spoke to Moses in the wilderness of Sinai, in the first month of the second year after they came out of the land of Egypt, saying, ^{9:2} “Let the children of Israel also observe the Passover at his appointed season.
Complement	^{9:3} “In the fourteenth day of this month, at evening, you shall observe it in his appointed season.
Complement	“According to all its rites, and according to all its ceremonies, shall you observe it.”
Opposite	^{9:4} And Moses spoke to the children of Israel, that they should observe the Passover.
Opposite	^{9:5} And they observed the Passover on the fourteenth day of the first month at evening in the wilderness of Sinai. According to all that Jehovah commanded Moses, so did the children of Israel.
	¶Opposite Jehovah commanded the children of Israel to observe the Passover even if they were defiled by a dead body or unclean (9:6 - 14)
Opposite	^{9:6} And there were certain men, who were defiled by the dead body of a man, so that they could not observe the Passover on that day. And they came before Moses and before Aaron on that day. ^{9:7} And those men said to him, “We <i>are</i> defiled by the dead body of a man. Why are we kept back, that we may not offer an offering of Jehovah in his appointed season among the children of Israel?”
Opposite	^{9:8} And Moses said to them, “Stand still, and I will hear what Jehovah will command concerning you.”
Complement	^{9:9} And Jehovah spoke to Moses, saying, ^{9:10} “Speak to the children of Israel, saying, ‘If any man of you or of your posterity shall be unclean by reason of a dead body, or <i>be</i> in a journey far away, yet he shall observe the Passover to Jehovah. ^{9:11}The fourteenth day of the second month at evening they shall observe it; <i>and</i> eat it with unleavened bread and bitter <i>herbs</i>. ^{9:12}They shall leave none of it until the morning; nor shall they break any bone of it. They shall observe it according to all the Ordinances of the Passover.
Complement	^{9:13} “But the man that <i>is</i> clean, and is not in a journey, and forbears to observe the Passover, even the same soul shall be cut off from among his people. Because he did not bring the offering of Jehovah in his appointed season, that man shall bear his sin.
Unique	^{9:14} “And if a stranger shall sojourn among you, and wants to observe the Passover to Jehovah: according to the Ordinance of the Passover, and according to the manner of it, so shall he do. You shall have one Ordinance: both for the stranger, and for him that was born in the land.”
	\$Complement Body: Jehovah directed the movements of the nation of Israel by movement of his cloud on the Tabernacle (9:15 - 11:3)
	¶Unique The children of Israel journeyed or rested according to the cloud of Jehovah (9:15 - 23)
Opposite	^{9:15} And on the day that the Tabernacle was set up, the cloud covered the Tabernacle (<i>namely</i> , the tent of the Testimony); and at evening there was, as it were, the appearance of fire upon the Tabernacle, until the morning.
Opposite	^{9:16} So it was always: the cloud covered it <i>by day</i> , and the appearance of fire by night. ^{9:17} And when the cloud was taken up from the Tabernacle, then after that the children of Israel journeyed; and in the place where the cloud remained, there the children of Israel pitched their tents. ^{9:18} At the command of Jehovah the children of Israel journeyed; and at the command of Jehovah they camped. As long as the cloud remained upon the Tabernacle they rested in their tents. ^{9:19} And when the cloud remained long upon the Tabernacle many days, then the children of Israel kept the charge of Jehovah, and did not journey.
Complement	^{9:20} And so it was, when the cloud was a few days upon the Tabernacle, according to the command of Jehovah they remained in their tents, and according to the command of Jehovah they journeyed.
Complement	^{9:21} And so it was, when the cloud remained from evening to the morning, and the cloud was taken up in the morning, then they journeyed; whether <i>it was</i> by day or by night that the cloud was taken up, they journeyed. ^{9:22} Or <i>whether it was</i> two days, or a month, or a year, that the cloud stayed upon the Tabernacle, remaining on it, the children of Israel remained in their tents, and did not journey; but when it was taken up, they journeyed.
Unique	^{9:23} At the command of Jehovah they rested in the tents; and at the command of Jehovah they journeyed; they kept the charge of Jehovah, at the command of Jehovah, by the hand of Moses.
	¶Complement Jehovah commanded Moses to make two trumpets of silver to serve as signals to the nation (10:1 - 10)
Unique	^{10:1} And Jehovah spoke to Moses, saying, ^{10:2} “Make two trumpets of silver; of a whole piece shall you make them, that you may use them for the calling of the assembly, and for the journeying of the camps. ^{10:3}And when they shall blow with both of them, all the assembly shall assemble themselves to you at the door of the Tabernacle of the congregation. ^{10:4}And if they blow with <i>only one trumpet</i>, then shall the princes, <i>which are</i> heads of the thousands of Israel, gather themselves to you.
Complement	^{10:5} “When you blow an alarm, then the camps that lie on the east parts shall go forward. ^{10:6}When you blow an alarm the second time, then shall the camps that lie on the south side take their journey; they shall blow an alarm for their journeys.
Complement	^{10:7} “But when the congregation is to be gathered together, you shall blow, but you shall not sound an alarm. ^{10:8}And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be for an Ordinance to you forever throughout your generations.”
Opposite	^{10:9} “And if you go to war in your land against the enemy that is oppressing you, then shall you blow an alarm with the trumpets; and you shall be remembered before Jehovah your God, and you shall be saved from your enemies.
Opposite	^{10:10} “Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, you shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may be to you for a memorial before your God; <i>I am</i> Jehovah your God.”
	¶Complement Jehovah removed the cloud from the Tabernacle and the children of Israel departed from the mountain of Sinai (10:11 - 28)
Unique	^{10:11} And it came to pass on the twentieth <i>day</i> of the second month, in the second year, that the cloud was taken up from off the Tabernacle of the Testimony. ^{10:12} And the children of Israel took their journeys out of the wilderness of Sinai. And the cloud rested in the wilderness of Paran. ^{10:13} And they first took their journey according to the command of Jehovah, by the hand of Moses.
Complement	^{10:14} In the first <i>place</i> went the standard of the camp of the children of Judah according to their armies; and over his army <i>was</i> Nahshon the son of Amminadab. ^{10:15} And over the army of the tribe of the children of Issachar <i>was</i> Nethaneel the son of Zuar. ^{10:16} And over the army of the tribe of the children of Zebulun <i>was</i> Eliab the son of Helon. ^{10:17} And the Tabernacle was taken down. And the sons of Gershon and the sons of Merari set forward, carrying the Tabernacle.
Complement	^{10:18} And the standard of the camp of Reuben set forward according to their armies; and over his army <i>was</i> Elizur the son of Shedeur. ^{10:19} And over the army of the tribe of the children of Simeon <i>was</i> Shelumiel the son of Zurishaddai. ^{10:20} And over the army of the tribe of the children of Gad <i>was</i> Eliasaph the son of Deuel. ^{10:21} And the Kohathites set forward, carrying the Sanctuary. And <i>their brethren</i> set up the Tabernacle before they arrived.
Opposite	^{10:22} And the standard of the camp of the children of Ephraim set forward according to their armies; and over his army <i>was</i> Elishama the son of Ammihud. ^{10:23} And over the army of the tribe of the children of Manasseh <i>was</i> Gamaliel the son of Pedahzur. ^{10:24} And over the army of the tribe of the children of Benjamin <i>was</i> Abidan the son of Gideoni.
Opposite	^{10:25} And the standard of the camp of the children of Dan set forward, <i>which was</i> the rear guard of all the camps throughout their armies; and over his army <i>was</i> Ahiezer the son of Ammishaddai. ^{10:26} And over the army of the tribe of the children of Asher <i>was</i> Pagiel the son of Ocran. ^{10:27} And over the army of the tribe of the children of Naphtali <i>was</i> Ahira the son of Enan. ^{10:28} Thus <i>were</i> the journeys of the children of Israel according to their armies, when they set forward.
	¶Opposite Moses invited Hobab, his brother-in-law, to join Israel on their journey to the Promised Land (10:29 - 36)
Unique	^{10:29} And Moses said to Hobab (the son of Raguel the Midianite, Moses’ father-in-law), “We are journeying unto the place of which Jehovah said, ‘I will give it to you.’ Come with us, and we will do you good: for Jehovah has spoken good concerning Israel.” ^{10:30}And he said to him, “I will not go; but I will depart to my own land, and to my kindred.”
Complement	^{10:31} And he said, “Please do not leave us; forasmuch as you know how we are to camp in the wilderness, and you may be to us instead of eyes.
Complement	^{10:32} “And it shall be, if you go with us, indeed, it shall be, that what goodness Jehovah shall do to us, the same will we do to you.”
Opposite	^{10:33} And they went from the mountain of Jehovah, a journey of three days; and the Ark of the Covenant of Jehovah went before them in the three days’ journey, to search out a resting place for them. ^{10:34} And the cloud of Jehovah <i>was</i> upon them by day, when they went out of the camp.
Opposite	^{10:35} And it came to pass, when the Ark set forward, that Moses said, “Rise up, Jehovah; and let your enemies be scattered; and let them that hate you flee before you.” ^{10:36}And when it rested, he said, “Return, O Jehovah, to the many thousands of Israel.”
	¶Opposite Moses prayed for the people unto Jehovah, and the fire of his wrath was quenched (11:1 - 3)
Opposite	^{11:1} And <i>when</i> the people complained, it displeased Jehovah.
Opposite	And Jehovah heard <i>it</i> , and his anger was kindled; and the fire of Jehovah burned among them; and it consumed <i>them that were</i> in the outskirts of the camp.
Complement	^{11:2} And the people cried to Moses;
Complement	and Moses prayed to Jehovah; and the fire was quenched.
Unique	^{11:3} And he called the name of the place “Taberah”, because the fire of Jehovah burned among them.
	\$Complement Conclusion: Jehovah gave Moses 70 elders of Israel; and Jehovah sent meat for the people to eat, with his Judgment (11:4 - 35)
	¶Complement Jehovah gave Moses 70 elders of Israel and promised to give the people meat to eat (11:4 - 23)
Opposite	^{11:4} And the mixed multitude that <i>was</i> among them began to lust. And the children of Israel also wept again, and said, “Who shall give us flesh to eat? ^{11:5}We remember the fish, which we freely ate in Egypt; <i>also</i> the cucumbers, the melons, the leeks, the onions, and the garlic. ^{11:6}But now our soul <i>has</i> dried away; <i>there is</i> nothing at all, other than this manna, <i>before</i> our eyes.” ^{11:7}And the manna <i>was</i> like coriander seed, and its color as the color of bdellium. ^{11:8}And the people went about, and gathered <i>it</i>, and ground <i>it</i> in mills, or beat <i>it</i> in a mortar, and baked <i>it</i> in pans, and made cakes of it; and the taste of it was as the taste of fresh oil. ^{11:9}And when the dew fell upon the camp in the night, the manna fell upon it.
Opposite	^{11:10} Then Moses heard the people weep throughout their families, every man in the door of his tent; and the anger of Jehovah was kindled greatly; Moses also was displeased. ^{11:11} And Moses said to Jehovah, “Why have you afflicted your servant? And why have I not found favor in your sight, that you lay the burden of all this people upon me? ^{11:12}Have I conceived all this people? Have I begotten them, that you should say to me, ‘Carry them in your bosom, as a nursing father carries the sucking child’, to the land which you swore to their fathers? ^{11:13}From where should I have flesh to give to all this people? For they weep to me, saying, ‘Give us flesh, that we may eat.’ ^{11:14}I am not able to carry all this people alone, because <i>it is</i> too heavy for me. ^{11:15}And if you deal this way with me, please kill me out of hand, if I have found favor in your sight; and let me not see my wretchedness.”
Complement	^{11:16} And Jehovah said to Moses, “Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people, and officers over them; and bring them to the Tabernacle of the congregation, that they may stand there with you. ^{11:17}And I will come down and talk with you there; and I will take of the Spirit which <i>is</i> upon you, and will put <i>it</i> upon them. And they shall carry the burden of the people with you, that you do not carry <i>it</i> yourself alone.
Complement	^{11:18} “And say to the people, ‘Sanctify yourselves against tomorrow, and you shall eat flesh: for you have wept in the ears of Jehovah, saying, ‘Who shall give us flesh to eat? For <i>it was</i> well with us in Egypt.’ Therefore Jehovah will give you flesh, and you shall eat. ^{11:19}You shall not eat one day, nor two days, nor five days; neither ten days, nor twenty days; ^{11:20}<i>but even</i> a whole month, until it comes out at your nostrils, and it is loathsome to you; because you have despised Jehovah which <i>is</i> among you, and have wept before him, saying, ‘Why did we come forth out of Egypt?’”
Unique	^{11:21} And Moses said, “The people, among whom I <i>am</i>, <i>are</i> six hundred thousand soldiers; and you have said, ‘I will give them flesh, that all they may eat a whole month.’ ^{11:22}Shall the flocks, and the herds be slain for them, to satisfy them? Or shall all the fish of the sea be gathered together for the people, to satisfy them?” ^{11:23}And Jehovah said to Moses, “Has the hand of Jehovah become short? You shall see now whether my Word shall come to pass to you or not.”
	¶Complement Jehovah sent the people meat to eat, with his Judgment for their unbelief (11:24 - 35)
Opposite	^{11:24} And Moses went out, and told the people the words of Jehovah. And he gathered the seventy men of the elders of the people; and he set them round about the Tabernacle. ^{11:25} And Jehovah came down in a cloud, and spoke to him. And he took of the Spirit that <i>was</i> upon him, and gave <i>it</i> to the seventy elders. And it came to pass, <i>that</i> when the Spirit rested upon them, they prophesied, and did not cease.
Opposite	^{11:26} But there remained two <i>of the</i> men in the camp, the name of one <i>was</i> Eldad, and the name of the other Medad. And the Spirit rested upon them (and they <i>were</i> of them that were written, but did not go out to the Tabernacle); and they prophesied in the camp. ^{11:27} And a young man ran, and told Moses, and said, ‘Eldad and Medad are prophesying in the camp!’ ^{11:28} And Joshua the son of Nun, the servant of Moses, <i>one</i> of his young men, answered and said, “My lord Moses, forbid them.” ^{11:29}And Moses said to him, “Do you envy for my sake? Would God that all Jehovah’s people were Prophets, <i>and</i> that Jehovah would put his Spirit upon them!” ^{11:30}And Moses went into the camp, he and the elders of Israel.
Complement	^{11:31} And there went forth a wind from Jehovah, and brought quails from the sea; and he <i>let them</i> fall by the camp, as it were a day’s journey on this side, and as it were a day’s journey on the other side, round about the camp, and as it were two cubits <i>high</i> upon the face of the earth. ^{11:32} And the people stood up all that day, and all <i>that</i> night, and all the next day, and they gathered the quails; he that gathered least gathered ten homers. And they spread <i>them</i> all abroad for themselves round about the camp.
Complement	^{11:33} And while the flesh <i>was</i> still between their teeth, before it was chewed, the wrath of Jehovah was kindled against the people; and Jehovah smote the people with a very great plague. ^{11:34} And he called the name of that place “Kibroth-hattaavah”, because there they buried the people that lusted.
Unique	^{11:35} And the people journeyed from Kibroth-hattaavah to Hazeroth; and they stayed at Hazeroth.

Numbers, Chapter 1.4: The people of Israel rebelled against Jehovah at Kadesh-Barnea (12:1 - 14:45)	
\$Unique	Introduction: Miriam and Aaron challenged the authority of Moses; and Jehovah rebuked Miriam with leprosy (12:1 - 16)
¶Opposite	Miriam and Aaron challenged the authority of Moses as a Prophet of Jehovah (12:1 - 8)
¶Opposite	Jehovah rebuked Miriam with leprosy (12:9 - 16)
\$Complement	Body: The people of Israel rebelled against the command of Jehovah to invade and conquer Canaan (13:1 - 14:25)
¶Opposite	Jehovah commanded Moses to send twelve men, rulers of the people, to spy out the land of Canaan (13:1 - 24)
¶Opposite	The twelve spies returned and ten of them gave an evil report of the land of Canaan to the people (13:25 - 33)
¶Complement	The people rebelled against Moses and against Jehovah, and made plans to return to Egypt (14:1 - 10a)
¶Complement	Moses persuaded Jehovah not to utterly destroy the people of Israel (14:10b - 19)
¶Unique	Jehovah pronounced Judgment against the ten unbelieving spies, but blessed Caleb for his faith (14:20 - 25)
\$Complement	Conclusion: Jehovah condemned the adult rebels of Israel; and he refused to bless their disobedience (14:26 - 45)
¶Complement	Jehovah condemned the adult rebels of Israel (14:26 - 35)
¶Complement	Jehovah refused to bless their disobedience to his command to go into the wilderness (14:36 - 45)

	\$Unique	Introduction: Miriam and Aaron challenged the authority of Moses; and Jehovah rebuked Miriam with leprosy (12:1 - 16)
	¶Opposite	Miriam and Aaron challenged the authority of Moses as a Prophet of Jehovah (12:1 - 8)
Unique		12 ¹ And Miriam and Aaron criticized Moses, because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.
Complement		12 ² And they said, “Has Jehovah indeed spoken only by Moses? Has he not spoken also by us?”
Complement		And Jehovah heard <i>it</i> .
Opposite		12 ³ Now the man Moses <i>was</i> very meek, above all the men which <i>were</i> upon the face of the earth. 12 ⁴ And Jehovah spoke suddenly to Moses, to Aaron, and to Miriam, “ Come out, you three, to the Tabernacle of the congregation! ” And they three came out.
Opposite		12 ⁵ And Jehovah came down in the pillar of the cloud; and he stood <i>in</i> the door of the Tabernacle. And he called Aaron and Miriam; and they both came forth. 12 ⁶ And he said, “ Hear now my words: if there is a Prophet among you, I Jehovah will make myself known to him in a vision, and I will speak to him in a dream. 12 ⁷ My servant Moses is not so, who is faithful in all my house. 12 ⁸ With him will I speak mouth to mouth, even appearing in person, and not in dark sayings; and the similitude of Jehovah shall he behold. Why then were you not afraid to speak against my servant Moses? ”
	¶Opposite	Jehovah rebuked Miriam with leprosy (12:9 - 16)
Opposite		12 ⁹ And the anger of Jehovah was kindled against them, and he departed; 12 ¹⁰ and the cloud departed from the Tabernacle. And, behold, Miriam <i>became</i> leprous: <i>as white</i> as snow; and Aaron looked upon Miriam: and, behold, <i>she was</i> leprous. 12 ¹¹ And Aaron said to Moses, “Alas, my lord, please, do not lay the sin upon us, wherein we have done foolishly, and wherein we have sinned. 12 ¹² Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother’s womb!”
Opposite		12 ¹³ And Moses cried to Jehovah, saying, “Please heal her now, O God!” 12 ¹⁴ And Jehovah said to Moses, “ If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days; and after that let her be received in again. ”
Complement		12 ¹⁵ And Miriam was shut out from the camp seven days.
Complement		And the people did not journey until Miriam was brought in <i>again</i> .
Unique		12 ¹⁶ And afterward the people moved from Hazeroth, and camped in the wilderness of Paran.

	\$Complement	Body: The people of Israel rebelled against the command of Jehovah to invade and conquer Canaan (13:1 - 14:25)
	¶Opposite	Jehovah commanded Moses to send twelve men, rulers of the people, to spy out the land of Canaan (13:1 - 24)
Unique		13 ¹ And Jehovah spoke to Moses, saying, 13 ² “ Send men, that they may search the land of Canaan, which I give to the children of Israel. Of every tribe of their fathers you shall send a man; every one a ruler among them. ”
Complement		13 ³ And Moses by the command of Jehovah sent them from the wilderness of Paran. All those men <i>were</i> leaders of the children of Israel. 13 ⁴ And these <i>were</i> their names: of the tribe of Reuben: Shammua the son of Zaccur; 13 ⁵ of the tribe of Simeon: Shaphat the son of Hori; 13 ⁶ of the tribe of Judah: Caleb the son of Jephunneh; 13 ⁶ of the tribe of Issachar: Igal the son of Joseph; 13 ⁸ of the tribe of Ephraim: Oshea the son of Nun; 13 ⁹ of the tribe of Benjamin: Palti the son of Raphu; 13 ¹⁰ of the tribe of Zebulun: Gaddiel the son of Sodi; 13 ¹¹ of the tribe of Joseph (of the tribe of Manasseh): Gaddi the son of Susi; 13 ¹² of the tribe of Dan: Ammiel the son of Gemalli; 13 ¹³ of the tribe of Asher: Sethur the son of Michael; 13 ¹⁴ of the tribe of Naphtali: Nahbi the son of Vophsi; 13 ¹⁵ of the tribe of Gad: Geuel the son of Machi. 13 ¹⁶ These <i>are</i> the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun: “Jehoshua”.
Complement		13 ¹⁷ And Moses sent them to spy out the land of Canaan, and he said to them, “Go up this <i>way</i> into the south, and go up into the mountain. 13 ¹⁸ And see the land, what it <i>is</i> ; and the people that dwell in it, whether they <i>are</i> strong or weak, few or many, 13 ¹⁹ and <i>see</i> what the land <i>is</i> that they dwell in, whether it <i>is</i> good or bad; and what cities <i>they are</i> that they dwell in, whether in tents, or in strongholds; 13 ²⁰ and what the land <i>is</i> , whether it <i>is</i> fat or lean; whether there is wood in it, or not. And be courageous, and bring <i>some</i> of the fruit of the land.” Now the time <i>was</i> the time of the first ripe grapes.

Opposite		13 ²¹ So they went up, and searched the land from the wilderness of Zin to Rehob, as men come to Hamath. 13 ²² And they ascended by the south, and came to Hebron, where <i>were</i> Ahiman, Sheshai, and Talmi, the children of Anak. (Now Hebron was built seven years before Zoan in Egypt.)
Opposite		13 ²³ And they came to the brook of Eshcol, and cut down from there a branch with one cluster of grapes; and they carried it between two <i>men</i> upon a staff; and <i>they brought some</i> of the pomegranates and <i>some</i> of the figs. 13 ²⁴ The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from there.
	¶Opposite	The twelve spies returned and ten of them gave an evil report of the land of Canaan to the people (13:25 - 33)
Opposite		13 ²⁵ And they returned from searching of the land after forty days. 13 ²⁶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh; and they brought back word to them, and to all the congregation, and showed them the fruit of the land. 13 ²⁷ And they told him, and said, “We came to the land where you sent us, and truly it flows with milk and honey; and this <i>is</i> the fruit of it.
Opposite		13 ²⁸ “Nevertheless, the people <i>are</i> strong that dwell in the land; and the cities <i>are</i> walled, and very great; and moreover we saw the children of Anak there. 13 ²⁹ The Amalekites dwell in the land of the south; and the Hittites, the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the territory of Jordan.”
Complement		13 ³⁰ And Caleb stilled the people before Moses; and said, “Let us go up at once, and possess it: for we are well able to overcome it!”
Complement		13 ³¹ But the men that went up with him said, “We are not able to go up against the people: for they <i>are</i> stronger than we.”
Unique		13 ³² And they brought up an evil report of the land which they had searched to the children of Israel, saying, “The land, through which we went to search it, <i>is</i> a land that eats up its inhabitants. And all the people that we saw in it <i>are</i> men of a great stature. 13 ³³ And there we saw the Nephalim, the <i>giant</i> sons of Anak, <i>which come</i> of the Nephalim. And we were in our own sight like grasshoppers, and so we were in their sight.”

	¶Complement	The people rebelled against Moses and against Jehovah, and made plans to return to Egypt (14:1 - 10a)
Unique		14 ¹ And all the congregation lifted up their voices, and cried; and the people wept that night.
Complement		14 ² And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said to them, “Would God that we had died in the land of Egypt!” Or, “Would God we had died in this wilderness! 14 ³ And why has Jehovah brought us to this land, to fall by the sword, that our wives and our children should be a prey? Is it not better for us to return into Egypt?”
Complement		14 ⁴ And they said one to another, “Let us make a leader; and let us return into Egypt!”
Opposite		14 ⁵ Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 14 ⁶ And Joshua the son of Nun, and Caleb the son of Jephunneh, <i>which were</i> of them that searched the land, tore their clothes. 14 ⁷ And they spoke to all the company of the children of Israel, saying, “The land, which we passed through to search it, <i>is</i> a very good land. 14 ⁸ If Jehovah delights in us, then he will bring us into this land, and give it <i>to us</i> : a land that flows with milk and honey. 14 ⁹ Only do not rebel against Jehovah; neither fear the people of the land: for they <i>are</i> bread for us. Their defense has departed from them, and Jehovah <i>is</i> with us. Fear them not!”
Opposite		14 ¹⁰ But all the congregation said <i>to</i> stone them with stones.
	¶Complement	Moses persuaded Jehovah not to utterly destroy the people of Israel (14:10b - 19)
Unique		And the glory of Jehovah appeared in the Tabernacle of the congregation before all the children of Israel. 14 ¹¹ And Jehovah said to Moses, “ How long will this people provoke me? And how long will it be before they believe me, for all the signs which I have shown among them? 14¹² I will smite them with the plague, and disinherit them. And I will make of you a greater nation and mightier than they. ”
Complement		14 ¹³ And Moses said to Jehovah, “Then the Egyptians shall hear <i>it</i> : for you brought up this people in your might from among them; 14 ¹⁴ and they will tell <i>it</i> to the inhabitants of this land.
Complement		“ <i>For</i> they have heard that you Jehovah <i>are</i> among this people, that you Jehovah are seen face to face; and <i>that</i> your cloud stands over them, and <i>that</i> you go before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.”

Opposite		14 ¹⁵ “Now <i>if</i> you shall kill <i>all</i> this people as one man, then the nations which have heard the fame of you will speak, saying, 14 ¹⁶ “Because Jehovah was not able to bring this people into the land which he swore to them; therefore he has slain them in the wilderness.”
Opposite		14 ¹⁷ “And now, please let the power of my Lord be great; according as you have spoken, saying, 14 ¹⁸ Jehovah is longsuffering, and of great mercy, forgiving iniquity and transgression; and by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. ” 14 ¹⁹ Please, pardon the iniquity of this people according to the greatness of your mercy, and as you have forgiven this people, from Egypt even until now.”
	¶Unique	Jehovah pronounced Judgment against the ten unbelieving spies, but blessed Caleb for his faith (14:20 - 25)
Opposite		14 ²⁰ And Jehovah said, “ I have pardoned according to your word;
Opposite		14 ²¹ “ but as truly as I live, all the earth shall be filled with the glory of Jehovah. ”
Complement		14 ²² “ Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not listened to my voice, 14²³ surely they shall not see the land which I swore to their fathers; neither shall any of them that provoked me see it.
Complement		14 ²⁴ “ But my servant Caleb, because he had another Spirit with him, and has followed me fully, him will I bring into the land where he went; and his seed shall possess it. ”
Unique		14 ²⁵ (Now the Amalekites and the Canaanites dwelt in the valley.) “ Tomorrow turn; and go into the wilderness by the way of the Red Sea. ”

	\$Complement	Conclusion: Jehovah condemned the adult rebels of Israel; and he refused to bless their disobedience (14:26 - 45)
	¶Complement	Jehovah condemned the adult rebels of Israel (14:26 - 35)
Opposite		14 ²⁶ And Jehovah spoke to Moses and to Aaron, saying, 14 ²⁷ “ How long shall I endure this evil congregation, which murmurs against me? I have heard the murmurings of the children of Israel, which they murmur against me. 14²⁸ Say to them, “As truly as I live,” says Jehovah, ‘as you have spoken in my ears, so will I do to you. 14²⁹ Your corpses shall fall in this wilderness. And all that were counted of you, according to your whole number, from twenty years old and upward, which have murmured against me, 14³⁰ doubtless you shall not come into the land, concerning which I swore to make you dwell in it, except Caleb the son of Jephunneh, and Joshua the son of Nun.
Opposite		14 ³¹ “ But your little ones, which you said should be a prey, them will I bring in. And they shall know the land which you have despised. ”
Complement		14 ³² “ But as for you, your corpses, they shall fall in this wilderness. 14³³ And your children shall wander in the wilderness forty years, and bear your whoredoms, until your corpses are wasted in the wilderness.
Complement		14 ³⁴ “ After the number of the days in which you searched the land (forty days, each day for a year) shall you bear your iniquities, even forty years; and you shall know my breach of promise. ”
Unique		14 ³⁵ “I Jehovah have said, ‘I will surely do it to all this evil congregation that have gathered together against me. They shall be consumed in this wilderness, and there shall they die.’”
	¶Complement	Jehovah refused to bless their disobedience to his command to go into the wilderness (14:36 - 45)
Opposite		14 ³⁶ And the men, which Moses sent to search the land, who returned and made all the congregation to murmur against him by bringing up a slander upon the land, 14 ³⁷ even those men that brought up the evil report upon the land died by the plague before Jehovah.
Opposite		14 ³⁸ But Joshua the son of Nun, and Caleb the son of Jephunneh, <i>which were</i> of the men that went to search the land, lived.
Complement		14 ³⁹ And Moses told these sayings to all the children of Israel; and the people mourned greatly.
Complement		14 ⁴⁰ And they rose up early in the morning; and they went up into the top of the mountain, saying, “See, we <i>are here</i> . And we will go up to the place which Jehovah has promised: for we have sinned.” 14 ⁴¹ And Moses said, “Why do you now transgress the command of Jehovah? But it shall not prosper. 14 ⁴² Do not go up (for Jehovah <i>is</i> not among you), so that you are not smitten before your enemies: 14 ⁴³ for the Amalekites and the Canaanites <i>are</i> there before you. And you shall fall by the sword, because you have turned away from Jehovah; therefore Jehovah will not be with you.”
Unique		14 ⁴⁴ But they presumed to go up to the hilltop; nevertheless the Ark of the Covenant of Jehovah, and Moses, departed not out of the camp. 14 ⁴⁵ Then the Amalekites came down, and the Canaanites which dwelt in that hill; and they smote them, and destroyed them, <i>even</i> unto Hormah.

Numbers, Chapter 15:	Jehovah protected the priesthood of Aaron from the rebellion of Korah (15:1 - 19:22)
\$Complement	Introduction: Jehovah gave commands for offerings and a blue fringe on all the garments of the people (15:1 - 41)
†Opposite	Jehovah commanded special offerings after they came into Canaan (15:1 - 31)
†Opposite	Jehovah commanded to put a blue fringe on all their garments (15:32 - 41)
\$Complement	Body: A cousin of Moses gathered powerful allies from the people to overthrow Aaron and Moses (16:1 - 17:13)
†Unique	Moses warned Korah, Dathan, and Abiram not to rebel against Jehovah (16:1 - 17)
†Complement	Jehovah destroyed the rebels of Korah, their families, and all they owned by dropping them alive into Hell (16:18 - 40)
†Complement	Aaron saved the rebellious congregation from the wrath of Jehovah (16:41 - 50)
†Opposite	Jehovah commanded Moses to place a rod for each of the twelve tribes in the Tabernade overnight (17:1 - 7)
†Opposite	Jehovah used the rod of Aaron to convince the people that God had chosen Aaron and his sons as his Priests (17:8 - 13)
\$Unique	Conclusion: Jehovah gave Aaron and his sons many great privileges, and the Law of the water of separation (18:1 - 19:22)
†Complement	Jehovah gave Aaron and his sons many great privileges as the High Priest of Israel (18:1 - 32)
†Complement	Jehovah gave the Law of the water of separation or purification, which was made with the ashes of a red heifer (19:1 - 22)

	\$Complement Introduction: Jehovah gave commands for offerings and a blue fringe on all the garments of the people (15:1 - 41)
	†Opposite Jehovah gave commands for offerings after they came into Canaan (15:1 - 31)
Unique	^{15:1} And Jehovah spoke to Moses, saying, ^{15:2} “Speak to the children of Israel, and say to them, ‘When you have come into the land of your habitations, which I give to you, ^{15:3} and will make an offering by fire to Jehovah (a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet aroma to Jehovah, of the herd, or of the flock). ^{15:4} then he that offers his offering to Jehovah shall bring a meal offering of a tenth deal of flour mingled with the fourth <i>part</i> of a hin of oil. ^{15:5} And you shall prepare the fourth <i>part</i> of a hin of wine for a drink offering with the burnt offering or sacrifice, for one lamb; ^{15:6} or for a ram, you shall prepare two tenth deals of flour mingled with the third <i>part</i> of a hin of oil for a meal offering. ^{15:7} And for a drink offering, you shall offer the third <i>part</i> of a hin of wine, for a sweet aroma to Jehovah. ^{15:8} And when you prepare a bull for a burnt offering, or for a sacrifice in performing a vow, or peace offerings to Jehovah, ^{15:9} then he shall bring with a bull a meal offering of three tenth deals of flour mingled with half a hin of oil, ^{15:10} and you shall bring half a hin of wine for a drink offering, an offering made by fire, of a sweet aroma to Jehovah. ^{15:11} In this manner shall it be done for one bull, or for one ram, or for a lamb, or a kid. ^{15:12} According to the number that you shall prepare, so shall you do to everyone according to their number. ^{15:13} All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet aroma to Jehovah. ^{15:14} And if a stranger visits you, or whosoever is among you in your generations, and will offer an offering made by fire, of a sweet aroma to Jehovah, as you do, so he shall do. ^{15:15} One Ordinance shall be both for you of the congregation, and also for the stranger that visits <i>with you</i> , an Ordinance forever in your generations; as you <i>are</i> , so shall the stranger be before Jehovah. ^{15:16} One Law and one manner shall be both for you, and for the stranger that visits you.”
Complement	^{15:17} And Jehovah spoke to Moses, saying, ^{15:18} “Speak to the children of Israel, and say to them, ‘When you come into the land where I am bringing you, ^{15:19} then it shall be, that, when you eat of the bread of the land, you shall offer up a heave offering to Jehovah. ^{15:20} You shall offer up a cake of the first of your dough for a heave offering; as <i>you do</i> the heave offering of the threshing floor, so shall you heave it.
Complement	^{15:21} “Of the first of your dough you shall give to Jehovah a heave offering in your generations.”
Opposite	^{15:22} “And if you have gone astray, and not observed all these Commandments (which Jehovah has spoken to Moses, ^{15:23} <i>even</i> all that Jehovah has commanded you by the hand of Moses, from the day that Jehovah commanded <i>Moses</i> , and henceforward among your generations), ^{15:24} then it shall be, if <i>anything</i> is committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt offering for a sweet aroma to Jehovah (with his meal offering, and his drink offering, according to the prescribed manner), and one kid of the goats for a sin offering. ^{15:25} And the priest shall make an atonement for all the congregation of the children of Israel; and it shall be forgiven them: for it is ignorance. And they shall bring their offering, a sacrifice made by fire to Jehovah, and their sin offering before Jehovah, for their ignorance. ^{15:26} And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourns among them, seeing that all the people <i>were</i> in ignorance. ^{15:27} And if any soul sins through ignorance, then shall he bring a female goat of the first year for a sin offering. ^{15:28} And the priest shall make an atonement for the soul that sins ignorantly, when he sins by ignorance before Jehovah to make an atonement for him; and it shall be forgiven him. ^{15:29} You shall have one Law for him that sins through ignorance, <i>both</i> for him that is born among the children of Israel, and for the stranger that visits among them.
Opposite	^{15:30} “But the soul that does <i>anything</i> presumptuously, <i>whether he is</i> born in the land, or a stranger, the same reproaches Jehovah; and that soul shall be cut off from among his people. ^{15:31} Because he has despised the Word of Jehovah, and has broken his Commandment, that soul shall be utterly cut off; his iniquity <i>shall be</i> upon him.”
	†Opposite Jehovah commanded to put a blue fringe on all their garments (15:32 - 41)
Opposite	^{15:32} And while the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath day. ^{15:33} And they that found him gathering sticks brought him to Moses and Aaron, and to all the congregation. ^{15:34} And they put him in custody, because it had not been declared what should be done to him.
Opposite	^{15:35} And Jehovah said to Moses, “The man shall surely be put to death. All the congregation shall stone him with stones outside the camp.” ^{15:36} And all the congregation brought him outside the camp, and stoned him with stones; and he died, as Jehovah commanded Moses.
Complement	^{15:37} And Jehovah spoke to Moses, saying, ^{15:38} “Speak to the children of Israel; and command them that they make themselves fringes in the borders of their garments throughout their generations; and that they put upon the fringe of the borders a ribbon of blue.
Complement	^{15:39} “And it shall be to you for a fringe, that you may look upon it, and remember all the Commandments of Jehovah, and do them. And that you do not seek after your own heart and your own eyes, after which you used to go a whoring, ^{15:40} and that you may remember, and do all my Commandments, and be holy to your God.
Unique	^{15:41} “ <i>I am</i> Jehovah your God, which brought you out of the land of Egypt, to be your God; <i>I am</i> Jehovah your God.”
	\$Complement Body: A cousin of Moses gathered powerful allies from the people to overthrow Aaron and Moses (16:1 - 17:13)
	†Unique Moses warned Korah, Dathan, and Abiram not to rebel against Jehovah (16:1 - 17)
Opposite	^{16:1} Now Korah (the son of Izhar, the son of Kohath, the son of Levi) and Dathan and Abiram (the sons of Eliab, and On: the son of Peleth, sons of Reuben) took <i>men</i> . ^{16:2} And they rose up before Moses, with certain of the children of Israel (two hundred and fifty princes of the assembly, famous in the congregation, men of celebrity); ^{16:3} and they gathered themselves together against Moses and against Aaron. And they said to them, “ <i>You take</i> too much upon yourselves, seeing all the congregation are holy, every one of them, and Jehovah is <i>among</i> them. Why then do you exalt yourselves above the congregation of Jehovah?”
Opposite	^{16:4} And when Moses heard <i>this</i> , he fell upon his face; ^{16:5} and he spoke to Korah and to all his company, saying, “Even tomorrow will Jehovah show who <i>are</i> his, and <i>who</i> is holy; and will cause <i>him</i> to come near to him; even <i>him</i> whom he has chosen will he cause to come near to him. ^{16:6} Do this: take censers (Korah, and all his company), ^{16:7} and put fire in it, and put incense in them before Jehovah tomorrow. And it shall be <i>that</i> the man whom Jehovah chooses, he <i>shall be</i> holy. <i>You take</i> too much upon yourselves, you sons of Levi!”
Complement	^{16:8} And Moses said to Korah, “Please hear, you sons of Levi: ^{16:9} <i>does it seem</i> a small thing to you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself to do the service of the Tabernacle of Jehovah, and to stand before the congregation to minister to them? ^{16:10} And he has brought you near to <i>him</i> , and all your brethren the sons of Levi with you. And do you seek the priesthood also? ^{16:11} For which cause <i>both</i> you and all your company are gathered together against Jehovah. And what is Aaron, that you murmur against him?”
Complement	^{16:12} And Moses sent to call Dathan and Abiram, the sons of Eliab; who said, “We will not come up. ^{16:13} <i>Is it</i> a small thing that you have brought us up out of a land that flows with milk and honey, to kill us in the wilderness, except you make yourself altogether a prince over us? ^{16:14} Moreover you have not brought us into a land that flows with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up.” ^{16:15} And Moses was very angry, and said to Jehovah, “Do not respect their offering. I have not taken one donkey from them; neither have I hurt one of them.”
Unique	^{16:16} And Moses said to Korah, “You and all your company be before Jehovah (you, they, and Aaron) tomorrow; ^{16:17} and every man take his censer, and put incense in them. And every man bring before Jehovah his censer, two hundred and fifty censers; you also, and Aaron, each of <i>you</i> his censer.”
	†Complement Jehovah destroyed the rebels of Korah, their families, and all they owned by dropping them alive into Hell (16:18 - 40)
Unique	^{16:18} And the <i>next day</i> every man took his censer, and put fire in them, and laid incense on it, and stood in the door of the Tabernacle of the congregation with Moses and Aaron. ^{16:19} And Korah gathered all the congregation against them to the door of the Tabernacle of the congregation. And the glory of Jehovah appeared to all the congregation. ^{16:20} And Jehovah spoke to Moses and to Aaron, saying, ^{16:21} “Separate yourselves from among this congregation, that I may consume them in a moment.” ^{16:22} And they fell upon their faces, and said, “O God, the God of the spirits of all flesh: shall one man sin, and will you be angry with all the congregation?”
Complement	^{16:23} And Jehovah spoke to Moses, saying, ^{16:24} “Speak to the congregation, saying, ‘Get away from the tabernacle of Korah, Dathan, and Abiram.’” ^{16:25} And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. ^{16:26} And he spoke to the congregation, saying, “Please depart from the tents of these wicked men, and touch nothing of theirs, lest you are consumed in all their sins!” ^{16:27} So they got away from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.
Complement	^{16:28} And Moses said, “Hereby you shall know that Jehovah has sent me to do all these works: for <i>I have</i> not <i>done them</i> of my own mind. ^{16:29} If these men die the common death of all men, or if they are visited after the visitation of all men, <i>then</i> Jehovah has not sent me. ^{16:30} But if Jehovah makes a new thing, and the earth opens her mouth, and swallows them up, with all that <i>belongs</i> to them, and they go down alive into Hell, then you shall understand that these men have provoked Jehovah!”
Opposite	^{16:31} And it came to pass, as he had made an end of speaking all these words, that the ground that <i>was</i> under them split apart; ^{16:32} and the earth opened her mouth, and swallowed them up, and their houses, and all the men that <i>belonged</i> to Korah, and all <i>their</i> goods. ^{16:33} they, and all that <i>belonged</i> to them, went down alive into Hell; and the earth closed upon them, and they perished from among the congregation. ^{16:34} And all Israel that <i>were</i> round about them fled at their cry: for they said, “Lest the earth swallow us up <i>also</i> !”
Opposite	^{16:35} And a fire came out from Jehovah, and consumed the two hundred and fifty men that offered incense. ^{16:36} And Jehovah spoke to Moses, saying, ^{16:37} “Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter the fire far away: for they are holy. ^{16:38} The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before Jehovah; therefore they are holy; and they shall be a sign to the children of Israel.” ^{16:39} And Eleazar the priest took the bronze censers, with which they that were burned had offered incense; and they were made broad <i>plates</i> for a covering of the altar, ^{16:40} <i>to be</i> a memorial to the children of Israel, so that no stranger, which is not of the seed of Aaron, comes near to offer incense before Jehovah; that he not be as Korah, and as his company, as Jehovah said to him by the hand of Moses.
	†Complement Aaron saved the rebellious congregation from the wrath of Jehovah (16:41 - 50)
Unique	^{16:41} But the next day all the congregation of the children of Israel murmured against Moses and against Aaron, saying, “You have killed the people of Jehovah!”
Complement	^{16:42} And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the Tabernacle of the congregation; and, behold, the cloud covered it, and the glory of Jehovah appeared.
Complement	^{16:43} And Moses and Aaron came before the Tabernacle of the congregation. ^{16:44} And Jehovah spoke to Moses, saying, ^{16:45} “Get up from among this congregation, that I may consume them as in a moment.” And they fell upon their faces.
Opposite	^{16:46} And Moses said to Aaron, “Take a censer, and put fire in it from off the altar; and put on incense, and go quickly to the congregation, and make an atonement for them: for wrath has gone out from Jehovah; the plague has begun.” ^{16:47} And Aaron took as Moses commanded, and ran into the midst of the congregation (and, behold, the plague had begun among the people); and he put on incense, and made an atonement for the people.
Opposite	^{16:48} And he stood between the dead and the living; and the plague was stopped. ^{16:49} Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. ^{16:50} And Aaron returned to Moses to the door of the Tabernacle of the congregation; and the plague was stopped.
	†Opposite Jehovah commanded Moses to place a rod for each of the twelve tribes in the Tabernade overnight (17:1 - 7)
Unique	^{17:1} And Jehovah spoke to Moses, saying, ^{17:2} “Speak to the children of Israel, and take of every one of them a rod according to the house of <i>their</i> fathers, of all their princes according to the house of their fathers twelve rods; write every man’s name upon his rod. ^{17:3} And you shall write Aaron’s name upon the rod of Levi: for one rod <i>shall be</i> for the head of the house of their fathers.
Complement	^{17:4} “And you shall lay them up in the Tabernacle of the congregation before the Testimony, where I will meet with you.
Complement	^{17:5} “And it shall come to pass, <i>that</i> the man’s rod, whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.”
Opposite	^{17:6} And Moses spoke to the children of Israel, and every one of their princes gave him a rod apiece, one for each prince according to their fathers’ houses, <i>even</i> twelve rods; and the rod of Aaron <i>was</i> among their rods.
Opposite	^{17:7} And Moses laid up the rods before Jehovah in the Tabernacle of witness.
	†Opposite Jehovah used the rod of Aaron to convince the people that God had chosen Aaron and his sons as his Priests (17:8 - 13)
0.05 in	^{17:8} And it came to pass, that on the next day Moses went into the Tabernacle of witness; and, behold, the rod of Aaron for the house of Levi had budded, and brought forth buds, and bloomed blossoms, and yielded almonds.
Opposite	^{17:9} And Moses brought out all the rods from before Jehovah to all the children of Israel; and they looked, and every man took his rod.
Complement	^{17:10} And Jehovah said to Moses, “Bring Aaron’s rod again before the Testimony, to be kept for a token against the rebels; and you shall put away their murmurings from me, that they do not die.”
Complement	^{17:11} And Moses did so; as Jehovah commanded him, so did he.
Unique	^{17:12} And the children of Israel spoke to Moses, saying, “Behold, we are dying; we are perishing; we are all perishing. ^{17:13} Whosoever goes anywhere near the Tabernacle of Jehovah shall die. Shall we be consumed with dying?”
	\$Unique Conclusion: Jehovah gave Aaron and his sons many great privileges, and gave the Law of the water of separation (18:1 - 19:22)
	†Complement Jehovah gave Aaron and his sons many great privileges as the High Priest of Israel (18:1 - 32)
Opposite	^{18:1} And Jehovah said to Aaron, “You and your sons and your father’s house with you shall bear the iniquity of the Sanctuary; and you and your sons with you shall bear the iniquity of your priesthood. ^{18:2} And your brethren also of the tribe of Levi, the tribe of your father, bring with you, that they may be joined to you, and minister to you; but you and your sons with you <i>shall minister</i> before the Tabernacle of Testimony. ^{18:3} And they shall keep your charge, and the charge of all the Tabernacle; only they shall not come near the vessels of the Sanctuary and the altar, that neither they, nor you also, die. ^{18:4} And they shall be joined to you, and keep the charge of the Tabernacle of the congregation, for all the service of the Tabernacle; and a stranger shall not come near to you. ^{18:5} And you shall keep the charge of the Sanctuary, and the charge of the altar, so that there is no wrath anymore upon the children of Israel.
Opposite	^{18:6} “And I, behold, I have taken your brethren the Levites from among the children of Israel. <i>They are</i> given to you as a gift for Jehovah, to do the service of the Tabernacle of the congregation. ^{18:7} Therefore you and your sons with you shall keep your priest’s office for everything of the altar, and within the veil, and you shall serve. I have given your priest’s office <i>to you</i> as a gift of service; and the stranger that comes near shall be put to death.”
Complement	^{18:8} And Jehovah spoke to Aaron, “Behold, I also have given you the custody of my heave offerings of all the holy things of the children of Israel; I have given them to you by reason of the anointing, and to your sons, by an Ordinance forever. ^{18:9} This shall be yours of the most holy things, <i>reserved</i> from the fire: every offering of theirs, every meal offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to me, <i>shall be</i> most holy for you and for your sons. ^{18:10} You shall eat it in the most holy <i>place</i> . Every male shall eat it. It shall be holy to you. ^{18:11} And this <i>is</i> yours: the heave offering of their gift, with all the wave offerings of the children of Israel. I have given them to you, and to your sons and to your daughters with you, by a Statute forever. Everyone that is clean in your house shall eat of it. ^{18:12} All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer to Jehovah: I have given them to you. ^{18:13} And whatsoever is first ripe in the land, which they shall bring to Jehovah, shall be yours; everyone that is clean in your house shall eat of it. ^{18:14} Everything dedicated in Israel shall be yours. ^{18:15} Everything that opens the womb in all flesh, which they bring to Jehovah, <i>whether it is</i> of men or beasts, shall be yours. Nevertheless you shall surely redeem the firstborn of man, and you shall redeem the firstborn of unclean beasts. ^{18:16} And those that are to be redeemed from a month old you shall redeem, according to your estimation, for the money of five shekels (after the shekel of the Sanctuary, which is twenty gerahs). ^{18:17} But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem: they <i>are</i> holy; you shall sprinkle their blood upon the altar, and shall burn their fat <i>for</i> an offering made by fire, for a sweet aroma to Jehovah. ^{18:18} And the flesh of them shall be yours, as the wave breast and as the right shoulder are yours. ^{18:19} All the heave offerings of the holy things, which the children of Israel offer to Jehovah, I have given to you, and to your sons and your daughters with you, by a Statute forever. It is a Covenant of salt forever before Jehovah to you and to your seed with you.”
Complement	^{18:20} And Jehovah spoke to Aaron, “You shall have no inheritance in their land; neither shall you have any part among them; <i>I am</i> your part and your inheritance among the children of Israel. ^{18:21} And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, <i>even</i> the service of the Tabernacle of the congregation. ^{18:22} Neither must the children of Israel henceforth come near the Tabernacle of the congregation, lest they bear sin, and die. ^{18:23} But the Levites shall do the service of the Tabernacle of the congregation, and they shall bear their iniquity. <i>It shall be</i> a Statute forever throughout your generations, that among the children of Israel they have no inheritance. ^{18:24} But the tithes of the children of Israel, which they offer <i>as</i> a heave offering to Jehovah, I have given to the Levites to inherit; therefore I have said to them, ‘Among the children of Israel they shall have no inheritance.”
Unique	^{18:25} And Jehovah spoke to Moses, saying, ^{18:26} “Speak thus to the Levites, and say to them, ‘When you take of the children of Israel the tithes which I have given you from them for your inheritance, then you shall offer up a heave offering of it for Jehovah, <i>even</i> a tenth <i>part</i> of the tithe. ^{18:27} And your heave offering shall be reckoned to you, as though it <i>were</i> the grain of the threshing floor, and as the fullness of the winepress. ^{18:28} In this manner you also shall offer a heave offering to Jehovah of all your tithes, which you receive of the children of Israel; and you shall give of it Jehovah’s heave offering to Aaron the priest. ^{18:29} Out of all your gifts you shall offer every heave offering of Jehovah, of all the best of it, <i>even</i> the hallowed part of it out of it’” ^{18:30} Therefore you shall say to them, ‘When you have heaved the best of it from it, then it shall be counted to the Levites as the increase of the threshing floor, and as the increase of the winepress. ^{18:31} (And you shall eat it in every place, you and your households: for it is your reward for your service in the Tabernacle of the congregation.) ^{18:32} And you shall bear no sin by reason of it, when you have heaved from it the best of it; neither shall you pollute the holy things of the children of Israel, lest you die.”
	†Complement Jehovah gave the Law of the water of separation or purification, which was made with the ashes of a red heifer (19:1 - 22)
Opposite	^{19:1} And Jehovah spoke to Moses and to Aaron, saying, ^{19:2} “This is the Ordinance of the Law which Jehovah has commanded, saying, ‘Speak to the children of Israel, that they bring you a red heifer without spot, wherein is no blemish, <i>and</i> upon which a yoke never came; ^{19:3} and you shall give her to Eleazar the priest, that he may bring her forth outside the camp, and <i>one</i> shall slay her before his face. ^{19:4} And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the Tabernacle of the congregation seven times. ^{19:5} And <i>one</i> shall burn the heifer in his sight: her skin, her flesh, and her blood, with her dung, shall he burn. ^{19:6} And the priest shall take cedar wood, hyssop, and scarlet, and cast <i>it</i> into the midst of the burning of the heifer. ^{19:7} Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening. ^{19:8} And he that burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. ^{19:9} And a man <i>that</i> is clean shall gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation; it is a purification for sin. ^{19:10} And he that gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening; and it shall be to the children of Israel, and to the stranger that sojourns among them, for a Statute forever.
Opposite	^{19:11} “He that touches the dead body of any man shall be unclean seven days. ^{19:12} He shall purify himself with the water of separation on the third day, and on the seventh day he shall be clean; but if he does not purify himself the third day, then the seventh day he shall not be clean. ^{19:13} Whosoever touches the dead body of any man that is dead, and does not purify himself, defiles the Tabernacle of Jehovah; and that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him; he shall be unclean; his uncleanness is still upon him.”
Complement	^{19:14} ““This is the Law when a man dies in a tent: all that come into the tent, and all that <i>is</i> in the tent, shall be unclean seven days. ^{19:15} And every open vessel, which has no covering bound upon it, is unclean. ^{19:16} And whosoever touches one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. ^{19:17} And for an unclean <i>person</i> , they shall take some of the ashes of the burnt heifer of purification for sin, and running water shall be put for it in a vessel. ^{19:18} And a clean person shall take hyssop, and dip <i>it</i> in the water, and sprinkle <i>it</i> upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. ^{19:19} And the clean <i>person</i> shall sprinkle upon the unclean on the third day, and on the seventh day. And on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at evening. ^{19:20} “But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he has defiled the Sanctuary of Jehovah; the water of separation has not been sprinkled upon him: he is unclean.
Unique	^{19:21} ““And it shall be a perpetual Statute to them, that he that sprinkles the water of separation shall wash his clothes; and he that touches the water of separation shall be unclean until evening. ^{19:22} And whatsoever the unclean <i>person</i> touches shall be unclean; and the soul that touches <i>it</i> shall be unclean until evening.”

Numbers, Chapter 2.1: Israel moved from troubles to victory as they approached the Promised Land (20:1 - 21:35)	
§Unique	Introduction: Moses allowed his old nature to respond to the demand of the people for water; and he was punished (20:1 - 13)
¶Opposite	The people stayed in Kadesh, but there was no water there (20:1 - 5)
¶Opposite	Moses and Aaron disobeyed the command of Jehovah to speak to the rock and were punished (20:6 - 13)
§Complement	Body: The children of Israel experienced losses and victories along the way to the Promised Land (20:14 - 21:9)
¶Opposite	Moses explained to the Edomites how they arrived at their borders (20:14 - 16a)
¶Opposite	The Edomites refused to allow Israel passage through their land (20:16b - 21)
¶Complement	Jehovah took the life of Aaron and Eleazar his son replaced him (20:22 - 29)
¶Complement	Jehovah gave the lives of king Arad and the people of his land to the army of Israel (21:1 - 3)
¶Unique	Jehovah provided a serpent on a pole as a means of living after being bitten by a serpent (21:4 - 9)
§Complement	Conclusion: Jehovah gave kings Sihon and Og, and their people and their land, to Israel (21:10 - 35)
¶Complement	Jehovah gave Sihon king of the Amorites, and his people and their land, to Israel (21:10 - 31)
¶Complement	Jehovah gave Og king of Bashan, and his people and their land, to Israel (21:32 - 35)

	§Unique	Introduction: Moses allowed his old nature to respond to the demand of the people for water, and he was punished (20:1 - 13)
	¶Opposite	The people stayed in Kadesh, but there was no water there (20:1 - 5)
Unique	20:1	Then the children of Israel, <i>even</i> the whole congregation, came into the desert of Zin in the first month; and the people stayed in Kadesh.
Complement		And Miriam died there;
Complement		and she was buried there.
Opposite	20:2	And there was no water for the congregation.
Opposite		And they gathered themselves together against Moses and against Aaron; ^{20:3} and the people contended with Moses, and spoke, saying, “Would God that we had died when our brethren died before Jehovah! ^{20:4} And why have you brought up the congregation of Jehovah into this wilderness, that we and our livestock should die there? ^{20:5} And why have you made us to come up out of Egypt, to bring us into this evil place? <i>It is</i> no place of seed, or of figs, or of vines, or of pomegranates; <i>neither is</i> there any water to drink.”
Opposite	¶Opposite	Moses and Aaron disobeyed the command of Jehovah to speak to the rock and were punished (20:6 - 13)
Opposite	20:6	And Moses and Aaron went from the presence of the assembly to the door of the Tabernacle of the congregation; and they fell upon their faces; and the glory of Jehovah appeared to them.
Opposite	20:7	And Jehovah spoke to Moses, saying, ^{20:8} “Take the rod; and gather the assembly together (you and Aaron your brother), and speak to the rock before their eyes; and it shall give forth his water, and you shall bring forth water to them out of the rock; so shall you give the congregation and their beasts drink.”
Complement	20:9	And Moses took the rod from before Jehovah, as he commanded him; ^{20:10} and Moses and Aaron gathered the congregation together before the rock, and he said to them, “Hear now, you rebels! Must we bring you water out of this rock?” ^{20:11} And Moses lifted up his hand, and he struck the rock twice with his rod; and the water came out abundantly, and the congregation drank, and their beasts <i>also</i> .
Complement	20:12	And Jehovah spoke to Moses and Aaron, “Because you did not believe me, to sanctify me in the eyes of the children of Israel; therefore you shall not bring this congregation into the land which I have given them.”
Unique	20:13	This <i>is</i> the water of Meribah, because the children of Israel contended with Jehovah; and he was sanctified in them.
	§Complement	Body: The children of Israel experienced losses and victories along the way to the Promised Land (20:14 - 21:9)
	¶Opposite	Moses explained to the Edomites how they arrived at their borders (20:14 - 16a)
Unique	20:14	And Moses sent messengers from Kadesh to the king of Edom, <i>saying</i> , “Thus says your brother Israel: ‘You know all the travail that has befallen us: ^{20:15} how our fathers went down into Egypt.
Complement		“‘And we have dwelt in Egypt a long time.
Complement		“‘And the Egyptians oppressed us, and our fathers.’”
Opposite	20:16	“‘And when we cried to Jehovah, he heard our voice.
Opposite		“‘And he sent an angel; and he has brought us forth out of Egypt.’”
Opposite	¶Opposite	The Edomites refused to allow Israel passage through their land (20:16b - 21)
Opposite		“‘And, behold, we <i>are</i> in Kadesh, a city in the uttermost of your border. ^{20:17} Please, let us pass through your country. We will <i>not</i> pass through the fields, or through the vineyards; neither will we drink <i>of</i> the water of the wells. We will go by the king’s <i>high</i> way; <i>and</i> we will not turn to the right hand nor to the left, until we have passed your borders.’”
Opposite	20:18	And Edom said to him, “You shall not pass by me, lest I come out against you with the sword.”
Complement	20:19	And the children of Israel said to him, “We will go by the highway; and if I and my livestock drink of your water, then I will pay for it; I will only, without <i>doing</i> anything <i>else</i> , go through on my feet.”
Complement	20:20	And he said, “You shall not go through.” And Edom came out against him with many people, and with a strong hand.
Unique	20:21	Thus Edom refused to give Israel passage through his border; therefore Israel turned away from him.

	¶Complement	Jehovah took the life of Aaron and Eleazar his son replaced him (20:22 - 29)
Unique	20:22	And the children of Israel, <i>even</i> the whole congregation, journeyed from Kadesh, and they came to mount Hor.
Complement	20:23	And Jehovah spoke to Moses and Aaron in mount Hor, by the territory of the land of Edom, saying, ^{20:24} “Aaron shall be gathered to his people: for he shall not enter into the land which I have given to the children of Israel, because you rebelled against my Word at the water of Meribah.
Complement	20:25	“Take Aaron and Eleazar his son, and bring them up to mount Hor; ^{20:26}and strip Aaron of his garments, and put them upon Eleazar his son. And Aaron shall be gathered <i>to his people</i>, and shall die there.”
Opposite	20:27	And Moses did as Jehovah commanded; and they went up into mount Hor in the sight of all the congregation; ^{20:28} and Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mountain.
Opposite		And Moses and Eleazar came down from the mountain; ^{20:29} and when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, <i>even</i> all the house of Israel.
Unique	¶Complement	Jehovah gave the lives of king Arad and the people of his land to the army of Israel (21:1 - 3)
Unique	21:1	And <i>when</i> king Arad the Canaanite (which dwelt in the south) heard that Israel came by the way of the spies, then he fought against Israel, and took prisoners of them.
Complement	21:2	And Israel vowed a vow to Jehovah; and he said, “If you will indeed deliver this people into my hand, then I will utterly destroy their cities.”
Complement	21:3	And Jehovah gave heed to the voice of Israel, and delivered up the Canaanites.
Opposite		And they utterly destroyed them and their cities.
Opposite		And he called the name of the place “Hormah.”
Opposite	¶Unique	Jehovah provided a serpent on a pole as a means of living after being bitten by a serpent (21:4 - 9)
Opposite	21:4	And they journeyed from mount Hor, by the way of the Red Sea, to circle the land of Edom.
Opposite		And the soul of the people was very discouraged, because of the way. ^{21:5} And the people spoke against God; and against Moses, <i>saying</i> , “Why have you brought us up out of Egypt to die in the wilderness? For <i>there is</i> no bread; <i>neither is there any</i> water. And our soul loathes this light bread!”
Complement	21:6	And Jehovah sent fiery serpents among the people; and they bit the people; and many people of Israel died. ^{21:7} Therefore the people came to Moses, and they said, “We have sinned: for we have spoken against Jehovah, and against you. Pray to Jehovah, that he takes away the serpents from us.”
Complement		And Moses prayed for the people; ^{21:8} and Jehovah said to Moses, “Make a fiery serpent; and set it upon a pole. And it shall come to pass, that everyone that is bitten, when he looks upon it, shall live.”
Unique	21:9	And Moses made a serpent of brass; and he put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.
	§Complement	Conclusion: Jehovah gave kings Sihon and Og, and their people and their land, to Israel (21:10 - 35)
	¶Complement	Jehovah gave Sihon king of the Amorites, and his people and their land, to Israel (21:10 - 31)
Opposite	21:10	And the children of Israel set forward, and camped in Oboth. ^{21:11} And they journeyed from Oboth; and they camped at Ije-abarim, in the wilderness which <i>is</i> before Moab, toward the sunrise. ^{21:12} From there they moved; and they camped in the valley of Zared. ^{21:13} From there they moved; and they camped on the other side of the Arnon <i>wadi</i> , which <i>is</i> in the wilderness that comes out of the borders of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. ^{21:14} Therefore it is said in the book of the wars of Jehovah, “What he did in the Red sea, and in the brooks of Arnon; ^{21:15} and at the stream of the brooks that goes down to the dwelling of Ar, and lies upon the border of Moab.”
Opposite	21:16	And from there <i>they went</i> to Beer; that <i>is</i> the well of which Jehovah spoke to Moses, “Gather the people together; and I will give them water.” ^{21:17} Then Israel sang this song, “Spring up, O well; sing to it. ^{21:18} “The princes dug the well, the nobles of the people dug it, <i>by the direction of</i> the Lawgiver, with their sticks.”
Complement		And from the wilderness <i>they went</i> to Mattanah; ^{21:19} and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; ^{21:20} and from Bamoth <i>in</i> the valley, that <i>is</i> in the country of Moab, to the top of Pisgah, which looks toward Jeshimon. ^{21:21} And Israel sent messengers to Sihon king of the Amorites, saying, ^{21:22} “Let me pass through your land. We will not turn into the fields, or into the vineyards; we will not drink <i>of</i> the water of the well; <i>but</i> we will go along by the king’s <i>high</i> way, until we are past your borders.”
Complement	21:23	And Sihon would not allow Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness. And he came to Jahaz, and fought against Israel.
Unique	21:24	And Israel smote him with the edge of the sword; and he possessed his land from Arnon to Jabbok, even unto the children of Ammon: for the border of the children of Ammon <i>was</i> strong. ^{21:25} And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all its villages: ^{21:26} for Heshbon <i>was</i> the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. ^{21:27} Therefore they that speak in proverbs say, “Come into Heshbon; let the city of Sihon be built and prepared: ^{21:28} for a fire has gone out of Heshbon, a flame from the city of Sihon; it has consumed Ar of Moab, <i>and</i> the lords of the high places of Arnon. ^{21:29} Woe to you, Moab! You are undone, O people of Chemosh. He has given his sons that escaped, and his daughters, into captivity to Sihon king of the Amorites. ^{21:30} We have shot at them; Heshbon has perished even to Dibon, and we have laid them waste even to Nophah, which <i>reaches</i> to Medeba.” ^{21:31} Thus Israel dwelt in the land of the Amorites.
Opposite	¶Complement	Jehovah gave Og king of Bashan, and his people and their land, to Israel (21:32 - 35)
Opposite	21:32	And Moses sent <i>men</i> to spy on Jaazer;
Opposite		and they took its villages, and drove out the Amorites that <i>were</i> there.
Complement	21:33	And they turned and went up by the way of Bashan; and Og the king of Bashan went out against them, he and all his people, to the battle at Edrei.
Complement	21:34	And Jehovah said to Moses, “Fear him not: for I have delivered him into your hand, and all his people, and his land. And you shall do to him as you did to Sihon king of the Amorites, which dwelt at Heshbon.”
Unique	21:35	So they smote him, and his sons, and all his people, until there was none left him alive; and they possessed his land.

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¶Complement	Jehovah commanded the execution of all who were involved in the idol worship of Baal-peor (25:1 - 5)
¶Complement	Jehovah commanded Moses to attack the Midianites for their attempt to corrupt the people with idolatry (25:6 - 18)

	§Complement	Introduction: Balak tried to hire Balaam against Israel, but the angel of Jehovah rebuked Balaam (22:1 - 35)
	¶Opposite	Balak king of Moab sent messengers to Balaam to hire him to curse Israel (22:1 - 20)
Unique		22:1 And the children of Israel set forward, and camped in the plains of Moab, on this side of Jordan by Jericho.
Complement		22:2 And Balak the son of Zippor saw all that Israel had done to the Amorites.
Complement		22:3 And Moab was very afraid of the people, because they <i>were</i> many; and Moab was distressed because of the children of Israel. 22:4 And Moab said to the elders of Midian, “Now shall this company lick up all <i>that are</i> round about us, as the ox licks up the grass of the field.”
Opposite		And Balak the son of Zippor <i>was</i> king of the Moabites at that time; 22:5 therefore he sent messengers to Balaam the son of Beor to Pethor (which <i>is</i> by the <i>Euphrates</i> river of the land of the children of his people), to call him, saying, “Behold, a people has come out from Egypt; behold, they cover the face of the earth, and they remain over against me. 22:6 Therefore come now, <i>and</i> please curse me this people: for they <i>are</i> too mighty for me. Perhaps I shall prevail, <i>that</i> we may smite them, and <i>that</i> I may drive them out of the land. For I know that he whom you bless <i>is</i> blessed, and he whom you curse <i>is</i> cursed.” 22:7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came to Balaam, and spoke to him the words of Balak. 22:8 And he said to them, “Lodge here this night, and I will bring you word again, as Jehovah shall speak to me”; and the princes of Moab stayed with Balaam. 22:9 And God came to Balaam, and said, “ <i>What men are these with you?</i> ” 22:10 And Balaam said to God, “Balak the son of Zippor, king of Moab, has sent to me, <i>saying</i> , 22:11 ‘Behold, a people <i>has</i> come out of Egypt, which covers the face of the earth. Come now, <i>and</i> curse them <i>for</i> me; perhaps I shall be able to overcome them, and drive them out.’” 22:12 And God said to Balaam, “ <i>You shall not go with them. You shall not curse the people: for they are blessed.</i> ” 22:13 And Balaam rose up in the morning, and said to the princes of Balak, “Go <i>back</i> into your land: for Jehovah refuses to give me permission to go with you.” 22:14 And the princes of Moab rose up, and they went to Balak, and said, “Balaam refuses to come with us.”
Opposite		22:15 And Balak sent princes yet again: more, and more honorable than they. 22:16 And they came to Balaam, and said to him, “Thus says Balak the son of Zippor, ‘Please, let nothing hinder you from coming to me: 22:17 for I will promote you to very great honor; and I will do whatsoever you say to me; therefore come, please curse me this people.’” 22:18 And Balaam answered and said to the servants of Balak, “If Balak would give me his house full of silver and gold, I cannot go beyond the Word of Jehovah my God, to do less or more. 22:19 Now therefore, please stay here this night also, that I may know what more Jehovah will say to me.” 22:20 And God came to Balaam at night, and said to him, “ <i>If the men come to call you, rise up, and go with them; but yet the word which I shall say to you, that shall you do.</i> ”
	¶Opposite	The angel of Jehovah rebuked Balaam for going with the messengers of Balak (22:21 - 35)
Opposite		22:21 And Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab.
Opposite		22:22 And God’s anger was kindled because he went; and the angel of Jehovah stood in the way for an adversary against him.
Complement		Now he was riding on his donkey, and his two servants <i>were</i> with him. 22:23 And the donkey saw the angel of Jehovah standing in the way, and his sword drawn in his hand; and the donkey turned aside out of the way, and went into the field; and Balaam struck the donkey, to turn her into the road. 22:24 But the angel of Jehovah stood in a path of the vineyards, a wall <i>being</i> on this side, and a wall on that side. 22:25 And when the donkey saw the angel of Jehovah, she thrust herself to the wall, and crushed Balaam’s foot against the wall; and he struck her again. 22:26 And the angel of Jehovah went further, and stood in a narrow place, where <i>there</i> was no way to turn either to the right hand or to the left. 22:27 And when the donkey saw the angel of Jehovah, she fell down under Balaam. And Balaam’s anger was kindled, and he struck the donkey with a staff. 22:28 And Jehovah opened the mouth of the donkey, and she said to Balaam, “What have I done to you, that you have smitten me these three times?” 22:29 And Balaam said to the donkey, “Because you have mocked me. I wish there was a sword in my hand, for now would I kill you.” 22:30 And the donkey said to Balaam, “ <i>Am</i> I not your donkey, upon which you have ridden ever since <i>I was</i> yours until this day? Was I ever accustomed to do so to you?” And he said, “No.”
Complement		22:31 Then Jehovah opened the eyes of Balaam, and he saw the angel of Jehovah standing in the way, and his sword drawn in his hand; and he bowed down his head, and fell flat on his face. 22:32 And the angel of Jehovah said to him, “ <i>Why have you smitten your donkey these three times? Behold, I went out to withstand you, because your way is perverse before me; 22:33 and the donkey saw me, and turned from me these three times. Unless she had turned from me, surely now also I would have slain you, and saved her alive.</i> ” 22:34 And Balaam said to the angel of Jehovah, “I have sinned: for I did not know that you were standing in the way against me; now therefore, if it displeases you, I will go back again.”
Unique		22:35 And the angel of Jehovah said to Balaam, “ <i>Go with the men; but only the word that I shall speak to you, that shall you speak.</i> ” So Balaam went with the princes of Balak.
	§Complement	Body: Jehovah compelled Balaam to bless Israel in spite of the money of Balak (22:36 - 24:25)
	¶Unique	Jehovah compelled Balaam to bless Israel instead of cursing it (22:36 - 23:10)
Opposite		22:36 And when Balak heard that Balaam had come, he went out to meet him to a city of Moab, which <i>is</i> in the border of Arnon, which <i>is</i> in the utmost territory of <i>Moab</i> . 22:37 And Balak said to Balaam, “Did I not earnestly send to you to call you? Why did you not come to me? Am I not able indeed to promote you to honor?” 22:38 And Balaam said to Balak, “See, I have come to you. Do I now have any power at all to say anything? The Word that God puts in my mouth, that shall I speak.”
Opposite		22:39 And Balaam went with Balak, and they came to Kirjath-huzoth. 22:40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that <i>were</i> with him.
Complement		22:41 And it came to pass on the next day, that Balak took Balaam, and brought him up into the high places of Baal, that he might see the utmost <i>part</i> of the people from there. 23:1 And Balaam said to Balak, “Build me here seven altars; and prepare me here seven oxen and seven rams.” 23:2 And Balak did as Balaam had spoken; and Balak and Balaam offered on <i>every</i> altar a bull and a ram. 23:3 And Balaam said to Balak, “Stand by your burnt offering, and I will go; perhaps Jehovah will come to meet me, and whatsoever he shows me I will tell you.”
Complement		And he went to a high place. 23:4 And God met Balaam; and he said to him, “I have prepared seven altars; and I have offered upon <i>every</i> altar a bull and a ram.” 23:5 And Jehovah put a Word in Balaam’s mouth, and said, “ <i>Return to Balak, and in this manner shall you speak.</i> ”
Unique		23:6 And he returned to him; and, lo, he stood by his burnt sacrifice: he, and all the princes of Moab. 23:7 And he began his parable, and said, “ <i>Balak the king of Moab has brought me from Aram, out of the mountains of the east, saying, ‘Come, curse me Jacob; and come, defy Israel.</i> ” 23:8 How shall I curse, whom God has not cursed? Or how shall I defy, <i>whom</i> Jehovah has not defied? 23:9 For from the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations. 23:10 <i>Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!</i> ”
	¶Complement	Balaam agreed to try again to curse Israel from another location, but failed (23:11 - 23:24)
Unique		23:11 And Balak said to Balaam, “What have you done to me? I took you to curse my enemies; and, behold, you have blessed <i>them</i> altogether!” 23:12 And he answered and said, “Must I not be careful to speak that which Jehovah has put in my mouth?”
Complement		23:13 And Balak said to him, “Please, come with me to another place where you may see them; you shall see but the utmost part of them, and shall not see them all; and curse them <i>for</i> me from there.”
Complement		23:14 And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bull and a ram on <i>every</i> altar. 23:15 And he said to Balak, “Stand here by your burnt offering, while I meet <i>Jehovah</i> over there.”
Opposite		23:16 And Jehovah met Balaam, and put a Word in his mouth, and said, “ <i>Go again to Balak, and say this.</i> ”
Opposite		23:17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said to him, “What has Jehovah spoken?” 23:18 And he took up his parable, and said, “ <i>Rise up, Balak, and hear; listen to me, you son of Zippor:</i> 23:19 <i>God is not a man, that he should lie; neither the son of man, that he should repent. Has he said, and shall he not do it? Or has he spoken, and shall he not make it good? 23:20 Behold, I have received command to bless. And he has blessed, and I cannot reverse it.</i> 23:21 <i>He has not beheld iniquity in Jacob; neither has he seen perverseness in Israel. Jehovah his God is with him, and the shout of a king is among them.</i> 23:22 <i>God brought them out of Egypt; he has, as it were, the strength of a wild ox.</i> 23:23 <i>Surely no witchcraft is effective against Jacob; neither is any divination effective against Israel. According to this time shall it be said of Jacob and of Israel, ‘What hath God wrought!’</i> 23:24 <i>Behold, the people shall rise up like a great lion, and lift up himself as a young lion; he shall not lie down until he eats of the prey, and drinks the blood of the slain.</i> ”
	¶Complement	Balaam agreed to try again to curse Israel from another location, but failed (23:25 - 24:9)
Unique		23:25 And Balak said to Balaam, “Neither curse them at all, nor bless them at all.” 23:26 But Balaam answered and said to Balak, “Did I not tell you, saying, ‘All that Jehovah speaks, that must I do?’”
Complement		23:27 And Balak said to Balaam, “Please, come; I will bring you to another place; perhaps it will please God that you may curse them <i>for</i> me from there.”
Complement		23:28 And Balak brought Balaam to the top of Peor, that looks toward Jeshimon. 23:29 And Balaam said to Balak, “Build seven altars here <i>for</i> me, and prepare seven bulls and seven rams here <i>for</i> me.” 23:30 And Balak did as Balaam had said, and offered a bull and a ram on <i>every</i> altar.
Opposite		24:1 And when Balaam saw that it pleased Jehovah to bless Israel, he did not go, as at other times, to seek for sorcery, but he set his face toward the wilderness.
Opposite		24:2 And Balaam lifted up his eyes, and he saw Israel dwelling <i>in their tents</i> according to their tribes; and the Spirit of God came upon him. 24:3 And he took up his parable, and said, “ <i>Balaam the son of Beor has said, and the man whose eyes are open has said</i> 24:4 <i>(he has said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open):</i> 24:5 <i>How beautiful are your tents, O Jacob, and your tabernacles, O Israel! 24:6 As the valleys are they spread forth, as gardens by the riverside, as the trees of lignalees which Jehovah has planted, and as cedar trees beside the waters.</i> 24:7 <i>He shall pour the water out of his buckets; and his seed shall be in many waters; and his king shall be higher than Agag; and his kingdom shall be exalted.</i> 24:8 <i>God brought him forth out of Egypt; he has, as it were, the strength of a wild ox. He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.</i> 24:9 <i>He couched; he lay down as a lion, and as a great lion. Who shall stir him up? Blessed is he that blesses you, and cursed is he that curses you.</i> ”
	¶Opposite	Balaam prophesied to Balak what Israel would do to Moab in the Latter Days (24:10 - 19)
Unique		24:10 And Balak’s anger was kindled against Balaam, and he smote his hands together; and Balak said to Balaam, “I called you to curse my enemies; and, behold, you have altogether blessed <i>them</i> these three times!
Complement		24:11 “Now therefore flee to your place. I thought to promote you to great honor; but, see, Jehovah has kept you back from honor.”
Complement		24:12 And Balaam said to Balak, “Did I not speak also to your messengers which you sent to me, saying, 24:13 ‘If Balak would give me his house full of silver and gold, I cannot go beyond the command of Jehovah, to do <i>either</i> good or bad of my own mind; <i>but</i> what Jehovah says, that will I speak?’”
Opposite		24:14 “And now, behold, I go to my people; <i>therefore</i> come, <i>and</i> I will advise you what this people shall do to your people in the Latter Days.”
Opposite		24:15 And he took up his parable, and said, “ <i>Balaam the son of Beor has said, and the man whose eyes are open has said</i> 24:16 <i>(he has said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open):</i> 24:17 <i>I shall see him, but not now; I shall behold him, but not near; a Star shall come out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.</i> 24:18 <i>And Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly.</i> 24:19 <i>Out of Jacob shall come he that shall rule, and shall destroy him that remains of the city.</i> ”
	¶Opposite	Balaam prophesied what God would do to other nations in the Middle East (24:20 - 25)
Opposite		24:20 And when he looked on Amalek, he took up his parable; and he said, “ <i>Amalek was the first of the nations; but his latter end shall be that he perishes forever.</i> ”
Opposite		24:21 And he looked on the Kenites; and he took up his parable, and said, “ <i>Strong is your dwelling place; and you put your nest in a rock.</i> 24:22 <i>Nevertheless the Kenite shall be wasted, until Assyria shall carry you away captive.</i> ”
Complement		24:23 And he took up his parable, and said, “ <i>Alas, who shall live when God does this!</i> ”
Complement		24:24 “ <i>And ships shall come from the coast of Chittim, and shall afflict Assyria. And they shall afflict Eber; and he also shall perish forever.</i> ”
Unique		24:25 And Balaam rose up, and went and returned to his place; and Balak also went his way.
	§Unique	Conclusion: Jehovah commanded the execution of the Israelites who participated in idol worship, and to attack Midian (25:1 - 18)
	¶Complement	Jehovah commanded the execution of all who were involved in the idol worship of Baal-peor (25:1 - 5)
Opposite		25:1 And Israel stayed in <i>the</i> Acacia valley.
Opposite		And the people began to commit whoredom with the daughters of Moab; 25:2 and they called the people to the sacrifices of their gods; and the people ate, and bowed down to their gods; 25:3 and Israel joined himself to Baal-peor.
Complement		And the anger of Jehovah was kindled against Israel;
Complement		25:4 and Jehovah said to Moses, “ <i>Take all the heads of the people; and hang them up before Jehovah against the sun, that the fierce anger of Jehovah may be turned away from Israel.</i> ”
Unique		25:5 And Moses said to the judges of Israel, “Slay every one his men that were joined to Baal-peor!”
	¶Complement	Jehovah commanded Moses to attack the Midianites for their attempt to corrupt the people with idolatry (25:6 - 18)
Opposite		25:6 And, behold, one of the children of Israel came; and he brought to his brethren a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who <i>were</i> weeping <i>before</i> the door of the Tabernacle of the congregation. 25:7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw <i>this</i> , he rose up from among the assembly, and took a javelin in his hand. 25:8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 25:9 And those that died in the plague were twenty-four thousand.
Opposite		25:10 And Jehovah spoke to Moses, saying, 25:11 “ <i>Phinehas, the son of Eleazar, the son of Aaron the priest, has turned away my wrath from the children of Israel, while he was zealous for my sake among them, so that I did not consume the children of Israel in my jealousy.</i> 25:12 <i>Therefore say, ‘Behold, I give my Covenant of peace to him.</i> 25:13 <i>And he shall have it, and his seed after him, the Covenant of an everlasting priesthood, because he was zealous for his God; and he made an atonement for the children of Israel.</i> ”
Complement		25:14 Now the name of the Israelite that was slain, <i>even</i> that was slain with the Midianite woman, <i>was</i> Zimri, the son of Salu, a prince of a chief house among the Simeonites.
Complement		25:15 And the name of the Midianite woman that was slain <i>was</i> Cozbi, the daughter of Zur; he <i>was</i> head over a people, <i>and</i> of a prominent family in Midian.
Unique		25:16 And Jehovah spoke to Moses, saying, 25:17 “ <i>Besiege the Midianites; and smite them:</i> 25:18 <i>for they afflict you with their wives, with which they have beguiled you in the matter of Peor; and also in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was slain in the day of the plague for Peor’s sake.</i> ”

Numbers, Chapter 2:3; Jehovah replaced Moses with Joshua as the leader of Israel (26:1 - 29:40)	
§Unique	Introduction: Jehovah commanded Moses to take a new census; only two of the original Israelites were left (26:1 - 65)
¶Opposite	Jehovah commanded Moses to take a new census of the people before entering the Promised Land (26:1 - 65)
¶Opposite	But only two of the original Israelites survived the 40 year journey of Israel through the wilderness (26:57 - 65)
§Complement	Body: Moses commissioned Joshua to replace him as the leader of Israel (27:1 - 23)
¶Opposite	The daughters of Zelophehad asked for the inheritance of their father to pass to them (27:1 - 7)
¶Opposite	Jehovah established Statutes for passing an inheritance from the dead to the living (27:8 - 11)
¶Complement	Jehovah commanded Moses to go up into Mount Abarim to die (27:12 - 14)
¶Complement	Moses asked Jehovah to choose a man to replace him as the leader of Israel (27:15 - 20)
¶Unique	Moses commissioned Joshua as the new leader and commander of Israel (27:21 - 23)
§Complement	Conclusion: Jehovah gave instructions for the regular offerings to Him throughout the year (28:1 - 29:40)
¶Complement	Jehovah gave instructions for the regular offerings for all months except the seventh month (28:1 - 31)
¶Complement	Jehovah gave instructions for the regular offerings for the seventh month (29:1 - 40)

	§Unique	Introduction: Jehovah commanded Moses to take a new census; only two of the original Israelites were left (26:1 - 65)
	¶Opposite	Jehovah commanded Moses to take a new census of the people before entering the Promised Land (26:1 - 65)
Unique	26:1	And it came to pass after the plague, that Jehovah spoke to Moses and to Eleazar the son of Aaron the priest, saying, 26:2“Take a census of all the congregation of the children of Israel from twenty years old and upward, throughout their fathers’ house, all that are able to go to war in Israel.”
Complement	26:3	And Moses and Eleazar the priest spoke with them in the plains of Moab by Jordan <i>near</i> Jericho, saying, 26:4“Take a census of the people from twenty years old and upward, as Jehovah commanded Moses and the children of Israel, which went forth out of the land of Egypt.”
Complement	26:5	Reuben, the oldest son of Israel; the children of Reuben: Hanoch, <i>of whom comes</i> the family of the Hanochites; of Pallu, the family of the Palluites; 26:6 of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites. 26:7 These <i>are</i> the families of the Reubenites; and they that were counted of them were forty-three thousand, seven hundred and thirty; 26:8 and the sons of Pallu: Eliab; 26:9 and the sons of Eliab: Nemuel, Dathan, and Abiram. (This <i>is the same</i> Dathan and Abiram, <i>which were</i> famous in the congregation, who contended against Moses and against Aaron in the company of Korah, when they contended against Jehovah; 26:10 and the earth opened her mouth, and swallowed them up together with Korah, when that company died, <i>and</i> when the fire devoured the two hundred and fifty men; and they became a sign. 26:11 Notwithstanding the children of Korah did not die.) 26:12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites; 26:13 of Zerah, the family of the Zarhites; of Shaul, the family of the Shaulites. 26:14 These <i>are</i> the families of the Simeonites: twenty-two thousand, two hundred. 26:15 The children of Gad after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; 26:16 of Ozni, the family of the Oznites; of Eri, the family of the Erites; 26:17 of Arod, the family of the Arodites; of Areli, the family of the Arelites. 26:18 These <i>are</i> the families of the children of Gad according to those that were counted of them: forty thousand, five hundred. 26:19 The sons of Judah <i>were</i> Er and Onan; and Er and Onan died in the land of Canaan. 26:20 And the sons of Judah after their families were: of Shelah, the family of the Shelanites; of Pharez, the family of the Pharziters; of Zerah, the family of the Zarhites. 26:21 And the sons of Pharez: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. 26:22 These <i>are</i> the families of Judah according to those that were counted of them: seventy-six thousand, five hundred. 26:23 The sons of Issachar after their families: Tola, the family of the Tolaites; Pua, the family of the Punites; 26:24 of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites. 26:25 These <i>are</i> the families of Issachar according to those that were counted of them: sixty-four thousand, three hundred. 26:26 The sons of Zebulun after their families: of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. 26:27 These <i>are</i> the families of the Zebulunites according to those that were counted of them: sixty thousand, five hundred. 26:28 The sons of Joseph after their families <i>were</i> Manasseh and Ephraim. 26:29 Of the sons of Manasse: of Machir, the family of the Machirites; and Machir begot Gilead: of Gilead <i>comes</i> the family of the Gileadites. 26:30 These <i>are</i> the sons of Gilead: Jezer, the family of the Jeezerites; of Helek, the family of the Helekites; 26:31 and Asriel the family of the Asrielites; and Shechem, the family of the Shechemites; 26:32 and Shemida, the family of the Shemidaïtes; and Hephher, the family of the Hephherites. 26:33 And Zelophehad the son of Hephher had no sons, but daughters; and the names of the daughters of Zelophehad <i>were</i> Mahlah, Noah, Hoglah, Milcah, and Tirzah. 26:34 These <i>are</i> the families of Manasseh, and those that were counted of them were forty-five thousand, seven hundred. 26:35 These <i>are</i> the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites. 26:36 And these <i>are</i> the sons of Shuthelah: of Eran, the family of the Eranites. 26:37 These <i>are</i> the families of the sons of Ephraim according to those that were counted of them: thirty-two thousand, five hundred. These <i>are</i> the sons of Joseph after their families. 26:38 The sons of Benjamin after their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites; 26:39 of Shupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. 26:40 And the sons of Bela were Ard and Naaman: <i>of Ard</i> , the family of the Ardites; <i>and</i> of Naaman, the family of the Naamites. 26:41 These <i>are</i> the sons of Benjamin after their families; and they that were counted of them were forty-five thousand, six hundred. 26:42 These <i>are</i> the sons of Dan after their families: of Shuham, the family of the Shuhamites. These <i>are</i> the families of Dan after their families. 26:43 All the families of the Shuhamites, according to those that were counted of them, <i>were</i> sixty-four thousand, four hundred. 26:44 The children of Asher after their families: of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Berites. 26:45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. 26:46 And the name of the daughter of Asher <i>was</i> Sarah. 26:47 These <i>are</i> the families of the sons of Asher according to those that were counted of them: fifty-three thousand, four hundred. 26:48 The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; 26:49 of Jezer, the family of the Jeezerites; of Shilem, the family of the Shilemites. 26:50 These <i>are</i> the families of Naphtali according to their families; and they that were counted of them <i>were</i> forty-five thousand, four hundred. 26:51 These <i>were</i> the <i>ones</i> counted of the children of Israel: six hundred and one thousand, seven hundred and thirty.
Opposite	26:52	And Jehovah spoke to Moses, saying, 26:53“The land shall be divided to these families for an inheritance according to the number of names. 26:54 To many you shall give the more inheritance, and to few you shall give the less inheritance; to every one his inheritance shall be given according to those that were counted of him.
Opposite	26:55	“Notwithstanding the land shall be divided by lot; according to the names of the tribes of their fathers shall they inherit. 26:56 According to the lot shall the possession of it be divided between many and few.”
	¶Opposite	But only two of the original Israelites survived the 40 year journey of Israel through the wilderness (26:57 - 65)
Opposite	26:57	And these <i>are</i> they that were counted of the Levites after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. 26:58 These <i>are</i> the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites.
Opposite		And Kohath begot Amram; 26:59 and the name of Amram’s wife was Jochebed, the daughter of Levi, whom <i>her mother</i> bore to Levi in Egypt; and she bore to Amram Aaron, Moses, and Miriam their sister. 26:60 And to Aaron was born Nadab, Abihu, Eleazar, and Ithamar. 26:61 And Nadab and Abihu died, when they offered strange fire before Jehovah. 26:62 And those that were counted of them were twenty-three thousand, all males from a month old and upward: for they were not counted among the children of Israel, because there was no inheritance given them among the children of Israel.
Complement	26:63	These <i>are</i> they that were counted by Moses and Eleazar the priest, who counted the children of Israel in the plains of Moab by Jordan <i>near</i> Jericho.
Complement	26:64	But among these there was not a man of them whom Moses and Aaron the priest counted, when they counted the children of Israel in the wilderness of Sinai: 26:65 for Jehovah had said of them, “They shall surely die in the wilderness.”
Unique		And not a man was left of them, except Caleb the son of Jephunneh, and Joshua the son of Nun.
	§Complement	Body: Moses commissioned Joshua to replace him as the leader of Israel (27:1 - 23)
	¶Opposite	The daughters of Zelophehad asked for the inheritance of their father to pass to them (27:1 - 7)
Unique	27:1	Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these <i>are</i> the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.
Complement	27:2	And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the Tabernacle of the congregation, saying, 27:3“Our father died in the wilderness. And he was not in the company of them that gathered themselves together against Jehovah in the company of Korah, but died in his own sin, and had no sons.
Complement	27:4	“Why should the name of our father be done away from among his family, because he has no son? Give us <i>therefore</i> a possession among the brethren of our father.”
Opposite	27:5	And Moses brought their cause before Jehovah.
Opposite	27:6	And Jehovah spoke to Moses, saying, 27:7“The daughters of Zelophehad speak right. You shall surely give them a possession of an inheritance among their father’s brethren; and you shall cause the inheritance of their father to pass to them.”
	¶Opposite	Jehovah established Statutes for passing an inheritance from the dead to the living (27:8 - 11)
Opposite	27:8	“And you shall speak to the children of Israel, saying, ‘If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter.
Opposite	27:9	“And if he has no daughter, then you shall give his inheritance to his brethren.”
Complement	27:10	“And if he has no brethren, then you shall give his inheritance to his father’s brethren.
Complement	27:11	“And if his father has no brethren, then you shall give his inheritance to his kinsman that is next to him of his family, and he shall possess it.
Unique		“And it shall be a Statute of judgment to the children of Israel, as Jehovah commanded Moses.”

	¶Complement	Jehovah commanded Moses to go up into Mount Abarim to die (27:12 - 14)
Unique	27:12	And Jehovah said to Moses, “Go up into this mount Abarim;
Complement		“and see the land which I have given to the children of Israel;
Complement	27:13	“and when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered.”
Opposite	27:14	“For you rebelled against my command in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes.”
Opposite		(That <i>is</i> the water of Meribah in Kadesh in the wilderness of Zin.)
	¶Complement	Moses asked Jehovah to choose a man to replace him as the leader of Israel (27:15 - 20)
Unique	27:15	And Moses spoke to Jehovah, saying, 27:16“Let Jehovah, the God of the spirits of all flesh, set a man over the congregation;
Complement	27:17	“which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in;
Complement		“so that the congregation of Jehovah be not as sheep which have no shepherd.”
Opposite	27:18	And Jehovah said to Moses, “Take Joshua the son of Nun, a man in whom <i>is</i> the Spirit, and lay your hand upon him.
Opposite	27:19	“And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight; 27:20 and you shall put <i>some</i> of your honor upon him, that all the congregation of the children of Israel may be obedient.”
	¶Unique	Moses commissioned Joshua as the new leader and commander of Israel (27:21 - 23)
Opposite	27:21	“And he shall stand before Eleazar the priest, who shall ask <i>counsel</i> for him after the judgment of Urim before Jehovah.
Opposite		“At his word they shall go out, and at his word they shall come in: <i>both</i> he, and all the children of Israel with him, even all the congregation.”
Complement	27:22	And Moses did as Jehovah commanded him.
Complement		And he took Joshua; and he set him before Eleazar the priest, and before all the congregation.
Unique	27:23	And he laid his hands upon him; and he gave him a charge, as Jehovah commanded by the hand of Moses.
	§Complement	Conclusion: Jehovah gave instructions for the regular offerings to Him throughout the year (28:1 - 29:40)
	¶Complement	Jehovah gave instructions for the regular offerings for all months except the seventh month (28:1 - 31)
Opposite	28:1	And Jehovah spoke to Moses, saying, “Command the children of Israel; and say unto them, 28:2 My offering and my bread for my sacrifices made by fire shall you observe to offer to me in their due season, <i>for</i> a sweet aroma to me.” 28:3 And you shall say to them: “This is the offering made by fire which you shall offer to Jehovah: two lambs of the first year without spot, day by day, <i>for</i> a continual burnt offering. 28:4 You shall offer one lamb in the morning, and the other lamb you shall offer at evening; 28:5 and you shall offer a tenth <i>part</i> of an ephah of flour for a meal offering, mingled with the fourth <i>part</i> of a hin of beaten oil. 28:6 <i>It is</i> a continual burnt offering, which was ordained in mount Sinai for a sweet aroma, a sacrifice made by fire to Jehovah. 28:7 And its drink offering <i>shall be</i> the fourth <i>part</i> of a hin for one lamb. You shall cause the strong wine to be poured to Jehovah for a drink offering in the holy <i>place</i> . 28:8 And you shall offer the other lamb at evening; as the meal offering of the morning, and as its drink offering, you shall offer <i>it</i> , a sacrifice made by fire, of a sweet aroma to Jehovah. 28:9 And on the Sabbath day you shall offer two lambs of the first year without spot; and two tenths of <i>an ephah</i> of flour for a meal offering, mingled with oil, and its drink offering. 28:10 This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering.
Opposite	28:11	“And in the beginnings of your months you shall offer a burnt offering to Jehovah: two young bulls, one ram, and seven lambs of the first year without spot; 28:12 and three tenth deals of flour mingled with oil <i>for</i> a meal offering for one bull; and two tenth deals of flour mingled with oil <i>for</i> a meal offering for one ram; 28:13 and a several tenth deal of flour mingled with oil <i>for</i> a meal offering to one lamb: <i>for</i> a burnt offering of a sweet aroma, a sacrifice made by fire to Jehovah. 28:14 And their drink offerings shall be half a hin of wine to a bull, and the third <i>part</i> of a hin to a ram, and a fourth <i>part</i> of a hin to a lamb. This is the burnt offering of every month, throughout the months of the year. 28:15 And one kid of the goats for a sin offering to Jehovah shall be offered; beside the continual burnt offering, and his drink offering.”
Complement	28:16	And in the fourteenth day of the first month <i>is</i> the Passover of Jehovah.
Complement	28:17	“And in the fifteenth day of this month <i>is</i> the Feast of <i>Unleavened Bread</i> . Seven days shall unleavened bread be eaten. 28:18 In the first day <i>shall be</i> a holy assembly. You shall do no manner of work of service <i>in it</i> . 28:19 But you shall offer a sacrifice made by fire <i>for</i> a burnt offering to Jehovah: two young bulls, one ram, and seven lambs of the first year (they shall be to you without blemish); 28:20 and their meal offering <i>shall be</i> of flour mingled with oil: you shall offer three tenth deals for a bull, and two tenth deals for a ram; 28:21 you shall offer a several tenth deal for every lamb, throughout the seven lambs; 28:22 and one goat <i>for</i> a sin offering, to make an atonement for you. 28:23 You shall offer these beside the burnt offering in the morning, which <i>is</i> for a continual burnt offering. 28:24 After this manner you shall offer daily, throughout the seven days, the meal of the sacrifice made by fire, of a sweet aroma to Jehovah; it shall be offered beside the continual burnt offering, and his drink offering. 28:25 And on the seventh day you shall have a holy assembly; and you shall do no work of service.
Unique	28:26	“Also in the day of the firstfruits, when you bring a new meal offering to Jehovah, after your seven weeks <i>are completed</i> , you shall have a holy assembly. You shall do no work of service. 28:27 But you shall offer the burnt offering <i>for</i> a sweet aroma to Jehovah: two young bulls, one ram, and seven lambs of the first year; 28:28 and their meal offering of flour mingled with oil: three tenth deals to one bull, two tenth deals to one ram, 28:29 a several tenth deal to one lamb, throughout the seven lambs; 28:30 and one kid of the goats, to make an atonement for you. 28:31 You shall offer <i>them</i> beside the continual burnt offering, and his meal offering (they shall be to you without blemish), and their drink offerings.”
	¶Complement	Jehovah gave instructions for the regular offerings for the seventh month (29:1 - 40)
Opposite	29:1	“And in the seventh month, on the first <i>day</i> of the month, you shall have a holy assembly. You shall do no work of service. It is a day of blowing the trumpets to you. 29:2 And you shall offer a burnt offering for a sweet aroma to Jehovah: one young bull, one ram, <i>and</i> seven lambs of the first year without blemish. 29:3 And their meal offering <i>shall be</i> of flour mingled with oil: three tenth deals for a young bull, two tenth deals for a ram; 29:4 and one tenth deal for one lamb, throughout the seven lambs; 29:5 and one kid of the goats <i>for</i> a sin offering, to make an atonement for you; 29:6 beside the burnt offering of the month, and his meal offering, and the daily burnt offering, and his meal offering, and their drink offerings, according to their prescribed manner, for a sweet aroma: <i>a sacrifice made by fire</i> to Jehovah.
Opposite	29:7	“And you shall have on the tenth <i>day</i> of this seventh month a holy assembly. And you shall afflict your souls; you shall do no work <i>in it</i> . 29:8 But you shall offer a burnt offering to Jehovah for a sweet aroma: one young bull, one ram, <i>and</i> seven lambs of the first year (they shall be to you without blemish); 29:9 and their meal offering <i>shall be</i> of flour mingled with oil: three tenth deals to a bull, two tenth deals to one ram; 29:10 and a several tenth deal for one lamb, throughout the seven lambs; 29:11 one kid of the goats <i>for</i> a sin offering, beside the sin offering of atonement, and the continual burnt offering, and the meal offering of it, and their drink offerings.”
Complement	29:12	“And on the fifteenth day of the seventh month, you shall have a holy assembly. You shall do no work of service. And you shall keep a feast to Jehovah seven days.
Complement	29:13	“And you shall offer a burnt offering, a sacrifice made by fire, of a sweet aroma to Jehovah: thirteen young bulls, two rams, <i>and</i> fourteen lambs of the first year (they shall be without blemish). 29:14 And their meal offering <i>shall be</i> of flour mingled with oil: three tenth deals to every bull of the thirteen bulls, two tenth deals to each ram of the two rams, 29:15 and a several tenth deal to each lamb of the fourteen lambs; 29:16 and one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, his meal offering, and his drink offering. 29:17 And on the second day, <i>you shall offer</i> twelve young bulls, two rams, and fourteen lambs of the first year without spot. 29:18 And their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the <i>prescribed</i> manner; 29:19 and one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, and its meal offering, and their drink offerings. 29:20 And on the third day eleven bulls, two rams, and fourteen lambs of the first year without blemish; 29:21 and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the <i>prescribed</i> manner; 29:22 and one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meal offering, and his drink offering. 29:23 And on the fourth day ten bulls, two rams, <i>and</i> fourteen lambs of the first year without blemish; 29:24 their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the <i>prescribed</i> manner; 29:25 and one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, his meal offering, and his drink offering. 29:26 And on the fifth day nine bulls, two rams, <i>and</i> fourteen lambs of the first year without spot; 29:27 and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the <i>prescribed</i> manner; 29:28 and one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meal offering, and his drink offering. 29:29 And on the sixth day eight bulls, two rams, <i>and</i> fourteen lambs of the first year without blemish; 29:30 and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the <i>prescribed</i> manner; 29:31 and one goat <i>for</i> a sin offering; beside the continual burnt offering, his meal offering, and his drink offering. 29:32 And on the seventh day seven bulls, two rams, <i>and</i> fourteen lambs of the first year without blemish; 29:33 and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the <i>prescribed</i> manner; 29:34 and one goat <i>for</i> a sin offering; beside the continual burnt offering, his meal offering, and his drink offering. 29:35 On the eighth day you shall have a solemn assembly; you shall do no work of service <i>in it</i> ; 29:36 but you shall offer a burnt offering, a sacrifice made by fire, of a sweet aroma to Jehovah: one bull, one ram, <i>and</i> seven lambs of the first year without blemish. 29:37 Their meal offering and their drink offerings for the bull, for the ram, and for the lambs, <i>shall be</i> according to their number, after the <i>prescribed</i> manner. 29:38 And one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meal offering, and his drink offering.
Unique	29:39	“These <i>things</i> shall you do to Jehovah in your appointed feasts, beside your vows and your freewill offerings; for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings.” 29:40 And Moses told the children of Israel according to all that Jehovah commanded Moses.

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	§Unique	Introduction: Jehovah gave Statutes for a vow of a woman, and the power of her father or husband to overrule it (30:1 - 16)
	¶Opposite	A father or a husband could overrule a woman's vow (30:1 - 8)
Unique		30:1 And Moses spoke to the heads of the tribes concerning the children of Israel, saying, “This is the thing which Jehovah has commanded: ^{30:2} If a man vows a vow to Jehovah, or swears an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceeds out of his mouth.
Complement		30:3 “ If a woman also vows a vow to Jehovah, and binds herself by a bond, <i>being</i> in her father’s house in her youth, ^{30:4}and her father hears her vow, and her bond with which she has bound her soul, and her father shall hold his peace at her, then all her vows shall stand, and every bond with which she has bound her soul shall stand.
Complement		30:5 “ But if her father overrules her in the day that he hears, none of her vows, or of her bonds with which she has bound her soul, shall stand. And Jehovah shall forgive her, because her father overruled her.”
Opposite		30:6 “ But if she had at all a husband, when she vowed, or uttered anything out of her lips, with which she bound her soul, ^{30:7}and her husband heard <i>it</i>, and he held his peace at her in the day that he heard <i>it</i>, then her vows shall stand, and her bonds with which she bound her soul shall stand.
Opposite		30:8 “ But if her husband overrules her on the day that he heard <i>it</i>, then he shall make her vow which she vowed, and that which she uttered with her lips, with which she bound her soul, of no effect; and Jehovah shall forgive her.”
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Opposite		30:10 “ And if she vowed in her husband’s house, or bound her soul by a bond with an oath, ^{30:11}and her husband heard <i>it</i>, and held his peace at her, <i>and</i> did not overrule her, then all her vows shall stand; and every bond with which she bound her soul shall stand.”
Complement		30:12 “ But if her husband had utterly made them void on the day he heard <i>them</i>, <i>then</i> whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand. Her husband has made them void; and Jehovah shall forgive her.
Complement		30:13 “ Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. ^{30:14}But if her husband altogether holds his peace at her from day to day, then he establishes all her vows, or all her bonds, which <i>are</i> upon her. He confirms them, because he held his peace at her in the day that he heard <i>them</i>. ^{30:15}But if he shall in any way make them void, after that he has heard them, then he shall bear her iniquity.”
Unique		30:16 These <i>are</i> the Statutes, which Jehovah commanded Moses, between a man and his wife, <i>or</i> between the father and his daughter, <i>being still</i> in her youth in her father’s house.
	§Complement	Body: The army of Israel conquered the cities of Midian, took their plunder; and divided it among the tribes (31:1 - 54)
	¶Unique	The army of Israel conquered the Midianites (31:1 - 8)
Opposite		31:1 And Jehovah spoke to Moses, saying, ^{31:2} Avenge the children of Israel of the Midianites; afterward you shall be gathered to your people.”
Opposite		31:3 And Moses spoke to the people, saying, “Arm some of yourselves to the war; and let them go against the Midianites, and avenge Jehovah of Midian. ^{31:4} You shall send to the war a thousand of every tribe, throughout all the tribes of Israel.”
Complement		31:5 So there were delivered out of the thousands of Israel, a thousand of <i>every</i> tribe: twelve thousand armed for war.
Complement		31:6 And Moses sent them to the war, a thousand of <i>every</i> tribe: them, and Phinehas the son of Eleazar the priest to the war with the holy instruments and the trumpets to blow in his hand.
Unique		31:7 And they made war against the Midianites, as Jehovah commanded Moses; and they slew all the males. ^{31:8} And they slew the kings of Midian, beside the rest of them that were slain: <i>namely</i> , Evi, Rekem, Zur, Hur, and Reba: five kings of Midian; they also slew Balaam the son of Beor with the sword.
	¶Complement	The army of Israel burned the cities of Midan and took their plunder of men and beasts to Moses (31:9 - 13)
Unique		31:9 And the children of Israel took <i>all</i> the women of Midian captives, and their little ones;
Complement		and they took the plunder of all their livestock, and all their flocks, and all their goods.
Complement		31:10 And they burned all their cities wherein they dwelt, and all their fortresses, with fire.
Opposite		31:11 And they took all the plunder, and all the prey, <i>both</i> of men and of beasts. ^{31:12} And they brought the captives, the prey, and the plunder, to Moses and Eleazar the priest, and to the congregation of the children of Israel, to the camp at the plains of Moab, which <i>are</i> by Jordan <i>near</i> Jericho.
Opposite		31:13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them outside the camp.
	¶Complement	Moses and Eleazar the priest commanded the army to purify the captives (31:14 - 24)
Unique		31:14 And Moses was angry with the officers of the army, <i>with</i> the captains over thousands, and captains over hundreds, which came from the battle; ^{31:15} and Moses said to them, “Have you saved all the women alive? ^{31:16} Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against Jehovah in the matter of Peor, and there was a plague among the congregation of Jehovah.
Complement		31:17 “Now therefore kill every male among the little ones, and kill every woman that has known a man by lying with him. ^{31:18} But all the female children, that have not known a man by lying with him, keep alive for yourselves.
Complement		31:19 “And you remain outside the camp seven days; whosoever has killed any person, and whosoever has touched any slain, purify <i>both</i> yourselves and your captives on the third day, and on the seventh day. ^{31:20} And purify all <i>your</i> garments, and all that are made of skins, and all work of goats’ <i>hair</i> , and all things made of wood.”
Opposite		31:21 And Eleazar the priest said to the men of war which went to the battle, “This is the Ordinance of the Law which Jehovah commanded Moses. ^{31:22} Only the gold, the silver, the brass, the iron, the tin, and the lead ^{31:23}(everything that may endure the fire), you shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation. And all that does not endure the fire you shall make go through the water.
Opposite		31:24 “ And you shall wash your clothes on the seventh day, and you shall be clean; and afterward you shall come into the camp.”
	¶Opposite	Jehovah commanded that the plunder be taxed, and the tax divided between the priests and the Levites (31:25 - 47)
Unique		31:25 And Jehovah spoke to Moses, saying, ^{31:26} Make an accounting of the plunder that was taken, <i>both</i> of man and of beast: you, Eleazar the priest, and the chief fathers of the congregation. ^{31:27}And divide the plunder into two parts: between them that took the war upon them, who went out to battle, and between all the congregation.
Complement		31:28 “ And levy a tax to Jehovah of the men of war who went out to battle: one portion of five hundred, <i>both</i> of the persons, and of the beef cattle, and of the donkeys, and of the sheep, ^{31:29}take <i>it</i> of their half, and give it to Eleazar the priest, for a heave offering of Jehovah.
Complement		31:30 “ And of the children of Israel’s half, you shall take one portion of fifty: of the persons, of the beef cattle, of the donkeys, and of the flocks, of all manner of beasts; and give them to the Levites, which keep the charge of the Tabernacle of Jehovah.”
Opposite		31:31 And Moses and Eleazar the priest did as Jehovah commanded Moses. ^{31:32} And the plunder, <i>being</i> the rest of the prey which the men of war had caught, was six hundred seventy-five thousand sheep, ^{31:33} and seventy-two thousand beef <i>cattle</i> , ^{31:34} and sixty-one thousand donkeys, ^{31:35} and thirty-two thousand persons in all, of women that had not known man by lying with him. ^{31:36} And the half, <i>which was</i> the portion of them that went out to war, was in total three hundred and thirty-seven thousand, five hundred sheep; ^{31:37} and Jehovah’s tax of the sheep was six hundred and seventy-five. ^{31:38} And the beef <i>cattle were</i> thirty-six thousand: of which Jehovah’s tax <i>was</i> seventy-two. ^{31:39} And the donkeys <i>were</i> thirty thousand, five hundred: of which Jehovah’s tax <i>was</i> sixty-one. ^{31:40} And the persons <i>were</i> sixteen thousand: of which Jehovah’s tax <i>was</i> thirty-two persons. ^{31:41} And Moses gave the tax (<i>which was</i> Jehovah’s heave offering) to Eleazar the priest, as Jehovah commanded Moses.
Opposite		31:42 And of the children of Israel’s half, which Moses divided from the men that made war ^{31:43} (now the half <i>that belonged to</i> the congregation was three hundred and thirty-seven thousand, five hundred sheep, ^{31:44} and thirty-six thousand beef <i>cattle</i> , ^{31:45} and thirty thousand donkeys, ^{31:46} and sixteen thousand, five hundred persons), ^{31:47} even of the children of Israel’s half, Moses took one portion of fifty, <i>both</i> of man and of beast; and he gave them to the Levites, which kept the charge of the Tabernacle of Jehovah, as Jehovah commanded Moses.
	¶Opposite	Moses and Eleazar took the gold offerings from the army and put them in the Tabernacle (31:48 - 54)
Opposite		31:48 And the officers which <i>were</i> over thousands of the army, the captains of thousands, and captains of hundreds, came near to Moses; ^{31:49} and they said to Moses, “Your servants have taken a census of the men of war which <i>are</i> under our charge, and not one man is lacking of us.
Opposite		31:50 “Therefore we have brought an offering for Jehovah of what every man has found: of jewels of gold, chains, bracelets, rings, earrings, and necklaces; to make an atonement for our souls before Jehovah.”
Complement		31:51 And Moses and Eleazar the priest took the gold of them, <i>even</i> all fashioned jewelry.
Complement		31:52 And all the gold of the offering that they offered up to Jehovah (of the captains of thousands, and of the captains of hundreds) was sixteen thousand, seven hundred and fifty shekels. ^{31:53} for the men of war had taken plunder, every man for himself.
Unique		31:54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the Tabernacle of the congregation, <i>for</i> a memorial for the children of Israel before Jehovah.
	§Complement	Conclusion: Reuben, Gad, and 1/2 of Manasseh bargained with Moses to take possession of Gilead and Jazer (32:1 - 42)
	¶Complement	Reuben and Gad promised to help the other tribes of Israel to conquer Canaan (32:1 - 27)
Opposite		32:1 Now the children of Reuben and the children of Gad had a very great multitude of livestock. And when they saw the land of Jazer, and the land of Gilead, that, behold, the place <i>was</i> a place for livestock, ^{32:2} the children of Gad and the children of Reuben came; and they spoke to Moses, to Eleazar the priest, and to the princes of the congregation; saying, ^{32:3} “Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Shebam, Nebo, and Beon, ^{32:4} the country which Jehovah smote before the congregation of Israel, is a land for livestock; and your servants have livestock. ^{32:5} Therefore,” they said, “if we have found grace in your sight, let this land be given to your servants for a possession, <i>and</i> bring us not over Jordan.”
Opposite		32:6 And Moses said to the children of Gad and to the children of Reuben, “Shall your brethren go to war, and shall you sit here? ^{32:7} And why do you discourage the heart of the children of Israel from going over into the land which Jehovah has given them? ^{32:8} This is what your fathers did, when I sent them from Kadesh-barnea to see the land: ^{32:9} for when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which Jehovah had given them. ^{32:10} And Jehovah’s anger was kindled the same time, and he swore, saying, ^{32:11} Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob, because they have not wholly followed me; ^{32:12}except Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have fully followed Jehovah.’ ^{32:13}And Jehovah’s anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of Jehovah, was consumed. ^{32:14}And, behold, you have risen up in your fathers’ place, an increase of sinful men, to increase yet the fierce anger of Jehovah toward Israel: ^{32:15}for if you turn away from after him, he will yet again leave them in the wilderness; and you shall destroy all these people.”
Complement		32:16 And they came near to him, and said, “We will build sheepfolds here for our livestock, and cities for our little ones, ^{32:17} but we ourselves will go ready armed before the children of Israel, until we have brought them to their place; and our little ones shall dwell in the fortified cities because of the inhabitants of the land. ^{32:18} We will not return to our houses, until every man of the children of Israel has inherited his inheritance. ^{32:19} for we will not inherit with them on the other side of Jordan, or forward, because our inheritance has fallen to us on this side of Jordan eastward.”
Complement		32:20 And Moses said to them, “If you will do this thing, if you will go armed before Jehovah to war, ^{32:21} and will go all of you armed over Jordan before Jehovah, until he has driven out his enemies from before him, ^{32:22} and the land is subdued before Jehovah, then afterward shall you return, and be guiltless before Jehovah, and before Israel; and this land shall be your possession before Jehovah. ^{32:23} But if you will not do this, behold, you have sinned against Jehovah; and be sure your sin will find you out. ^{32:24} Build cities for your little ones, and folds for your sheep; and do that which has proceeded out of your mouth.”
Unique		32:25 And the children of Gad and the children of Reuben spoke to Moses, saying, “Your servants will do as my lord commands. ^{32:26} Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead; ^{32:27} but your servants will pass over, every man armed for war, before Jehovah to battle, as my lord says.”
	¶Complement	Moses gave Reuben, Gad, and 1/2 of Manasseh possession of the former kingdoms of Sihon and Og (32:28 - 42)
Opposite		32:28 So Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel concerning them. ^{32:29} And Moses said to them, “If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle before Jehovah, and the land shall be subdued before you, then you shall give them the land of Gilead for a possession. ^{32:30} But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.”
Opposite		32:31 And the children of Gad and the children of Reuben answered, saying, “As Jehovah has said to your servants, so will we do. ^{32:32} We will pass over armed before Jehovah into the land of Canaan, so that the possession of our inheritance on this side of Jordan <i>may be</i> ours.”
Complement		32:33 And Moses gave to them, <i>even</i> to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with its cities in the borders, <i>even</i> the cities of the country round about. ^{32:34} And the children of Gad built Dibon, Ataroth, Aroer, ^{32:35} Atroth, Shophan, Jaazer, Jogbehah, ^{32:36} Beth-nimrah, and Beth-haran: fortified cities; and folds for sheep.
Complement		32:37 And the children of Reuben built Heshbon, Elealeh, Kirjathaim, ^{32:38} Nebo, Baal-meon (their names being changed), and Shibmah; and gave other names to the cities which they built.
Unique		32:39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which <i>was</i> in it. ^{32:40} And Moses gave Gilead to Machir the son of Manasseh; and he dwelt in it. ^{32:41} And Jair the son of Manasseh went and took its small towns; and he called them Havoth-jair. ^{32:42} And Nobah went and took Kenath, and its villages, and called it Nobah, after his own name.

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¶Complement	Jehovah gave Statutes for crimes (35:9 - 34)
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	§Complement	Introduction: Moses recorded the journeys of the children of Israel from Egypt to the plains of Moab (33:1 - 49)
	¶Opposite	Moses recorded the journeys of the children of Israel, starting from Egypt after the Passover (33:1 - 4)
Unique	33:1	These <i>are</i> the journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the hand of Moses and Aaron.
Complement	33:2	And Moses recorded their goings out according to their journeys by the command of Jehovah;
Complement		and these <i>are</i> their journeys according to their travels.
Opposite	33:3	And they departed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians:
Opposite	33:4	for the Egyptians buried all <i>their</i> firstborn, which Jehovah had smitten among them; upon their gods also Jehovah executed judgments.
	¶Opposite	Moses recorded the journeys of the children of Israel over a forty-year period with forty encampments (33:5 - 49)
Opposite	33:5	And the children of Israel moved from Rameses, and camped in Succoth. ^{33:6} And they departed from Succoth, and camped in Etham, which <i>is</i> in the edge of the wilderness. ^{33:7} And they moved from Etham, and turned again to Pi-hahiroth, which <i>is</i> before Baal-zephon; and they camped before Migdol.
Opposite	33:8	And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and camped in Marah. ^{33:9} And they moved from Marah, and came to Elim. And in Elim <i>were</i> twelve fountains of water, and seventy palm trees; and they camped there. ^{33:10} And they moved from Elim, and camped by the Red sea. ^{33:11} And they moved from the Red sea, and camped in the wilderness of Sin. ^{33:12} And they took their journey out of the wilderness of Sin, and camped in Dophkah. ^{33:13} And they departed Dophkah, and camped in Alush. ^{33:14} And they moved from Alush, and camped at Rephidim, where was no water for the people to drink. ^{33:15} And they departed from Rephidim, and camped in the wilderness of Sinai. ^{33:16} And they moved from the desert of Sinai, and camped at Kibroth-hattaavah. ^{33:17} And they departed from Kibroth-hattaavah, and camped at Hazeroth.
	33:18	And they departed from Hazeroth, and camped in Rithmah. ^{33:19} And they departed from Rithmah, and camped at Rimmon-parez. ^{33:20} And they departed from Rimmon-parez, and camped in Libnah.
	33:21	And they moved from Libnah, and camped at Rissah. ^{33:22} And they journeyed from Rissah, and camped in Kehelathah. ^{33:23} And they went from Kehelathah, and camped in mount Shapher. ^{33:24} And they moved from mount Shapher, and camped in Haradah. ^{33:25} And they moved from Haradah, and camped in Makheloth. ^{33:26} And they moved from Makheloth, and camped at Tahath. ^{33:27} And they departed from Tahath, and camped at Tarah. ^{33:28} And they moved from Tarah, and camped in Mithcah. ^{33:29} And they went from Mithcah, and camped in Hashmonah. ^{33:30} And they departed from Hashmonah, and camped at Moseroth. ^{33:31} And they departed from Moseroth, and camped in Bene-jaakan. ^{33:32} And they moved from Bene-jaakan, and camped at Hor-hagidgad. ^{33:33} And they went from Hor-hagidgad, and camped in Jotbathah. ^{33:34} And they moved from Jotbathah, and camped at Ebronah. ^{33:35} And they departed from Ebronah, and camped at Ezion-gaber. ^{33:36} And they moved from Ezion-gaber, and camped in the wilderness of Zin, which <i>is</i> Kadesh. ^{33:37} And they moved from Kadesh, and camped in mount Hor, in the edge of the land of Edom.
Complement	33:38	And Aaron the priest went up into mount Hor at the command of Jehovah, and he died there, in the fortieth year after the children of Israel came out of the land of Egypt, in the first <i>day</i> of the fifth month.
	33:39	And Aaron <i>was</i> one hundred and twenty-three years old when he died in mount Hor.
Complement	33:40	And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.
Unique	33:41	And they departed from mount Hor, and camped in Zalmonah. ^{33:42} And they departed from Zalmonah, and camped in Punon. ^{33:43} And they departed from Punon, and camped in Oboth. ^{33:44} And they departed from Oboth, and camped in Ije-abarim, in the border of Moab. ^{33:45} And they departed from Iim, and camped in Dibon-gad. ^{33:46} And they moved from Dibon-gad, and camped in Almon-diblathaim. ^{33:47} And they moved from Almon-diblathaim, and camped in the mountains of Abarim, before Nebo. ^{33:48} And they left the mountains of Abarim, and camped in the plains of Moab by Jordan <i>near</i> Jericho. ^{33:49} And they camped by Jordan, from Beth-jesimoth <i>even</i> to Abel-shittim in the plains of Moab.
	§Complement	Body: Jehovah commanded Israel concerning their national borders, inheritances, and Levite cities (33:50 - 35:8)
	¶Opposite	Jehovah commanded Moses to tell Israel to drive out all of the inhabitants of Canaan (33:50 - 33:54a)
Unique	33:50	And Jehovah spoke to Moses in the plains of Moab by Jordan <i>near</i> Jericho, saying, ^{33:51} “Speak to the children of Israel, and say to them, ‘When you have passed over Jordan into the land of Canaan, ^{33:52} then you shall drive out all the inhabitants of the land from before you; and destroy all their stone images, and destroy all their molten images, and completely break down all their high places.
Complement	33:53	“And you shall dispossess <i>the inhabitants</i> of the land, and dwell in it:
Complement		“for I have given you the land to possess it.”
Opposite	33:54	“And you shall divide the land by lot for an inheritance among your families;
Opposite		“ <i>and</i> to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance.”
	¶Opposite	But if they failed to drive out the Canaanites, then He would eventually drive out Israel (33:54b - 56)
Opposite		“Every man’s <i>inheritance</i> shall be in the place where his lot falls;
Opposite		“according to the tribes of your fathers you shall inherit.”
Complement	33:55	“But if you will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which you let remain of them <i>shall</i> be pricks in your eyes, and thorns in your sides;
Complement		“and they shall afflict you in the land wherein you dwell.
Unique	33:56	“Moreover it shall come to pass, <i>that</i> I shall do to you, as I thought to do unto them.”
	¶Complement	Jehovah told the children of Israel where the borders of their land would be (34:1 - 12)
Unique	34:1	And Jehovah spoke to Moses, saying, ^{34:2} “Command the children of Israel; and say to them, ‘When you come into the land of Canaan (this <i>is</i> the land that shall fall to you for an inheritance, <i>even</i> the land of Canaan with its borders), ^{34:3} then your south quarter shall be from the wilderness of Zin along by the border of Edom. And your southern border shall be the outmost border of the salt sea eastward. ^{34:4} And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin; and its going forth shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon, ^{34:5} and the border shall turn from Azmon to the river of Egypt; and the end of it shall be at the sea.
Complement	34:6	“And <i>as for</i> the western border, you shall even have the great sea for a border; this shall be your western border.
Complement	34:7	“And this shall be your northern border: from the great sea you shall point out for you mount Hor;
	34:8	from mount Hor you shall point out <i>your border</i> to the entrance of Hamath; and the goings forth of the border shall be to Zedad; ^{34:9} and the border shall go on to Ziphron; and the goings out of it shall be at Hazar-enan; this shall be your northern border.”
Opposite	34:10	“And you shall point out your eastern border from Hazar-enan to Shepham; ^{34:11} and the border shall go down from Shepham to Riblah, on the east side of Ain. And the border shall descend, and shall reach to the side of the sea of Chinnereth eastward; ^{34:12} and the border shall go down to Jordan, and the goings out of it shall be at the salt sea.
Opposite		“This shall be your land with its borders round about.”
	¶Complement	Moses told the children of Israel where their inheritance would be (34:13 - 29)
Unique	34:13	And Moses commanded the children of Israel, saying, “This <i>is</i> the land which you shall inherit by lot, which Jehovah commanded to give to the nine tribes, and to the half tribe of <i>Manasseh</i> .
Complement	34:14	“For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received <i>their inheritance</i> ; and half the tribe of Manasseh have received their inheritance.
Complement	34:15	“The two tribes and the half tribe have received their inheritance on this side <i>of</i> Jordan <i>near</i> Jericho eastward, toward the sunrise.”
Opposite	34:16	And Jehovah spoke to Moses, saying, ^{34:17} “These <i>are</i> the names of the men which shall divide the land to you: Eleazar the priest and Joshua the son of Nun.
Opposite	34:18	“And you shall take one prince of every tribe, to divide the land by inheritance. ^{34:19} And the names of the men <i>are</i> these: of the tribe of Judah, Caleb the son of Jephunneh; ^{34:20} and of the tribe of the children of Simeon, Shemuel the son of Ammihud; ^{34:21} of the tribe of Benjamin, Elidad the son of Chislon; ^{34:22} and the prince of the tribe of the children of Dan, Bukki the son of Jogli; ^{34:23} the prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod; ^{34:24} and the prince of the tribe of the children of Ephraim, Kemuel the son of Shipthan; ^{34:25} and the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach; ^{34:26} and the prince of the tribe of the children of Issachar, Paltiel the son of Azzan; ^{34:27} and the prince of the tribe of the children of Asher, Ahihud the son of Shelomi; ^{34:28} and the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.” ^{34:29} These <i>are they</i> whom Jehovah commanded to divide the inheritance to the children of Israel in the land of Canaan.
	¶Unique	Jehovah commanded the children of Israel to provide cities among them for the Levites (35:1 - 8)
Opposite	35:1	And Jehovah spoke to Moses in the plains of Moab by Jordan <i>near</i> Jericho, saying, ^{35:2} “Command the children of Israel, that they give cities to the Levites to dwell in of the inheritance of their possession; and you shall <i>also</i> give to the Levites suburbs for the cities round about them. ^{35:3} And they shall have the cities to dwell in; and the suburbs of them shall be for their livestock, and for their goods, and for all their beasts.
Opposite	35:4	“And the suburbs of the cities, which you shall give to the Levites, <i>shall reach</i> from the wall of the city and outward one thousand cubits round about. ^{35:5} And you shall measure from outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits and the city <i>shall be</i> in the midst; this shall be to them the suburbs of the cities.”
Complement	35:6	“And among the cities which you shall give to the Levites, <i>there shall be</i> six cities for refuge, which you shall appoint for the manslayer, that he may flee there.
Complement		“And to them you shall add forty-two cities, ^{35:7} so all the cities which you shall give to the Levites <i>shall be</i> forty-eight cities; <i>you shall give</i> them with their suburbs.
Unique	35:8	“And the cities which you shall give <i>shall be</i> of the possession of the children of Israel. From <i>them that have</i> many you shall give many; but from <i>them that have</i> few you shall give few. Every one shall give of his cities to the Levites according to his inheritance which he is inheriting.”
	§Unique	Conclusion: Jehovah gave Statutes for crimes, and for marriages between the tribes (35:9 - 36:13)
	¶Complement	Jehovah gave Statutes for crimes (35:9 - 34)
Opposite	35:9	And Jehovah spoke to Moses, saying, ^{35:10} “Speak to the children of Israel, and say to them, ‘When you have come over Jordan into the land of Canaan, ^{35:11} then you shall appoint you cities to be cities of refuge for you, that the slayer may flee there, which kills any person by accident. ^{35:12} And they shall be cities for refuge from the avenger to you, so that the manslayer does not die, until he stands before the congregation in judgment.
Opposite	35:13	“And of these cities which you shall give, you shall have six cities for refuge. ^{35:14} You shall give three cities on this side of Jordan, and you shall give three cities in the land of Canaan, <i>which</i> shall be cities of refuge.
	35:15	These six cities shall be a refuge, <i>both</i> for the children of Israel, and for the stranger, and for the sojourner among them, so that everyone that kills any person by accident may flee there.”
Complement	35:16	“And if he strikes him with an instrument of iron, that he dies, he <i>is</i> a murderer. The murderer shall surely be put to death. ^{35:17} And if he strikes him with throwing a stone with which he may die, and he dies, he <i>is</i> a murderer; the murderer shall surely be put to death. ^{35:18} Or if he strikes him with a hand weapon of wood with which he may die, and he dies, he <i>is</i> a murderer; the murderer shall surely be put to death.
	35:19	The avenger of blood himself shall slay the murderer; when he meets him, he shall slay him. ^{35:20} And if he pushes him of hatred, or hurls at him by laying of wait, so that he dies; ^{35:21} or in hatred strikes him with his hand, so that he dies, he that struck <i>him</i> shall surely be put to death: <i>for he is</i> a murderer; the avenger of blood shall slay the murderer; when he meets him.
Complement	35:22	“But if he pushes him suddenly without hatred, or has cast upon him anything without laying in wait, ^{35:23} or with any stone, with which a man may die, not seeing <i>him</i> , and casts <i>it</i> upon him, so that he dies, and <i>was</i> not his enemy and neither sought his harm. ^{35:24} then the congregation shall judge between the slayer and the avenger of blood according to these Judgments. ^{35:25} And the congregation shall deliver the slayer out of the hand of the avenger of blood, and the congregation shall restore him to the city of his refuge, where he fled. And he shall remain in it until the death of the high priest, which was anointed with the holy oil. ^{35:26} But if the slayer shall at any time come outside the border of the city of his refuge, where he fled, ^{35:27} and the avenger of blood finds him outside the borders of the city of his refuge, and the avenger of blood kills the slayer, he shall not be guilty of blood, ^{35:28} because he should have remained in the city of his refuge until the death of the high priest. But after the death of the high priest the slayer shall return into the land of his possession.
Unique	35:29	“So these <i>things</i> shall be for a Statute of judgment to you throughout your generations in all your dwellings. ^{35:30} Whoso kills any person, the murderer shall be put to death by the mouth of witnesses; but one witness alone shall not testify against any person <i>to cause him</i> to die. ^{35:31} Moreover you shall take no ransom for the life of a murderer, which <i>is</i> guilty of death, but he shall be surely put to death. ^{35:32} And you shall take no ransom for him that has fled to the city of his refuge, so that he should come again to dwell in the land, until the death of the priest. ^{35:33} So shall you not pollute the land wherein you <i>live</i> : for blood, it defiles the land; and the land cannot be cleansed of the blood that is shed in it, but by the blood of him that shed it. ^{35:34} Therefore do not defile the land which you shall inhabit, wherein I dwell: for I Jehovah dwell among the children of Israel.”
	¶Complement	Jehovah gave Statutes for marriages between the tribes (36:1 - 13)
Opposite	36:1	And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near; and they spoke before Moses, and before the princes, the chief fathers of the children of Israel. ^{36:2} And they said, “Jehovah commanded my lord, to give the land for an inheritance by lot to the children of Israel.
Opposite		“And my lord was commanded by Jehovah, to give the inheritance of Zelophehad our brother, to his daughters. ^{36:3} But if they are married to any of the sons of the <i>other</i> tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers; and it shall be added to the inheritance of the tribe into which they are received. So it shall be taken from the lot of our inheritance. ^{36:4} And when the Jubilee of the children of Israel shall be, then their inheritance shall be added to the inheritance of the tribe into which they are received. In this manner their inheritance shall be taken away from the inheritance of the tribe of our fathers.”
Complement	36:5	And Moses commanded the children of Israel according to the Word of Jehovah, saying, “The tribe of the sons of Joseph has spoken the well. ^{36:6} This <i>is</i> the thing that Jehovah commands, concerning the daughters of Zelophehad: saying, ‘Let them marry to whom they think best; but only to the family of the tribe of their father shall they marry. ^{36:7} So shall the inheritance of the children of Israel not move from one tribe to another tribe: for each to the inheritance of the tribe of his fathers, do the children of Israel cleave. ^{36:8} And every daughter, that possesses an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father; that every man of the children of Israel may enjoy the inheritance of his fathers. ^{36:9} Neither shall the inheritance move from <i>one</i> tribe to another tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.’”
Complement	36:10	Even as Jehovah commanded Moses, so did the daughters of Zelophehad: ^{36:11} for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to their father’s brothers’ sons. ^{36:12} And they were married into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.
Unique	36:13	These <i>are</i> the Commandments and the Judgments, which Jehovah commanded by the hand of Moses, to the children of Israel, in the plains of Moab by Jordan <i>near</i> Jericho.

Book 1.4 (Leviticus): Jehovah gave the Laws of Old Covenant Zion to Moses and Aaron (1:1 - 27:34)

Complement Part 1: Reconciliation with God under the Old Covenant (1:1 - 15:33)

- Unique Chapter 1.1: Reconciliation with God for the non-Levite person of Israel under the Old Covenant (1:1 - 6:7)
- \$Complement Introduction: Three types of offerings (burnt, meal, and peace) and the various manners of offering them (1:1 - 3:17)

‣Opposite Burnt offerings and meal offerings (1:1 - 2:11)

‣Opposite Firstfruits and peace offerings (2:12 - 3:17)
- \$Complement Body: Sins of ignorance and their appropriate animal sacrifices under the Old Covenant (4:1 - 35)

‣Unique A bull sin offering for a common person who sins through ignorance (4:1 - 12)

‣Complement A bull sin offering for the entire congregation who sins through ignorance (4:13 - 21)

‣Complement A goat sin offering for a ruler who sins through ignorance (4:22 - 26)

‣Opposite A goat sin offering for a common person who sins through ignorance (4:27 - 31)

‣Opposite A lamb sin offering for a common person who sins through ignorance (4:32 - 35)
- \$Unique Conclusion: Sins of trespass and the appropriate offering and/or compensation (5:1 - 6:7)

‣Complement Sins of trespass and their appropriate animal sacrifice under the Old Covenant (5:1 - 13)

‣Complement Sins of trespass and appropriate restoration and compensation to the person harmed (5:14 - 6:7)
- Complement Chapter 1.2: The process of the ministry of reconciliation with God under the Old Covenant (6:8 - 7:38)
- \$Unique Introduction: The Laws of the Burnt and Meal Offerings (6:8 - 18)

‣Opposite The Law of the Burnt Offering (6:8 - 13)

‣Opposite The Law of the Meal Offering (6:14 - 18)
- \$Complement Body: The Laws of the Sin, Trespass, and Peace Offerings (6:19 - 7:18)

‣Opposite The meal offering of Aaron and his sons on their ordination day (6:19 - 22a)

‣Opposite Their meal offering shall be completely burned and not eaten (6:22b - 23)

‣Complement The Law of the sin offering (6:24 - 30)

‣Complement The Law of the trespass offering (7:1 - 10)

‣Unique The Law of peace offerings (7:11 - 18)
- \$Complement Conclusion: The fat and blood belonged only to God; the peace offerings belonged to Aaron and his sons (7:19 - 38)

‣Complement The fat and blood belonged only to God (7:19 - 27)

‣Complement Some of the peace offerings belonged to Aaron and his sons (7:28 - 38)
- Complement Chapter 1.3: The ordination to the ministry of reconciliation with God under the Old Covenant (8:1 - 10:20)
- \$Unique Introduction: Moses prepared Aaron and his sons to serve as high priests of Old Covenant Israel (8:1 - 13)

‣Opposite Moses obeyed the command of Jehovah to ordain Aaron and his sons into the Levite priesthood (8:1 - 4)

‣Opposite Moses anointed the place of ministry and the minister with holy oil to sanctify both it and him (8:5 - 13)
- \$Complement Body: Moses sacrificed one bull and two rams for Aaron and his sons (8:14 - 36)

‣Unique Moses sacrificed a bull for a sin offering (8:14 - 17)

‣Complement Moses sacrificed the first ram for a burnt offering (8:18 - 21)

‣Complement Moses sacrificed the second ram for consecration of Aaron and his sons (8:22 - 24)

‣Opposite Moses waved the sacrifices before Jehovah as a wave offering (8:25 - 29)

‣Opposite Moses anointed Aaron and his sons and commanded them to stay in the Tabernacle for seven days (8:30 - 36)
- \$Complement Conclusion: Aaron offered authorized offerings; and his sons Nadab and Abihu offered an unauthorized offering (9:1 - 10:20)

‣Complement Aaron performed his first official acts as an ordained high priest of Old Covenant Israel (9:1 - 24)

‣Complement Moses worked to prevent further damage to Aaron and his sons after Nadab and Abihu were slain by Jehovah (10:1 - 20)

- Opposite Leviticus, Chapter 1.4: The Law of clean and unclean creatures (11:1 - 47)
- \$Unique Introduction: Clean and unclean creatures that may or may not be eaten or touched (11:1 - 28)

‣Opposite Creatures (clean or unclean) that may or may not be eaten (11:1 - 12)

‣Opposite Creatures (with exceptions) whose carcass must not be touched (11:13 - 28)
- \$Complement Body: Small creatures that creep whose carcasses are unclean to touch (11:29 - 38)

‣Opposite Do not touch the carcasses of these small creatures (11:29 - 31)

‣Opposite If their carcass falls on anything, it will be unclean (11:32 - 35)

‣Complement Water is clean except where their carcass fell (11:36)

‣Complement Sowing seed is clean where their carcass fell (11:37)

‣Unique But if water is put on the sowing seed, and a carcass falls on it, it is unclean (11:38)
- \$Complement Conclusion: Do not eat or touch the carcass of creeping things, for Jehovah your God is holy (11:39 - 47)

‣Complement Creeping things that go on the belly, or all four feet, or has many feet shall not be eaten (11:39 - 43)

‣Complement Jehovah demands holiness in the matter of unclean creeping creatures, birds, and beasts (11:44 - 47)

- Opposite Chapter 1.5: The Law of leprosy and personal defilement (12:1 - 15:33)
- \$Complement Introduction: Procedures to sanctify a woman who gave birth and a leper (12:1 - 14:32)

‣Opposite Procedures to sanctify a woman who has given birth to male or female (12:1 - 8)

‣Opposite Procedures to diagnose leprosy and ceremonially sanctify the leper (13:1 - 14:32)
- \$Complement Body: Procedures to diagnose leprosy in a house and sanctify it (14:33 - 57)

‣Unique The priest shall examine the disease in the walls and attempt to remove only the damaged parts (14:33 - 42)

‣Complement If the repair fails and the disease returns, the priest shall demolish the house completely (14:43 - 47)

‣Complement If the repair succeeds, then he shall sanctify the house with a special sacrifice of birds (14:48 - 53)

‣Opposite This is the Law for all manner of disease and scall, to teach when it is unclean, and when it is clean (14:54-57a)

‣Opposite This is the Law of Leprosy (14:57b)
- \$Unique Conclusion: The offerings of a man or a woman to atone for the unclean issue of their flesh (15:1 - 33)

‣Complement The offerings of a man to atone for the unclean issue of his flesh (15:1 - 18)

‣Complement The offerings of a woman to atone for the unclean issue of her flesh (15:19 - 33)

Complement Part 2: Sanctification to God under the Old Covenant (16:1 - 27:34)

- Unique Chapter 2.1: Sanctification to God on the yearly Day of Atonement under the Old Covenant (16:1 - 17:16)
- \$Complement Introduction: Instructions for the high priest to offer the sin offerings on the yearly Day of Atonement (16:1 - 28)

‣Opposite The priest of Aaron must bring two specific sacrifices for sin and wear the required garments (16:1 - 15)

‣Opposite After making atonement for the people and the altar, the high priest and his helper must wash with water (16:16 - 28)
- \$Complement Body: The Day of Atonement shall be an everlasting Statute for the children of Israel (16:29 - 34)

‣Opposite The Day of Atonement shall be observed on the tenth day of the seventh month (16:29 - 30)

‣Opposite It shall be a Sabbath of rest to you; and you shall afflict your souls, by a Statute forever (16:31)

‣Complement The priest shall make an atonement for the Tabernacle, the altar, the priests, and for all the people (16:32 - 33)

‣Complement It shall be an everlasting Statute to you, to make an atonement for the children of Israel for all their sins once a year (16:34a)

‣Unique He did as Jehovah commanded Moses (16:34b)
- \$Unique Conclusion: The people had to sacrifice to Jehovah only at the Tabernacle, and could not eat the blood of any animal (17:1 - 16)

‣Complement The children of Israel were forbidden to sacrifice an animal to Jehovah anywhere but at the Tabernacle (17:1 - 9)

‣Complement The children of Israel were forbidden to eat the blood of any animal (17:10 - 16)
- Complement Chapter 2.2: Daily sanctification to God for the people of Jehovah under the Old Covenant (18:1 - 20:27)
- \$Unique Introduction: Do the Commandments of Jehovah and do not commit the abominations of the land of Canaan (18:1 - 30)

‣Opposite Do the Judgments, Ordinances, and Statutes of Jehovah your God (18:1 - 5)

‣Opposite Do not commit any of the abominations of the land of Canaan (18:6 - 30)
- \$Complement Body: Keep the Sabbaths, Statutes, and Judgments of Jehovah your God (19:1 - 37)

‣Unique You shall be holy, for I, Jehovah, am holy (19:1 - 2)

‣Complement You shall not do evil (19:3 - 18)

‣Complement You shall keep my Statutes (19:19 - 25)

‣Opposite Do not worship idols or follow the practices of idolatry (19:26 - 29)

‣Opposite You shall observe my Sabbaths and reverence my Sanctuary (19:30 - 37)
- \$Complement Conclusion: The holiness of Jehovah requires holiness in his people (20:1 - 27)

‣Complement Jehovah will set his face against anyone who worships Molech, or deals with familiar spirits, or wizards (20:1 - 7)

‣Complement You shall be holy to Jehovah your God and avoid the abominations of the land of Canaan (20:8 - 27)
- Complement Chapter 2.3: Daily sanctification to God for the priests of Jehovah under the Old Covenant (21:1 - 22:33)
- \$Unique Introduction: The priests shall not be defiled with any corpse, except a close relative; the High Priest not at all (21:1 - 6)

‣Opposite The priests shall not defile themselves with any corpse, unless they were closely related (21:1 - 6)

‣Opposite The High Priest of Aaron shall not defile himself for anyone or anything (21:7 - 15)
- \$Complement Body: The priests of Aaron must not be unclean when they eat of the holy offerings of Israel (21:16 - 22:16)

‣Opposite No priest with a physical blemish shall offer the bread of Jehovah (21:16 - 23)

‣Opposite Moses told it to Aaron, and to his sons, and to all the children of Israel (21:24)

‣Complement Aaron and his sons must separate themselves from the holy things of Israel if they are unclean (22:1 - 3)

‣Complement If any man of the sons of Aaron is a leper or unclean, he shall not eat of the holy things of Israel (22:4 - 8)

‣Unique Misc examples of when a person can or cannot eat of the holy things of Israel (22:9 - 16)
- \$Complement Conclusion: An offering with a blemish shall not be accepted; you shall not profane the holy Name of Jehovah (22:17 - 33)

‣Complement An offering that has a blemish shall not be accepted by Jehovah (22:17 - 25)

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	§Complement	Introduction: Three types of offerings (burnt, meal, and peace) and the various manners of offering them (1:1 - 3:17)
	¶Opposite	Burnt offerings and meal offerings (1:1 - 2:11)
Unique	1:1	And Jehovah called to Moses, and he spoke to him out of the Tabernacle of the congregation, saying: 1:2“Speak to the children of Israel, and say to them: ‘If any man of you brings an offering to Jehovah: you shall bring your offering of the cattle, <i>even</i> of the herd, and of the flock. 1:3If his offering <i>is</i> a burnt sacrifice of the herd, let him offer a male without blemish. He shall offer it of his own voluntary will at the door of the Tabernacle of the congregation before Jehovah. 1:4And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him. 1:5And he shall kill the young bull before Jehovah. And the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that <i>is by</i> the door of the Tabernacle of the congregation. 1:6And he shall pluck away the burnt offering, and cut it into his pieces. 1:7And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire. 1:8 And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that <i>is on</i> the fire which <i>is upon</i> the altar; 1:9but he shall wash his innards and his legs in water. And the priest shall burn all of it on the altar, <i>to be</i> a burnt sacrifice, an offering made by fire, of a sweet aroma to Jehovah.
Complement	1:10	“And if his offering <i>is</i> of the flocks (<i>namely</i> , of the sheep, or the goats) for a burnt sacrifice, he shall bring it a male without blemish. 1:11And he shall kill it on the side of the altar northward before Jehovah. And the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar. 1:12And he shall cut it into his pieces, with his head and his fat. And the priest shall lay them in order on the wood that <i>is on</i> the fire which <i>is upon</i> the altar; 1:13but he shall wash the innards and the legs with water, and the priest shall bring <i>it</i> all, and burn <i>it</i> upon the altar; <i>it is</i> a burnt sacrifice, an offering made by fire, of a sweet aroma to Jehovah.
Complement	1:14	“And if the burnt sacrifice for his offering to Jehovah <i>is</i> of birds, then he shall bring his offering of turtledoves, or of young pigeons. 1:15And the priest shall bring it to the altar, and wring off his head, and burn <i>it</i> on the altar; and its blood shall be wrung out at the side of the altar. 1:16And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes. 1:17And he shall cleave it with its wings, <i>but</i> shall not divide <i>it</i> in pieces; and the priest shall burn it upon the altar, upon the wood that <i>is upon</i> the fire; <i>it is</i> a burnt sacrifice, an offering made by fire, of a sweet aroma to Jehovah.”
Opposite	2:1	“And when any will offer a meal offering to Jehovah, his offering shall be <i>of</i> fine flour; and he shall pour oil upon it, and put frankincense on it. 2:2And he shall bring it to Aaron’s sons the priests; and he shall take out of this his handful of its flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it upon the altar, <i>as</i> an offering made by fire, of a sweet aroma to Jehovah. 2:3And the remainder of the meal offerings <i>shall be</i> Aaron’s and his sons’; <i>it is</i> a thing most holy of the offerings of Jehovah made by fire.
Opposite	2:4	“And if you bring an offering of a meal offering baked in the oven, <i>it shall be</i> unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 2:5And if your offering <i>is</i> a meal offering <i>baked</i> in a pan, it shall be <i>of</i> unleavened fine flour, mingled with oil. 2:6You shall break it in pieces, and pour oil on it; <i>it is</i> a meal offering. 2:7And if your offering <i>is</i> a meal offering <i>made</i> in the frying pan, it shall be made <i>of</i> fine flour with oil. 2:8And you shall bring the meal offering that is made of these things to Jehovah; and when it is presented to the priest, he shall bring it to the altar. 2:9And the priest shall take from the meal offering a memorial of it, and shall burn <i>it</i> upon the altar; <i>it is</i> an offering made by fire, of a sweet aroma to Jehovah. 2:10And that which is left of the meal offering <i>shall be</i> Aaron’s and his sons’; <i>it is</i> a thing most holy of the offerings of Jehovah made by fire. 2:11No meal offering, which you shall bring to Jehovah, shall be made with leaven: for you shall burn no leaven, nor any honey, in any offering of Jehovah made by fire.”
	¶Opposite	Firstfruits and peace offerings (2:12 - 3:17)
Opposite	2:12	“As for the offering of the firstfruits, you shall offer them to Jehovah, but they shall not be burned on the altar for a sweet aroma. 2:13And you shall season every offering of your meal offering with salt; neither shall you allow the salt of the Covenant of your God to be lacking from your meal offering; with all your offerings you shall offer salt.
Opposite	2:14	“And if you offer a meal offering of your firstfruits to Jehovah, you shall offer for the meal offering of your firstfruits green ears of grain dried by the fire, <i>even</i> grain beaten out of full ears. 2:15And you shall put oil upon it, and lay frankincense on it; <i>it is</i> a meal offering. 2:16And the priest shall burn the memorial of it: <i>some</i> of the beaten grain of it, and <i>some</i> of its oil, with all its frankincense; <i>it is</i> an offering made by fire to Jehovah.”
Complement	3:1	“And if his offering <i>is</i> a sacrifice of peace offering, and if he offers <i>it</i> of the herd (whether <i>it is</i> a male or female), he shall offer it without blemish before Jehovah. 3:2And he shall lay his hand upon the head of his offering, and kill it <i>at</i> the door of the Tabernacle of the congregation; and Aaron’s sons the priests shall sprinkle the blood upon the altar round about it. 3:3And he shall offer of the sacrifice of the peace offering as an offering made by fire to Jehovah: the fat that covers the innards, and all the fat that <i>is upon</i> the innards, 3:4and the two kidneys, and the fat that <i>is on</i> them, which <i>is by</i> the flanks, and the caul above the liver, with the kidneys. He shall take it all away; 3:5and Aaron’s sons shall burn it on the altar upon the burnt sacrifice, which <i>is upon</i> the wood that <i>is on</i> the fire; <i>it is</i> an offering made by fire, of a sweet aroma to Jehovah.
Complement	3:6	“And if his offering for a sacrifice of peace offering to Jehovah <i>is</i> of the flock (male or female), he shall offer it without blemish. 3:7If he offers a lamb for his offering, then he shall offer it before Jehovah; 3:8and he shall lay his hand upon the head of his offering, and kill it before the Tabernacle of the congregation. And Aaron’s sons shall sprinkle its blood round about upon the altar. 3:9And he shall offer of the sacrifice of the peace offering as an offering made by fire to Jehovah: the fat of it, <i>and</i> the whole rump (he shall take it off hard by the backbone), and the fat that covers the innards, and all the fat that <i>is upon</i> the innards. 3:10and the two kidneys, and the fat that <i>is upon</i> them, which <i>is by</i> the flanks, and the caul above the liver, with the kidneys. He shall take it all away, 3:11and the priest shall burn it upon the altar; <i>it is</i> the food of the offering made by fire to Jehovah.
Unique	3:12	“And if his offering <i>is</i> a goat, then he shall offer it before Jehovah; 3:13and he shall lay his hand upon its head, and kill it before the Tabernacle of the congregation; and the sons of Aaron shall sprinkle its blood upon the altar round about it. 3:14And he shall offer of it his offering <i>as</i> an offering made by fire to Jehovah: the fat that covers the innards, and all the fat that <i>is upon</i> the innards, 3:15and the two kidneys, and the fat that <i>is upon</i> them, which <i>is by</i> the flanks, and the caul above the liver, with the kidneys. He shall take it away, 3:16and the priest shall burn them upon the altar; <i>it is</i> the food of the offering made by fire for a sweet aroma. All the fat <i>is</i> Jehovah’s; 3:17 <i>it shall be</i> a perpetual Statute for your generations throughout all your dwellings, that you eat neither fat nor blood.”
	§Complement	Body: Sins of ignorance and their appropriate animal sacrifices under the Old Covenant (4:1 - 35)
¶Unique	4:1	And Jehovah spoke to Moses, saying, 4:2“Speak to the children of Israel, saying, ‘If a person shall sin through ignorance against any of the Commandments of Jehovah <i>concerning things</i> which should not be done, and shall do anything against any of them; 4:3or if the priest that is anointed sins according to the sin of the people, then let him bring for his sin, which he has sinned, a young bull without blemish to Jehovah for a sin offering. 4:4And he shall bring the bull to the door of the Tabernacle of the congregation before Jehovah; and he shall lay his hand upon the bull’s head, and kill the bull before Jehovah. 4:5And the priest that is anointed shall take of the bull’s blood, and bring it to the Tabernacle of the congregation. 4:6And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the Sanctuary. 4:7And the priest shall put <i>some</i> of the blood upon the horns of the altar of sweet incense before Jehovah (which <i>is in</i> the Tabernacle of the congregation); and he shall pour all the blood of the bull at the bottom of the altar of the burnt offering, which <i>is at</i> the door of the Tabernacle of the congregation. 4:8And he shall take off from it all the fat of the bull for the sin offering: the fat that covers the innards, and all the fat that <i>is upon</i> the innards, 4:9and the two kidneys, and the fat that <i>is upon</i> them (which <i>is by</i> the flanks), and the caul above the liver, with the kidneys. He shall take it away, 4:10as it was taken off from the bull of the sacrifice of peace offerings; and the priest shall burn them upon the altar of the burnt offering. 4:11And the skin of the bull, and all his flesh, with his head, and with his legs, and his innards, and his dung, 4:12even the whole bull he shall carry forth outside the camp to a clean place, where the ashes are poured out, and burn him on the wood with fire; he shall be burned where the ashes are poured out.
¶Complement	4:13	“And if the entire congregation of Israel sins through ignorance, and the thing is hidden from the eyes of the assembly, and they have done <i>something against</i> any of the Commandments of Jehovah <i>concerning things</i> which should not be done, and are guilty: 4:14when the sin, which they have sinned against it, is known, then the congregation shall offer a young bull for the sin, and bring him before the Tabernacle of the congregation. 4:15And the elders of the congregation shall lay their hands upon the head of the bull before Jehovah; and the bull shall be killed before Jehovah. 4:16And the priest that is anointed shall bring of the bull’s blood to the Tabernacle of the congregation. 4:17And the priest shall dip his finger <i>in some</i> of the blood, and sprinkle <i>it</i> seven times before Jehovah, <i>even</i> before the veil. 4:18And he shall put <i>some</i> of the blood upon the horns of the altar which <i>is before</i> Jehovah (that <i>is in</i> the Tabernacle of the congregation), and shall pour out all the blood at the bottom of the altar of the burnt offering, which <i>is at</i> the door of the Tabernacle of the congregation. 4:19And he shall take all his fat from him, and burn <i>it</i> upon the altar. 4:20And he shall do with the bull as he did with the bull for a sin offering, so shall he do with this. And the priest shall make an atonement for them, and it shall be forgiven them. 4:21And he shall carry forth the bull outside the camp, and burn him as he burned the first bull; <i>it is</i> a sin offering for the congregation.
¶Complement	4:22	“When a ruler has sinned, and done <i>anything</i> through ignorance <i>against</i> any of the Commandments of Jehovah his God <i>concerning things</i> which should not be done, and is guilty 4:23(or if his sin, in which he has sinned, comes to his knowledge), he shall bring his offering, a kid of the goats, a male without blemish. 4:24And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before Jehovah; <i>it is</i> a sin offering. 4:25And the priest shall take of the blood of the sin offering with his finger, and put <i>it upon</i> the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. 4:26And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings. And the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.”
¶Opposite	4:27	“And if any of the common people sins through ignorance, while he does <i>something against</i> any of the Commandments of Jehovah <i>concerning things</i> which should not be done, and is guilty 4:28(or if his sin, which he has sinned, comes to his knowledge), then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he has sinned. 4:29And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. 4:30And the priest shall take some of its blood with his finger, and put <i>it upon</i> the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar. 4:31And he shall take away all its fat (as the fat is taken away from off the sacrifice of peace offerings), and the priest shall burn <i>it</i> upon the altar for a sweet aroma to Jehovah. And the priest shall make an atonement for him, and it shall be forgiven him.
¶Opposite	4:32	“And if he brings a lamb for a sin offering, he shall bring it a female without blemish. 4:33And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. 4:34And the priest shall take some of the blood of the sin offering with his finger, and put <i>it upon</i> the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar. 4:35And he shall take away all its fat (as the fat of the lamb is taken away from the sacrifice of the peace offerings), and the priest shall burn them upon the altar, according to the offerings made by fire to Jehovah. And the priest shall make an atonement for his sin that he has committed, and it shall be forgiven him.”
	§Unique	Conclusion: Sins of trespass and the appropriate offering and/or compensation (5:1 - 6:7)
	¶Complement	Sins of trespass and their appropriate animal sacrifice under the Old Covenant (5:1 - 13)
Opposite	5:1	“And if a person sins, and hears the voice of swearing, and <i>is</i> a witness (whether he has seen or known <i>of it</i>), if he does not tell <i>it</i> , then he shall bear his iniquity. 5:2Or if a person touches any unclean thing (whether <i>it is</i> a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things), and <i>if it</i> is hidden from him, he also shall be unclean, and guilty; 5:3or if he touches the uncleanness of man (whatsoever uncleanness <i>it is</i> that a man shall be defiled with), and it is hidden from him, when he knows <i>of it</i> , then he shall be guilty. 5:4Or if a person swears, pronouncing with <i>his</i> lips to do evil, or to do good (whatsoever <i>it is</i> that a man shall pronounce with an oath), and it is hidden from him, when he knows <i>of it</i> , then he shall be guilty in one of these.
Opposite	5:5	“And it shall be, when he shall be guilty in one of these <i>things</i> , that he shall confess that he has sinned in that <i>thing</i> ; 5:6and he shall bring his trespass offering to Jehovah for his sin which he has sinned (a female from the flock: a lamb or a kid of the goats, for a sin offering); and the priest shall make an atonement for him concerning his sin.”
Complement	5:7	“And if he is not able to bring a lamb, then he shall bring for his trespass, which he has committed, two turtledoves, or two young pigeons, to Jehovah: one for a sin offering, and the other for a burnt offering. 5:8And he shall bring them to the priest, who shall offer <i>that</i> which <i>is</i> for the sin offering first, and wring off his head from his neck, but shall not divide <i>it</i> in pieces; 5:9and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar; <i>it is</i> a sin offering.
Complement	5:10	“And he shall offer the second <i>for</i> a burnt offering, according to the prescribed manner. And the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him.
Unique	5:11	“But if he is not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it; neither shall he put <i>any</i> frankincense on it: for <i>it is</i> a sin offering. 5:12Then he shall bring it to the priest, and the priest shall take his handful of it, <i>even</i> a memorial of it, and burn <i>it</i> on the altar, according to the offerings made by fire to Jehovah; <i>it is</i> a sin offering. 5:13And the priest shall make an atonement for him as touching his sin that he has sinned in one of these; and it shall be forgiven him. And <i>the remainder</i> shall be the priest’s, as a meal offering.”
	¶Complement	Sins of trespass and appropriate restoration and compensation to the person harmed (5:14 - 6:7)
0.05 in	5:14	And Jehovah spoke to Moses, saying, 5:15“If a person commits a trespass, and sins through ignorance in the holy things of Jehovah, then he shall bring for his trespass to Jehovah a ram without blemish out of the flocks, with your estimation by shekels of silver (after the shekel of the Sanctuary) for a trespass offering. 5:16And he shall make amends for the harm that he has done in the holy thing, and shall add the fifth part to it, and give it to the priest. And the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.
Opposite	5:17	“And if a person sins, and commits any of these things which are forbidden to be done by the Commandments of Jehovah, though he did not know <i>it</i> , still he is guilty, and shall bear his iniquity. 5:18And he shall bring a ram without blemish out of the flock, with your estimation, for a trespass offering, to the priest. And the priest shall make an atonement for him concerning his ignorance in which he went astray and did not know <i>it</i> , and it shall be forgiven him. 5:19It is a trespass offering; he has certainly trespassed against Jehovah.”
Complement	6:1	And Jehovah spoke to Moses, saying, 6:2“If a person sins, and commits a trespass against Jehovah, and lies to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor; 6:3or has found that which was lost, and lies concerning it, and swears falsely (in any of all these that a man does, sinning in it), 6:4then it shall be, because he has sinned, and is guilty, that he shall restore that which he violently took away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, 6:5or all that about which he has sworn falsely.
Complement		“He shall even restore the principal, and shall add twenty percent more to it, <i>and</i> give it to him to whom it pertains, in the day of his trespass offering.
Unique	6:6	“And he shall bring his trespass offering to Jehovah, a ram without blemish out of the flock, with your estimation, for a trespass offering, to the priest. 6:7And the priest shall make an atonement for him before Jehovah; and it shall be forgiven him for anything of all that he has done in trespassing in it.”

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§Unique Introduction: The Laws of the Burnt and Meal Offerings (6:8 - 18)

¶Opposite The Law of the Burnt Offering (6:8 - 13)

¶Opposite The Law of the Meal Offering (6:14 - 18)

§Complement Body: The Laws of the Sin, Trespass, and Peace Offerings (6:19 - 7:18)

¶Opposite The meal offering of Aaron and his sons on their ordination day (6:19 - 22a)

¶Opposite Their meal offering shall be completely burned and not eaten (6:22b - 23)

¶Complement The Law of the sin offering (6:24 - 30)

¶Complement The Law of the trespass offering (7:1 - 10)

¶Unique The Law of peace offerings (7:11 - 18)

§Complement Conclusion: The fat and blood belonged only to God; the peace offerings belonged to Aaron and his sons (7:19 - 38)

¶Complement The fat and blood belonged only to God (7:19 - 27)

¶Complement Some of the peace offerings belonged to Aaron and his sons (7:28 - 38)

§Unique Introduction: The Laws of the Burnt and Meal Offerings (6:8 - 18)

¶Opposite The Law of the Burnt Offering (6:8 - 13)

Unique 6:8 And Jehovah spoke to Moses, saying, 6:9 “Command Aaron and his sons, saying, ‘This is the Law of the burnt offering,

Complement “‘It is the burnt offering, because of the burning upon the altar all night until the morning; and the fire of the altar shall be burning in it.

Complement 6:10 “‘And the priest shall put on his linen garment, and he shall put his linen underpants upon his flesh. And he shall take up the ashes which the fire has consumed with the burnt offering on the altar, and he shall put them beside the altar. 6:11 And he shall put off his garments, and put on other garments, and carry forth the ashes outside the camp to a clean place.”

Opposite 6:12 “‘And the fire upon the altar is burning on it; it shall not be put out. And the priest shall burn wood on it morning by morning. And he shall lay the burnt offering in order upon it; and he shall burn on it the fat of the peace offerings.

Opposite 6:13 “‘The fire shall be burning upon the altar continually; it shall never go out.”

¶Opposite The Law of the Meal Offering (6:14 - 18)

Opposite 6:14 “‘And this is the Law of the meal offering: the sons of Aaron shall offer it before Jehovah, before the altar. 6:15 And he shall take of it his handful (of the flour of the meal offering, and of the oil of it, and all the frankincense which is upon the meal offering); and he shall burn it upon the altar for a sweet aroma, even the memorial of it, to Jehovah.

Opposite 6:16 “‘And Aaron and his sons shall eat the remainder of it; it shall be eaten with unleavened bread in the holy place; they shall eat it in the court of the Tabernacle of the congregation. 6:17 It shall not be baked with leaven.”

Complement “‘I have given it to them for their portion of my offerings made by fire.

Complement “‘It is most holy: as is the sin offering, and as the trespass offering. 6:18 All the males among the children of Aaron shall eat of it.

Unique “‘It shall be a Statute forever in your generations concerning the offerings of Jehovah made by fire: every one that touches them must be holy.”

§Complement Body: The Laws of the Sin, Trespass, and Peace Offerings (6:19 - 7:18)

¶Opposite 6:19 And Jehovah spoke to Moses, saying, 6:20 “‘This is the offering of Aaron and of his sons, which they shall offer to Jehovah in the day when he is anointed: the tenth part of an ephah of fine flour for a meal offering perpetually, half of it in the morning, and half of it at night. 6:21 It shall be made in a pan with oil. And when it is baked, you shall bring it in, and you shall offer the baked pieces of the meal offering for a sweet aroma to Jehovah. 6:22 And the priest of his sons that is anointed in his place shall offer it.

¶Opposite “‘It is a Statute forever to Jehovah: it shall be completely burned: 6:23 for every meal offering for the priest shall be completely burned; it shall not be eaten.”

¶Complement 6:24 And Jehovah spoke to Moses, saying, 6:25 “‘Speak to Aaron and to his sons, saying, ‘This is the Law of the sin offering: in the place where the burnt offering is killed the sin offering shall be killed before Jehovah; it is most holy. 6:26 The priest that offers it for sin shall eat it. It shall be eaten in the holy place, in the court of the Tabernacle of the congregation. 6:27 Whatsoever shall touch the flesh of it must be holy. And when any of the blood is sprinkled of it upon any garment, you shall wash that whereon it was sprinkled in the holy place. 6:28 But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a brass pot, it shall be both scoured, and rinsed in water. 6:29 All the males among the priests shall eat of it; it is most holy. 6:30 And no sin offering, whereof any of the blood is brought into the Tabernacle of the congregation to reconcile with in the holy place, shall be eaten; it shall be burned in the fire.

¶Complement 7:1 “‘Likewise this is the Law of the trespass offering: it is most holy. 7:2 In the place where they kill the burnt offering, shall they kill the trespass offering; and its blood, he shall sprinkle round about upon the altar. 7:3 And he shall offer of it all its fat: the rump, and the fat that covers the innards, 7:4 and the two kidneys, and the fat that is on them, which is by the flanks; and the caul that is above the liver, with the kidneys. He shall take it away; 7:5 and the priest shall burn them upon the altar for an offering made by fire to Jehovah; it is a trespass offering. 7:6 Every male among the priests shall eat of it; it shall be eaten in the holy place; it is most holy. 7:7 As the sin offering is, so is the trespass offering; there is one Law for them both: the priest that makes atonement with it shall have it. 7:8 And the priest that offers any man’s burnt offering, even the priest shall have for himself the skin of the burnt offering which he has offered. 7:9 And all the meal offering that is baked in the oven, and all that is prepared in the frying pan, and in the pan, shall be the priest’s that offers it. 7:10 And every meal offering, mingled with oil or dry, shall all the sons of Aaron have, one as much as another.

¶Unique 7:11 “‘And this is the Law of the sacrifice of peace offerings, which he shall offer to Jehovah: 7:12 if he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. 7:13 Beside the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. 7:14 And of it he shall offer one out of the whole offering, for a heave offering to Jehovah; and it shall be the priest’s that sprinkles the blood of the peace offerings. 7:15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. 7:16 But if the sacrifice of his offering is a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice. And on the next day also the remainder of it shall be eaten; 7:17 but the remainder of the flesh of the sacrifice on the third day shall be burned with fire. 7:18 And if any of the flesh of the sacrifice of his peace offerings is eaten at all on the third day, it shall not be accepted; neither shall it be imputed to him that offers it. It shall be an abomination, and the person that eats of it shall bear his iniquity.”

§Complement Conclusion: The fat and blood belonged only to God; the peace offerings belonged to Aaron and his sons (7:19 - 38)

¶Complement The fat and blood belonged only to God (7:19 - 27)

Opposite 7:19 “‘And the flesh that touches any unclean thing shall not be eaten; it shall be burned with fire. And as for the flesh, all that are clean shall eat of it.

Opposite 7:20 “‘But the person that eats of the flesh of the sacrifice of peace offerings that pertain to Jehovah, having his uncleanness upon him, even that person shall be cut off from his people. 7:21 Moreover the person that shall touch any unclean thing (such as the uncleanness of man, or any unclean beast, or any abominable unclean thing) and eat of the flesh of the sacrifice of peace offerings, which pertain to Jehovah, even that person shall be cut off from his people.”

Complement 7:22 And Jehovah spoke to Moses, saying, 7:23 “‘Speak to the children of Israel, saying, ‘You shall eat no manner of fat: of ox, sheep, or goat.

Complement 7:24 “‘And the fat of the beast that dies of itself, and the fat of that which is torn with beasts, may be used in any other use; but you shall never eat of it: 7:25 for whosoever eats the fat of the beast, of which men offer an offering made by fire to Jehovah, even the person that eats it shall be cut off from his people.

Unique 7:26 “‘Moreover you shall eat no manner of blood (whether it is of bird or of beast) in any of your dwellings. 7:27 Whatsoever person it is that eats any manner of blood, even that person shall be cut off from his people.”

¶Complement Some of the peace offerings belonged to Aaron and his sons (7:28 - 38)

Opposite 7:28 And Jehovah spoke to Moses, saying, 7:29 “‘Speak to the children of Israel, saying, ‘He that offers the sacrifice of his peace offerings to Jehovah shall bring his offering to Jehovah of the sacrifice of his peace offerings. 7:30 His own hands shall bring the offerings of Jehovah made by fire: that is, the fat with the breast. He shall bring it, that the breast may be waved as a wave offering before Jehovah.

Opposite 7:31 “‘And the priest shall burn the fat upon the altar; but the breast shall be Aaron’s and his son’s. 7:32 And you shall give the right shoulder to the priest for a heave offering of the sacrifices of your peace offerings.

7:33 He among the sons of Aaron, that offers the blood of the peace offerings and the fat, shall have the right shoulder for his portion: 7:34 for I have taken the wave breast and the heave shoulder of the children of Israel from off the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons, by a Statute forever from among the children of Israel.”

Complement 7:35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of Jehovah made by fire in the day when he presented them to minister to Jehovah in the priest’s office;

Complement 7:36 which Jehovah commanded to be given them of the children of Israel, in the day that he anointed them, by a Statute forever throughout their generations.

Unique 7:37 This is the Law of the burnt offering, the meal offering, the sin offering, the trespass offering, the consecrations, and of the sacrifice of the peace offerings, 7:38 which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their offerings to Jehovah, in the wilderness of Sinai.

Leviticus, Chapter 1.3: The ordination to the ministry of reconciliation with God under the Old Covenant (8:1 - 10:20)	
§Unique	Introduction: Moses prepared Aaron and his sons to serve as high priests of Old Covenant Israel (8:1 - 13)
¶Opposite	Moses introduced the command of Jehovah to ordain Aaron and his sons into the Levite priesthood (8:1 - 4)
¶Opposite	Moses anointed the place of ministry and the minister with holy oil to sanctify both it and him (8:5 - 13)
§Complement	Body: Moses sacrificed one bull and two rams for Aaron and his sons (8:14 - 36)
¶Unique	Moses sacrificed a bull for a sin offering (8:14 - 17)
¶Complement	Moses sacrificed the first ram for a burnt offering (8:18 - 21)
¶Complement	Moses sacrificed the second ram for consecration of Aaron and his sons (8:22 - 24)
¶Opposite	Moses waved the sacrifices before Jehovah as a wave offering (8:25 - 29)
¶Opposite	Moses anointed Aaron and his sons and commanded them to stay in the Tabernacle for seven days (8:30 - 36)
§Complement	Conclusion: Aaron offered authorized offerings to Jehovah; and his sons Nadab and Abihu offered an unauthorized offering (9:1 - 10:20)
¶Complement	Aaron performed his first official acts as an ordained high priest of Old Covenant Israel (9:1 - 24)
¶Complement	Moses worked to prevent further damage to Aaron and his sons after Nadab and Abihu were slain by Jehovah (10:1 - 20)

	§Unique	Introduction: Moses prepared Aaron and his sons to serve as high priests of Old Covenant Israel (8:1 - 13)
	¶Opposite	Moses obeyed the command of Jehovah to ordain Aaron and his sons into the Levite priesthood (8:1 - 4)
Unique		^{8:1} And Jehovah spoke to Moses, saying, ^{8:2} “ Take Aaron and his sons with him;
Complement		“and take the garments, and the anointing oil, and a young bull for the sin offering, and two rams and a basket of unleavened bread;
Complement		^{8:3} “ and gather all the congregation together to the door of the Tabernacle of the congregation.”
Opposite		^{8:4} And Moses did as Jehovah commanded him.
Opposite		And the assembly was gathered together to the door of the Tabernacle of the congregation.
	¶Opposite	Moses anointed the place of ministry and the minister with holy oil to sanctify both it and him (8:5 - 13)
Opposite		^{8:5} And Moses said to the congregation, “This <i>is</i> the thing which Jehovah commanded to be done.”
Opposite		^{8:6} And Moses brought Aaron and his sons, and washed them with water.
Complement		^{8:7} And he put upon him the coat, and girded him with the belt, and clothed him with the robe, and put the ephod upon him; and he girded him with the curious girdle of the ephod, and bound <i>it</i> to him with it.
		^{8:8} And he put the breastplate upon him; also he put the Urim and the Thummim in the breastplate. ^{8:9} And he put the miter upon his head; also upon the miter, <i>even</i> upon his forefront, he put the golden plate, the holy crown, as Jehovah commanded Moses.
Complement		^{8:10} And Moses took the anointing oil, and anointed the Tabernacle and all that <i>was</i> in it, and sanctified them. ^{8:11} And he sprinkled <i>some</i> of it upon the altar seven times, and he anointed the altar and all his vessels, both the laver and his foot, to sanctify them. ^{8:12} And he poured <i>some</i> of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.
Unique		^{8:13} And Moses brought Aaron’s sons, and put coats upon them, and girded them with <i>linen</i> belts, and put <i>linen</i> caps upon them, as Jehovah commanded Moses.
	§Complement	Body: Moses sacrificed one bull and two rams for Aaron and his sons (8:14 - 36)
¶Unique		^{8:14} And he brought the young bull for the sin offering; and Aaron and his sons laid their hands upon the head of the bull for the sin offering. ^{8:15} And he slew <i>it</i> ; and Moses took the blood, and put <i>it</i> upon the horns of the altar round about with his finger, and purified the altar; and he poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. ^{8:16} And he took all the fat that <i>was</i> upon the innards, and the caul <i>above</i> the liver, and the two kidneys, and their fat, and Moses burned <i>it</i> upon the altar. ^{8:17} But the bull, and his hide, his flesh, and his dung, he burned with fire outside the camp, as Jehovah commanded Moses.
¶Complement		^{8:18} And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram. ^{8:19} And he killed <i>it</i> ; and Moses sprinkled the blood upon the altar round about. ^{8:20} And he cut the ram into pieces; and Moses burned the head, the pieces, and the fat. ^{8:21} And he washed the innards and the legs in water; and Moses burned the whole ram upon the altar; it <i>was</i> a burnt sacrifice for a sweet aroma, <i>and</i> an offering made by fire to Jehovah, as Jehovah commanded Moses.
¶Complement		^{8:22} And he brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram. ^{8:23} And he slew <i>it</i> ; and Moses took <i>some</i> of its blood, and put <i>it</i> upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the large toe of his right foot. ^{8:24} And he brought Aaron’s sons, and Moses put <i>some</i> of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the large toes of their right feet. And Moses sprinkled the blood upon the altar round about.
¶Opposite		^{8:25} And he took the fat, and the rump, and all the fat that <i>was</i> upon the innards, and the caul <i>above</i> the liver, and the two kidneys, and their fat, and the right shoulder. ^{8:26} And out of the basket of unleavened bread, that <i>was</i> before Jehovah, he took one unleavened cake, and a cake of oiled bread, and one wafer; and he put <i>them</i> on the fat, and upon the right shoulder; ^{8:27} and he put all <i>of it</i> upon Aaron’s hands, and upon his sons’ hands, and he waved them <i>as</i> a wave offering before Jehovah. ^{8:28} And Moses took them from off their hands, and burned <i>them</i> on the altar upon the burnt offering; they <i>were</i> consecrations for a sweet aroma; it is an offering made by fire to Jehovah. ^{8:29} And Moses took the breast; and he waved it <i>as</i> a wave offering before Jehovah: <i>for</i> it was Moses’ part of the ram of consecration, as Jehovah commanded Moses.
¶Opposite		^{8:30} And Moses took <i>some</i> of the anointing oil, and of the blood which <i>was</i> upon the altar, and he sprinkled it upon Aaron, <i>and</i> upon his garments, and upon his sons, and upon his sons’ garments with him. And he sanctified Aaron <i>and</i> his garments; and his sons and his sons’ garments with him. ^{8:31} And Moses said to Aaron and to his sons, “Boil the flesh <i>at</i> the door of the Tabernacle of the congregation, and eat it there with the bread that <i>is</i> in the basket of consecrations, as I commanded, saying, ‘Aaron and his sons shall eat it.’ ^{8:32} And you shall burn with fire that which remains of the flesh and of the bread. ^{8:33} And you shall not go out of the door of the Tabernacle of the congregation <i>for</i> seven days, until the days of your consecration are at an end; he shall consecrate you for seven days. ^{8:34} As he has done this day, so Jehovah has commanded to do, to make an atonement for you; ^{8:35} therefore you shall remain <i>at</i> the door of the Tabernacle of the congregation day and night seven days, and keep the charge of Jehovah, that you do not die: for so I am commanded.” ^{8:36} So Aaron and his sons did all things which Jehovah commanded by the hand of Moses.
	§Complement	Conclusion: Aaron offered authorized offerings; and his sons Nadab and Abihu offered an unauthorized offering (9:1 - 10:20)
	¶Complement	Aaron performed his first official acts as an ordained high priest of Old Covenant Israel (9:1 - 24)
Opposite		^{9:1} And it came to pass on the eighth day, <i>that</i> Moses called Aaron and his sons, and the elders of Israel; ^{9:2} and he said to Aaron, “Take a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer <i>them</i> before Jehovah. ^{9:3} And you shall speak to the children of Israel, saying, ‘Take a kid of the goats for a sin offering; and a calf and a lamb, <i>both</i> of the first year, without blemish, for a burnt offering; ^{9:4} also a young bull and a ram for peace offerings, to sacrifice before Jehovah; and a meal offering mingled with oil. For today Jehovah will appear to you.”
Opposite		^{9:5} And they brought <i>that</i> which Moses commanded before the Tabernacle of the congregation; and all the congregation drew near and stood before Jehovah. ^{9:6} And Moses said, “This <i>is</i> the thing which Jehovah commanded that you should do; and the glory of Jehovah shall appear to you.”
Complement		^{9:7} And Moses said to Aaron, “Go to the altar, and offer your sin offering and your burnt offering; and make an atonement for yourself, and for the people. And offer the offering of the people, and make an atonement for them, as Jehovah commanded.” ^{9:8} Aaron therefore went to the altar, and slew the calf of the sin offering, which <i>was</i> for himself. ^{9:9} And the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put <i>it</i> upon the horns of the altar, and poured out the blood at the bottom of the altar. ^{9:10} But the fat, and the kidneys, and the caul above the liver of the sin offering, he burned upon the altar, as Jehovah commanded Moses. ^{9:11} And the flesh and the hide he burned with fire outside the camp. ^{9:12} And he slew the burnt offering; and Aaron’s sons presented to him the blood, which he sprinkled round about upon the altar. ^{9:13} And they presented the burnt offering to him, with its pieces and the head; and he burned <i>them</i> upon the altar. ^{9:14} And he washed the innards and the legs, and burned <i>them</i> upon the burnt offering on the altar.
Complement		^{9:15} And he brought the people’s offering; and took the goat (which <i>was</i> the sin offering for the people) and slew it, and offered it for sin, as the first. ^{9:16} And he brought the burnt offering, and offered it according to the <i>prescribed</i> manner. ^{9:17} And he brought the meal offering, and took a handful of it, and burned <i>it</i> upon the altar, beside the burnt sacrifice of the morning. ^{9:18} He slew also the bull and the ram <i>for</i> a sacrifice of peace offerings, which <i>was</i> for the people. And Aaron’s sons presented the blood to him (which he sprinkled upon the altar round about), ^{9:19} and <i>they presented</i> the fat of the bull and of the ram, the rump, and that which covers <i>the innards</i> , and the kidneys, and the caul <i>above</i> the liver. ^{9:20} And they put the fat upon the breasts, and he burned the fat upon the altar. ^{9:21} And Aaron waved the breasts and the right shoulder <i>as</i> a wave offering before Jehovah, as Moses commanded.
Unique		^{9:22} And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, the burnt offering, and peace offerings. ^{9:23} And Moses and Aaron went into the Tabernacle of the congregation, and came out, and blessed the people. And the glory of Jehovah appeared to all the people. ^{9:24} And a fire came out from before Jehovah, and consumed the burnt offering and the fat upon the altar; <i>and</i> when all the people saw <i>this</i> , they shouted, and fell on their faces.
	¶Complement	Moses worked to prevent further damage to Aaron and his sons after Nadab and Abihu were slain by Jehovah (10:1 - 20)
Opposite		^{10:1} And Nadab and Abihu, the sons of Aaron, took both of them his censor, and put fire in it, and put incense on it; and they offered strange fire before Jehovah, which he did not command them <i>to do</i> . ^{10:2} And fire went out from Jehovah, and devoured them; and they died before Jehovah. ^{10:3} Then Moses said to Aaron, “This is what Jehovah spoke, saying, ‘ I will be sanctified in them that come near me, and I will be glorified before all the people. ’” And Aaron held his peace. ^{10:4} And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, “Come near, <i>and</i> carry your brethren from before the Sanctuary out of the camp.” ^{10:5} So they went near, and carried them in their coats out of the camp, as Moses had said. ^{10:6} And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, “Do not uncover your heads; neither tear your clothes, lest you die; and lest wrath comes upon all the people; but let your brethren, the whole house of Israel, bewail the burning which Jehovah has kindled. ^{10:7} And you shall not go out from the door of the Tabernacle of the congregation, lest you die: for the anointing oil of Jehovah is upon you.” And they did according to the word of Moses.
Opposite		^{10:8} And Jehovah spoke to Aaron, saying, ^{10:9} “ Drink no wine or alcohol; neither you, nor your sons with you, when you go into the Tabernacle of the congregation, lest you die. It shall be a Statute forever throughout your generations, ^{10:10} so that you may put difference between holy and unholy, and between unclean and clean; ^{10:11} and so that you may teach the children of Israel all the Statutes which Jehovah has spoken to them by the hand of Moses. ”
Complement		^{10:12} And Moses spoke to Aaron, and to Eleazar and to Ithamar (his sons that remained), “Take the meal offering that remains of the offerings of Jehovah made by fire, and eat it without leaven beside the altar: for it is most holy, ^{10:13} and you shall eat it in the holy place; because it <i>is</i> your due, and your sons’ due, of the sacrifices of Jehovah made by fire: for so I am commanded.
Complement		^{10:14} “And you shall eat the wave breast and heave shoulder in a clean place (you, your sons, and your daughters with you): for <i>they are</i> your due, and your sons’ due, <i>which</i> are given out of the sacrifices of peace offerings of the children of Israel. ^{10:15} They shall bring the heave shoulder and the wave breast with the offerings made by fire of the fat, to wave <i>it as</i> a wave offering before Jehovah; and it shall be yours, and your sons’ with you, by a Statute forever, as Jehovah has commanded.”
Unique		^{10:16} And Moses diligently searched for the goat of the sin offering; and, behold, it was burned. And he was angry with Eleazar and Ithamar, the sons of Aaron <i>which were</i> left <i>alive</i> , saying. ^{10:17} “Why have you not eaten the sin offering in the holy place, seeing it <i>is</i> most holy, and <i>God</i> has given it you to bear the iniquity of the congregation, to make atonement for them before Jehovah? ^{10:18} Behold, its blood was not brought in within the holy <i>place</i> . You should indeed have eaten it in the holy <i>place</i> , as I commanded!” ^{10:19} And Aaron said to Moses, “Behold, this day they have offered their sin offering and their burnt offering before Jehovah; and such things have befallen me. And <i>if</i> I had eaten the sin offering today, would it have been accepted in the sight of Jehovah?” ^{10:20} And when Moses heard <i>this</i> , he was content.

Leviticus, Chapter 1.4: The Law of clean and unclean creatures (11:1 - 47)

§Unique Introduction: Clean and unclean creatures that may or may not be eaten or touched (11:1 - 28)

¶Opposite Creatures (clean or unclean) that may or may not be eaten (11:1 - 12)

¶Opposite Creatures (with exceptions) whose carcass must not be touched (11:13 - 28)

§Complement Body: Small creatures that creep whose carcasses are unclean to touch (11:29 - 38)

¶Opposite Do not touch the carcasses of these small creatures (11:29 - 31)

¶Opposite If their carcass falls on anything, it will be unclean (11:32 - 35)

¶Complement Water is clean except where their carcass fell (11:36)

¶Complement Sowing seed is clean where their carcass fell (11:37)

¶Unique But if water is put on the sowing seed, and a carcass falls on it, it is unclean (11:38)

§Complement Conclusion: Do not eat or touch the carcass of creeping things, for Jehovah your God is holy (11:39 - 47)

¶Complement Creeping things that go on the belly, or all four feet, or has many feet shall not be eaten (11:39 - 43)

¶Complement Jehovah demands holiness in the matter of unclean creeping creatures, birds, and beasts (11:44 - 47)

§Unique Introduction: Clean and unclean creatures that may or may not be eaten or touched (11:1 - 28)

¶Opposite Creatures (clean or unclean) that may or may not be eaten (11:1 - 12)

Unique 11:1 And Jehovah spoke to Moses and to Aaron, saying to them, 11:2 “Speak to the children of Israel, saying, “These *are* the beasts which you shall eat among all the beasts that *are* on the earth: 11:3 whatsoever parts the hoof, and is cloven-footed, *and* chews the cud among the beasts: that shall you eat.

Complement 11:4 “Nevertheless you shall not eat these of them that chew the cud, or of them that divide the hoof: the camel (because he chews the cud, but does not divide the hoof: he *is* unclean to you), 11:5 the coney (because he chews the cud, but does not divide the hoof: he *is* unclean to you), 11:6 the rabbit (because he chews the cud, but does not divide the hoof: he *is* unclean to you), 11:7 and the pig (though he divides the hoof, and is cloven-footed, yet he does not chew the cud: he *is* unclean to you).

Complement 11:8 “You shall not eat of their flesh; and you shall not touch their carcass; they *are* unclean to you.”

Opposite 11:9 “These shall you eat of all that *are* in the water: whatsoever has fins and scales in the water, in the sea, and in the rivers: them you shall eat.

Opposite 11:10 “And all that do not have fins and scales in the sea, and in the rivers (of all that move in the water, and of any living thing which *is* in the waters), they *shall be* an abomination to you. 11:11 They shall even be an abomination to you; you shall not eat of their flesh; but you shall have their carcasses in abomination. 11:12 Whatsoever has no fins or scales in the water, that *shall be* an abomination to you.”

¶Opposite Creatures (with exceptions) whose carcass must not be touched (11:13 - 28)

Opposite 11:13 “And these *are they which* you shall have in abomination among the birds (they shall not be eaten; they *are* an abomination): the eagle, the ossifrage, the osprey, 11:14 the vulture, the kite after his kind, 11:15 every raven after his kind, 11:16 the ostrich, the night hawk, the seagull, the hawk after his kind, 11:17 the little owl, the cormorant, the great owl, 11:18 the swan, the pelican, the gier eagle, 11:19 the stork, the heron after her kind, the lapwing, and the bat.

Opposite 11:20 “All flying insects that creep, going upon *all* four, *shall be* an abomination to you. 11:21 Yet these may you eat of every flying creeping thing that goes upon *all* four *feet*, which has legs above their feet to leap with upon the earth 11:22 (*even* these of them you may eat): the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. 11:23 But all *other* flying creeping things, which have four feet, *shall be* an abomination to you.”

Complement 11:24 “And for these you shall be unclean (whosoever touches the carcass of them shall be unclean until the evening; 11:25 and whosoever carries *any* of the carcass of them shall wash his clothes, and be unclean until the evening): 11:26 *the carcasses* of every beast which divides the hoof, and *is* not cloven-footed, nor chews the cud, *are* unclean to you; everyone that touches them shall be unclean.

Complement 11:27 “And whatsoever goes upon his paws, among all manner of beasts that go on *all* four *feet*: those *are* unclean to you.

Unique “Whoso touches their carcass shall be unclean until the evening. 11:28 And he that carries their carcass shall wash his clothes, and be unclean until the evening; they *are* unclean to you.”

§Complement Body: Small creatures that creep whose carcasses are unclean to touch (11:29 - 38)

¶Opposite 11:29 “These also *shall be* unclean to you among the creeping things that creep upon the earth: the weasel, the mouse, the tortoise after his kind, 11:30 the ferret, the chameleon, the lizard, the snail, and the mole. 11:31 These *are* unclean to you among all that creep. Whosoever touches them, when they are dead, shall be unclean until the evening.

¶Opposite 11:32 “And upon whatsoever *any* of them (when they are dead) falls, it shall be unclean; whether *it is* any vessel of wood, or clothing, or leather, or sack (whatsoever vessel *it is*, in which *any* work is done), it must be put into water; and it shall be unclean until the evening, so shall it be cleansed. 11:33 And every earthen vessel, in which *any* of them falls, whatsoever *is* in it shall be unclean; and you shall break it. 11:34 Of all food which may be eaten, *that* on which *such* water comes shall be unclean; and all drink that may be drunk in every *such* vessel shall be unclean. 11:35 And every *thing* upon which *any part* of their carcass falls shall be unclean; *whether it is* oven or cooking pots, they shall be broken down: *for they are* unclean; and they shall be unclean to you.”

¶Complement 11:36 “Nevertheless a fountain or pit *in which there is* plenty of water shall be clean; but that which touches their carcass shall be unclean.

¶Complement 11:37 “And if *any part* of their carcass falls upon any sowing seed which is to be sown, it *shall be* clean.

¶Unique 11:38 “But if *any* water is put upon the seed, and *any part* of their carcass falls on it, it *shall be* unclean to you.”

§Complement Conclusion: Do not eat or touch the carcass of creeping things, for Jehovah your God is holy (11:39 - 47)

¶Complement Creeping things that go on the belly, or all four feet, or have many feet must not be eaten (11:39 - 43)

Opposite 11:39 “And if any beast (of which you may eat) dies, he that touches its carcass shall be unclean until the evening. 11:40 And he that eats of its carcass shall wash his clothes, and be unclean until the evening.

Opposite “He also that carries its carcass shall wash his clothes, and be unclean until the evening.”

Complement 11:41 “And every creeping thing that creeps upon the earth *shall be* an abomination: it shall not be eaten.

Complement 11:42 “Whatsoever goes upon the belly, and whatsoever goes upon *all* four, or whatsoever has more feet among all creeping things that creep upon the earth, you shall not eat them: for they *are* an abomination.

Unique 11:43 “You shall not make yourselves abominable with any creeping thing that creeps; neither shall you make yourselves unclean with them, that you should be defiled thereby.”

¶Complement Jehovah demands holiness in the matter of unclean creeping creatures, birds, and beasts (11:44 - 47)

Opposite 11:44 “For I *am* Jehovah your God;

Opposite “therefore, you shall sanctify yourselves.”

Complement “And you shall be holy, for I *am* holy; neither shall you defile yourselves with any manner of creeping thing that creeps upon the earth.

Complement 11:45 “For I *am* Jehovah that is bringing you up out of the land of Egypt, to be your God; therefore you shall be holy, for I *am* holy.

Unique 11:46 “This *is* the Law of the beasts, and of the bird; and of every living creature that moves in the water, and of every creature that creeps upon the earth: 11:47 to make a difference between the unclean and clean, and between the beast that may be eaten and the beast that may not be eaten.”

Leviticus, Chapter 1.5: The Law of leprosy and personal defilement (12:1 - 15:33)	
§Complement	Introduction: Procedures to sanctify a woman who gave birth and a leper (12:1 - 14:32)
¶Opposite	Procedures to sanctify a woman who has given birth to male or female (12:1 - 8)
¶Opposite	Procedures to diagnose leprosy and ceremonially sanctify the leper (13:1 - 14:32)
§Complement	Body: Procedures to diagnose leprosy in a house and sanctify it (14:33 - 57)
¶Unique	The priest shall examine the disease in the walls and attempt to remove only the damaged parts (14:33 - 42)
¶Complement	If the repair fails and the disease returns, the priest shall demolish the house completely (14:43 - 47)
¶Complement	If the repair succeeds, then he shall sanctify the house with a special sacrifice of birds (14:48 - 53)
¶Opposite	This is the Law for all manner of disease and scall, to teach when it is unclean, and when it is clean (14:54-57a)
¶Opposite	This is the Law of Leprosy (14:57b)
§Unique	Conclusion: The offerings of a man or a woman to atone for the unclean issue of their flesh (15:1 - 33)
¶Complement	The offerings of a man to atone for the unclean issue of his flesh (15:1 - 18)
¶Complement	The offerings of a woman to atone for the unclean issue of her flesh (15:19 - 33)

	§Complement	Introduction: Procedures to sanctify a woman who gave birth and a leper (12:1 - 14:32)
	¶Opposite	Procedures to sanctify a woman who has given birth to male or female (12:1 - 8)
Unique	12:1	And Jehovah spoke to Moses, saying, ^{12:2} “Speak to the children of Israel, saying, ‘If a woman has conceived seed, and born a male child, then she shall be unclean seven days; according to the days of the separation for her infirmity she shall be unclean. ^{12:3} And in the eighth day the flesh of his foreskin shall be circumcised.
Complement	12:4	“And she shall then continue in the blood of her sanctification thirty-three days. She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her sanctification are fulfilled.
Complement	12:5	“But if she bears a female child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her sanctification seventy days.”
Opposite	12:6	“And when the days of her sanctification are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, to the door of the Tabernacle of the congregation, to the priest, ^{12:7} who shall offer it before Jehovah, and make an atonement for her; and she shall be cleansed from the fountain of her blood. This is the Law for her that has born a male or a female.
Opposite	12:8	“And if she is not able to bring a lamb, then she shall bring two turtledoves, or two young pigeons. One shall be for the burnt offering, and the other for a sin offering. And the priest shall make an atonement for her, and she shall be clean.”
Opposite	¶Opposite	Procedures to diagnose leprosy and ceremonially sanctify the leper (13:1 - 14:32)
Opposite	13:1	And Jehovah spoke to Moses and Aaron, saying, ^{13:2} “When a man shall be in the skin of his flesh a rising, a scab, or a bright spot, and it is in the skin of his flesh <i>like</i> the disease of leprosy, then he shall be brought to Aaron the priest, or to one of his sons the priests. ^{13:3} And the priest shall look on the disease in the skin of the flesh; and <i>when</i> the hair in the disease has turned white, and the disease in sight is deeper than the skin of his flesh, it <i>is</i> a disease of leprosy; and the priest shall look on him, and pronounce him unclean. ^{13:4} If the bright spot <i>is</i> white in the skin of his flesh, and in sight <i>is</i> not deeper than the skin, and its hair has not turned white, then the priest shall quarantine <i>him that has</i> the disease seven days. ^{13:5} And the priest shall look on him the seventh day; and, behold, <i>if</i> the disease in his sight has not spread, <i>and</i> the disease does not spread in the skin, then the priest shall quarantine him seven more days. ^{13:6} And the priest shall look on him again the seventh day; and, behold, <i>if</i> the disease <i>is</i> somewhat dark, <i>and</i> the disease does not spread in the skin, the priest shall pronounce him clean; it <i>is only</i> a scab; and he shall wash his clothes, and be clean. ^{13:7} But if the scab spreads much abroad in the skin, after that he has been seen by the priest for his cleansing, he shall be seen of the priest again; ^{13:8} and <i>if</i> the priest sees that, behold, the scab is spreading in the skin, then the priest shall pronounce him unclean; it <i>is</i> a leprosy. ^{13:9} When the disease of leprosy is in a man, then he shall be brought to the priest. ^{13:10} And the priest shall see <i>him</i> ; and, behold, <i>if</i> the rising <i>is</i> white in the skin, and it has turned the hair white, and <i>there is</i> inflamed raw flesh in the rising, ^{13:11} it <i>is</i> an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean; and he shall not quarantine him: for he <i>is</i> unclean. ^{13:12} And if a leprosy breaks out abroad in the skin, and the leprosy covers all the skin of <i>him that has</i> the disease from his head even to his foot, whosoever the priest looks, ^{13:13} then the priest shall consider; and, behold, <i>if</i> the leprosy has covered all his flesh, he shall pronounce <i>him</i> clean <i>that has</i> the disease; it has all turned white; he <i>is</i> clean. ^{13:14} But when raw flesh appears in him, he shall be unclean. ^{13:15} And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh <i>is</i> unclean; it <i>is</i> leprosy. ^{13:16} Or if the raw flesh turns again, and is changed to white, he shall come to the priest; ^{13:17} and the priest shall see him; and, behold, <i>if</i> the disease has turned into white, then the priest shall pronounce <i>him</i> clean <i>that has</i> the disease; he <i>is</i> clean. ^{13:18} The flesh also, in which, <i>even</i> in its skin, was a boil, and was healed, ^{13:19} and in the place of the boil there is a white rising, or a bright spot (white, and somewhat reddish), and it is shown to the priest; ^{13:20} and if, when the priest sees it, behold, it <i>is</i> in sight deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean; it <i>is</i> a disease of leprosy broken out of the boil. ^{13:21} But if the priest looks on it; and, behold, <i>there are</i> no white hairs in it, and it <i>is</i> not deeper than the skin, but <i>is</i> somewhat dark, then the priest shall quarantine him seven days. ^{13:22} And if it spreads much abroad in the skin after the seven days, then the priest shall pronounce him unclean; it <i>is</i> a disease. ^{13:23} But if the bright spot stays in his place, <i>and</i> does not spread, it <i>is</i> a burning boil, and the priest shall pronounce him clean. ^{13:24} Or if there is <i>any</i> flesh, in the skin whereof <i>there is</i> a hot burning, and the quick <i>flesh</i> that burns has a white bright spot (somewhat reddish, or white), ^{13:25} then the priest shall look upon it; and, behold, <i>if</i> the hair in the bright spot has turned white, and it <i>is</i> in sight deeper than the skin, it <i>is</i> a leprosy broken out of the burning; therefore the priest shall pronounce him unclean; it <i>is</i> the disease of leprosy. ^{13:26} But if the priest looks on it; and, behold, <i>there is</i> no white hair in the bright spot, and it <i>is</i> no lower than the <i>other</i> skin, but <i>is</i> somewhat dark, then the priest shall quarantine him seven days. ^{13:27} And the priest shall look upon him the seventh day; <i>and</i> if it has spread much abroad in the skin, then the priest shall pronounce him unclean; it <i>is</i> the disease of leprosy. ^{13:28} And if the bright spot stays in his place, <i>and</i> does not spread in the skin, but it <i>is</i> somewhat dark, it <i>is</i> a rising of the burning, and the priest shall pronounce him clean: for it <i>is</i> an inflammation of the burning. ^{13:29} If a man or woman has a disease upon the head or the beard, ^{13:30} then the priest shall see the disease; and, behold, if it is in sight deeper than the skin, and a thin yellow hair <i>is</i> in it, then the priest shall pronounce him unclean; it <i>is</i> a dry scall, <i>even</i> a leprosy upon the head or beard. ^{13:31} And if the priest looks on the disease of the scall; and, behold, it <i>is</i> not in sight deeper than the skin, and no black hair <i>is</i> in it, then the priest shall quarantine <i>him that has</i> the disease of the scall seven days. ^{13:32} And in the seventh day the priest shall look on the disease; and, behold, <i>if</i> the scall has not spread, and no yellow hair is in it, and the scall is not in sight deeper than the skin, ^{13:33} he shall be shaved, but he shall not shave the scall. And the priest shall quarantine <i>him that has</i> the scall seven more days. ^{13:34} And in the seventh day the priest shall look on the scall; and, behold, <i>if</i> the scall has not spread in the skin, nor <i>is it</i> in sight deeper than the skin, then the priest shall pronounce him clean; and he shall wash his clothes, and be clean. ^{13:35} But if the scall spreads much in the skin after his cleansing, ^{13:36} then the priest shall look on him; and, behold, if the scall has spread in the skin, the priest shall not seek for yellow hair; he <i>is</i> unclean. ^{13:37} But if the scall is in his sight at a stay, and black hair has grown up in it, the scall is healed; he <i>is</i> clean, and the priest shall pronounce him clean. ^{13:38} If a man also or a woman has in the skin of their flesh bright spots, <i>even</i> white bright spots, ^{13:39} then the priest shall look; and, behold, <i>if</i> the bright spots in the skin of their flesh <i>are</i> darkish white, it <i>is</i> a freckled spot <i>that is</i> growing in the skin; he <i>is</i> clean. ^{13:40} And the man whose hair has fallen off his head, he <i>is</i> bald; <i>but he is</i> clean. ^{13:41} And he that has his hair fallen off from the part of his head toward his face, he <i>is</i> forehead bald; <i>but he is</i> clean. ^{13:42} And if there is in the bald head, or bald forehead a white reddish sore, it <i>is</i> a leprosy sprung up in his bald head, or his bald forehead. ^{13:43} Then the priest shall look upon it; and, behold, <i>if</i> the rising of the sore <i>is</i> white reddish in his bald head, or in his bald forehead, as the leprosy appears in the skin of the flesh, ^{13:44} he <i>is</i> a leprous man; he <i>is</i> unclean; the priest shall pronounce him utterly unclean; his disease <i>is</i> in his head. ^{13:45} And the leper in whom the disease <i>is</i> , his clothes shall be torn, and his head bare, and he shall put a covering upon his upper lip, and shall cry, ‘Unclean; unclean!’ ^{13:46} “All the days in which the disease <i>shall be</i> in him he shall be defiled; he <i>is</i> unclean. He shall dwell alone; his habitation <i>shall be</i> outside the camp.
Opposite	13:47	“The garment also that the disease of leprosy is in (<i>whether it is</i> a woolen garment, or a linen garment; ^{13:48} <i>whether it is</i> in the warp, or woof; of linen, or of wool; whether in a skin, or in anything made of leather): ^{13:49} if the disease is greenish or reddish in the garment, or in the skin (either in the warp, or in the woof, or in anything of leather), it <i>is</i> a disease of leprosy, and shall be shown to the priest. ^{13:50} And the priest shall look upon the disease, and quarantine <i>it that has</i> the disease seven days. ^{13:51} And he shall look on the disease on the seventh day: if the disease has spread in the garment (either in the warp, or in the woof, or in a skin, or in any work that is made of leather), the disease <i>is</i> a malignant leprosy; it <i>is</i> unclean. ^{13:52} Therefore he shall burn that garment (whether warp or woof, in woolen or in linen, or anything of leather) in which the disease is: for it <i>is</i> a malignant leprosy; it shall be burned in the fire. ^{13:53} And if the priest shall look; and, behold, the disease has not spread in the garment (either in the warp, or in the woof, or in anything of leather), ^{13:54} then the priest shall command that they wash <i>the thing</i> in which the disease <i>is</i> , and he shall shut it up seven more days. ^{13:55} And the priest shall look on the disease, after that it is washed; and, behold, if the disease has not changed his color, and the disease has not spread, it <i>is</i> unclean; you shall burn it in the fire; it <i>is</i> rotting in the cloth, <i>whether it is</i> bare inside or outside. ^{13:56} And if the priest looks; and, behold, the disease <i>is</i> somewhat dark after the washing of it, then he shall tear it out of the garment, or out of the leather, or out of the warp, or out of the woof. ^{13:57} And if it appears still in the garment (either in the warp, or in the woof, or in anything of leather), it <i>is</i> a spreading disease; you shall burn that which the disease <i>is</i> in with fire. ^{13:58} And the garment (either warp, or woof, or whatsoever thing of leather <i>it is</i>) which you shall wash, if the disease has departed from them, then it shall be washed the second time, and shall be clean. ^{13:59} This is the Law of the disease of leprosy in a garment of wool or linen, either in the warp, or woof, or anything of leather, to pronounce it clean, or to pronounce it unclean.”
Complement	14:1	And Jehovah spoke to Moses, saying, ^{14:2} “This shall be the Law of the leper in the day of his cleansing. He shall be brought to the priest; ^{14:3} and he and the priest shall go forth out of the camp. And the priest shall look; and, behold, <i>if</i> the disease of leprosy is healed in the leper, ^{14:4} then the priest shall command to take for him that is to be cleansed two birds alive <i>and</i> clean, and cedar wood, and scarlet, and hyssop. ^{14:5} And the priest shall command that one of the birds be killed in an earthen vessel over running water. ^{14:6} As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and he shall dip them and the living bird in the blood of the bird <i>that was</i> killed over the running water; ^{14:7} and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean; and he shall let loose the living bird into the open field. ^{14:8} And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean. And after that he shall come into the camp; and he shall stay outside of his tent seven days.
Complement	14:9	“But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows; he shall even shave off all his hair. And he shall wash his clothes; also he shall wash his flesh in water, and he shall be clean. ^{14:10} And on the eighth day he shall take two male lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour <i>for</i> a meal offering, mingled with oil, and one container of oil. ^{14:11} And the priest that makes <i>him</i> clean shall present the man that is to be made clean, and those things, before Jehovah, <i>at</i> the door of the Tabernacle of the congregation. ^{14:12} And the priest shall take one male lamb, and offer him for a trespass offering, and the container of oil, and wave them <i>as</i> a wave offering before Jehovah. ^{14:13} And he shall lay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering <i>is</i> the priest’s, <i>so is</i> the trespass offering; it <i>is</i> most holy. ^{14:14} And the priest shall take <i>some</i> of the blood of the trespass offering, and the priest shall put <i>it</i> upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the large toe of his right foot. ^{14:15} And the priest shall take <i>some</i> of the container of oil, and pour <i>it</i> into the palm of his own left hand; ^{14:16} and the priest shall dip his right finger in the oil that <i>is</i> in his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah. ^{14:17} And the priest shall put some of the rest of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the large toe of his right foot, upon the blood of the trespass offering. ^{14:18} And he shall pour the rest of the oil that <i>is</i> in the priest’s hand upon the head of him that is to be cleansed; and the priest shall make an atonement for him before Jehovah. ^{14:19} And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness. And afterwards he shall kill the burnt offering; ^{14:20} and the priest shall offer the burnt offering and the meal offering upon the altar. And the priest shall make an atonement for him, and he shall be clean.
Unique	14:21	“And if he is poor, and cannot get so much, then he shall take one lamb <i>for</i> a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meal offering, and a container of oil; ^{14:22} and two turtledoves, or two young pigeons (such as he is able to get); and one shall be a sin offering, and the other a burnt offering. ^{14:23} And he shall bring them on the eighth day for his cleansing to the priest, to the door of the Tabernacle of the congregation, before Jehovah. ^{14:24} And the priest shall take the lamb of the trespass offering, and the container of oil, and the priest shall wave them <i>as</i> a wave offering before Jehovah. ^{14:25} And he shall kill the lamb of the trespass offering, and the priest shall take <i>some</i> of the blood of the trespass offering, and put <i>it</i> upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the large toe of his right foot. ^{14:26} And the priest shall pour some of the oil into the palm of his own left hand, ^{14:27} and the priest shall sprinkle with his right finger <i>some</i> of the oil that <i>is</i> in his left hand seven times before Jehovah. ^{14:28} And the priest shall put some of the oil that <i>is</i> in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the large toe of his right foot, upon the place of the blood of the trespass offering. ^{14:29} And the rest of the oil that <i>is</i> in the priest’s hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before Jehovah. ^{14:30} And he shall offer one of the turtledoves, or of the young pigeons (such as he can get; ^{14:31} <i>even</i> such as he is able to get): one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering, with meal offering; and the priest shall make an atonement for him that is to be cleansed before Jehovah. ^{14:32} This is the Law <i>of him</i> in whom <i>is</i> the disease of leprosy, whose hand is not able to get <i>that which pertains</i> to his cleansing.”
	§Complement	Body: Procedures to diagnose leprosy in a house and sanctify it (14:33 - 57)
¶Unique	14:33	And Jehovah spoke to Moses and to Aaron, saying, ^{14:34} “When you have come into the land of Canaan, which I give to you for a possession, and I put the disease of leprosy in a house of the land of your possession; ^{14:35} and he that owns the house shall come, and tell the priest, saying, ‘It seems to me <i>there is</i> as it were a disease in the house’, ^{14:36} then the priest shall command that they empty the house, before the priest goes <i>into it</i> to see the disease, so that all that <i>are</i> in the house are not made unclean; and afterwards the priest shall go in to see the house. ^{14:37} And he shall look on the disease; and, behold, <i>if</i> the disease <i>is</i> in the walls of the house with hollow streaks (greenish or reddish, which in sight <i>are</i> deeper than the surface), ^{14:38} then the priest shall go out of the house at the door of the house, and quarantine the house seven days. ^{14:39} And the priest shall come again the seventh day; and shall look; and, behold, <i>if</i> the disease has spread in the walls of the house, ^{14:40} then the priest shall command that they take away the stones in which the disease <i>is</i> ; and they shall cast them into an unclean place <i>outside</i> the city. ^{14:41} And he shall cause the house to be scraped within round about; and they shall pour out the dust that they scrape off, at the outside of the city at an unclean place. ^{14:42} And they shall take other stones, and put <i>them</i> in the place of those stones; and he shall take other mortar, and shall plaster the house.
¶Complement	14:43	“And if the disease returns, and breaks out in the house (after that he has taken away the stones, and after he has scraped the house, and after it is plastered), ^{14:44} then the priest shall come and look; and, behold, <i>if</i> the disease has spread in the house, it <i>is</i> a malignant leprosy in the house; it <i>is</i> unclean. ^{14:45} And he shall break down the house (its stones, and its timber, and over all the mortar of the house), and he shall carry <i>them</i> forth out of the city into an unclean place. ^{14:46} Moreover he that goes into the house all the while that it is quarantined shall be unclean until the evening. ^{14:47} And he that lies in the house shall wash his clothes; and he that eats in the house shall wash his clothes.
¶Complement	14:48	“And if the priest shall come in, and look <i>upon it</i> ; and, behold, the disease has not spread in the house (after the house has been plastered), then the priest shall pronounce the house clean, because the disease is healed. ^{14:49} And he shall take to cleanse the priest two birds, and cedar wood, and scarlet, and hyssop; ^{14:50} and he shall kill one of the birds in an earthen vessel over running water. ^{14:51} And he shall take the cedar wood, the hyssop, the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times. ^{14:52} And he shall ceremonially cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet; ^{14:53} but he shall let go the living bird out of the city into the open fields, and make an atonement for the house; and it shall be clean.”
¶Opposite	14:54	“This is the Law for all manner of disease of leprosy and scall; ^{14:55} and for the leprosy of a garment and of a house, ^{14:56} and for a rising, for a scab, and for a bright spot; ^{14:57} to teach when <i>it is</i> unclean, and when <i>it is</i> clean.
¶Opposite		“This is the Law of leprosy.”
	§Unique	Conclusion: The offerings of a man or a woman to atone for the unclean issue of their flesh (15:1 - 33)
	¶Complement	The offerings of a man to atone for the unclean issue of his flesh (15:1 - 18)
Opposite	15:1	And Jehovah spoke to Moses and to Aaron, saying, ^{15:2} “Speak to the children of Israel; and say to them, ‘When any man has a running issue out of his flesh: <i>because of</i> his issue he <i>is</i> unclean. ^{15:3} And this shall be his uncleanness in his issue: whether his flesh runs with his issue, or his flesh has stopped from his issue, it is his uncleanness. ^{15:4} Every bed, whereon he that has the issue lies, is unclean; and everything whereon he sits shall be unclean. ^{15:5} And whosoever touches his bed shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening. ^{15:6} And he that sits on <i>any</i> thing whereon he that has the issue sat shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening. ^{15:7} And he that touches the flesh of him that has the issue shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening. ^{15:8} And if he that has the issue spits upon him that is clean, then he shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening. ^{15:9} And whatsoever saddle he that has the issue rides upon shall be unclean. ^{15:10} And whosoever touches anything that was under him shall be unclean until the evening. And he that carries <i>any</i> of those things shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening. ^{15:11} And whomsoever he that has the issue touches, and has not rinsed his hands in water, he shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening. ^{15:12} And the vessel of earth that he which has the issue touches shall be broken; and every vessel of wood shall be rinsed in water.
Opposite	15:13	“And when he that has an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. ^{15:14} And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before Jehovah to the door of the Tabernacle of the congregation, and give them to the priest. ^{15:15} And the priest shall offer them: one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering; and the priest shall make an atonement for him before Jehovah for his issue.”
Complement	15:16	“And if any man’s seed of copulation goes out from him, then he shall wash all his flesh in water, and be unclean until the evening.
Complement	15:17	“And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the evening.
Unique	15:18	“The woman also with whom man shall lie <i>with</i> seed of copulation, they shall <i>both</i> bathe <i>themselves</i> in water, and be unclean until the evening.”
	¶Complement	The offerings of a woman to atone for the unclean issue of her flesh (15:19 - 33)
Opposite	15:19	“And if a woman has an issue, <i>and</i> her issue in her flesh is blood, she shall be put apart seven days; and whosoever touches her shall be unclean until the evening. ^{15:20} And everything that she lies upon in her separation shall be unclean; everything also that she sits upon shall be unclean. ^{15:21} And whosoever touches her bed shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening. ^{15:22} And whosoever touches anything that she sat upon shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening. ^{15:23} And if it <i>is</i> on <i>her</i> bed, or on anything whereon she sits, when he touches it, he shall be unclean until the evening. ^{15:24} And if any man lies with her at all, and she her menstrual blood is upon him, he shall be unclean seven days; and all the bed whereon he lies shall be unclean.
Opposite	15:25	“And if a woman has an issue of her blood many days out of the time of her separation, or if it runs beyond the time of her separation, all the days of the issue of her uncleanness shall be as the days of her separation; she <i>shall</i> be unclean. ^{15:26} Every bed that she lies on her uncleanness shall be as the day as the bed of her separation. And whosoever she sits upon shall be unclean, as the uncleanness of her separation. ^{15:27} And whosoever touches those things shall be unclean, and shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.”
Complement	15:28	“But if she has been cleansed of her issue, then she shall number to herself seven days; and after that she shall be clean. ^{15:29} And on the eighth day she shall take to her two turtledoves, or two young pigeons, and bring them to the priest, to the door of the Tabernacle of the congregation. ^{15:30} And the priest shall offer one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering. And the priest shall make an atonement for her before Jehovah for the issue of her uncleanness.”
Complement	15:31	“In this manner you shall separate the children of Israel from their uncleanness, that they do not die in their uncleanness, when they defile my Tabernacle that is among them.
Unique	15:32	“This is the Law for him that has an issue; and whose seed goes from him, and is defiled with it; ^{15:33} and of her that is sick of her menstrual flow; and of him that has an issue: of the man, of the woman; and of him that lies with her that is unclean.”

	Leviticus, Chapter 2.1: Sanctification to God on the yearly Day of Atonement under the Old Covenant (16:1 - 17:16)
§Complement	Introduction: Instructions for the high priest to offer the sin offerings on the yearly Day of Atonement (16:1 - 28)
¶Opposite	The priest of Aaron must bring two specific sacrifices for sin and wear the required garments (16:1 - 15)
¶Opposite	After making atonement for the people and the altar, the high priest and his helper must wash with water (16:16 - 28)
§Complement	Body: The Day of Atonement shall be an everlasting Statute for the children of Israel (16:29 - 34)
¶Opposite	The Day of Atonement shall be observed on the tenth day of the seventh month (16:29 - 30)
¶Opposite	It shall be a Sabbath of rest to you; and you shall afflict your souls, by a Statute forever (16:31)
¶Complement	The priest shall make an atonement for the Tabernacle, the altar, the priests, and for all the people (16:32 - 33)
¶Complement	It shall be an everlasting Statute to you, to make an atonement for the children of Israel for all their sins once a year (16:34a)
¶Unique	He did as Jehovah commanded Moses (16:34b)
§Unique	Conclusion: The people had to sacrifice to Jehovah only at the Tabernacle, and could not eat the blood of any animal (17:1 - 16)
¶Complement	The children of Israel were forbidden to sacrifice an animal to Jehovah anywhere but at the Tabernacle (17:1 - 9)
¶Complement	The children of Israel were forbidden to eat the blood of any animal (17:10 - 16)

	§Complement	Introduction: Instructions for the high priest to offer the sin offerings on the yearly Day of Atonement (16:1 - 28)
	¶Opposite	The priest of Aaron must bring two specific sacrifices for sin and wear the required garments (16:1 - 15)
Unique		16:1 And Jehovah spoke to Moses after the death of the two sons of Aaron, when they offered before Jehovah, and died. 16:2 And Jehovah said to Moses, “Speak to Aaron your brother, that he does not come at all times into the holy <i>place</i> within the veil before the mercy seat, which <i>is</i> upon the Ark, that he does not die: for I will appear in the cloud upon the mercy seat.
Complement		16:3 “In this manner shall Aaron come into the holy <i>place</i> : with a young bull for a sin offering, and a ram for a burnt offering,
Complement		16:4 “He shall put on the holy linen coat; and he shall have the linen underpants upon his flesh, and shall be girded with a linen belt; and he shall be attired with the linen miter. These <i>are</i> holy garments; therefore shall he wash his flesh in water, and so put them on.”
Opposite		16:5 “And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 16:6 And Aaron shall offer his bull of the sin offering, which <i>is</i> for himself, and make an atonement for himself, and for his household. 16:7 And he shall take the two goats, and present them before Jehovah <i>at</i> the door of the Tabernacle of the congregation. 16:8 And Aaron shall cast lots upon the two goats: one lot for Jehovah, and the other lot for the scapegoat. 16:9 And Aaron shall bring the goat upon which Jehovah’s lot fell, and offer him <i>for</i> a sin offering. 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before Jehovah, to make an atonement with him, to let him go for a scapegoat into the wilderness.
Opposite		16:11 “And Aaron shall bring the bull of the sin offering, which <i>is</i> for himself, and shall make an atonement for himself, and for his house, and shall kill the bull of the sin offering, which <i>is</i> for himself. 16:12 And he shall take a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring <i>it</i> within the veil. 16:13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy seat that <i>is</i> upon the Testimony, that he does not die. 16:14 And he shall take of the blood of the bull, and sprinkle <i>it</i> with his finger upon the mercy seat eastward; and he shall sprinkle of the blood with his finger seven times before the mercy seat. 16:15 Then he shall kill the goat of the sin offering that <i>is</i> for the people; and he shall bring his blood within the veil; and do with that blood as he did with the blood of the bull, and sprinkle it upon the mercy seat, and before the mercy seat.”
Opposite	¶Opposite	After making atonement for the people and the altar, the high priest and his helper must wash with water (16:16 - 28)
Opposite		16:16 “And he shall make an atonement for the holy <i>place</i> , because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the Tabernacle of the congregation, that remains among them in the midst of their uncleanness. 16:17 And no man shall be in the Tabernacle of the congregation when he goes in to make an atonement in the holy <i>place</i> , until he comes out; and has made an atonement for himself, and for his household, and for all the congregation of Israel.
Opposite		16:18 “And he shall go out to the altar that <i>is</i> before Jehovah, and make an atonement for it; and he shall take of the blood of the bull, and of the blood of the goat, and put <i>it</i> upon the horns of the altar round about. 16:19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.”
Complement		16:20 “And when he has made an end of reconciling the holy <i>place</i> , and the Tabernacle of the congregation, and the altar, he shall bring the live goat; 16:21 and Aaron shall lay both his hands upon the head of the live goat; and he shall confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and he shall send <i>him</i> away by the hand of a fit man into the wilderness. 16:22 And the goat shall bear upon him all their iniquities to a land not inhabited. And he shall release the goat in the wilderness.
Complement		16:23 “And Aaron shall come into the Tabernacle of the congregation; and shall put off the linen garments (which he put on when he went into the holy place), and shall leave them there. 16:24 And he shall wash his flesh with water in the holy <i>place</i> ; and put on his garments. And he shall come forth, and offer his burnt offering, and the burnt offering of the people; and he shall make an atonement for himself, and for the people. 16:25 And he shall burn the fat of the sin offering upon the altar.
Unique		16:26 “And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water; and afterward come into the camp. 16:27 And the bull <i>for</i> the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy <i>place</i> , shall <i>one</i> carry forth outside the camp; and they shall burn their skins, their flesh, and their dung in the fire. 16:28 And he that burns them shall wash his clothes, and bathe his flesh in water; and afterwards shall he come into the camp.”
	§Complement	Body: The Day of Atonement shall be an everlasting Statute for the children of Israel (16:29 - 34)
¶Opposite		16:29 “And <i>this</i> shall be a Statute forever to you: in the seventh month, on the tenth <i>day</i> of the month, you shall afflict your souls, and do no work at all, <i>whether it is</i> one of your own country, or a stranger that sojourns among you. 16:30 For on that day <i>the priest</i> shall make an atonement for you, to cleanse you, <i>that</i> you may be clean from all your sins before Jehovah.
¶Opposite		16:31 “It <i>shall be</i> a Sabbath of rest to you; and you shall afflict your souls, by a Statute forever.”
¶Complement		16:32 “And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest’s office in his father’s place, shall make the atonement, and shall put on the linen clothes, <i>even</i> the holy garments. 16:33 And he shall make an atonement for the holy Sanctuary, and he shall make an atonement for the Tabernacle of the congregation, and for the altar. And he shall make an atonement for the priests, and for all the people of the congregation.
¶Complement		16:34 “And this shall be an everlasting Statute to you, to make an atonement for the children of Israel for all their sins once a year.”
¶Unique		And he did as Jehovah commanded Moses.
	§Unique	Conclusion: The people had to sacrifice to Jehovah only at the Tabernacle, and could not eat the blood of any animal (17:1 - 16)
	¶Complement	The children of Israel were forbidden to sacrifice an animal to Jehovah anywhere but at the Tabernacle (17:1 - 9)
Opposite		17:1 And Jehovah spoke to Moses, saying, 17:2 “Speak to Aaron, and to his sons, and to all the children of Israel; and say to them, ‘This <i>is</i> the thing which Jehovah has commanded, saying, 17:3 ‘Whatsoever man <i>there is</i> of the house of Israel, that kills an ox or lamb or goat in the camp, or that kills <i>it</i> outside of the camp, 17:4 and does not bring it to the door of the Tabernacle of the congregation, to offer an offering to Jehovah before the Tabernacle of Jehovah: blood shall be imputed to that man; he has shed blood, and that man shall be cut off from among his people.”
Opposite		17:5 “This is to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them to Jehovah, to the door of the Tabernacle of the congregation, to the priest, and offer them <i>for</i> peace offerings to Jehovah; 17:6 and the priest shall sprinkle the blood upon the altar of Jehovah <i>at</i> the door of the Tabernacle of the congregation; and burn the fat for a sweet aroma to Jehovah.”
Complement		17:7 “And they shall no longer offer their sacrifices to demons, after whom they have gone a whoring.
Complement		“This shall be a Statute forever to them throughout their generations.
Unique		17:8 “And you shall say to them, ‘Whatsoever man <i>there is</i> of the house of Israel, or of the strangers which sojourn among you, that offers a burnt offering of sacrifice, 17:9 and does not bring it to the door of the Tabernacle of the congregation, to offer it to Jehovah: even that man shall be cut off from among his people.”
	¶Complement	The children of Israel were forbidden to eat the blood of any animal (17:10 - 16)
Opposite		17:10 “And whatsoever man <i>there is</i> of the house of Israel, or of the strangers that sojourn among you, that eats any manner of blood: I will even set my face against that person that eats blood; and will cut him off from among his people.
Opposite		17:11 “For the life of the flesh <i>is</i> in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it <i>is</i> the blood <i>that</i> makes an atonement for the soul. 17:12 Therefore I said to the children of Israel, ‘No person among you shall eat blood; neither shall any stranger that sojourns among you eat blood.”
Complement		17:13 “And whatsoever man <i>there is</i> of the children of Israel, or of the strangers that sojourn among you, which hunts and catches any beast or bird that may be eaten: he shall even pour out the blood thereof, and cover it with dust.
Complement		17:14 “For <i>it is</i> the life of all flesh; its blood <i>is</i> for the life thereof; therefore I said to the children of Israel, ‘You shall eat the blood of no manner of flesh’: for the life of all flesh <i>is</i> its blood; whosoever eats it shall be cut off.
Unique		17:15 “And every person that eats that which died <i>of itself</i> , or that which was torn <i>with beasts</i> (<i>whether it is</i> one of your own country, or a stranger), he shall both wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening; then he shall be clean. 17:16 But if he does not <i>wash</i> , nor bathe his flesh, then he shall bear his iniquity.”

Leviticus, Chapter 2.2: Daily sanctification to God for the people of Jehovah under the Old Covenant (18:1 - 20:27)	
\$Unique	Introduction: Do the Commandments of Jehovah and do not commit the abominations of the land of Canaan (18:1 - 30)
¶Opposite	Do the Judgments, Ordinances, and Statutes of Jehovah your God (18:1 - 5)
¶Opposite	Do not commit any of the abominations of the land of Canaan (18:6 - 30)
\$Complement	Body: Keep the Sabbaths, Statutes, and Judgments of Jehovah your God (19:1 - 37)
¶Unique	You shall be holy, for I, Jehovah, am holy (19:1 - 2)
¶Complement	You shall not do evil (19:3 - 18)
¶Complement	You shall keep my Statutes (19:19 - 25)
¶Opposite	Do not worship idols or follow the practices of idolatry (19:26 - 29)
¶Opposite	You shall observe my Sabbaths and reverence my Sanctuary (19:30 - 37)
\$Complement	Conclusion: The holiness of Jehovah requires holiness in his people (20:1 - 27)
¶Complement	Jehovah will set his face against anyone who worships Molech, or deals with familiar spirits, or wizards (20:1 - 7)
¶Complement	You shall be holy to Jehovah your God and avoid the abominations of the land of Canaan (20:8 - 27)

	\$Unique	Introduction: Do the Commandments of Jehovah and do not commit the abominations of the land of Canaan (18:1 - 30)
	¶Opposite	Do the Judgments, Ordinances, and Statutes of Jehovah your God (18:1 - 5)
Unique	18:1	And Jehovah spoke to Moses, saying, 18:2“Speak to the children of Israel, and say to them, ‘I am Jehovah your God.
Complement	18:3	“After the doings of the land of Egypt, where you dwelt, you shall not do;
Complement		“and after the doings of the land of Canaan (where I am bringing you), you shall not do; neither shall you walk in their Ordinances.”
Opposite	18:4	“You shall do my Judgments, and keep my Ordinances, to walk in them; I <i>am</i> Jehovah your God.
Opposite	18:5	“You shall therefore keep my Statutes, and my Judgments, which if a man does, he shall live in them; I <i>am</i> Jehovah.”
	¶Opposite	Do not commit any of the abominations of the land of Canaan (18:6 - 30)
Opposite	18:6	“None of you shall approach to anyone that is a near relative to him, to uncover <i>their</i> nakedness; I <i>am</i> Jehovah. 18:7You shall not uncover the nakedness of your father, or the nakedness of your mother; she is your mother; you shall not uncover her nakedness. 18:8You shall not uncover the nakedness of your father’s wife; it is your father’s nakedness. 18:9The nakedness of your sister, the daughter of your father, or daughter of your mother, <i>whether she was</i> born at home, or born abroad, <i>even</i> their nakedness you shall not uncover. 18:10The nakedness of your son’s daughter, or of your daughter’s daughter, <i>even</i> their nakedness you shall not uncover: for their nakedness <i>is</i> your own nakedness. 18:11The nakedness of your father’s wife’s daughter, begotten of your father; she <i>is</i> your sister: you shall not uncover her nakedness. 18:12You shall not uncover the nakedness of your father’s sister; she <i>is</i> your father’s near kinswoman. 18:13You shall not uncover the nakedness of your mother’s sister: for she <i>is</i> your mother’s near kinswoman. 18:14You shall not uncover the nakedness of your father’s brother. You shall not approach to his wife; she <i>is</i> your aunt. 18:15You shall not uncover the nakedness of your daughter-in-law; she <i>is</i> your son’s wife; you shall not uncover her nakedness. 18:16You shall not uncover the nakedness of your brother’s wife; it is your brother’s nakedness. 18:17You shall not uncover the nakedness of a woman and her daughter; neither shall you take her son’s daughter, or her daughter’s daughter, to uncover her nakedness: <i>for they are</i> her near kinswomen; it <i>is</i> wickedness. 18:18Neither shall you take a wife to her sister, to vex <i>her</i> , to uncover her nakedness, beside the other in her life <i>time</i> . 18:19Also you shall not approach to a woman to uncover her nakedness, as long as she is put apart for her uncleanness. 18:20Moreover you shall not lie carnally with your neighbor’s wife, to defile yourself with her. 18:21And you shall not let any of your seed pass through <i>the fire</i> to Molech; neither shall you profane the Name of your God; I <i>am</i> Jehovah. 18:22You shall not lie with a man, as with a woman; it <i>is</i> abomination. 18:23Neither shall you lie with any beast to defile yourself with it; neither shall any woman stand before a beast to lie down to it; it <i>is</i> perversion.
Opposite	18:24	“Do not defile yourselves in any of these things: for in all these the nations are defiled which I cast out before you; 18:25and the land is defiled; therefore I am visiting its iniquity upon it, and the land itself is vomiting out her inhabitants.”
Complement	18:26	“You shall therefore keep my Statutes and my Judgments; and you shall not commit <i>any</i> of these abominations; <i>neither</i> any of your own nation, nor any stranger that sojourns among you 18:27(for all these abominations have the men of the land done, which <i>were</i> before you, and the land is defiled), 18:28so that the land does not spew you out also, when you defile it, as it spewed out the nations that <i>were</i> before you.
Complement	18:29	“For whosoever shall commit any of these abominations, even the persons that commit <i>them</i> shall be cut off from among their people.
Unique	18:30	“Therefore, you shall keep my Ordinance, that <i>you</i> do not commit <i>any</i> of these abominable customs, which were committed before you; and that you do not defile yourselves in them; I <i>am</i> Jehovah your God.”

	\$Complement	Body: Keep the Sabbaths, Statutes, and Judgments of Jehovah your God (19:1 - 37)
¶Unique	19:1	And Jehovah spoke to Moses, saying, 19:2“Speak to all the congregation of the children of Israel, and say to them, ‘You shall be holy: for I, Jehovah your God, <i>am</i> holy.
¶Complement	19:3	“You shall fear every man his mother and his father; and keep my Sabbaths; I <i>am</i> Jehovah your God. 19:4Do not turn to idols, nor make to yourselves molten gods; I am Jehovah your God. 19:5And if you offer a sacrifice of peace offerings to Jehovah, you shall offer it at your own will. 19:6It shall be eaten the same day you offer it, and on the next day; and if anything remains until the third day, it shall be burned in the fire. 19:7And if it is eaten at all on the third day, it <i>is</i> abominable; it shall not be accepted. 19:8Therefore <i>everyone</i> that eats it shall bear his iniquity, because he has profaned the hallowed thing of Jehovah; and that person shall be cut off from among his people. 19:9And when you reap the harvest of your land, you shall not completely reap the corners of your field; neither shall you gather the gleanings of your harvest. 19:10And you shall not glean your vineyard; neither shall you gather <i>every</i> grape of your vineyard; you shall leave them for the poor and the stranger; I <i>am</i> Jehovah your God. 19:11You shall not steal; neither shall you deal falsely, nor lie one to another. 19:12And you shall not swear by my Name falsely; neither shall you profane the Name of your God; I <i>am</i> Jehovah. 19:13You shall not defraud your neighbor; neither rob <i>him</i> ; the wages of him that is hired shall not remain with you all night until the morning. 19:14You shall not curse the deaf, nor put a stumblingblock before the blind, but shall fear your God; I <i>am</i> Jehovah. 19:15You shall do no unrighteousness in judgment; you shall not respect the person of the poor, nor honor the person of the mighty; <i>but</i> you shall judge your neighbor in righteousness. 19:16You shall not go up and down <i>as</i> a gossip among your people; neither shall you stand against the blood of your neighbor; I <i>am</i> Jehovah. 19:17You shall not hate your brother in your heart; but you shall surely rebuke your neighbor, and not allow sin upon him. 19:18You shall not avenge, nor hold any grudge against the children of your people, but you shall love your neighbor as yourself; I <i>am</i> Jehovah.
¶Complement	19:19	“You shall keep my Statutes: you shall not allow your cattle to breed with a diverse kind; you shall not sow your field with mingled seed; neither shall a garment mingled of linen and wool come upon you. 19:20And whosoever lies carnally with a woman that <i>is</i> a maidservant (betrothed to a husband, and not at all redeemed, nor freedom given her), there shall be punishment; but they shall not be put to death, because she was not free. 19:21And he shall bring his trespass offering to Jehovah, to the door of the Tabernacle of the congregation, <i>even</i> a ram for a trespass offering. 19:22And the priest shall make an atonement for him with the ram of the trespass offering before Jehovah for his sin which he has done; and the sin which he has done shall be forgiven him. 19:23And when you shall come into the land, and shall have planted all manner of trees for food, then you shall count its fruit as uncircumcised. Three years it shall be as uncircumcised to you. It shall not be eaten. 19:24But in the fourth year all its fruit shall be holy to praise Jehovah <i>with</i> . 19:25And in the fifth year you shall eat of its fruit, that it may yield to you its increase; I <i>am</i> Jehovah your God.”
¶Opposite	19:26	“You shall not eat with the blood; neither shall you use witchcraft, nor practice fortune-telling. 19:27You shall not round the corners of your heads; neither shall you mar the corners of your beard. 19:28You shall make no cuttings in your flesh for the dead, nor print any tattoos upon you; I <i>am</i> Jehovah. 19:29Do not prostitute your daughter, to cause her to be a whore; lest the land falls to whoredom, and the land becomes full of wickedness.
¶Opposite	19:30	“You shall observe my Sabbaths, and reverence my Sanctuary; I <i>am</i> Jehovah. 19:31Do not turn to them that have familiar spirits; neither seek after wizards, to be defiled by them; I <i>am</i> Jehovah your God. 19:32You shall rise up before the grey head, and honor the face of the old man, and fear your God; I <i>am</i> Jehovah. 19:33And if a stranger sojourns with you in your land, you shall not mistreat him. 19:34The stranger that dwells with you shall be to you as one born among you, and you shall love him as yourself: for you were strangers in the land of Egypt; I <i>am</i> Jehovah your God. 19:35You shall do no unrighteousness in judgment, in length, in weight, or in measure. 19:36You shall have just balances, just weights, a just ephah, and a just hin. I <i>am</i> Jehovah your God, which brought you out of the land of Egypt; 19:37therefore you shall observe all my Statutes, and all my Judgments, and do them; I <i>am</i> Jehovah.”

	\$Complement	Conclusion: The holiness of Jehovah requires holiness in his people (20:1 - 27)
	¶Complement	Jehovah will set his face against anyone who worships Molech, or deals with familiar spirits, or wizards (20:1 - 7)
Opposite	20:1	And Jehovah spoke to Moses, saying, 20:2“Again, you shall say to the children of Israel, ‘Whosoever <i>he is</i> of the children of Israel, or of the strangers that sojourn in Israel, that gives <i>any</i> of his seed to Molech, he shall surely be put to death: the people of the land shall stone him with stones.
Opposite	20:3	“And I will set my face against that man, and I will cut him off from among his people, because he has given of his seed to Molech, to defile my Sanctuary, and to profane my holy Name.”
Complement	20:4	“And if the people of the land in any manner hide their eyes from the man, when he gives of his seed to Molech, and they do not kill him, 20:5then I will set my face against that man, and against his family, and I will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.
Complement	20:6	“And the person that turns after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that person, and will cut him off from among his people.
Unique	20:7	“Therefore sanctify yourselves, and be holy: for I <i>am</i> Jehovah your God.”
	¶Complement	You shall be holy to Jehovah your God and avoid the abominations of the land of Canaan (20:8 - 27)
Opposite	20:8	“And you shall keep my Statutes, and do them; I <i>am</i> Jehovah that sanctifies you: 20:9for everyone that curses his father or his mother shall be surely put to death; he has cursed his father or his mother: his blood <i>shall be</i> upon him. 20:10And the man that commits adultery with <i>another</i> man’s wife, <i>even he</i> that commits adultery with his neighbor’s wife: the adulterer and the adulteress shall surely be put to death. 20:11And the man that lies with his father’s wife has uncovered his father’s nakedness; both of them shall surely be put to death; their blood <i>shall be</i> upon them. 20:12And if a man lies with his daughter-in-law, both of them shall surely be put to death; they have committed perversion; their blood <i>shall be</i> upon them. 20:13If a man also lies with a man, as he lies with a woman, both of them have committed an abomination; they shall surely be put to death: their blood shall be upon them. 20:14And if a man takes both a wife and her mother, it <i>is</i> wickedness; they shall be burned with fire, both he and they, so that there is no wickedness among you. 20:15And if a man lies with a beast, he shall surely be put to death; and you shall slay the beast. 20:16And if a woman approaches to any beast, and lies down to it, you shall kill the woman, and the beast; they shall surely be put to death; their blood <i>shall be</i> upon them.
Opposite	20:17	“And if a man shall take his sister, his father’s daughter, or his mother’s daughter, and see her nakedness, and she sees his nakedness, it <i>is</i> a wicked thing; and they shall be cut off in the sight of their people; he has uncovered his sister’s nakedness; he shall bear his iniquity. 20:18And if a man shall lie with a woman having her menstrual sickness, and shall uncover her nakedness, he has discovered her fountain, and she has uncovered the fountain of her blood; and both of them shall be cut off from among their people. 20:19And you shall not uncover the nakedness of your mother’s sister, nor of your father’s sister: for he uncovers his near kin; they shall bear their iniquity. 20:20And if a man shall lie with his uncle’s wife, he has uncovered his uncle’s nakedness; they shall bear their sin: they shall die childless. 20:21And if a man shall take his brother’s wife, it <i>is</i> an unclean thing; he has uncovered his brother’s nakedness; they shall be childless.”
Complement	20:22	“Therefore you shall keep all my Statutes and all my Judgments, and do them, so that the land, where I bring you to dwell in it, does not spew you out. 20:23And you shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. 20:24But I have said to you, ‘You shall inherit their land; and I will give it to you to possess it, a land that flows with milk and honey; I <i>am</i> Jehovah your God, which have separated you from <i>other</i> people.’
Complement	20:25	“Therefore you shall put a difference between clean beasts and unclean, and between unclean birds and clean; and you shall not make your souls abominable by beast, or by bird, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean. 20:26And you shall be holy to me: for I Jehovah <i>am</i> holy; and I have severed you from <i>other</i> people, that you should be mine.
Unique	20:27	“A man also or woman that has a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with stones; their blood <i>shall be</i> upon them.”

	Leviticus, Chapter 2.3: Daily sanctification to God for the priests of Jehovah under the Old Covenant (21:1 - 22:33)
§Unique	Introduction: The priests shall not be defiled with any corpse, except a close relative; the High Priest not at all (21:1 - 6)
¶Opposite	The priests shall not defile themselves with any corpse, unless they were closely related (21:1 - 6)
¶Opposite	The High Priest of Aaron shall not defile himself for anyone or anything (21:7 - 15)
§Complement	Body: The priests of Aaron must not be unclean when they eat of the holy offerings of Israel (21:16 - 22:16)
¶Opposite	No priest with a physical blemish shall offer the bread of Jehovah (21:16 - 23)
¶Opposite	Moses told it to Aaron, and to his sons, and to all the children of Israel (21:24)
¶Complement	Aaron and his sons must separate themselves from the holy things of Israel if they are unclean (22:1 - 3)
¶Complement	If any man of the sons of Aaron is a leper or unclean, he shall not eat of the holy things of Israel (22:4 - 8)
¶Unique	Misc examples of when a person can or cannot eat of the holy things of Israel (22:9 - 16)
§Complement	Conclusion: An offering with a blemish shall not be accepted; you shall not profane the holy Name of Jehovah (22:17 - 33)
¶Complement	An offering that has a blemish shall not be accepted by Jehovah (22:17 - 25)
¶Complement	You shall not profane the holy Name of Jehovah (22:26 - 33)

	§Unique	Introduction: The priests shall not be defiled with any corpse, except a close relative; the High Priest not at all (21:1 - 6)
	¶Opposite	The priests shall not defile themselves with any corpse, unless they were closely related (21:1 - 6)
Unique	21:1	And Jehovah said to Moses, “Speak to the priests the sons of Aaron; and say to them, ‘None shall be defiled for the dead among his people.
Complement	21:2	“But for his kin that is near to him, <i>that is</i> , for his mother, for his father, for his son, for his daughter, for his brother; 21:3 and for his sister a virgin, that is near to him, which has had no husband: he may be defiled for her.
Complement	21:4	“ <i>But</i> he shall not defile himself to profane himself, <i>for he is</i> a leader among his people.”
Opposite	21:5	“They shall not make baldness upon their head; neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.
Opposite	21:6	“They shall be holy to their God, and not profane the Name of their God: for they offer the offerings of Jehovah made by fire, <i>and</i> the bread of their God; therefore they shall be holy.”
	¶Opposite	The High Priest of Aaron shall not defile himself for anyone or anything (21:7 - 15)
Opposite	21:7	“They shall not take a wife <i>that is</i> a prostitute, or profane; neither shall they take a woman divorced from her husband: for <i>he is</i> holy to his God. 21:8 Therefore you shall sanctify him: for he offers the bread of your God. He shall be holy to you: for I Jehovah which sanctifies you, <i>am</i> holy.
Opposite	21:9	“And the daughter of any priest, if she profanes herself by playing the whore, she profanes her father; therefore she shall be burned with fire.”
Complement	21:10	“And <i>he that is</i> the high priest among his brethren (upon whose head the anointing oil was poured, and that is consecrated to put on the garments) shall not uncover his head, nor tear his clothes.
Complement	21:11	“He shall not go in to any dead body, nor defile himself for his father, or for his mother; 21:12 neither shall he go out of the Sanctuary, nor profane the Sanctuary of his God: for the crown of the anointing oil of his God <i>is</i> upon him; I <i>am</i> Jehovah.
Unique	21:13	And he shall take a wife in her virginity. 21:14 A widow, or a divorced woman, or profane, <i>or</i> a prostitute: these shall he not take. But he shall take a virgin of his own people to be his wife; 21:15 neither shall he profane his seed among his people: for I Jehovah do sanctify him.”
	§Complement	Body: The priests of Aaron must not be unclean when they eat of the holy offerings of Israel (21:16 - 22:16)
¶Opposite	21:16	And Jehovah spoke to Moses, saying, 21:17 “Speak to Aaron, saying, ‘Whosoever <i>he is</i> of your seed in their generations that has <i>any</i> blemish: let him not approach to offer the bread of his God: 21:18 for whatsoever man <i>he is</i> that has a blemish, he shall not approach: a blind man, or lame, or he that has a flat nose, or anything superfluous, 21:19 or a man that is broken-footed, or broken handed, 21:20 or hunchbacked, or a dwarf, or that has a blemish in his eye, or is scurvy, or scabbed, or has his testicles broken: 21:21 no man that has a blemish of the seed of Aaron the priest shall come near to offer the offerings of Jehovah made by fire; he has a blemish; he shall not come near to offer the bread of his God. 21:22 He shall eat the bread of his God, <i>both</i> of the most holy, and of the holy. 21:23 Only he shall not go into the veil, nor come near to the altar, because he has a blemish, so that he does not profane my sanctuaries: for I Jehovah do sanctify them.”
¶Opposite	21:24	And Moses told <i>it</i> to Aaron, and to his sons, and to all the children of Israel.
¶Complement	22:1	And Jehovah spoke to Moses, saying, 22:2 “Speak to Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they do not profane my holy Name <i>in those things</i> that they hallow to me; I <i>am</i> Jehovah. 22:3 Say to them, ‘Whosoever <i>he is</i> of all your seed among your generations, that goes to the holy things, which the children of Israel hallow to Jehovah, having his uncleanness upon him, that person shall be cut off from my presence; I <i>am</i> Jehovah.
¶Complement	22:4	“Whatsoever man of the seed of Aaron <i>is</i> a leper, or has a running issue: he shall not eat of the holy things, until he is clean. And whoso touches anything <i>that is</i> unclean <i>by</i> the dead, or a man whose seed goes from him, 22:5 or whosoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he has: 22:6 the person which has touched any such shall be unclean until evening, and shall not eat of the holy things, unless he washes his flesh with water. 22:7 And when the sun is down, he shall be clean; and afterwards he shall eat of the holy things, because it <i>is</i> his food. 22:8 That which dies of itself, or is torn <i>by beasts</i> , he shall not eat to defile himself with it; I <i>am</i> Jehovah.
¶Unique	22:9	“They shall therefore keep my Ordinance, lest they bear sin for it, and therefore die, if they profane it; I Jehovah do sanctify them. 22:10 No stranger shall eat <i>of</i> the holy thing: a visitor of the priest, or a hired servant, shall not eat <i>of</i> the holy thing. 22:11 But if the priest buys <i>any</i> person with his money, he shall eat of it, and he that is born in his house: they shall eat of his food. 22:12 If the priest’s daughter also is <i>married</i> to a stranger, she may not eat of an offering of the holy things. 22:13 But if the priest’s daughter is a widow, or divorced, and has no child, and has returned to her father’s house, as in her youth, she shall eat of her father’s food; but no stranger shall eat of it. 22:14 And if a man eats the holy thing unintentionally, then he shall put twenty percent of it unto it, and shall give <i>it</i> to the priest with the holy thing. 22:15 And they shall not profane the holy things of the children of Israel, which they offer to Jehovah, 22:16 nor allow them to bear the iniquity of trespass, when they eat their holy things: for I Jehovah do sanctify them.”
	§Complement	Conclusion: An offering with a blemish shall not be accepted; you shall not profane the holy Name of Jehovah (22:17 - 33)
	¶Complement	An offering that has a blemish shall not be accepted by Jehovah (22:17 - 25)
Opposite	22:17	And Jehovah spoke to Moses, saying, 22:18 “Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, ‘Whatsoever <i>he is</i> of the house of Israel, or of the strangers in Israel, that will offer his offering for all his vows, and for all his freewill offerings, which they will offer to Jehovah for a burnt offering, 22:19 <i>you shall offer</i> at your own will a male without blemish, of the beeves, of the sheep, or of the goats.
Opposite	22:20	“ <i>But</i> whatsoever has a blemish, <i>that</i> shall you not offer: for it shall not be acceptable for you.”
Complement	22:21	“And whosoever offers a sacrifice of peace offerings to Jehovah to accomplish <i>his</i> vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted: no blemish shall be in it. 22:22 Blind, or broken, or maimed, or having a running sore, or scurvy, or scabbed: you shall not offer these to Jehovah, nor make an offering by fire of them upon the altar to Jehovah. 22:23 Either a young bull or a lamb that has anything superfluous or lacking in his parts, you may offer that <i>for</i> a freewill offering; but for a vow it shall not be accepted.
Complement	22:24	“You shall not offer to Jehovah that which is bruised, or crushed, or broken, or cut; neither shall you make <i>any offering of it</i> in your land.
Unique	22:25	“Neither from a stranger’s hand shall you offer the bread of your God of any of these. Because their corruption <i>is</i> in them, <i>and</i> blemishes <i>are</i> in them; they shall not be accepted for you.”
	¶Complement	You shall not profane the holy Name of Jehovah (22:26 - 33)
Opposite	22:26	And Jehovah spoke to Moses, saying, 22:27 “When a young bull, or a sheep, or a goat, is born, then it shall be seven days under the mother; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Jehovah. 22:28 And <i>whether it is</i> a cow or ewe, you shall not kill both it and her young in the same day.
Opposite	22:29	“And when you will offer a sacrifice of thanksgiving to Jehovah, offer <i>it</i> at your own will. 22:30 On the same day it shall be eaten up; you shall leave none of it until the next day; I <i>am</i> Jehovah”.
Complement	22:31	“Therefore you shall keep my Commandments, and do them; I <i>am</i> Jehovah.
Complement	22:32	“Neither shall you profane my holy Name, but I will be hallowed among the children of Israel.
Unique		“I <i>am</i> Jehovah who makes you holy, 22:33 that brought you out of the land of Egypt, to be your God: I <i>am</i> Jehovah.”

§Unique	Introduction: Jehovah commanded four feasts and three special days for Israel under the Old Covenant (23:1 - 24:9)
†Opposite	Four main feasts for Israel during the year: the Sabbath, Passover, Unleavened Bread, and Pentecost (23:1 - 22)
†Opposite	Three special days during the seventh month: Trumpets, Day of Atonement, and Tabernacles (23:23 - 24:9)
§Complement	Body: Jehovah commanded Israel to celebrate special Sabbaths (24:10 - 25:55)
†Unique	Jehovah commanded the execution of a man who blasphemed the Name of Jehovah (24:10 - 23)
†Complement	Jehovah commanded Israel to keep a Sabbath of rest for the land every seventh year (25:1 - 7)
†Complement	Jehovah commanded Israel celebrate a special Sabbath every 50 years, the Jubilee (25:8 - 22)
†Opposite	The land shall not be sold permanently, but shall be returned to its owner in the year of Jubilee (25:23 - 34)
†Opposite	The children of Israel who sell themselves as servants shall be released in the year of Jubilee (25:35 - 55)
§Complement	Conclusion: Jehovah will reward or judge Israel, depending on their loyalty to his Covenant (26:1 - 45)
†Complement	Jehovah will bless Israel if you shun idolatry, keep the Sabbaths, and reverence the Sanctuary of Jehovah (26:1 - 13)
†Complement	Jehovah will bring judgment upon Israel if you break his Covenant (26:14 - 45)

§Unique	Introduction: Jehovah commanded four feasts and three special days for Israel under the Old Covenant (23:1 - 24:9)
†Opposite	Four main feasts for Israel during the year: the Sabbath, Passover, Unleavened Bread, and Pentecost (23:1 - 22)
Unique	23:1 And Jehovah spoke to Moses, saying, ^{23:2} “Speak to the children of Israel; and say to them, ‘ <i>Concerning</i> the feasts of Jehovah, which you shall proclaim <i>to be</i> holy assemblies, <i>even these are</i> my feasts; ^{23:3} six days shall work be done; but the seventh day is the Sabbath of rest, a holy assembly; you shall do no work <i>in it; it is the Sabbath of Jehovah in all your dwellings.</i> ”
Complement	23:4 ““ <i>These are</i> the feasts of Jehovah, <i>even</i> holy assemblies, which you shall proclaim in their seasons: ^{23:5} in the fourteenth <i>day</i> of the first month at evening is Jehovah’s Passover.
Complement	23:6 ““And on the fifteenth day of the same month <i>is</i> the Feast of Unleavened Bread to Jehovah. Seven days you must eat unleavened bread. ^{23:7} In the first day you shall have a holy assembly; you shall do no work of service in it. ^{23:8} But you shall offer an offering made by fire to Jehovah seven days; in the seventh day <i>is</i> a holy assembly; you shall do no work of service <i>in it.</i> ”
Opposite	23:9 And Jehovah spoke to Moses, saying, ^{23:10} “Speak to the children of Israel, and say to them, “When you have come into the land which I give to you, and shall reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. ^{23:11} And he shall wave the sheaf before Jehovah, to be accepted for you; on the next day after the Sabbath the priest shall wave it. ^{23:12} And you shall offer that day when you wave the sheaf <i>a</i> male lamb without blemish of the first year for a burnt offering to Jehovah. ^{23:13} And its meal offering <i>shall be</i> two tenth deals of fine flour mingled with oil, an offering made by fire to Jehovah <i>for</i> a sweet aroma. And its drink offering <i>shall be</i> of wine, the fourth <i>part</i> of a hin. ^{23:14} And you shall neither eat bread, nor parched grain, nor green ears, until the very same day that you have brought an offering to your God; <i>it shall be</i> a Statute forever throughout your generations in all your dwellings. ^{23:15} And you shall count to you from the next day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be complete. ^{23:16} Even to the next day after the seventh Sabbath you shall number fifty days, and you shall offer a new meal offering to Jehovah. ^{23:17} You shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour, and they shall be baked with leaven: <i>they are</i> the firstfruits to Jehovah. ^{23:18} And you shall offer with the bread seven lambs without blemish of the first year, and one young bull, and two rams; they shall be <i>for</i> a burnt offering to Jehovah, with their meal offering, and their drink offerings, <i>even</i> an offering made by fire, of sweet aroma to Jehovah. ^{23:19} Then you shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. ^{23:20} And the priest shall wave them with the bread of the first fruits <i>as</i> a wave offering before Jehovah, with the two lambs; they shall be holy to Jehovah for the priest. ^{23:21} And you shall proclaim on the very same day, <i>that</i> it may be a holy assembly to you: ‘You shall do no work of service <i>in it.</i> ’ <i>It shall be</i> a Statute forever in all your dwellings throughout your generations.
Opposite	23:22 ““And when you reap the harvest of your land, you shall not reap to the corners of your field when you reap; neither shall you gather any leftovers of your harvest. You shall leave them to the poor, and to the stranger; <i>I am</i> Jehovah your God.”
†Opposite	†Opposite Three special days during the seventh month: Trumpets, Day of Atonement, and Tabernacles (23:23 - 24:9)
Opposite	23:23 And Jehovah spoke to Moses, saying, ^{23:24} “Speak to the children of Israel, saying, ‘In the seventh month, in the first <i>day</i> of the month, you shall have a Sabbath, a memorial of blowing of trumpets, a holy assembly. ^{23:25} You shall do no work of service <i>in it;</i> but you shall offer an offering made by fire to Jehovah.”
Opposite	23:26 And Jehovah spoke to Moses, saying, ^{23:27} “Also on the tenth <i>day</i> of this seventh month, <i>there shall be</i> a Day of Atonement. It shall be a holy assembly to you; and you shall afflict your souls, and offer an offering made by fire to Jehovah. ^{23:28} And you shall do no work in that same day: for it is a day of atonement, to make an atonement for you before Jehovah your God. ^{23:29} For whatsoever person <i>there is</i> that shall not be afflicted in that same day, he shall be cut off from among his people. ^{23:30} And whatsoever person <i>it is</i> that does any work in that same day, the same person will I destroy from among his people. ^{23:31} You shall do no manner of work; <i>it shall be</i> a Statute forever throughout your generations in all your dwellings. ^{23:32} <i>It shall be</i> to you a Sabbath of rest, and you shall afflict your souls. In the ninth <i>day</i> of the month at evening, from evening unto evening, you shall observe your Sabbath.”
Complement	23:33 And Jehovah spoke to Moses, saying, ^{23:34} “Speak to the children of Israel, saying, ‘The fifteenth day of this seventh month <i>shall be</i> the Feast of Tabernacles <i>for</i> seven days to Jehovah. ^{23:35} On the first day <i>shall be</i> a holy assembly; you shall do no work of service <i>in it.</i> ’ ^{23:36} Seven days you shall offer an offering made by fire to Jehovah; on the eighth day it shall be a holy assembly to you, and you shall offer an offering made by fire to Jehovah; it is a solemn assembly, <i>and</i> you shall do no work of service <i>in it.</i> ^{23:37} <i>These are</i> the Feasts of Jehovah, which you shall proclaim <i>to be</i> holy assemblies, to offer an offering made by fire to Jehovah: a burnt offering, a meal offering, a sacrifice, and drink offerings, everything upon his day: ^{23:38} beside the Sabbaths of Jehovah, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to Jehovah.
Complement	23:39 ““Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep a feast to Jehovah seven days: on the first day <i>shall be</i> a Sabbath, and on the eighth day <i>shall be</i> a Sabbath. ^{23:40} And you shall take you on the first day the boughs of good trees: branches of palm trees, and the boughs of thick trees, and willows of the brook; and you shall rejoice before Jehovah your God seven days. ^{23:41} And you shall keep it a feast to Jehovah seven days in the year. <i>It shall be</i> a Statute forever in your generations; you shall celebrate it in the seventh month. ^{23:42} You shall dwell in booths seven days; all that are born Israelites shall dwell in booths, ^{23:43} so that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; <i>I am</i> Jehovah your God.” ^{23:44} And Moses declared to the children of Israel the feasts of Jehovah.
Unique	24:1 And Jehovah spoke to Moses, saying, ^{24:2} “Command the children of Israel, that they bring to you pure beaten olive oil for the light, to cause the lamps to burn continually. ^{24:3} Outside the veil of the Testimony, in the Tabernacle of the congregation, shall Aaron order it from the evening until the morning before Jehovah continually; <i>it shall be</i> a Statute forever in your generations. ^{24:4} He shall set the lamps in order upon the pure candlestick before Jehovah continually. ^{24:5} And you shall take fine flour, and bake twelve cakes of it; two tenth deals shall be in one cake. ^{24:6} And you shall set them in two rows, six on a row, upon the pure table before Jehovah. ^{24:7} And you shall put pure frankincense upon <i>each</i> row, that it may be on the bread for a memorial, <i>even</i> an offering made by fire to Jehovah. ^{24:8} Every Sabbath he shall set it in order before Jehovah continually, <i>being taken</i> from the children of Israel by an Everlasting Covenant. ^{24:9} And it shall be Aaron’s and his son’s; and they shall eat it in the holy place: for it is most holy to him of the offerings of Jehovah made by fire by a perpetual Statute.”
§Complement	Body: Jehovah commanded Israel to celebrate special Sabbaths (24:10 - 25:55)
†Unique	24:10 And the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelite woman and a man of Israel fought together in the camp; ^{24:11} and the Israelitish woman’s son blasphemed the Name of Jehovah, and cursed. And they brought him to Moses. And his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan. ^{24:12} And they put him in custody, that the mind of Jehovah might be shown them. ^{24:13} And Jehovah spoke to Moses, saying, ^{24:14} “Bring forth him that has cursed outside the camp. And let all that heard <i>him</i> lay their hands upon his head; and let all the congregation stone him. ^{24:15} And you shall speak to the children of Israel, saying, ‘Whosoever curses his God, shall bear his sin. ^{24:16} And he that blasphemes the Name of Jehovah, he shall surely be put to death, <i>and</i> all the congregation shall certainly stone him. The stranger, as well as he that is born in the land, when he blasphemes the Name of Jehovah, he shall be put to death. ^{24:17} And he that kills any man shall surely be put to death. ^{24:18} And he that kills a beast shall make it good; beast for beast. ^{24:19} And if a man causes a blemish in his neighbor, as he has done, so shall it be done to him: ^{24:20} breach for breach, eye for eye, and tooth for tooth; as he has caused a blemish in a man, so shall it be done to him <i>again.</i> ’ ^{24:21} And he that kills a beast, he shall restore it. And he that kills a man, he shall be put to death. ^{24:22} You shall have one standard of Law, for the stranger as well as for one of your own country: for <i>I am</i> Jehovah your God.”” ^{24:23} And Moses spoke to the children of Israel, that they should bring forth him that had cursed out of the camp; and stone him with stones. And the children of Israel did as Jehovah commanded Moses.
†Complement	25:1 And Jehovah spoke to Moses in mount Sinai, saying, ^{25:2} “Speak to the children of Israel, and say to them, ‘When you come into the land which I give you, then the land shall keep a Sabbath to Jehovah. ^{25:3} Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit. ^{25:4} But in the seventh year it shall be a Sabbath of rest to the land, a Sabbath for Jehovah: you shall neither sow your field, nor prune your vineyard. ^{25:5} That which grows of its own accord of your harvest you shall not reap; neither gather the grapes of your unpruned vine: <i>for</i> it is a year of rest to the land. ^{25:6} And the Sabbath of the land shall be food for you: for you, and for your manservant, and for your maidservant, and for your hired servant, and for your stranger that sojourns with you, ^{25:7} and for your cattle and for the beast that <i>are</i> in your land, shall all its increase be food.
†Complement	25:8 ““And you shall number seven Sabbaths of years to you, seven times seven years; and the space of the seven Sabbaths of years shall be forty-nine years to you. ^{25:9} Then you shall cause the trumpet of the Jubilee to sound on the tenth <i>day</i> of the seventh month; in the Day of Atonement you shall make the trumpet sound throughout all your land. ^{25:10} And you shall hallow the fiftieth year, and proclaim liberty throughout <i>all</i> the land to all its inhabitants. It shall be a Jubilee to you. And every man shall return to his possession, and every man shall return to his family. ^{25:11} A Jubilee shall that fiftieth year be to you. You shall not sow; neither reap that which grows of itself in it, nor gather <i>the grapes</i> in it of your unpruned vine: ^{25:12} <i>for</i> it is the Jubilee. It shall be holy to you. You shall eat the increase of it out of the field. ^{25:13} In the year of this Jubilee every man shall return to his possession. ^{25:14} And if you sell anything to your neighbor, or buy <i>anything</i> of your neighbor’s hand, you shall not oppress one another: ^{25:15} according to the number of years after the Jubilee you shall buy of your neighbor, <i>and</i> according to the number of years of the fruits he shall sell to you. ^{25:16} According to the multitude of years you shall increase its price, and according to the fewness of years you shall diminish its price: for he sells <i>according</i> to the number of the years of the fruits to you. ^{25:17} Therefore you shall not oppress one another, but you shall fear your God: for <i>I am</i> Jehovah your God. ^{25:18} Therefore you shall do my Statutes, and keep my Judgments, and do them; and you shall dwell in the land safely. ^{25:19} And the land shall yield her fruit, and you shall eat your fill, and dwell in it safely. ^{25:20} And if you shall say, ‘What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase.’ ^{25:21} Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. ^{25:22} And you shall sow the eighth year, and eat <i>still</i> of old fruit until the ninth year; until her fruits come in, you shall eat <i>of</i> the old store.”
†Opposite	25:23 ““The land shall not be sold permanently: for the land <i>is</i> mine: for you <i>are</i> strangers and sojourners with me. ^{25:24} And in all the land of your possession you shall grant a redemption for the land. ^{25:25} If your brother has become poor, and has sold away <i>some</i> of his possession, and if any of his relatives come to redeem it, then he shall redeem that which his brother sold. ^{25:26} And if the man has none to redeem it, and himself is able to redeem it, ^{25:27} then let him count the years of the sale of it, and restore the surplus to the man to whom he sold it, so that he may return to his possession. ^{25:28} But if he is not able to restore <i>it</i> to him, then that which is sold shall remain in the hand of him that bought it until the year of Jubilee; and in the Jubilee it shall go out, and he shall return to his possession. ^{25:29} And if a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; <i>within</i> a full year he may redeem it. ^{25:30} And if it is not redeemed within the space of a full year, then the house that <i>is</i> in the walled city shall be established forever to him that bought it throughout his generations; it shall not go out in the Jubilee. ^{25:31} But the houses of the villages which have no wall round about them shall be counted as the fields of the country; they may be redeemed, and they shall go out in the Jubilee. ^{25:32} Notwithstanding the cities of the Levites, <i>and</i> the houses of the cities of their possession, the Levites may redeem at any time. ^{25:33} And if a man purchases a house of the Levites, then the house that was sold, and the city of his possession, shall go out in <i>the year of</i> Jubilee: for the houses of the cities of the Levites <i>are</i> their possession among the children of Israel. ^{25:34} But the field of the suburbs of their cities may not be sold: for it is their perpetual possession.
†Opposite	25:35 ““And if your brother has become poor, and fallen in decay with you, then you shall help him; <i>moreover, though he</i> is a stranger, or a sojourner, so that he may live with you. ^{25:36} Take no interest of him, nor increase; but fear your God, so that your brother may live with you. ^{25:37} You shall not give him your money upon interest, nor lend him your provisions for increase. ^{25:38} <i>I am</i> Jehovah your God, who brought you forth out of the land of Egypt, to give you the land of Canaan; <i>and</i> to be your God. ^{25:39} And if your brother <i>that dwells</i> by you has become poor, and is sold to you, you shall not compel him to serve as a slave. ^{25:40} <i>But</i> as a hired servant, <i>and</i> as a sojourner, he shall be with you, <i>and</i> shall serve you until the year of Jubilee. ^{25:41} <i>And then</i> he shall depart from you, <i>both</i> he and his children with him, and shall return to his own family, and he shall return to the possession of his fathers: ^{25:42} <i>for</i> they <i>are</i> my servants, whom I brought forth out of the land of Egypt; they shall not be sold as slaves. ^{25:43} You shall not rule over him with tyranny, but shall fear your God. ^{25:44} Both your menservants, and your maidservants, which you shall have, <i>shall be</i> of the heathen that are round about you; of them shall you buy menservants and maidservants. ^{25:45} Moreover of the children of the strangers that sojourn among you, of them shall you buy, and of their families that <i>are</i> with you, which they begot in your land; and they shall be your possession. ^{25:46} And you shall take them as an inheritance for your children after you, to inherit <i>them</i> for a possession; they shall be your slaves forever. But over your brethren the children of Israel, you shall not rule one over another with tyranny. ^{25:47} And if a sojourner or stranger becomes rich by you, and your brother <i>that dwells</i> by him becomes poor, and sells himself to the stranger or sojourner by you, or to the stock of the stranger’s family: ^{25:48} after that he is sold he may be redeemed again; one of his brethren may redeem him: ^{25:49} either his uncle, or his uncle’s son, may redeem him, or <i>any</i> that is near of kin to him of his family may redeem him; or if he is able, he may redeem himself. ^{25:50} And he shall reckon with him that bought him from the year that he was sold to him until the year of Jubilee; and the price of his sale shall be according to the number of years, according to the time of a hired servant shall it be with him. ^{25:51} <i>If there</i> are still many years <i>remaining</i> , according to them he shall give again the price of his redemption out of the money that he was bought for. ^{25:52} And if there remains but a few years to the year of Jubilee, then he shall count with him, <i>and</i> according to his years he shall give him again the price of his redemption. ^{25:53} <i>And</i> he shall be with him as a yearly hired servant; <i>and</i> the other shall not rule with tyranny over him in your sight. ^{25:54} And if he is not redeemed in these years, then he shall go out in the year of Jubilee, <i>both</i> he, and his children with him. ^{25:55} For the children of Israel <i>are</i> servants to me; they <i>are</i> my servants whom I brought forth out of the land of Egypt; <i>I am</i> Jehovah your God.”
§Complement	Conclusion: Jehovah will reward or judge Israel, depending on their loyalty to his Covenant (26:1 - 45)
†Complement	Jehovah will bless Israel if you shun idolatry, keep the Sabbaths, and reverence the Sanctuary of Jehovah (26:1 - 13)
Opposite	26:1 ““You shall not make you any idols nor a carved image; neither shall you set up a standing image; neither shall you set up <i>any</i> statue of stone in your land, to bow down to it: for <i>I am</i> Jehovah your God.
Opposite	26:2 ““You shall keep my Sabbaths, and reverence my Sanctuary; <i>I am</i> Jehovah.”
Complement	26:3 ““If you walk in my Statutes, and keep my Commandments, and do them, ^{26:4} then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. ^{26:5} And your threshing shall reach to the vintage, and the vintage shall reach to the sowing time; and you shall eat your bread to the full, and dwell in your land safely. ^{26:6} And I will give peace in the land, and you shall lie down, and none shall make <i>you</i> afraid. And I will rid evil beasts out of the land; neither shall the sword go through your land. ^{26:7} And you shall chase your enemies, and they shall fall before you by the sword. ^{26:8} And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. ^{26:9} For I will have respect to you, and make you fruitful, and multiply you, and establish my Covenant with you. ^{26:10} And you shall eat old store, and bring forth the old because of the new.
Complement	26:11 ““And I will set my Tabernacle among you, and my soul shall not abhor you; ^{26:12} and I will walk among you. And I will be your God, and you shall be my people.
Unique	26:13 ““ <i>I am</i> Jehovah your God, who brought you forth out of the land of Egypt, that you should not be their slaves; and I have broken the bands of your yoke, and made you go upright.”
†Complement	†Complement Jehovah will bring judgment upon Israel if you break his Covenant (26:14 - 45)
Opposite	26:14 ““But if you will not listen to me, and will not do all these Commandments; ^{26:15} and if you shall despise my Statutes, or if your soul abhors my Judgments, so that you will not do all my Commandments, <i>but</i> that you break my Covenant, ^{26:16} I also will do this to you: I will even appoint over you terror, consumption, and the burning fever, that shall consume the land, and cause sorrow of heart. And you shall sow your seed in vain, because your enemies shall eat it. ^{26:17} And I will set my face against you, and you shall be slain before your enemies. They that hate you shall reign over you; and you shall flee when no one pursues you.
Opposite	26:18 ““And if you will not yet for all this listen to me, then I will punish you seven more times for your sins. ^{26:19} And I will break the pride of your power. And I will make your heaven like iron, and your earth like brass. ^{26:20} And your strength shall be spent in vain: for your land shall not yield her increase; neither shall the trees of the land yield their fruits.”
Complement	26:21 ““And if you walk contrary to me, and will not listen to me, I will bring seven times more diseases upon you according to your sins. ^{26:22} I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your roads shall be desolate.
Complement	26:23 ““And if you will not be reformed by me by these things, but will walk contrary to me, ^{26:24} then I also will walk contrary to you, and will punish you yet seven times for your sins. ^{26:25} And I will bring a sword upon you, that shall avenge the quarrel of my Covenant. And when you are gathered together within your cities, I will send disease among you; and you shall be delivered into the hand of the enemy. ^{26:26} <i>And</i> when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver <i>you</i> your bread again by weight; and you shall eat, and not be satisfied.
Unique	26:27 ““And if you will not for all this listen to me, but walk contrary to me, ^{26:28} then I will also walk contrary to you and I, even I, will chastise you seven times for your sins. ^{26:29} And you shall eat the flesh of your sons; the flesh of your daughters shall you eat. ^{26:30} And I will destroy your high places, and cut down your images, and cast your corpses upon the carcasses of your idols, and my soul shall abhor you. ^{26:31} And I will make your cities waste, and bring your sanctuaries to desolation, and I will not smell the aroma of your sweet odors. ^{26:32} And I will bring the land into desolation; and your enemies that dwell in it shall be astonished at it. ^{26:33} And I will scatter your land among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. ^{26:34} Then shall the land enjoy her Sabbaths, as long as it lays desolate, and you <i>are</i> in your enemies’ land; <i>even</i> then shall the land rest, and enjoy her Sabbaths. ^{26:35} As long as it lays desolate, it shall rest; because it did not rest in your Sabbaths, when you dwelt upon it. ^{26:36} And upon them that are left <i>alive</i> of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee, as fleeing from a sword. And they shall fall when none pursues. ^{26:37} And they shall fall one upon another, as it were before a sword, when none is pursuing; and you shall have no power to stand before your enemies. ^{26:38} And you shall perish among the heathen, and the land of your enemies shall eat you up. ^{26:39} And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers they shall pine away with them. ^{26:40} But if they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me ^{26:41} (and <i>that</i> I also have walked contrary to them, and have brought them into the land of their enemies), if then their uncircumcised hearts are humbled, and they then accept of the punishment of their iniquity, ^{26:42} then I will remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember; and I will remember the land. ^{26:43} The land also shall be left of them, and shall enjoy her Sabbaths, while she lays desolate without them. And they shall accept the punishment of their iniquity, because, even because they despised my Judgments, and because their soul abhorred my Statutes. ^{26:44} And yet for all that, when they are in the land of their enemies, I will not cast them away; neither will I abhor them, to destroy them utterly, and to break my Covenant with them: for <i>I am</i> Jehovah their God. ^{26:45} But I will for their sakes remember the Covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God; <i>I am</i> Jehovah.”

	Leviticus, Chapter 2.5: Statutes and Judgments for individual vows, dedicated things, and tithes (26:46 - 27:34)
§Complement	Introduction: How to estimate the value of a person or a beast for a vow (26:46 - 27:13)
¶Opposite	How to estimate the value of a person for a vow (26:46 - 27:8)
¶Opposite	How to estimate the value of a beast for a vow (27:9 - 13)
§Complement	Body: How to estimate the value of a home or a field which is dedicated to Jehovah (27:14 - 25)
¶Opposite	The priest shall estimate the value of a house that is dedicated to Jehovah (27:14)
¶Opposite	If the owner redeems his house, he shall add twenty percent to the original estimation for the price of redemption (27:15)
¶Complement	Dedicating a field to Jehovah by the owner (27:16 - 18)
¶Complement	Redeeming a field that was dedicated to Jehovah by the owner (27:19 - 21)
¶Unique	Dedicating a field to Jehovah that belongs to another (27:22 - 25)
§Unique	Conclusion: Every dedicated thing is most holy, and the tithe of the flock is holy to Jehovah (27:26 - 34)
¶Complement	Every dedicated thing is most holy to Jehovah (27:26 - 29)
¶Complement	The tithe of the flock is holy to Jehovah (27:30 - 34)

	§Complement	Introduction: How to estimate the value of a person or a beast for a vow (26:46 - 27:13)
	¶Opposite	How to estimate the value of a person for a vow (26:46 - 27:8)
Unique	26:46	These <i>are</i> the Statutes, Judgments, and Laws, which Jehovah made between him and the children of Israel in Mount Sinai by the hand of Moses. 27:1And Jehovah spoke to Moses, saying, 27:2“Speak to the children of Israel; and say to them, ‘When a man shall make a singular vow, the persons <i>shall be valued</i> for Jehovah by your estimation.
Complement	27:3	“And your estimation shall be of the male from twenty years old even to sixty years old, even your estimation shall be fifty shekels of silver, after the shekel of the Sanctuary. 27:4And if it is a female, then your estimation shall be thirty shekels.
Complement	27:5	“And if <i>the person is</i> from five years old even to twenty years old, then your estimation shall be of the male twenty shekels, and for the female ten shekels. 27:6And if <i>the person is</i> from a month old even to five years old, then your estimation shall be of the male five shekels of silver, and for the female your estimation <i>shall be</i> three shekels of silver. 27:7And if <i>the person is</i> from sixty years old and above: if a male, then your estimation shall be fifteen shekels, and for the female ten shekels.”
Opposite	27:8	“But if he is poorer than your estimation, then he shall present himself before the priest, and the priest shall value him;
Opposite		“the priest shall value him according to his ability that vowed.”
	¶Opposite	How to estimate the value of a beast for a vow (27:9 - 13)
Opposite	27:9	“And if <i>it is</i> a beast, whereof men bring an offering to Jehovah, all that <i>any man</i> gives of such to Jehovah shall be holy.
Opposite	27:10	“He shall not alter it, nor exchange it: a good for a bad, or a bad for a good; and if he shall at all exchange beast for beast, then it and the exchange of it shall be holy.”
Complement	27:11	“And if <i>it is</i> any unclean beast, of which they do not offer a sacrifice to Jehovah, then he shall present the beast before the priest; 27:12and the priest shall value it, whether it is good or bad;
Complement		“as you value it (<i>whoever</i> the priest <i>may be</i>), so shall it be.
Unique	27:13	“But if he will at all redeem it, then he shall add a fifth <i>part</i> of it to your estimation.”
	§Complement	Body: How to estimate the value of a home or a field which is dedicated to Jehovah (27:14 - 25)
¶Opposite	27:14	“And when a man shall sanctify his house <i>to be</i> holy to Jehovah, then the priest shall estimate it, whether it is good or bad. As the priest shall estimate it, so shall it stand.
¶Opposite	27:15	“And if he that sanctified it will redeem his house, then he shall add the fifth <i>part</i> of the money of your estimation to it; and it shall be his.”
¶Complement	27:16	“And if a man shall sanctify to Jehovah <i>some part</i> of a field of his possession, then your estimation shall be according to the seed of it: a homer of barley seed <i>shall be valued</i> at fifty shekels of silver. 27:17If he sanctifies his field from the year of Jubilee, according to your estimation it shall stand. 27:18But if he sanctifies his field after the Jubilee, then the priest shall reckon to him the money according to the years that remain, even to the year of the Jubilee, and it shall be reduced from your estimation.
¶Complement	27:19	“And if he that sanctified the field will in any manner redeem it, then he shall add the fifth <i>part</i> of the money of your estimation to it; and it shall be assured to him. 27:20And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore. 27:21But the field, when it goes out in the Jubilee, shall be holy to Jehovah, as a field dedicated; the possession of it shall be the priest’s.
¶Unique	27:22	“And if <i>a man</i> sanctifies to Jehovah a field which he has bought, which <i>is</i> not of the fields of his possession, 27:23then the priest shall reckon to him the worth of your estimation, <i>even</i> to the year of the Jubilee. And he shall give your estimation in that day, <i>as</i> a holy thing to Jehovah. 27:24In the year of the Jubilee, the field shall return to him of whom it was bought, <i>even</i> to him to whom the possession of the land <i>belonged</i> . 27:25And all your estimations shall be according to the shekel of the Sanctuary: twenty gerahs shall be the shekel.”
	§Unique	Conclusion: Every dedicated thing is most holy, and the tithe of the flock is holy to Jehovah (27:26 - 34)
	¶Complement	Every dedicated thing is most holy to Jehovah (27:26 - 29)
Opposite	27:26	“Only the firstborn of the beasts, which should be Jehovah’s firstborn, no man shall sanctify it. Whether it is an ox or sheep: it is Jehovah’s.
Opposite	27:27	“And if <i>it is</i> of an unclean beast, then he shall redeem <i>it</i> according to your estimation, and shall add a fifth <i>part</i> of it to it; or if it is not redeemed, then it shall be sold according to your estimation.”
Complement	27:28	“Notwithstanding, no dedicated thing, that a man shall dedicate to Jehovah of all that he has (<i>both</i> of man and beast, and of the field of his possession) shall be sold or redeemed.
Complement		“Every dedicated thing <i>is</i> most holy to Jehovah.
Unique	27:29	“Nothing dedicated, which shall be dedicated by men, shall be redeemed; <i>but</i> shall surely be put to death.”
	¶Complement	The tithe of the flock is holy to Jehovah (27:30 - 34)
Opposite	27:30	“And all the tithe of the land, <i>whether</i> of the seed of the land, <i>or</i> of the fruit of the tree, <i>is</i> Jehovah’s; <i>it is</i> holy to Jehovah.
Opposite	27:31	“And if a man will at all redeem <i>any</i> of his tithes, he shall add twenty percent to it.”
Complement	27:32	“And concerning the tithe of the herd or of the flock, <i>even</i> of whatsoever passes under the rod, the tenth shall be holy to Jehovah. He shall not search whether it is good or bad; neither shall he exchange it.
Complement	27:33	“And if he exchanges it at all, then both it and the exchange thereof shall be holy; it shall not be redeemed.”
Unique	27:34	These <i>are</i> the Commandments, which Jehovah commanded Moses for the children of Israel in mount Sinai.

Book 1.5 (Deuteronomy): Moses gave the Laws of Old Covenant Zion to Israel (1:1 - 34:12)

Complement Part 1: Remember the past (1:1 - 11:32)

- Opposite

Chapter 1.1: Remember how your fathers rebelled against Jehovah at Kadesh-Barnea (1:1 - 31)
- \$Unique

Introduction: The journey to Kadesh-Barnea started well (1:1 - 18)
- ¶Opposite

Jehovah commanded Israel to go to Canaan and possess it (1:1 - 8)
- ¶Opposite

Moses charged the new judges over the people with their responsibilities before God (1:9 - 18)
- \$Complement

Body: Jehovah sent the children of Israel to possess the land of Canaan (1:19 - 31)
- ¶Unique

Moses commanded the children of Israel to go up and possess the land of Canaan (1:19 - 21)
- ¶Complement

Moses chose 12 men at the suggestion of the people to spy out the land (1:22 - 23)
- ¶Complement

The twelve spies returned and reported that the land was good (1:24 - 25)
- ¶Opposite

The people rebelled against the command of Jehovah (1:26 - 28)
- ¶Opposite

But Moses tried to encourage them (1:29 - 31)
- \$Complement

Conclusion: The children of Israel forfeited Jehovah's blessing upon them by their refusal to obey Him (1:32 - 46)
- ¶Complement

Jehovah was angry with both Israel and Moses (1:32 - 40)
- ¶Complement

Jehovah refused to bless Israel as they tried to possess the land of Canaan against his will (1:41 - 46)
- Opposite

Chapter 1.2: Remember how Jehovah began to bless you after your fathers were dead (2:1 - 3:29)
- \$Complement

Introduction: Jehovah would not allow Israel to possess the lands of Esau, but sent them over the brook Zered (2:1 - 15)
- ¶Opposite

Jehovah forbade Israel from attacking the children of Esau (2:1 - 7)
- ¶Opposite

Jehovah commanded Moses to lead Israel over the brook Zered, 38 years after the rebellion at Kadesh-Barnea (2:8 - 15)
- \$Complement

Body: Jehovah forbade Israel from attacking the Ammonites, but gave the land of Sihon king of the Amorites to them (2:16 - 37)
- ¶Opposite

Jehovah forbade Israel from attacking the Ammonites (2:16 - 19)
- ¶Opposite

The Nephilim used to dwell in the land of Moab (2:20 - 23)
- ¶Complement

Jehovah commanded Moses to take possession of the land of Sihon king of the Amorites (2:24 - 25)
- ¶Complement

Moses send words of peace to Sihon, but he would not listen (2:26 - 30)
- ¶Unique

Jehovah delivered Sihon and his land into the hand of Israel (2:31 - 37)
- \$Unique

Conclusion: Moses prepared Israel for his death; and Jehovah prepared Moses for his death (3:1 - 29)
- ¶Complement

Moses commanded Joshua and the tribes of Reuben, Gad, and 1/2 of Manasseh what they should do after his death (3:1 - 22)
- ¶Complement

Jehovah commanded Moses to prepare to die (3:23 - 29)

- Complement

Chapter 1.3: Do not forget the Covenant that Jehovah your God made with you at Mount Sinai (4:1 - 43)
- \$Unique

Introduction: Do the Statutes and Judgments and live, because they came directly from the one true God Jehovah (4:1 - 14)
- ¶Opposite

Do the Statutes and Judgments of Jehovah that you might live (4:1 - 6)
- ¶Opposite

Jehovah declared his Covenant with Israel out of the midst of the fire (4:7 - 14)
- \$Complement

Body: Be careful lest you corrupt yourselves by worshiping idols and the stars of the heaven (4:15 - 22)
- ¶Unique

Therefore take good heed to yourselves: for you saw no form on the day that Jehovah spoke to you in Horeb (4:15)
- ¶Complement

Lest you corrupt yourselves, and make for yourselves a carved idol for worship (4:16 - 18)
- ¶Complement

Lest you lift up your eyes to heaven and be driven to worship the stars and the host of heaven (4:19)
- ¶Opposite

But Jehovah has taken you to be a people of inheritance to Him (4:20)
- ¶Opposite

But Jehovah was angry with me for your sakes (4:21 - 22)
- \$Complement

Conclusion: The one true God, Jehovah, revealed Himself to Israel; therefore keep his Commandments (4:23 - 43)
- ¶Complement

The one true God, Jehovah, revealed Himself to Israel and took them to be his special people (4:23 - 34)
- ¶Complement

Jehovah is the one true God; therefore keep his Commandments that it may go well with you and your children (4:35 - 43)
- Complement

Chapter 1.4: Do not forget the Commandments that Jehovah your God gave to you at Mount Sinai (4:44 - 8:20)
- \$Unique

Introduction: The dreadful voice of Jehovah caused great fear in the people (4:44 - 5:33)
- ¶Opposite

Jehovah made a Covenant with Moses and the children of Israel in Mount Sinai (4:44 - 5:22)
- ¶Opposite

Jehovah appointed Moses to receive his Commandments and give them to the people, because of their fear of Him (5:23 - 33)
- \$Complement

Body: The Law of Jehovah would not allow Israel to mingle with other nations (6:1 - 7:8)
- ¶Opposite

Obey the Commandments, Statutes, and Judgments of Jehovah (6:1 - 3)
- ¶Opposite

Jehovah is one Jehovah, and you shall love Jehovah your God and teach his Commandments to your children (6:4 - 9)
- ¶Complement

When you come into the land, beware lest you forget Jehovah your God (6:10 - 19)
- ¶Complement

When your son asks you what the Commandments of Jehovah mean, explain the history of Israel to him (6:20 - 25)
- ¶Unique

When you come into the land, you shall smite them and utterly destroy the people of Canaan (7:1 - 8)
- \$Complement

Conclusion: Jehovah was both a great Warrior and Father for Israel (7:9 - 8:20)
- ¶Complement

Do not be afraid of your enemies, because Jehovah your God will fight for you (7:9 - 26)
- ¶Complement

Remember Jehovah your God, because He is like a great Father to you (8:1 - 20)
- Unique

Chapter 1.5: Do not forget the mercy that Jehovah your God extended to you in spite of your rebellion (9:1 - 11:32)
- \$Complement

Introduction: It was only the grace of Jehovah that saved Israel from destruction at Mount Sinai (9:1 - 29)
- ¶Opposite

Jehovah would drive out the Canaanites before Israel because of their wickedness, not because of Israel's righteousness (9:1 - 7)
- ¶Opposite

Moses protected Israel from the wrath of Jehovah, because of their idolatry (9:8 - 29)
- \$Complement

Body: Jehovah forgave Israel and restored them to his favor (10:1 - 11:1)
- ¶Unique

Moses cut two more tablets of stone to replace the tablets he had destroyed (10:1 - 5)
- ¶Complement

Aaron died and was buried on the way to the Promised Land because of his sin (10:6 - 7)
- ¶Complement

Jehovah separated the tribe of Levi to minister to Him (10:8 - 9)
- ¶Opposite

But Moses persuaded Jehovah to have mercy on the people of Israel and not to destroy them (10:10 - 11)
- ¶Opposite

Therefore fear Jehovah and walk in his ways with all your heart and all your soul (10:12 - 11:1)
- \$Unique

Conclusion: Israel must choose between the blessing of Jehovah or the curse of Jehovah (11:2 - 32)
- ¶Complement

There was a curse behind Israel, but a blessing in front, if they diligently obeyed the Commandments (11:2 - 17)
- ¶Complement

Put the blessing on Mount Gerizim and the curse on Mount Ebal after you enter Canaan (11:18 - 32)

Complement Part 2: Obey the Commandments, Statutes, and Judgments of Jehovah your God today (12:1 - 34:12)

- Opposite

Chapter 2.1: Honor Jehovah your God in all parts of your life (12:1 - 16:17)
- \$Unique

Introduction: Sacrifice only to Jehovah in the place which He shall choose; and do not eat the blood (12:1 - 27)
- ¶Opposite

The place which Jehovah shall choose shall be the only place where burnt offerings and sacrifices are made (12:1 - 12)
- ¶Opposite

When you eat flesh, be sure that you do not eat the blood (12:13 - 27)
- \$Complement

Body: The one who tries to lure you away from the one true God Jehovah to worship another god shall be put to death (12:28 - 13:18)
- ¶Opposite

Do not be curious about the worship of other gods (12:28 - 30)
- ¶Opposite

You shall not combine the worship of other gods into the worship of Jehovah (syncretism)(12:31 - 32)
- ¶Complement

You shall put the false prophets and dreamers to death (13:1 - 5)
- ¶Complement

If your relative or family member tries to lure you away to worship other gods, you shall put them to death (13:6 - 11)
- ¶Unique

If the people of a city go after false gods, then you shall make war against it and destroy it utterly (13:12 - 18)
- \$Complement

Conclusion: Serve Jehovah with good works and worship according to the Law (14:1 - 16:17)
- ¶Complement

Be generous and kind to the poor among you (14:1 - 15:18)
- ¶Complement

Observe the three major Feasts every year in the place which Jehovah shall choose (15:19 - 16:17)
- Opposite

Chapter 2.2: Honor your God-ordained Judges, Priests, and Kings (16:18 - 19:21)
- \$Complement

Introduction: The character and responsibilities of the judges, officers, and priests in Israel (16:18 - 17:13)
- ¶Opposite

The judges and officers of the land must be unbiased and not take bribes (16:18 - 17:1)
- ¶Opposite

The priests and judges will be the final arbiter of all disputes in Israel (17:2 - 13)
- \$Complement

Body: The king must be a man chosen by God, who loves Jehovah and hates covetousness (17:14 - 18:8)
- ¶Unique

Jehovah shall determine who shall be the king over Israel (17:14 - 15)
- ¶Complement

The king shall not multiply his horses or his wives or his gold and silver (17:16 - 17)
- ¶Complement

The king shall be a diligent and obedient student of the Law of Moses (17:18 - 20)
- ¶Opposite

The priests and the tribe of Levi serve Jehovah; therefore they have no part nor inheritance of land with Israel (18:1 - 5)
- ¶Opposite

If a Levite comes to the place which Jehovah shall choose, he shall have equal portions to eat, along with his brethren (18:6 - 8)
- \$Unique

Conclusion: The people must listen to the Prophet like Moses; the judges must punish false witnesses (18:9 - 19:21)
- ¶Complement

The people must listen to the Prophet like Moses that Jehovah will raise up from among them (18:9 - 22)
- ¶Complement

The judges shall punish false witnesses severely (19:1 - 21)

- Complement

Chapter 2.3: Do what is just toward your family (20:1 - 22:30)
- \$Unique

Introduction: Be compassionate to your soldiers and harsh to your enemies (20:1 - 20)
- ¶Opposite

Be compassionate to those in the army who are not prepared to die (20:1 - 9)
- ¶Opposite

Be harsh to your enemies who will not make peace with you or whom Jehovah has commanded you to destroy (20:10 - 20)
- \$Complement

Body: Do justice to your children (21:1 - 23)
- ¶Opposite

Ask Jehovah for mercy when a dead person is found in the field, but no one knows who killed him (21:1 - 9)
- ¶Opposite

Treat a foreign woman with justice who was brought captive from a foreign city after a war (21:10 - 14)
- ¶Complement

A man with two wives shall be just in his treatment of the children of both woman (21:15 - 17)
- ¶Complement

The parents of a stubborn and rebellious son shall take him to the elders of his city to receive legal justice (21:18 - 21)
- ¶Unique

Do not defile the land with the body of a criminal who was executed by hanging (21:22 - 23)
- \$Complement

Conclusion: Always do justice (22:1 - 30)
- ¶Complement

Do justice in the small things of life (22:1 - 12)
- ¶Complement

Do justice in matters of immorality (22:13 - 30)
- Complement

Chapter 2.4: Do what is just toward others (23:1 - 25:16)
- \$Unique

Introduction: Consider the health and welfare of your neighbor for the sake of your nation (23:1 - 24:5)
- ¶Opposite

Be physically clean for the sake of your neighbors and compassionate towards the escaped slave (23:1 - 20)
- ¶Opposite

Be just in matters of divorce and remarriage for the sake of the Promised Land (23:21 - 24:5)
- \$Complement

Body: Protect the life, health, and wealth of your fellow Israelite (24:6 - 15)
- ¶Unique

Do not take the upper or lower millstone as collateral, for it is a man's life (24:6)
- ¶Complement

Give the maximum punishment to kidnappers of fellow Israelites (24:7)
- ¶Complement

Quarantine the lepers outside of your camp for the sake of your fellow Israelites (24:8 - 9)
- ¶Opposite

Be just and merciful with the collateral of a poor man (24:10 - 13)
- ¶Opposite

Give a hired servant his wages each day, lest he cries to Jehovah against you (24:14 - 15)
- \$Complement

Conclusion: Do not mistreat your fellow Israelite (24:16 - 25:16)
- ¶Complement

Do not mistreat your fellow Israelite, because you were once a slave in Egypt (24:10 - 25:4)
- ¶Complement

Do not be dishonest with your neighbor in financial transactions (25:5 - 16)
- Unique

Chapter 2.5: Obey the Laws of the Kingdom or perish (25:17 - 34:12)
- \$Complement

Introduction: Be grateful to God; and walk in obedience to the God you profess to believe in (25:17 - 26:19)
- ¶Opposite

When you inherit the Land, bring the firstfruits of the land to the priest, and be grateful (25:17 - 26:11)
- ¶Opposite

This day, you have professed Jehovah to be your God (26:12 - 19)
- \$Complement

Body: If you disobey the voice of Jehovah, these curses of the Covenant of Jehovah will come to pass upon you (27:1 - 30:20)
- ¶Opposite

Moses commanded Israel to build an altar of whole stones in Mount Ebal, and write the Law upon it plainly (27:1 - 8)
- ¶Opposite

Moses commanded Israel to pronounce blessings on Mount Gerizim and curses on Mount Ebal (27:9 - 26)
- ¶Complement

Moses described the blessings that Jehovah would send on them if they listened to the voice of Jehovah (28:1 - 14)
- ¶Complement

Moses described the curses that Jehovah would send on them if they did not listen to the voice of Jehovah (28:15 - 28:68)
- ¶Unique

The people of Israel would be driven out of their land if they broke the Covenant of Jehovah (29:1 - 30:20)
- \$Unique

Conclusion: Jehovah told Moses that the people would break his Covenant; Moses blessed the tribes of Israel (31:1 - 34:12)
- ¶Complement

Jehovah told Moses that the people of Israel would break his Covenant (31:1 - 31:29)
- ¶Complement

Moses blessed the tribes of Israel before his death (31:30 - 34:12)

Deuteronomy, Chapter 1.1: Remember how your fathers rebelled against Jehovah at Kadesh-Barnea (1:1 - 46)

§Unique Introduction: The journey to Kadesh-Barnea started well (1:1 - 18)

¶Opposite Jehovah commanded Israel to go to Canaan and possess it (1:1 - 8)

¶Opposite Moses charged the new judges over the people with their responsibilities before God (1:9 - 18)

§Complement Body: Jehovah sent the children of Israel to possess the land of Canaan (1:19 - 31)

¶Unique Moses commanded the children of Israel to go up and possess the land of Canaan (1:19 - 21)

¶Complement Moses chose 12 men at the suggestion of the people to spy out the land (1:22 - 23)

¶Complement The twelve spies returned and reported that the land was good (1:24 - 25)

¶Opposite The people rebelled against the command of Jehovah (1:26 - 28)

¶Opposite But Moses tried to encourage them (1:29 - 31)

§Complement Conclusion: The children of Israel forfeited Jehovah's blessing upon them by their refusal to obey Him (1:32 - 46)

¶Complement Jehovah was angry with both Israel and Moses (1:32 - 40)

¶Complement Jehovah refused to bless Israel as they tried to possess the land of Canaan against his will (1:41 - 46)

§Unique Introduction: The journey to Kadesh-Barnea started well (1:1 - 18)

¶Opposite Jehovah commanded Israel to go to Canaan and possess it (1:1 - 8)

Unique 1:1These *are* the words which Moses spoke to all Israel on this side *of* Jordan in the wilderness, in the plain next to the Red *Sea*, between Paran, Tophel, Laban, Hazeroth, and Dizahab. 1:2(*There are* eleven days' *journey* from Horeb by the way of mount Seir to Kadesh-barnea.)

Complement 1:3And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spoke to the children of Israel, according to all that Jehovah had given him in commandment to them;

Complement 1:4after he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

Opposite 1:5On this side *of* Jordan, in the land of Moab, Moses began to declare this Law, saying, 1:6“Jehovah our God spoke to us in Horeb, saying, ‘*You have dwelt long enough in this mountain.* 1:7*Turn, and take your journey, and go to the mountain of the Amorites, and to all the places near to it, in the plain, in the hills, in the vale, in the south, and by the seaside, to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates.*

Opposite 1:8“Behold, I have set the land before you; go in and possess the land which Jehovah swore to your fathers: Abraham, Isaac, and Jacob: to give it to them and to their seed after them.”

¶Opposite Moses charged the new judges over the people with their responsibilities before God (1:9 - 18)

Opposite 1:9“And I spoke to you at that time, saying, ‘I am not able to carry you myself alone. 1:10Jehovah your God has multiplied you, and behold, you *are* this day as the stars of heaven for multitude. 1:11Jehovah God of your fathers make you a thousand times as many more as you *are*, and bless you, as he has promised you! 1:12How can I myself alone bear your cumbrance, your burden, and your strife? 1:13Take wise and understanding men, and known among your tribes; and I will make them rulers over you.’ 1:14And you answered me, and said, ‘The thing that you have spoken *is good for us* to do.’

Opposite 1:15“So I took the leaders of your tribes (wise men, and known); and I made them heads over you: captains over thousands, captains over hundreds, captains over fifties, captains over tens, and officers among your tribes.”

Complement 1:16“And I charged your judges at that time, saying, ‘Hear *the issues* between your brethren; and judge righteously between *every* man and his brother, and the Gentile *that is* with him. 1:17You shall not respect persons in judgment, *but* you shall hear the small as well as the great. You shall not be afraid of the face of man: for the judgment *is* God’s.

Complement “And the cause that is too hard for you, bring *it* to me; and I will hear it.’

Unique 1:18“And I commanded you at that time all the things that you should do.

§Complement Body: Jehovah sent the children of Israel to possess the land of Canaan (1:19 - 31)

¶Unique 1:19“And when we left Horeb, we went through all that great and dreadful wilderness, which you saw by the way of the mountain of the Amorites, as Jehovah our God commanded us; and we came to Kadesh-barnea. 1:20And I said to you, ‘You have come to the mountain of the Amorites, which Jehovah our God is giving to us. 1:21Behold, Jehovah your God has set the land before you. Go up *and* possess *it*, as Jehovah God of your fathers has said to you. Fear not; neither be discouraged.’

¶Complement 1:22“And you came near to me every one of you; and you said, ‘We will send men before us; and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.’ 1:23And the saying pleased me well; and I took twelve men of you, one of a tribe.

¶Complement 1:24“And they turned and went up into the mountain, and came to the valley of Eshcol, and searched it out. 1:25And they took *some* of the fruit of the land in their hands, and brought *it* down to us, and brought us word again, and said, ‘It is a good land that Jehovah our God is giving us.’”

¶Opposite 1:26“Notwithstanding you would not go up, but rebelled against the command of Jehovah your God. 1:27And you murmured in your tents, and said, ‘Because Jehovah hated us, he has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. 1:28Where shall we go up? Our brethren have discouraged our hearts, saying, ‘The people *are* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.’

¶Opposite 1:29“Then I said to you, ‘Do not dread; neither be afraid of them. 1:30Jehovah your God who goes before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; 1:31and in the wilderness, where you have seen how that Jehovah your God carried you, as a man carries his son, in all the way that you went, until you came into this place.’”

§Complement Conclusion: The children of Israel forfeited Jehovah's blessing upon them by their refusal to obey Him (1:32 - 46)

¶Complement Jehovah was angry with both Israel and Moses (1:32 - 40)

Opposite 1:32“Yet in this thing you did not believe Jehovah your God, 1:33who went in the way before you, to search out a place *for* you to pitch your tent, in fire by night to show you by what way you should go, and in a cloud by day.

Opposite 1:34“And Jehovah heard the voice of your words; and he was furious, and he swore, saying, 1:35‘*Surely not one of these men of this evil generation shall see that good land, which I swore to give to your fathers; 1:36except Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he has walked upon, and to his children, because he has wholly followed Jehovah.*’”

Complement 1:37“Also Jehovah was angry with me for your sakes, saying, ‘*You also shall not go in there.*

Complement 1:38“*But* Joshua the son of Nun, who stands before you, he shall go in there. Encourage him: for he shall cause Israel to inherit it. 1:39Moreover your little ones, who you said should be a prey, and your children, who in that day had no knowledge between good and evil, they shall go in there. And I will give it to them; and they shall possess it.

Unique 1:40“*But as for* you, turn and take your journey into the wilderness by the way of the Red Sea.”

¶Complement Jehovah refused to bless Israel as they tried to possess the land of Canaan against his will (1:41 - 46)

Opposite 1:41“Then you answered and said to me, ‘We have sinned against Jehovah; we will go up and fight, according to all that Jehovah our God commanded us.’ And when every man *of* you had girded on his weapons of war, you were ready to go up into the hill.

Opposite 1:42“And Jehovah said to me, ‘*Say to them, ‘Do not go up; neither fight: for I am not among you, lest you are smitten before your enemies.*’”

Complement 1:43“So I spoke to you; and you would not listen, but you rebelled against the command of Jehovah, and presumptuously went up into the hill. 1:44And the Amorites, who dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

Complement 1:45“And you returned, and wept before Jehovah; but Jehovah would not give heed to your voice, nor listen to you.

Unique 1:46“So you stayed in Kadesh many days, according to the days that you stayed *there*.”

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§Complement	Body: Jehovah forbade Israel from attacking the Ammonites, but gave the land of Sihon king of the Amorites to them (2:16 - 37)
¶Opposite	Jehovah forbade Israel from attacking the Ammonites (2:16 - 19)
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	§Complement	Introduction: Jehovah would not allow Israel to possess the lands of Esau, but sent them over the brook Zered (2:1 - 15)
	¶Opposite	Jehovah forbade Israel from attacking the children of Esau (2:1 - 7)
Unique		2:1“Then we turned; and we took our journey into the wilderness by the way of the Red sea, as Jehovah spoke to me. And we circled mount Seir many days.
Complement		2:2“ And Jehovah spoke to me, saying, 2:3“You have circled this mountain long enough; turn northward; 2:4and command the people, saying, ‘You <i>are</i> to pass through the border of your brethren the children of Esau, who dwell in Seir; and they shall be afraid of you.
Complement		““Therefore be very careful; 2:5meddle not with them: for I will not give you of their land, no, not so much as a foot breadth, because I have given mount Seir to Esau <i>for</i> a possession. 2:6You shall buy food of them for money, that you may eat; and you shall buy water of them for money, that you may drink.”
Opposite		2:7““For Jehovah your God has blessed you in all the works of your hand.
Opposite		““He knows your walking through this great wilderness; these forty years Jehovah your God <i>has been</i> with you; you have lacked nothing.”
Opposite	¶Opposite	Jehovah commanded Moses to lead Israel over the brook Zered, 38 years after the rebellion at Kadesh-Barnea (2:8 - 15)
Opposite		2:8“ And when we passed by from our brethren the children of Esau, who dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned, and passed by the way of the wilderness of Moab. 2:9And Jehovah said to me, ‘Do not distress the Moabites; neither contend with them in battle. For I will not give you of their land <i>for</i> a possession, because I have given Ar unto the children of Lot <i>for</i> a possession.’
Opposite		2:10““The Emims dwelt in it in times past: a people great, many, and tall, as the Anakims; 2:11who also were accounted Nephilim, as the Anakims; but the Moabites call them Emims. 2:12The Horims also dwelt in Seir in times past; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their place; as Israel did to the land of his possession, which Jehovah gave to them.”
Complement		2:13““Now rise up, and go over the brook Zered.’ And we went over the brook Zered.
Complement		2:14“ And the time in which we came from Kadesh-barnea, until we came over the brook Zered, <i>was</i> thirty-eight years, until all the generation of the men of war were consumed from among the army, as Jehovah swore to them.
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¶Opposite		2:16““So it came to pass, when all the men of war were consumed and dead from among the people, 2:17that Jehovah spoke to me, saying, 2:18“You are to pass over through Ar, the border of Moab, this day. 2:19And <i>when</i> you come near to the children of Ammon, do not distress them, nor meddle with them: for I will not give you <i>any</i> possession of the land of the children of Ammon, because I have given it to the children of Lot <i>for</i> a possession.
¶Opposite		2:20““That also was accounted a land of Nephilim; Nephilim dwelt in it in old time; and the Ammonites call them Zamzummims: 2:21a people great, many, and tall, as the Anakims; but Jehovah destroyed them before them; and they succeeded them, and dwelt in their place; 2:22as he did to the children of Esau, who dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their place even until this day; 2:23and as the Avims who dwelt in Hazerim, <i>even</i> to Azzah, the Capthorim, who came forth out of Capthor, destroyed them, and dwelt in their place.”
¶Complement		2:24““Now rise up, take your journey, and pass over the river Arnon; behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. 2:25This day will I begin to put the dread of you and the fear of you upon the nations <i>that are</i> under the whole heaven, who shall hear news of you, and shall tremble, and be in anguish because of you.’
¶Complement		2:26“ And I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, 2:27Let me pass through your land. I will go along by the high way; I will neither turn to the right hand nor to the left. 2:28You shall sell me food for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet 2:29(as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did to me), until I shall pass over Jordan into the land which Jehovah our God is giving us.’ 2:30But Sihon king of Heshbon would not let us pass by him: for Jehovah your God hardened his spirit, and made his heart obstinate, that he might deliver him into your hand, as <i>it is</i> this day.
¶Unique		2:31“ And Jehovah said to me, ‘Behold, I have begun to give Sihon and his land before you; begin to possess, that you may inherit his land.’ 2:32Then Sihon came out against us, he and all his people, to fight at Jahaz. 2:33And Jehovah our God delivered him before us; and we smote him, his sons, and all his people. 2:34And we took all his cities at that time; and utterly destroyed the men, the women, and the little ones, of every city: we left none to remain. 2:35Only the cattle we took for a prize to ourselves, and the plunder of the cities which we took. 2:36From Aroer, which is by the brink of the river of Arnon, and <i>from</i> the city that is by the river, even to Gilead, there was not one city too strong for us; Jehovah our God delivered all to us. 2:37Only you did not come to the land of the children of Ammon, <i>nor</i> to any place of the river Jabbok, nor to the cities in the mountains, nor to whatsoever Jehovah our God forbade us.”
	§Unique	Conclusion: Moses prepared Israel for his death; and Jehovah prepared Moses for his death (3:1 - 29)
	¶Complement	Moses commanded Joshua and the tribes of Reuben, Gad, and 1/2 of Manasseh what they should do after his death (3:1 - 22)
Opposite		3:1“Then we turned, and went up the way to Bashan; and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. 3:2And Jehovah said to me, ‘Fear him not: for I will deliver him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.’ 3:3So Jehovah our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none were left remaining to him. 3:4And we took all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan. 3:5All these cities <i>were</i> fortified with high walls, gates, and bars, beside unwallled towns a great many. 3:6And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. 3:7But all the cattle, and the plunder of the cities, we took for plunder to ourselves. 3:8And we took at that time out of the hand of the two kings of the Amorites the land that <i>was</i> on this side of Jordan: from the river of Arnon to mount Hermon 3:9(<i>which</i> Hermon the Sidonians call Sirion; and the Amorites call it Shenir), 3:10all the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. 3:11For only Og king of Bashan remained of the remnant of the Nephilim; behold, his bedstead <i>was</i> a bedstead of iron. <i>Is</i> it not in Rabbath of the children of Ammon? Nine cubits <i>was</i> its length, and four cubits its breadth, after the cubit of a man.
Opposite		3:12“ And this land, <i>which</i> we possessed at that time, from Aroer, which <i>is</i> by the river Arnon, and half mount Gilead, and its cities, I gave to the Reubenites and to the Gadites. 3:13And the rest of Gilead, and all Bashan, <i>being</i> the kingdom of Og, I gave to the half tribe of Manasseh, all the region of Argob, with all Bashan, which was called the land of giants. 3:14Jair the son of Manasseh took all the country of Argob to the borders of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, until this day. 3:15And I gave Gilead to Machir. 3:16And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok, <i>which is</i> the border of the children of Ammon; 3:17the plain also, and Jordan, and <i>its</i> border, from Chinnereth even to the sea of the plain, <i>even</i> the salt sea, under Ashdoth-pisgah eastward.”
Complement		3:18“ And I commanded you at that time, saying, ‘Jehovah your God has given you this land to possess it. You shall pass over armed before your brethren the children of Israel, all <i>that are</i> fit for the war.
Complement		3:19““But your wives, your little ones, and your cattle (<i>for</i> I know that you have many cattle) shall remain in your cities which I have given you, 3:20until Jehovah has given rest to your brethren, as well as to you, and they also possess the land which Jehovah your God has given them beyond Jordan. And <i>then</i> shall you return every man to his possession, which I have given you.’
Unique		3:21“ And I commanded Joshua at that time, saying, ‘Your eyes have seen all that Jehovah your God has done to these two kings; so shall Jehovah do to all the kingdoms where you are passing. 3:22You shall not fear them: for Jehovah your God, he shall fight for you.”
	¶Complement	Jehovah commanded Moses to prepare to die (3:23 - 29)
Opposite		3:23“ And I implored Jehovah at that time, saying, 3:24O Lord Jehovah, you have begun to show your servant your greatness, and your mighty hand: for what God <i>is there</i> in Heaven or in earth, that can do according to your works, and according to your might?
Opposite		3:25“Please, let me go over, and see the good land that <i>is</i> beyond Jordan, that good mountain, and Lebanon.”
Complement		3:26“ But Jehovah was furious with me for your sakes, and would not hear me; and Jehovah said to me, ‘Let it suffice you; speak no more to me of this matter.
Complement		3:27““Go up into the top of Pisgah, and lift up your eyes westward, northward, southward, and eastward; and behold it with your eyes: for you shall not go over this Jordan.
Unique		3:28““But charge Joshua; and encourage him and strengthen him: for he shall go over before this people, and shall cause them to inherit the land that you shall see.’ 3:29So we stayed in the valley next to Beth-peor.”

Deuteronomy, Chapter 1.3: Do not forget the Covenant that Jehovah your God made with you at Mount Sinai (4:1 - 43)
§Unique Introduction: Do the Statutes and Judgments and live, because they came directly from the one true God Jehovah (4:1 - 14)
¶Opposite Do the Statutes and Judgments of Jehovah that you might live (4:1 - 6)
¶Opposite Jehovah declared his Covenant with Israel out of the midst of the fire (4:7 - 14)
§Complement Body: Be careful lest you corrupt yourselves by worshiping idols and the stars of the heaven (4:15 - 22)
¶Unique Therefore take good heed to yourselves: for you saw no form on the day that Jehovah spoke to you in Horeb (4:15)
¶Complement Lest you corrupt yourselves, and make for yourselves a carved idol for worship (4:16 - 18)
¶Complement Lest you lift up your eyes to heaven and be driven to worship the stars and the host of heaven (4:19)
¶Opposite But Jehovah has taken you to be a people of inheritance to Him (4:20)
¶Opposite But Jehovah was angry with me for your sakes (4:21 - 22)
§Complement Conclusion: The one true God, Jehovah, revealed Himself to Israel; therefore keep his Commandments (4:23 - 43)
¶Complement The one true God, Jehovah, revealed Himself to Israel and took them to be his special people (4:23 - 34)
¶Complement Therefore keep his Commandments that it may go well with you and your children (4:35 - 43)

	§Unique Introduction: Do the Statutes and Judgments and live, because they came directly from the one true God Jehovah (4:1 - 14)
	¶Opposite Do the Statutes and Judgments of Jehovah that you might live (4:1 - 6)
Unique	4:1“Now therefore listen carefully, O Israel, to the Statutes and to the Judgments, which I teach you, for <i>you</i> to do <i>them</i> ; that you may live, and go in and possess the land that Jehovah God of your fathers is giving you. 4:2You shall not add to the Word which I command you; neither shall you diminish <i>anything</i> from it, that you may keep the Commandments of Jehovah your God which I command you.
Complement	4:3“Your eyes have seen what Jehovah did because of Baal-peor: for all the men that followed Baal-peor, Jehovah your God has destroyed them from among you.
Complement	4:4“But you that held fast to Jehovah your God <i>are</i> alive every one of you this day.”
Opposite	4:5“Behold, I have taught you Statutes and Judgments, even as Jehovah my God commanded me, that you should do so in the land where you are going to possess it.
Opposite	4:6“Therefore keep, and do <i>them</i> : for this <i>is</i> your wisdom and your understanding in the sight of the nations, who shall hear all these Statutes, and say, ‘Surely this great nation <i>is</i> a wise and understanding people.’”
	¶Opposite Jehovah declared his Covenant with Israel out of the midst of the fire (4:7 - 14)
Opposite	4:7“For what <i>other</i> nation <i>is there</i> so great, which <i>has the true</i> God so near to them, as Jehovah our God <i>is</i> in all <i>things that</i> we call upon him for? 4:8And what <i>other</i> nation <i>is there</i> so great, that has Statutes and Judgments so righteous as all this Law, which I set before you this day?
Opposite	4:9“Only take heed to yourself, and protect your soul diligently; lest you forget the things which your eyes have seen, and lest they depart from your heart, all the days of your life; but teach them your sons, and your grandsons.”
Complement	4:10“ <i>Especially</i> the day that you stood before Jehovah your God in Horeb, when Jehovah said to me, ‘ <i>Gather me the people together; and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.</i> ’
Complement	4:11“And you came near and stood under the mountain; and the mountain burned with fire into the midst of heaven, with darkness, clouds, and thick darkness. 4:12And Jehovah spoke to you out of the midst of the fire. You heard the voice of the words, but saw no form; <i>you heard</i> only a voice. 4:13And he declared his Covenant to you, which he commanded you to perform, <i>even</i> Ten Commandments; and he wrote them on two tablets of stone.
Unique	4:14“And Jehovah commanded me at that time to teach you Statutes and Judgments, that you might do them in the land, where you are going over <i>Jordan</i> to possess it.”
	§Complement Body: Be careful lest you corrupt yourselves by worshiping idols and the stars of the heaven (4:15 - 22)
¶Unique	4:15“Therefore take good heed to yourselves: for you saw no form on the day <i>that</i> Jehovah spoke to you in Horeb out of the midst of the fire;
¶Complement	4:16“lest you corrupt <i>yourselves</i> , and make yourself a carved image: the form of any figure, the likeness of male or female, 4:17the likeness of any beast that <i>is</i> on the earth, the likeness of any winged bird that flies in the air, 4:18the likeness of anything that creeps on the ground, <i>or</i> the likeness of any fish that <i>is</i> in the waters beneath the earth;
¶Complement	4:19“and lest you lift up your eyes to heaven, and when you see the sun, the moon, and the stars, <i>even</i> all the constellations, <i>you</i> should be driven to worship them, and serve them, which Jehovah your God has divided to all nations under the whole heaven.”
¶Opposite	4:20“But Jehovah has taken you; and brought you forth out of the iron furnace, out of Egypt, to be a people of inheritance unto him, as <i>you are</i> this day.
¶Opposite	4:21“Furthermore, Jehovah was angry with me for your sakes; and he swore that I would not go over Jordan; and that I would not go into that good land, which Jehovah your God is giving you <i>for</i> an inheritance. 4:22For I am dying in this land; I must not go over Jordan; but you shall go over, and possess that good land.”
	§Complement Conclusion: The one true God, Jehovah, revealed Himself to Israel; therefore keep his Commandments (4:23 - 43)
	¶Complement The one true God, Jehovah, revealed Himself to Israel and took them to be his special people (4:23 - 34)
Opposite	4:23“Take heed to yourselves, lest you forget the Covenant of Jehovah your God, which he made with you, and make you a carved image, <i>or</i> the likeness of any <i>thing</i> , which Jehovah your God has forbidden you: 4:24for Jehovah your God <i>is</i> a consuming fire, a Jealous God. 4:25When you shall beget children and grandchildren, and you shall have remained long in the land, and shall corrupt <i>yourselves</i> , and make a carved image, <i>or</i> the likeness of any <i>thing</i> , and shall do evil in the sight of Jehovah your God, to provoke him to anger, 4:26I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land where you are going over Jordan to possess it. You shall not prolong <i>your</i> days upon it, but shall be utterly destroyed. 4:27And Jehovah shall scatter you among the nations, and you shall be left few in number among the heathen, where Jehovah shall lead you. 4:28And there shall you serve <i>false</i> gods: the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.
Opposite	4:29“But if from there you shall seek Jehovah your God, you shall find <i>him</i> , if you seek him with all your heart and with all your soul. 4:30When you are in tribulation, and all these things have come upon you, <i>even</i> in the Latter Days, if you turn to Jehovah your God, and shall be obedient to his voice 4:31(for Jehovah your God <i>is</i> a merciful God), he will not forsake you; neither destroy you, nor forget the Covenant of your fathers which he swore to them.”
Complement	4:32“For ask now of the days that are past, which were before you, since the day that God created man upon the earth, and <i>ask</i> from the one side of heaven to the other, whether there has been <i>any such thing</i> as this great thing <i>is</i> , or has been heard like it?
Complement	4:33“Did <i>any</i> people <i>ever</i> hear the voice of God speaking out of the midst of the fire, as you have heard, and live?
Unique	4:34“Or has God <i>ever</i> tried to go <i>and</i> take himself a nation from the midst of <i>another</i> nation, by trials, by signs, by wonders, by war, by a mighty hand, by a stretched out arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes?”
	¶Complement Therefore keep his Commandments that it may go well with you and your children (4:35 - 43)
Opposite	4:35“Unto you it was shown, that you might know that Jehovah, he <i>is the true</i> God; <i>there is</i> no other beside him. 4:36From the heavens, he made you to hear his voice, that he might instruct you; and upon earth he showed you his great fire; and you heard his words out of the midst of the fire.
Opposite	4:37“ And because he loved your fathers; therefore he chose their seed after them, and brought you out in his sight with his mighty power out of Egypt; 4:38to drive out greater and mightier nations than <i>you</i> from before you; to bring you in, <i>and</i> give you their land <i>for</i> an inheritance, as <i>it is</i> this day.”
Complement	4:39“Know therefore this day, and consider <i>it</i> in your heart, that Jehovah, he <i>is the true</i> God in Heaven above, and upon the earth beneath: <i>there is</i> no other <i>God</i> .
Complement	4:40“Therefore, you shall keep his Statutes and his Commandments, which I command you this day; that it may go well with you, and with your children after you; and that you may prolong <i>your</i> days upon the land, which Jehovah your God is giving you forever.”
Unique	4:41Then Moses designated three cities on this side <i>of</i> Jordan toward the sunrise, 4:42that the slayer might flee there who should kill his neighbor accidentally, and did not hate him in times past; and that fleeing to one of these cities he might live: 4:43 <i>namely</i> , Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

Deuteronomy, Chapter 1.4: Do not forget the Commandments that Jehovah your God gave to you at Mount Sinai (4:44 - 8:20)

§Unique Introduction: The dreadful voice of Jehovah caused great fear in the people (4:44 - 5:33)

¶Opposite Jehovah made a Covenant with Moses and the children of Israel in Mount Sinai (4:44 - 5:22)

¶Opposite Jehovah appointed Moses to receive his Commandments and give them to the people, because of their fear of Him (5:23 - 33)

§Complement Body: The Law of Jehovah would not allow Israel to mingle with other nations (6:1 - 7:8)

¶Opposite Obey the Commandments, Statutes, and Judgments of Jehovah (6:1 - 3)

¶Opposite Jehovah is one Jehovah, and you shall love Jehovah your God and teach his Commandments to your children (6:4 - 9)

¶Complement When you come into the land, beware lest you forget Jehovah your God (6:10 - 19)

¶Complement When your son asks you what the Commandments of Jehovah mean, explain the history of Israel to him (6:20 - 25)

¶Unique When you come into the land, you shall smite them and utterly destroy the people of Canaan (7:1 - 8)

§Complement Conclusion: Jehovah was both a great Warrior and Father for Israel (7:9 - 8:20)

¶Complement Do not be afraid of your enemies, because Jehovah your God will fight for you (7:9 - 26)

¶Complement Remember Jehovah your God, because He is like a great Father to you (8:1 - 20)

§Unique Introduction: The dreadful voice of Jehovah caused great fear in the people (4:44 - 5:33)

¶Opposite Jehovah made a Covenant with Moses and the children of Israel in Mount Sinai (4:44 - 5:22)

Unique 4:44And this *is* the Law which Moses set before the children of Israel. 4:45These *are* the Testimonies, the Statutes, and the Judgments, which Moses spoke to the children of Israel, after they came forth out of Egypt, 4:46on this side of Jordan, in the valley next to Beth-peor; in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they came forth out of Egypt; 4:47and they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side of Jordan toward the sunrise; 4:48from Aroer, which *is* by the bank of the river Arnon, even to mount Sion, which *is* Hermon; 4:49and all the plain on this side of Jordan eastward, even to the sea of the plain, under the springs of Pisgah. 5:1And Moses called all Israel; and said to them, “Hear, O Israel, the Statutes and Judgments which I speak in your ears this day, that you may learn them, and keep, and do them.

Complement 5:2“Jehovah our God made a Covenant with us in Horeb.

Complement 5:3“Jehovah did not make this Covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.”

Opposite 5:4“Jehovah talked with you face to face in the mountain out of the midst of the fire 5:5(I stood between Jehovah and you at that time, to show you the Word of Jehovah: for you were afraid by reason of the fire, and did not go up into the mountain), saying, 5:6*I am Jehovah your God, who brought you out of the land of Egypt, from the house of slavery:* 5:7*you shall have no other gods before me.* 5:8*You shall make you no carved image: any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water beneath the earth;* 5:9*you shall not bow yourself down to them, nor serve them:* for I, Jehovah your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, 5:10*and showing mercy to thousands of them that love me and keep my Commandments.* 5:11*You shall not take the Name of Jehovah your God in vain: for Jehovah will not hold him* guiltless that takes his Name in vain. 5:12Keep the Sabbath day to sanctify it, as Jehovah your God has commanded you. 5:13Six days you shall labor, and do all your work, 5:14*but the seventh day is the Sabbath of Jehovah your God. In it* you shall not do any work; neither you, nor your son, nor your daughter, nor your man slave, nor your woman slave, nor your ox, nor your donkey, nor any of your cattle, nor your stranger that *is* within your gates, that your man slave and your woman slave may rest as well as you. 5:15And remember that you were a slave in the land of Egypt, and *that* Jehovah your God brought you out from there through a mighty hand and by a stretched out arm; therefore Jehovah your God commanded you to keep the Sabbath day. 5:16Honor your father and your mother, as Jehovah your God has commanded you, that your days may be prolonged, and that it may go well with you, in the land which Jehovah your God is giving you. 5:17You shall not kill; 5:18*nor shall you commit adultery;* 5:19*nor shall you steal;* 5:20*nor shall you bear false witness against your neighbor;* 5:21*nor shall you desire your neighbor’s wife; nor shall you covet your neighbor’s house, his field, nor his man slave, nor his woman slave, his ox, nor his donkey, nor any thing that is your neighbor’s.’*

Opposite 5:22“Jehovah spoke these words to all your assembly in the mountain out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tablets of stone, and delivered them to me.”

¶Opposite Jehovah appointed Moses to receive his Commandments and give them to the people, because of their fear of Him (5:23 - 33)

Opposite 5:23“ And it came to pass, when you heard the voice out of the midst of the darkness (for the mountain burned with fire), that you came near to me, *even* all the heads of your tribes and your elders; 5:24and you said, ‘Behold, Jehovah our God has shown us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God talks with man, and he lives.

Opposite 5:25“Now therefore why should we die? For this great fire will consume us. If we hear the voice of Jehovah our God anymore, then we shall die: 5:26for who *is there* of all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? 5:27You go near, and hear all that Jehovah our God shall say; and you speak to us all that Jehovah our God shall speak to you; and we will hear *it*, and do *it*.”

Complement 5:28“ And Jehovah heard the voice of your words, when you spoke to me; and Jehovah said to me, ‘I have heard the voice of the words of these people, which they have spoken to you; they have said well all that they have spoken. 5:29O that there were such a heart in them, that they would fear me, and keep all my Commandments always; that it might be well with them, and with their children forever!

Complement 5:30“‘Go say to them, ‘Go into your tents again.’ 5:31But as for you, stand here by me, and I will speak to you all the Commandments, the Statutes, and the Judgments, which you shall teach them, that they may do *them* in the land that I give them to possess it.’

Unique 5:32“Therefore, you shall observe to do as Jehovah your God has commanded you. You shall not turn aside to the right hand or to the left. 5:33You shall walk in all the ways which Jehovah your God has commanded you, that you may live, and *that it may be* well with you, and *that* you may prolong *your* days in the land which you shall possess.”

§Complement Body: The Law of Jehovah would not allow Israel to mingle with other nations (6:1 - 7:8)

¶Opposite 6:1“Now these *are* the Commandments, the Statutes, and the Judgments, which Jehovah your God commanded to teach you, that you might do *them* in the land where you are going to possess it; 6:2that you might fear Jehovah your God, to keep all his Statutes and his Commandments, which I command you: you, your son, and your grandson, all the days of your life; and that your days may be prolonged. 6:3Therefore hear, O Israel; and observe to do *them*, that it may be well with you, and that you may increase mightily, as Jehovah God of your fathers has promised you, in the land that flows with milk and honey.

¶Opposite 6:4“Hear, O Israel: Jehovah our God is one Jehovah; 6:5and you shall love Jehovah your God with all your heart, with all your soul, and with all your might. 6:6And these words, which I command you this day, shall be in your heart. 6:7And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. 6:8And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. 6:9And you shall write them upon the posts of your house, and on your gates.”

¶Complement 6:10“ And it shall be, when Jehovah your God shall have brought you into the land which he swore to your fathers: to Abraham, to Isaac, and to Jacob; to give you great and good cities (which you did not build), 6:11and houses full of all good *things* (which you filled not), and wells dug (which you dug not), *and* vineyards and olive trees (which you planted not): when you shall have eaten and are full, 6:12*then* beware lest you forget Jehovah, who brought you forth out of the land of Egypt, from the house of slavery. 6:13You shall fear Jehovah your God, and serve him, and shall swear by his Name. 6:14You shall not go after other gods, of the gods of the people which *are* round about you: 6:15for Jehovah your God *is* a jealous God among you, lest the anger of Jehovah your God is kindled against you, and destroy you from off the face of the earth. 6:16You shall not tempt Jehovah your God, as you tempted *him* in Massah. 6:17*But* you shall diligently observe the Commandments of Jehovah your God, his Testimonies, and his Statutes, which he has commanded you. 6:18And you shall do right and good in the sight of Jehovah, that it may be well with you, and that you may go in and possess the good land which Jehovah swore to your fathers, 6:19to cast out all your enemies from before you, as Jehovah has spoken.

¶Complement 6:20“*And* when your son asks you in time to come, saying, ‘What *do* the Testimonies, the Statutes, and the Judgments *mean*, which Jehovah our God has commanded you?’ 6:21Then you shall say to your son, ‘We were Pharaoh’s slaves in Egypt; and Jehovah brought us out of Egypt with a mighty hand. 6:22And Jehovah showed signs and wonders, great and severe, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. 6:23And he brought us out from there, that he might bring us in, to give us the land which he swore to our fathers. 6:24And Jehovah commanded us to do all these Statutes, to fear Jehovah our God for our good always, that he might preserve us alive, as *it is* at this day. 6:25And it shall be our righteousness, if we observe to do all these Commandments before Jehovah our God, as he has commanded us.’

¶Unique 7:1“When Jehovah your God shall bring you into the land where you are going to possess it, and has cast out many nations before you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and mightier than you; 7:2and when Jehovah your God shall deliver them before you, you shall smite them, *and* utterly destroy them. You shall make no covenant with them, nor show mercy to them; 7:3neither shall you make marriages with them. You shall not give your daughter to his son, nor shall you take his daughter to your son: 7:4for they will turn your son away from following me, that they may serve other gods; in this manner will the anger of Jehovah be kindled against you, and suddenly destroy you. 7:5But you shall deal with them in this manner: you shall destroy their altars, break down their statues, cut down their images of Asherah, and burn their carved images with fire. 7:6For you *are* a holy people to Jehovah your God; Jehovah your God has chosen you to be a special people to himself, above all people that *are* upon the face of the earth. 7:7Jehovah did not set his love upon you, nor choose you, because you were more in number than any *other* people: for you *were* the fewest of all people. 7:8But because Jehovah loved you, and because he would keep the oath which he had sworn to your fathers, has Jehovah brought you out with a mighty hand, and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt.”

§Complement Conclusion: Jehovah was both a great Warrior and Father for Israel (7:9 - 8:20)

¶Complement Do not be afraid of your enemies, because Jehovah your God will fight for you (7:9 - 26)

Opposite 7:9“Know therefore that Jehovah your God, he *is the true* God, the faithful God, who keeps Covenant and mercy with them that love him and keep his Commandments to a thousand generations. 7:10And he repays them that hate him to their face, to destroy them; he will not be slack to him that hates him: he will repay him to his face.

Opposite 7:11“You shall therefore keep the Commandments, the Statutes, and the Judgments, which I command you this day, to do them. 7:12Therefore it shall come to pass, if you pay attention to these Judgments, and observe, and do them, that Jehovah your God shall keep to you the Covenant and the mercy which he swore to your fathers. 7:13And he will love you, and bless you, and multiply you; he will also bless the fruit of your womb, and the fruit of your land: your grain, your wine, and your oil; the increase of your cows, and the flocks of your sheep, in the land which he swore to your fathers to give you. 7:14You shall be blessed above all people; there shall not be male or female barren among you, neither among your cattle. 7:15And Jehovah will take away from you all sickness, and none of the evil diseases of Egypt, which you know, will he put upon you; but will lay them upon all *them* that hate you. 7:16And you shall consume all the people whom Jehovah your God shall deliver to you. Your eye shall have no pity upon them; neither shall you serve their gods: for that *would be* a snare to you.”

Complement 7:17“If you shall say in your heart, “These nations *are* more than I. How can I dispossess them?” 7:18You shall not be afraid of them, *but* shall well remember what Jehovah your God did to Pharaoh, and to all Egypt: 7:19the great trials which your eyes saw, and the signs, the wonders, the mighty hand, and the stretched out arm, whereby Jehovah your God brought you out. In the same manner shall Jehovah your God do to all the people of whom you are afraid. 7:20Moreover Jehovah your God will send the hornet among them, until they that are left, and hide themselves from you, have been destroyed.

Complement 7:21“‘You shall not be frightened at them: for Jehovah your God *is* among you, a mighty and dreadful God. 7:22And Jehovah your God will put out those nations before you by little and little; *but* you may not consume them at once, lest the beasts of the field increase upon you. 7:23But Jehovah your God shall deliver them to you, and he shall destroy them with a mighty destruction, until they have been *completely* destroyed. 7:24And he shall deliver their kings into your hand, and you shall destroy their name from under heaven; no man shall be able to stand before you, until you have destroyed them.

Unique 7:25“‘You shall burn the carved images of their gods with fire. You shall not covet the silver or gold *that is* on them, nor take *it* to you, lest you become snared in it: for *it is* an abomination to Jehovah your God. 7:26Neither shall you bring an abomination into your house, lest you become a cursed thing like it. You shall utterly detest it, and you shall utterly abhor it: for *it is* a cursed thing.”

¶Complement Remember Jehovah your God, because He is like a great Father to you (8:1 - 20)

Opposite 8:1“‘All the Commandments which I command you this day you shall observe to do, that you may live, and multiply, and go in and possess the land which Jehovah swore to your fathers.

Opposite 8:2“‘And you shall remember all the way which Jehovah your God led you these forty years in the wilderness: to humble you, *and* to test you, to know what *was* in your heart, whether you would keep his Commandments, or not. 8:3And he humbled you, and allowed you to hunger, and fed you with manna, which you knew not; neither did your fathers know, that he might make you know that man does not live by bread only, but by every *Word* that proceeds out of the mouth of Jehovah does man live. 8:4Your garments did not grow old upon you; neither did your foot swell, these forty years.”

Complement 8:5“‘You shall also consider in your heart, that as a man disciplines his son, *so* Jehovah your God disciplines you; 8:6therefore you shall keep the Commandments of Jehovah your God, to walk in his ways, and to fear him: 8:7for Jehovah your God is bringing you into a good land: a land of brooks of water, of fountains and depths that spring out of valleys and hills; 8:8a land of wheat, barley, vines, fig trees, and pomegranates; a land of olive oil, and honey; 8:9a land where you shall eat bread without scarcity. You shall not lack *any thing* in it: a land whose stones *have* iron ore; and out of whose hills you may dig copper.

Complement 8:10“‘When you have eaten and are full, then you shall thank Jehovah your God for the good land that he has given you. 8:11Beware that you do not forget Jehovah your God, in not keeping his Commandments, his Judgments, and his Statutes, which I command you this day; 8:12lest *when* you have eaten and are full, and have built beautiful houses and dwelt *in them*; 8:13and *when* your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied, 8:14then your heart is proud; and you forget Jehovah your God, who brought you forth out of the land of Egypt, from the house of slavery; 8:15who led you through that great and dreadful wilderness, *in which were* fiery serpents, scorpions, and drought, where *there was* no water; who brought you forth water out of the rock of flint; 8:16who fed you in the wilderness with manna, which your fathers did not know, that he might humble you, and that he might test you, to do you good at your latter end; 8:17and you say in your heart, ‘My power and the might of *my* hand has acquired this wealth.’ 8:18But you shall remember Jehovah your God: for *it is* he that gives you power to get wealth, that he may establish his Covenant which he swore to your fathers, as *it is* this day.

Unique 8:19“ And it shall be, if you do at all forget Jehovah your God, and walk after other gods, and serve them, and worship them, I testify against you this day that you shall surely perish. 8:20As the nations which Jehovah is destroying before your face, so shall you *also* perish, because you would not be obedient to the voice of Jehovah your God.”

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	§Complement	Introduction: It was only the grace of Jehovah that saved Israel from destruction at Mount Sinai (9:1 - 29)
	¶Opposite	Jehovah would drive out the Canaanites before Israel because of their wickedness, not because of Israel's righteousness (9:1 - 7)
Unique	¶Unique	^{9:1} “Hear, O Israel: this day you <i>are</i> to pass over Jordan, to go in to possess nations greater and mightier than yourself, cities great and fortified up to heaven; ^{9:2} a people great and tall, the children of the Anakims, whom you know, and <i>of whom</i> you have heard <i>it said</i> , ‘Who can stand before the children of Anak!’ ^{9:3} Therefore understand this day, that Jehovah your God is he who is going over before you. As a consuming fire shall he destroy them; and he shall bring them down before your face. So shall you drive them out, and destroy them quickly, as Jehovah has said to you.
Complement	¶Complement	^{9:4} “Speak not in your heart, after that Jehovah your God has cast them out from before you, saying, ‘For my righteousness Jehovah has brought me in to possess this land’; but <i>rather</i> for the wickedness of these nations Jehovah is driving them out from before you.
Complement	¶Complement	^{9:5} “Not for your righteousness, nor for the uprightness of your heart, do you go to possess their land; but for the wickedness of these nations Jehovah your God is driving them out from before you, that he may perform the Word which Jehovah swore to your fathers: Abraham, Isaac, and Jacob.”
Opposite	¶Opposite	^{9:6} “Therefore understand, that Jehovah your God does not give you this good land to possess it for your <i>own</i> righteousness: for you <i>are</i> a stiff-necked people.
Opposite	¶Opposite	^{9:7} “Remember <i>and</i> do not forget, how you provoked Jehovah your God to wrath in the wilderness: from the day that you departed from the land of Egypt, until you came to this place, you have been rebellious against Jehovah.”
	¶Opposite	Moses protected Israel from the wrath of Jehovah, because of their idolatry (9:8 - 29)
Opposite	¶Opposite	^{9:8} “Also in Horeb you provoked Jehovah to wrath, so that Jehovah was angry with you to have destroyed you. ^{9:9} When I went up into the mountain to receive the tablets of stone, <i>even</i> the tablets of the Covenant which Jehovah made with you, then I stayed in the mountain forty days and forty nights; I neither ate bread nor drank water. ^{9:10} And Jehovah delivered to me two tablets of stone written with the finger of God; and on them <i>was written</i> according to all the words, which Jehovah spoke with you in the mountain out of the midst of the fire in the day of the assembly.
Opposite	¶Opposite	^{9:11} “And it came to pass at the end of forty days and forty nights, <i>that</i> Jehovah gave me the two tablets of stone, <i>even</i> the tablets of the Covenant. ^{9:12} And Jehovah said to me, ‘ <i>Arise; go down quickly from here: for your people that you brought forth out of Egypt have corrupted themselves; they have quickly turned aside out of the way which I commanded them: for they have made themselves a molten image.</i> ’ ^{9:13} Furthermore Jehovah spoke to me, saying, ‘ <i>I have seen this people; and, behold, it is a stiff-necked people.</i> ’ ^{9:14} <i>Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of you a nation mightier and greater than they!</i> ”
Complement	¶Complement	^{9:15} “So I turned and came down from the mountain, and the mountain burned with fire; and the two tablets of the Covenant <i>were</i> in my two hands. ^{9:16} And I looked; and, behold, you had sinned against Jehovah your God, <i>and</i> had made you a molten calf; you had turned aside quickly out of the way that Jehovah had commanded you. ^{9:17} And I took the two tablets, and cast them out of my two hands, and broke them before your eyes. ^{9:18} And I fell down before Jehovah, as at the first, forty days and forty nights; I neither ate bread, nor drank water, because of all your sins which you sinned, in doing wickedly in the sight of Jehovah, to provoke him to anger. ^{9:19} for I was afraid of the anger and hot displeasure, with which Jehovah was furious against you to destroy you. But Jehovah listened to me at that time also. ^{9:20} And Jehovah was very angry with Aaron to have destroyed him; and I prayed for Aaron also the same time. ^{9:21} And I took your sin, the calf which you had made, and burned it with fire, and stamped it, <i>and</i> ground <i>it</i> very small, <i>even</i> until it was as small as dust; and I cast its dust into the brook that descended out of the mountain. ^{9:22} And at Taberah, at Massah, and at Kibroth-hattaavah, you provoked Jehovah to wrath.
Complement	¶Complement	^{9:23} “Likewise when Jehovah sent you from Kadesh-barnea, saying, ‘ <i>Go up and possess the land which I have given you</i> ’, then you rebelled against the command of Jehovah your God, and you did not believe him, nor listen to his voice. ^{9:24} You have been rebellious against Jehovah from the day that I knew you.
Unique	¶Unique	^{9:25} “Thus I fell down before Jehovah forty days and forty nights, as I fell down <i>the first time</i> , because Jehovah had said he would destroy you. ^{9:26} Therefore I prayed to Jehovah, and said, ‘O Lord Jehovah, do not destroy your people and your inheritance, which you have redeemed through your greatness, which you have brought forth out of Egypt with a mighty hand. ^{9:27} Remember your servants; Abraham, Isaac, and Jacob; look not to the stubbornness of this people, nor to their wickedness, nor to their sin, ^{9:28} lest the land from where you brought us out says, ‘Because Jehovah was not able to bring them into the land which he promised them, and because he hated them, he has brought them out to slay them in the wilderness.’ ^{9:29} Yet they <i>are</i> your people and your inheritance, which you brought out by your mighty power and by your stretched out arm.”
	§Complement	Body: Jehovah forgave Israel and restored them to his favor (10:1 - 11:1)
¶Unique	¶Unique	^{10:1} “At that time Jehovah said to me, ‘ <i>Cut two tablets of stone like the first, and come up to me into the mountain, and make you an Ark of wood.</i> ’ ^{10:2} <i>And I will write on the tablets the words that were in the first tablets that you broke, and you shall put them in the Ark.</i> ’ ^{10:3} And I made an Ark <i>of</i> acacia wood, and cut two tablets of stone like the first, and went up into the mountain, having the two tablets in my hand. ^{10:4} And he wrote on the tablets, according to the first writing, the Ten Commandments, which Jehovah spoke to you in the mountain out of the midst of the fire in the day of the assembly; and Jehovah gave them to me. ^{10:5} And I turned myself and came down from the mountain. And I put the tablets in the Ark that I had made; and there they are, as Jehovah commanded me.
¶Complement	¶Complement	^{10:6} “And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera; there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his place. ^{10:7} From there they journeyed to Gudgodah; and from Gudgodah to Jotbath, a land of rivers of water.
¶Complement	¶Complement	^{10:8} “At that time Jehovah separated the tribe of Levi, to carry the Ark of the Covenant of Jehovah, to stand before Jehovah to minister to him, and to bless in his Name, until this day. ^{10:9} Therefore Levi has no part nor inheritance with his brethren; Jehovah <i>is</i> his inheritance, according as Jehovah your God promised him.”
¶Opposite	¶Opposite	^{10:10} “And I stayed in the mountain, according to the first time, forty days and forty nights; and Jehovah listened to me at that time also, <i>and</i> Jehovah would not destroy you. ^{10:11} And Jehovah said to me, ‘ <i>Arise, take your journey before the people, that they may go in and possess the land, which I swore to their fathers to give them.</i> ’
¶Opposite	¶Opposite	^{10:12} “And now, Israel, what does Jehovah your God require of you, but to fear Jehovah your God, to walk in all his ways, to love him, and to serve Jehovah your God with all your heart and with all your soul, ^{10:13} to keep the Commandments of Jehovah, and his Statutes, which I command you this day for your good? ^{10:14} Behold, the heaven and the Heaven of heavens <i>is</i> Jehovah your God's, the earth <i>also</i> , with all that <i>is</i> in it. ^{10:15} Only Jehovah had a delight in your fathers to love them; and he chose their seed after them, <i>even</i> you above all people, as <i>it is</i> this day. ^{10:16} Circumcise therefore the foreskin of your heart, and be no longer stiff-necked: ^{10:17} for Jehovah your God <i>is</i> God of gods, and Lord of lords: a great God, a mighty and a dreadful, who does not respect persons, nor take a bribe. ^{10:18} He executes the judgment of the fatherless and widow; and he loves the stranger, in giving him food and clothing. ^{10:19} Therefore love the stranger: for you were strangers in the land of Egypt. ^{10:20} You shall fear Jehovah your God: him shall you serve; and to him shall you be faithful, and swear by his Name. ^{10:21} He <i>is</i> your praise, and he <i>is</i> your God, that has done for you these great and dreadful things, which your eyes have seen. ^{10:22} Your fathers went down into Egypt with seventy people; and now Jehovah your God has made you as the stars of heaven for multitude. ^{11:1} Therefore you shall love Jehovah your God, and keep his charge, his Statutes, his Judgments, and his Commandments, always.”
	§Unique	Conclusion: Israel must choose between the blessing of Jehovah or the curse of Jehovah (11:2 - 32)
	¶Complement	There was a curse behind Israel, but a blessing in front, if they diligently obeyed the Commandments (11:2 - 17)
Opposite	¶Opposite	^{11:2} “And know this day: for <i>I do</i> not <i>speak</i> with your children which have not known, and which have not seen the discipline of Jehovah your God, his greatness, his mighty hand, his stretched out arm, ^{11:3} his miracles, and his acts, which he did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land; ^{11:4} and what he did to the army of Egypt, to their horses, and to their chariots: how he made the water of the Red sea to overflow them as they pursued after you, and <i>how</i> Jehovah has destroyed them until this day; ^{11:5} and what he did to you in the wilderness, until you came into this place; ^{11:6} and what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that <i>was</i> in their possession, in the midst of all Israel;
Opposite	¶Opposite	^{11:7} “but your eyes have seen all the great acts of Jehovah which he did.”
Complement	¶Complement	^{11:8} “Therefore you shall keep all the Commandments which I command you this day, that you may be strong, and go in and possess the land, where you are going to possess it; ^{11:9} and so you may prolong <i>your</i> days in the land, which Jehovah swore to your fathers to give to them and to their seed, a land that flows with milk and honey. ^{11:10} For the land, where you are going in to possess it, <i>is</i> not as the land of Egypt, the place where you came from (where you sowed your seed, and watered <i>it</i> with your foot, as a garden of herbs); ^{11:11} but the land, where you are going to possess it, <i>is</i> a land of hills and valleys, <i>and</i> drinks water of the rain of heaven. ^{11:12} <i>It is</i> a land which Jehovah your God cares for: the eyes of Jehovah your God <i>are</i> always upon it, from the beginning of the year even to the end of the year.
Complement	¶Complement	^{11:13} “ And it shall come to pass, if you shall diligently pay attention to my Commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul, ^{11:14} that I will give you the rain of your land in his due season, the first rain and the latter rain, that you may gather in your grain, your wine, and your oil. ^{11:15} And I will send grass in your fields for your cattle, that you may eat and be full. ”
Unique	¶Unique	^{11:16} “Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods and worship them; ^{11:17} and <i>then</i> Jehovah's wrath is kindled against you, and he shuts up the heaven, so that there is no rain, and that the land does not yield her fruit; and you perish quickly from off the good land which Jehovah is giving you.”
	¶Complement	Put the blessing on Mount Gerizim and the curse on Mount Ebal after you enter Canaan (11:18 - 32)
Opposite	¶Opposite	^{11:18} “Therefore you shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. ^{11:19} And you shall teach them your children: speaking of them, when you sit in your house, when you walk by the way, when you lie down, and when you rise up. ^{11:20} And you shall write them upon the doorposts of your house, and upon your gates, ^{11:21} that your days may be multiplied, and the days of your children, in the land which Jehovah swore to your fathers to give them, as the days of Heaven upon the earth.
Opposite	¶Opposite	^{11:22} “For if you shall diligently keep all these Commandments which I command you (to do them, to love Jehovah your God, to walk in all his ways, and to be faithful to him), ^{11:23} then will Jehovah drive out all these nations from before you, and you shall possess greater nations and mightier than yourselves. ^{11:24} Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the uttermost sea shall your border be. ^{11:25} No man shall be able to stand before you: <i>for</i> Jehovah your God shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as he has said to you.”
Complement	¶Complement	^{11:26} “Behold, I set before you this day a blessing and a curse: ^{11:27} a blessing, if you obey the Commandments of Jehovah your God, which I command you this day; ^{11:28} and a curse, if you will not obey the Commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods, which you have not known.
Complement	¶Complement	^{11:29} “And it shall come to pass, when Jehovah your God has brought you in to the land where you are going to possess it, that you shall put the blessing upon Mount Gerizim, and the curse upon Mount Ebal. ^{11:30} <i>Are</i> they not on the other side <i>of</i> Jordan, by the way where the sun goes down, in the land of the Canaanites, who dwell in the desert next to Gilgal, beside the plains of Moreh?
Unique	¶Unique	^{11:31} “For you shall pass over Jordan to go in to possess the land that Jehovah your God is giving you, and you shall possess it, and dwell in it. ^{11:32} And you shall observe to do all the Statutes and Judgments that I set before you this day.”

Deuteronomy, Chapter 2.1: Honor Jehovah your God in all parts of your life (12:1 - 16:17)	
§Unique	Introduction: Sacrifice only to Jehovah in the place which He shall choose; and do not eat the blood (12:1 - 27)
¶Opposite	The place which Jehovah shall choose shall be the only place where burnt offerings and sacrifices are made (12:1 - 12)
¶Opposite	When you eat flesh, be sure that you do not eat the blood (12:13 - 27)
§Complement	Body: Anyone who tries to lure you away from the one true God Jehovah to worship another god shall be put to death (12:28 - 13:18)
¶Opposite	Do not be curious about the worship of other gods (12:28 - 30)
¶Opposite	You shall not combine the worship of other gods into the worship of Jehovah (syncretism) (12:31 - 32)
¶Complement	You shall put the false prophets and dreamers to death (13:1 - 5)
¶Complement	If your relative or family member tries to lure you away to worship other gods, you shall put them to death (13:6 - 11)
¶Unique	If the people of a city go after false gods, then you shall make war against it and destroy it utterly (13:12 - 18)
§Complement	Conclusion: Serve Jehovah with good works and worship according to the Law (14:1 - 16:17)
¶Complement	Be generous and kind to the poor among you (14:1 - 15:18)
¶Complement	Observe the three major Feasts every year in the place which Jehovah shall choose (15:19 - 16:17)

	§Unique	Introduction: Sacrifice only to Jehovah in the place which He shall choose; and do not eat the blood (12:1 - 27)
	¶Opposite	The place which Jehovah shall choose shall be the only place where burnt offerings and sacrifices are made (12:1 - 12)
Unique	12:14	“These <i>are</i> the Statutes and Judgments, which you shall observe to do in the land, which Jehovah, God of your fathers, is giving you to possess it, all the days that you live upon the earth.
Complement	12:22	“You shall utterly destroy all the places, in which the nations which you shall possess served their gods: upon the high mountains, upon the hills, and under every green tree. ^{12:3} And you shall overthrow their altars, break their pillars, and burn their images of Asherah with fire; and you shall cut down the statues of their gods, and destroy the names of them out of that place.
Complement	12:4	“You shall not do this to Jehovah your God. ^{12:5} But to the place which Jehovah your God shall choose out of all your tribes to put his Name there, <i>even</i> to his habitation shall you seek, and there you shall go; ^{12:6} and there shall you bring your burnt offerings, your sacrifices, your tithes, heave offerings of your hand, your vows, your freewill offerings, and the firstborn of your herds and of your flocks; ^{12:7} and you shall eat there before Jehovah your God; and you shall rejoice in all that you put your hand to, you and your households, in which Jehovah your God has blessed you.”
Opposite	12:8	“You shall not do after all <i>the things</i> that we do here this day, every man whatsoever <i>is</i> right in his own eyes: ^{12:9} for you have not as yet come to the rest and to the inheritance, which Jehovah your God is giving you.
Opposite	12:10	“But <i>when</i> you go over Jordan, and dwell in the land which Jehovah your God is giving you to inherit, and <i>when</i> he gives you rest from all your enemies round about, so that you dwell in safety, ^{12:11} then there shall be a place which Jehovah your God shall choose to cause his Name to dwell there; there shall you bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offering of your hand, and all your choice vows which you vow to Jehovah; ^{12:12} and you shall rejoice before Jehovah your God: you, your sons, your daughters, your men slaves, your women slaves, and the Levite that <i>is</i> within your gates (forasmuch as he has no part nor inheritance with you).”
	¶Opposite	When you eat flesh, be sure that you do not eat the blood (12:13 - 27)
Opposite	12:13	“Take heed to yourself that you do not offer your burnt offerings in every place that you see, ^{12:14} but in the place which Jehovah shall choose in one of your tribes, there shall you offer your burnt offerings, and there shall you do all that I command you. ^{12:15} Notwithstanding, you may kill and eat flesh in all your gates, whatsoever your soul desires, according to the blessing of Jehovah your God which he has given you: the unclean and the clean may eat of it, as of the gazelle, and as of the stag. ^{12:16} Only you shall not eat the blood; you shall pour it upon the earth as water. ^{12:17} You may not eat within your gates the tithe of your grain, or of your wine, or of your oil, or the firstborn of your herds or of your flock, nor any of your vows which you vow, nor your freewill offerings, or heave offering of your hand; ^{12:18} but you must eat them before Jehovah your God in the place which Jehovah your God shall choose: you, your son, your daughter, your man slave, your woman slave, and the Levite that <i>is</i> within your gates; and you shall rejoice before Jehovah your God in all that you put your hands to.
Opposite	12:19	Take heed to yourself that you do not forsake the Levite as long as you live upon the earth.”
Complement	12:20	“When Jehovah your God shall enlarge your border, as he has promised you, and you shall say, ‘I will eat flesh’, because your soul longs to eat flesh, you may eat flesh, whatsoever your soul desires. ^{12:21} If the place which Jehovah your God has chosen to put his Name there is too far from you, then you shall kill of your herd and of your flock, which Jehovah has given you, as I have commanded you, and you shall eat in your gates whatsoever your soul desires. ^{12:22} Even as the gazelle and the stag is eaten, so you shall eat them: the unclean and the clean shall eat of them alike.
Complement	12:23	“Only be sure that you do not eat the blood: for the blood <i>is</i> the life; and you may not eat the life with the flesh. ^{12:24} You shall not eat it; you shall pour it upon the earth as water. ^{12:25} You shall not eat it, that it may go well with you, and with your children after you, when you shall do <i>that which</i> is right in the sight of Jehovah.
Unique	12:26	“Only your holy things which you have, and your vows, you shall take, and go to the place which Jehovah shall choose; ^{12:27} and you shall offer your burnt offerings, the flesh and the blood, upon the altar of Jehovah your God; and the blood of your sacrifices shall be poured out upon the altar of Jehovah your God, and you shall eat the flesh.”
	§Complement	Body: Anyone who tries to lure you away from the one true God Jehovah to worship another god shall be put to death (12:28 - 13:18)
¶Opposite	12:28	“Observe and hear all these words which I command you, that it may go well with you, and with your children after you forever, when you do <i>that which</i> is good and right in the sight of Jehovah your God. ^{12:29} When Jehovah your God shall cut off the nations from before you, where you are going to possess them, and you succeed them, and dwell in their land, ^{12:30} take heed to yourself that you be not snared by following them, after that they are destroyed from before you; and that you do not inquire after their gods, saying, ‘How did these nations serve their gods? Even so will I do likewise.’
¶Opposite	12:31	“You shall not do so to Jehovah your God: for every abomination to Jehovah, which he hates, have they done to their gods; for even their sons and their daughters have they burned in the fire to their gods.”
¶Complement	12:32	“Whatsoever thing I command you, observe to do it; you shall not add to it, nor diminish from it. ^{13:1} If there arises among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder, ^{13:2} and the sign or the wonder comes to pass, of which he spoke to you, saying, ‘Let us go after other gods’, which you have not known, and ‘Let us serve them’, ^{13:3} you shall not listen to the words of that prophet, or that dreamer of dreams: for Jehovah your God is testing you, to know whether you love Jehovah your God with all your heart and with all your soul. ^{13:4} You shall walk after Jehovah your God, and fear him, and keep his Commandments, and obey his voice; and you shall serve him, and be faithful to him. ^{13:5} And that prophet or that dreamer of dreams shall be put to death, because he has spoken to turn <i>you</i> away from Jehovah your God (who brought you out of the land of Egypt, and redeemed you out of the house of slavery), to thrust you out of the way which Jehovah your God commanded you to walk in; so shall you put the evil away from your midst.
¶Complement	13:6	“If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, which <i>is</i> as your own soul, entices you secretly, saying, ‘Let us go and serve other gods’, which you have not known (you or your fathers): ^{13:7} <i>namely</i> , of the gods of the people which <i>are</i> round about you, near to you, or far off from you, from <i>one</i> end of the earth even to the <i>other</i> end of the earth, ^{13:8} you shall not agree to him, nor listen to him; neither shall your eye pity him; neither shall you spare; neither shall you conceal him, ^{13:9} but you shall surely kill him; your hand shall be first upon him to put him to death, and afterwards the hand of all the people. ^{13:10} And you shall stone him with stones, that he dies, because he has attempted to thrust you away from Jehovah your God, who brought you out of the land of Egypt, from the house of slavery. ^{13:11} And all Israel shall hear, and fear, and shall no longer do any such wickedness as this is among you.
¶Unique	13:12	“If you shall hear <i>it said</i> in one of your cities, which Jehovah your God has given you to dwell there, saying, ^{13:13} <i>Certain</i> men, the children of Belial, have gone out from among you, and have withdrawn the inhabitants of their city, saying, ‘Let us go and serve other gods’, which you have not known, ^{13:14} then you shall inquire, and make search, and ask diligently; and, behold, <i>if it is</i> true, <i>and</i> the thing certain, <i>that</i> such abomination is done among you, ^{13:15} <i>then</i> you shall surely smite the inhabitants of that city with the edge of the sword; destroying it utterly, and all that <i>is</i> in it, and its cattle, with the edge of the sword. ^{13:16} And you shall gather all its plunder into the midst of its street; and shall burn with fire the city, and all its plunder completely, for Jehovah your God; and it shall be a heap forever: it shall not be built again. ^{13:17} And none of the cursed thing shall remain in your hand, so that Jehovah may turn from the fierceness of his anger, and show you mercy, and have compassion upon you, and multiply you, as he has sworn to your fathers, ^{13:18} when you shall give heed to the voice of Jehovah your God, to observe all his Commandments which I command you this day, to do <i>that which</i> is right in the eyes of Jehovah your God.”
	§Complement	Conclusion: Serve Jehovah with good works and worship according to the Law (14:1 - 16:17)
	¶Complement	Be generous and kind to the poor among you (14:1 - 15:18)
Opposite	14:1	“You <i>are</i> the children of Jehovah your God. You shall not cut yourselves, nor make any baldness between your eyes for the dead: ^{14:2} for you <i>are</i> a holy people to Jehovah your God, and Jehovah has chosen you to be a special people to himself, above all the nations that <i>are</i> upon the earth.
Opposite	14:3	“You shall not eat any abominable thing. ^{14:4} These <i>are</i> the beasts that you shall eat: the ox, the sheep, the goat, ^{14:5} the stag, the gazelle, the fallow deer, the wild goat, the pygarg, the wild ox, and the chamois. ^{14:6} And every beast that parts the hoof, and divides the cleft into two claws, <i>and</i> chews the cud among the beasts, that shall you eat. ^{14:7} Nevertheless you shall not eat these of them that chew the cud, or of them that divide the cloven hoof: the camel, the hare, and the coney: for they chew the cud, but do not divide the hoof; <i>therefore they are</i> unclean to you. ^{14:8} And the pig, because it divides the hoof, yet does not chew the cud, it <i>is</i> unclean to you; you shall not eat of their flesh, nor touch their dead carcass. ^{14:9} These you shall eat of all that <i>are</i> in the waters: all that have fins and scales you shall eat; ^{14:10} and whatsoever has no fins and scales you may not eat; it <i>is</i> unclean to you. ^{14:11} <i>Of</i> all clean birds you shall eat. ^{14:12} But these <i>are those</i> which you shall not eat: the eagle, the ossifrage, the osprey, ^{14:13} the glde, the kite, the vulture after his kind, ^{14:14} every raven after his kind, ^{14:15} the owl, the night hawk, the cuckow, the hawk after his kind, ^{14:16} the little owl, the great owl, the swan, ^{14:17} the pelican, the gier eagle, the cormorant, ^{14:18} the stork, the heron after her kind, the lapwing, and the bat. ^{14:19} And every creeping thing that flies <i>is</i> unclean to you; they shall not be eaten. ^{14:20} <i>But</i> you may eat <i>of</i> all clean birds. ^{14:21} You shall not eat <i>of</i> anything that dies of itself; you shall give it to the stranger that <i>is</i> in your gates, that he may eat it; or you may sell it to a foreigner: for you <i>are</i> a holy people to Jehovah your God. You shall not boil a kid <i>goat</i> in his mother’s milk.”
Complement	14:22	“You shall truly tithe all the increase of your seed that the field brings forth year by year. ^{14:23} And you shall eat before Jehovah your God (in the place that he shall choose to place his Name there) the tithe of your grain, of your wine, of your oil, and the firstborn of your herds and of your flocks, that you may learn to fear Jehovah your God always. ^{14:24} And if the way is too long for you, so that you are not able to carry it; <i>or</i> if the place is too far from you, which Jehovah your God shall choose to set his Name there, when Jehovah your God has blessed you, ^{14:25} then you shall exchange <i>it</i> for money, and bind up the money in your hand, and shall go to the place which Jehovah your God shall choose; ^{14:26} and you shall bestow that money for whatsoever your soul desires, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever your soul desires; and you shall eat there before Jehovah your God, and you shall rejoice: you, your household, ^{14:27} and the Levite that <i>is</i> within your gates. You shall not forsake him: for he has no part nor inheritance with you. ^{14:28} At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay <i>it</i> up within your gates, ^{14:29} and the Levite (because he has no part nor inheritance with you), the stranger, the fatherless, and the widow (who <i>are</i> within your gates) shall come, and shall eat and be satisfied, that Jehovah your God may bless you in all the work of your hand which you do.
Complement	15:1	“At the end of <i>every</i> seven years you shall make a release. ^{15:2} And this <i>is</i> the manner of the release: every creditor that lends <i>anything</i> to his neighbor shall release <i>it</i> ; he shall not demand repayment of his neighbor, or of his brother, because it is called Jehovah’s release. ^{15:3} Of a foreigner you may demand <i>repayment</i> , but <i>that</i> which is yours with your brother your hand shall release; ^{15:4} except when there shall be no poor among you: for Jehovah shall greatly bless you in the land which Jehovah your God is giving you <i>for</i> an inheritance to possess it; ^{15:5} <i>but</i> only if you carefully pay attention to the voice of Jehovah your God, to observe to do all these Commandments which I command you this day: ^{15:6} for Jehovah your God blesses you, as he promised you; and you shall lend to many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you. ^{15:7} If there is among you a poor man of one of your brethren within any of your gates in your land which Jehovah your God is giving you, you shall not harden your heart, nor shut your hand from your poor brother; ^{15:8} but you shall open your hand wide to him, and shall surely lend him sufficient for his need, <i>in that</i> which he wants. ^{15:9} Beware that there is not a thought in your wicked heart, saying, ‘The seventh year, the year of release, is at hand’; and your eye is evil against your poor brother, and you give him nothing, and he cries to Jehovah against you, and it is sin to you. ^{15:10} You shall surely give him; and your heart shall not be grieved when you give to him, because for this thing Jehovah your God shall bless you in all your works, and in all that you put your hand to: ^{15:11} for the poor shall never cease out of the land; therefore I command you, saying, ‘You shall open your hand wide to your brother, to your poor, and to your needy, in your land.’
Unique	15:12	“ <i>And</i> if your brother, a Hebrew man or a Hebrew woman, is sold to you, and serves you six years, then in the seventh year you shall let him go free from you. ^{15:13} And when you send him out free from you, you shall not let him go away empty-handed; ^{15:14} you shall furnish him generously out of your flock, and out of your threshing floor, and out of your winepress; <i>of that</i> with which Jehovah your God has blessed you, you shall give to him. ^{15:15} And you shall remember that you were a slave in the land of Egypt; and Jehovah your God redeemed you; therefore I command you this thing today. ^{15:16} And it shall be, if he says to you, ‘I will not go away from you’ (because he loves you and your house, <i>or</i> because he is well with you), ^{15:17} then you shall take an awl, and thrust <i>it</i> through his ear to the door, and he shall be your slave forever. And you shall also do likewise to your woman slave. ^{15:18} It shall not seem hard to you, when you send him away free from you: for he has been worth a double hired servant <i>to you</i> , in serving you six years; and Jehovah your God shall bless you in all that you do.”
	¶Complement	Observe the three major Feasts every year in the place which Jehovah shall choose (15:19 - 16:17)
Opposite	15:19	“All the firstborn males that come of your herd and of your flock you shall sanctify unto Jehovah your God. You shall do no work with the firstborn of your young bull, nor shear the firstborn of your sheep. ^{15:20} You shall eat <i>it</i> before Jehovah your God year by year in the place that Jehovah shall choose: you and your household. ^{15:21} And if there is <i>any</i> blemish in it, <i>such</i> as lameness, or blindness, <i>or</i> any ill blemish, you shall not sacrifice it to Jehovah your God. ^{15:22} You shall eat it within your gates; the unclean and the clean <i>person shall eat it</i> alike, as the gazelle, and as the stag. ^{15:23} Only you shall not eat its blood; you shall pour it on the ground like water.
Opposite	16:1	“Observe the month of Abib, and keep the Passover to Jehovah your God: for in the month of Abib Jehovah your God brought you forth out of Egypt by night. ^{16:2} Therefore, you shall sacrifice the Passover to Jehovah your God, of the flock and the herd, in the place that Jehovah shall choose to place his Name there. ^{16:3} You shall not eat leavened bread with it; seven days shall you eat unleavened bread therewith, <i>even</i> the bread of affliction: for you came forth out of the land of Egypt in haste, that you may remember the day when you came forth out of the land of Egypt all the days of <i>your</i> life. ^{16:4} And no leavened bread shall be seen with you in all your territory seven days; neither shall <i>any</i> of the flesh, which you sacrificed the first day at evening, remain all night until the morning. ^{16:5} You may not sacrifice the Passover within any of your gates, which Jehovah your God is giving you; ^{16:6} but at the place which Jehovah your God shall choose to place his Name in, there you shall sacrifice the Passover at evening, at the going down of the sun, at the season that you came forth out of Egypt. ^{16:7} And you shall roast and eat <i>it</i> in the place which Jehovah your God shall choose; and you shall turn in the morning, and go to your tents. ^{16:8} Six days you shall eat unleavened bread; and on the seventh day <i>shall be</i> a solemn assembly to Jehovah your God; you shall do no work <i>in it</i> .”
Complement	16:9	“Seven weeks shall you number to you. Begin to number the seven weeks from <i>when</i> you begin to <i>put</i> the sickle to the grain. ^{16:10} And you shall keep the Feast of Weeks to Jehovah your God with a tribute of a freewill offering of your hand, which you shall give <i>to Jehovah your God</i> , according as Jehovah your God has blessed you; ^{16:11} and you shall rejoice before Jehovah your God: you, your son, your daughter, your man slave, your woman slave, the Levite that is within your gates, the stranger, the fatherless, and the widow, that <i>are</i> among you, in the place which Jehovah your God has chosen to place his Name there. ^{16:12} And you shall remember that you were a slave in Egypt; and you shall observe and do these Statutes.
Complement	16:13	“You shall observe the Feast of Tabernacles seven days, after that you have gathered in your grain and your wine, ^{16:14} and you shall rejoice in your feast: you, your son, your daughter, your man slave, your woman slave, the Levite, the stranger, the fatherless, and the widow, that <i>are</i> within your gates. ^{16:15} Seven days shall you keep a solemn feast to Jehovah your God, in the place that Jehovah shall choose. Because Jehovah your God shall bless you in all your increase, and in all the works of your hands; therefore you shall surely rejoice.
Unique	16:16	“Three times in a year shall all your males appear before Jehovah your God in the place which he shall choose: in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed; ^{16:17} every man <i>shall give</i> as he is able, according to the blessing of Jehovah your God which he has given you.”

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	§Complement	Introduction: The character and responsibilities of the judges, officers, and priests in Israel (16:18 - 7:13)
	¶Opposite	The judges and officers of the land must be unbiased and not take bribes (16:18 - 7:1)
Unique	16:18	“You shall make judges and officers <i>for</i> you in all your gates, which Jehovah your God is giving you, throughout your tribes; and they shall judge the people with just judgment.
Complement	16:19	“You shall not pervert judgment; you shall not show partiality; neither take a bribe: for a bribe blinds the eyes of the wise, and perverts the words of the righteous.
Complement	16:20	“That which is altogether just you shall follow, that you may live, and inherit the land which Jehovah your God is giving you.
Opposite	16:21	“You shall not plant yourself any tree <i>as</i> an image of Asherah near to the altar of Jehovah your God, which you shall make you. 16:22Neither shall you set up <i>any</i> statue, which Jehovah your God hates.
Opposite	17:1	“You shall not sacrifice to Jehovah your God <i>any</i> bull, or sheep, in which is a blemish, <i>or</i> any evil characteristic: for that is an abomination to Jehovah your God.”
	¶Opposite	The priests and judges will be the final arbiter of all disputes in Israel (17:2 - 13)
Opposite	17:2	“If there is found among you, within any of your gates which Jehovah your God is giving you, man or woman, that has done wickedness in the sight of Jehovah your God, in transgressing his Covenant, 17:3and has gone and served other gods, and worshiped them (either the sun, or moon, or any of the constellations <i>of the zodiac</i> , which I have not commanded); 17:4and it is told you; and you have heard <i>of it</i> , and inquired diligently; and, behold, <i>it is</i> true, <i>and</i> the thing certain, <i>that</i> such abomination has been done in Israel, 17:5then you shall bring forth that man or that woman, who has committed that wicked thing, to your gates, <i>even</i> that man or that woman, and shall stone them with stones until they die.
Opposite	17:6	“At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; <i>but</i> at the mouth of one witness, he shall not be put to death. 17:7The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. In this manner, you shall put the evil away from among you.”
Complement	17:8	“If there arises a matter too difficult for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, <i>being</i> matters of controversy within your gates, then you shall arise, and go up into the place which Jehovah your God shall choose; 17:9and you shall come to the priests the Levites, and to the judge that shall be in those days, and inquire; and they shall show you the sentence of judgment.
Complement	17:10	“And you shall do according to the sentence, which they of that place, which Jehovah shall choose, shall show you; and you shall observe to do according to all that they instruct you; 17:11according to the sentence of the Law which they shall teach you, and according to the judgment which they shall tell you, you shall do. You shall not decline from the sentence which they shall show you, <i>to</i> the right hand, nor <i>to</i> the left.
Unique	17:12	“And the man that will do presumptuously, and will not listen to the priest that stands to minister there before Jehovah your God, or to the judge, even that man shall die; and you shall put away the evil from Israel. 17:13And all the people shall hear, and fear, and no longer do presumptuously.”
	§Complement	Body: The king must be a man chosen by God, who loves Jehovah and hates covetousness (17:14 - 18:8)
¶Unique	17:14	“When you have come to the land which Jehovah your God is giving you, and shall possess it, and shall dwell in it, and shall say, ‘I will set a king over me, like as all the nations that <i>are</i> about me’, 17:15you shall only set <i>him</i> king over you, whom Jehovah your God shall choose. <i>One</i> from among your brethren shall you set king over you. You may not set a Gentile over you, who <i>is</i> not your brother.
¶Complement	17:16	“But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as Jehovah has said to you, ‘ <i>You shall henceforth return no more that way</i> ’; 17:17neither shall he multiply wives to himself, that his heart does not turn away; neither shall he greatly multiply to himself silver and gold.
¶Complement	17:18	“And it shall be, when he sits upon the throne of his kingdom, that he shall write himself a copy of this Law in a Book out of <i>that which is</i> before the priests the Levites. 17:19And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear Jehovah his God, to keep all the words of this Law and these Statutes, to do them, 17:20so that his heart is not lifted up above his brethren; and so that he does not turn aside from the Commandment, <i>either to</i> the right hand, or <i>to</i> the left: to the end that he may prolong <i>his</i> days in his kingdom: he and his children, in the midst of Israel.”
¶Opposite	18:1	“The priests the Levites, <i>and</i> all the tribe of Levi, shall have no part nor inheritance with Israel; they shall eat the offerings of Jehovah made by fire, and his inheritance. 18:2Therefore they shall have no inheritance among their brethren: Jehovah <i>is</i> their inheritance, as he has said to them. 18:3And this shall be the priest’s due from the people, from them that offer a sacrifice, whether <i>it is</i> ox or sheep; and they shall give to the priest the shoulder, the two cheeks, and the maw; 18:4the firstfruit <i>also</i> of your grain, of your wine, of your oil, and the first of the fleece of your sheep, shall you give him: 18:5for Jehovah your God has chosen him out of all your tribes, to stand to minister in the Name of Jehovah: him and his sons forever.
¶Opposite	18:6	“And if a Levite comes from any of your gates out of all Israel, where he sojourned, and comes with all the desire of his mind to the place which Jehovah shall choose, 18:7then he shall minister in the Name of Jehovah his God, as all his brethren the Levites <i>do</i> , who stand there before Jehovah. 18:8They shall have equal portions to eat, besides that which comes of the sale of his patrimony.”
	§Unique	Conclusion: The people must listen to the Prophet like Moses; the judges must punish false witnesses (18:9 - 19:21)
	¶Complement	The people must listen to the Prophet like Moses that Jehovah will raise up from among them (18:9 - 22)
Opposite	18:9	“When you have come into the land which Jehovah your God is giving you, you shall not learn to do after the abominations of those nations. 18:10There shall not be found among you <i>anyone</i> that makes his son or his daughter to pass through the fire, <i>or</i> that uses divination, <i>or</i> practices astrology, or <i>is</i> an enchanter, or a witch, 18:11or a charmer, or a spiritist, or a wizard, or a necromancer: 18:12for all that do these things <i>are</i> an abomination to Jehovah; and because of these abominations Jehovah your God is driving them out from before you.
Opposite	18:13	“You shall be blameless with Jehovah your God: 18:14for these nations, which you shall dispossess, listened to astrologers and to diviners; but as for you, Jehovah your God has not allowed you <i>to do</i> so.”
Complement	18:15	“Jehovah your God will raise up to you a Prophet from the midst of you, of your brethren, like me. You shall listen to him, 18:16according to all that you desired of Jehovah your God in Horeb in the day of the assembly; saying, ‘Let me not hear again the voice of Jehovah my God; neither let me see this great fire anymore, so that I do not die.’ 18:17And Jehovah said to me, ‘ <i>They have well spoken that which they have said. 18:18I will raise them up a Prophet from among their brethren, like you, and will put my words in his mouth; and he shall speak to them all that I shall command him. 18:19And it shall come to pass, that whosoever will not listen to my words that he shall speak in my Name, I will require it of him.</i>
Complement	18:20	“ <i>But the prophet, who shall presume to speak a word in my Name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.</i> ”
Unique	18:21	“And if you say in your heart, ‘How shall we know the word that Jehovah has not spoken?’ 18:22When a prophet speaks in the Name of Jehovah, if the thing does not follow, nor comes to pass, that <i>is</i> the thing which Jehovah has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.”
	¶Complement	The judges shall punish false witnesses severely (19:1 - 21)
Opposite	19:1	“When Jehovah your God has cut off the nations, whose land Jehovah your God is giving you, and you succeed them, and dwell in their cities, and in their houses: 19:2you shall separate three cities for you in the midst of your land, which Jehovah your God is giving you to possess it. 19:3You shall prepare yourselves a road, and divide the territories of your land, which Jehovah your God is giving you to inherit, into three parts, that every slayer may flee there. 19:4And this <i>is</i> the case of the slayer, who shall flee there, that he may live: whoso kills his neighbor unintentionally, whom he did not hate in time past 19:5(as when a man goes into the woods with his neighbor to cut wood, and his hand swings a stroke with the axe to cut down the tree, and the head slips from the handle and strikes his neighbor that he dies), he shall flee to one of those cities and live. 19:6Lest the avenger of the blood pursues the slayer, while his heart is hot; and he overtakes him, because the way is long; and he slays him; whereas he <i>was</i> not worthy of death, inasmuch as he did not hate him in times past. 19:7Therefore I command you, saying, ‘You shall separate three cities for you.’ 19:8And if Jehovah your God enlarges your border, as he has sworn to your fathers, and gives you all the land which he promised to give to your fathers: 19:9if you shall keep all these Commandments to do them, which I command you this day, to love Jehovah your God, and to walk always in his ways, then you shall add three more cities for yourselves, beside these three, 19:10so that innocent blood is not shed in your land, which Jehovah your God is giving you <i>for</i> an inheritance, and so blood be upon you. 19:11But if any man hates his neighbor, and lies in wait for him, and rises up against him, and smites him mortally that he dies, and flees into one of these cities, 19:12then the elders of his city shall send and bring him there, and deliver him into the hand of the avenger of blood, that he may die. 19:13Your eye shall not pity him, but you shall put away <i>the guilt of</i> innocent blood from Israel, that it may go well with you.
Opposite	19:14	“You shall not move your neighbor’s landmark, which they of old time have set in your inheritance, which you shall inherit in the land that Jehovah your God is giving you to possess it.”
Complement	19:15	“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
Complement	19:16	“If a false witness rises up against any man to testify against him <i>that which is</i> wrong, 19:17then both the men, between whom the controversy <i>is</i> , shall stand before Jehovah, before the priests and the judges, which shall be in those days; 19:18and the judges shall make diligent inquisition; and, behold, <i>if</i> the witness is a false witness, <i>and</i> has testified falsely against his brother, 19:19then you shall do to him, as he had thought to have done to his brother. In this manner you shall put the evil away from among you. 19:20And those who remain shall hear, and fear, and shall henceforth commit no more any such evil among you.
Unique	19:21	“And your eye shall not pity, <i>but</i> life <i>shall go</i> for life, eye for eye, tooth for tooth, hand for hand, <i>and</i> foot for foot.”

Deuteronomy, Chapter 2.3: Do what is just toward your family (20:1 - 22:30)	
§Unique	Introduction: Be compassionate to your soldiers and harsh to your enemies (20:1 - 20)
¶Opposite	Be compassionate to those in the army who are not prepared to die (20:1 - 9)
¶Opposite	Be harsh to your enemies who will not make peace with you or whom Jehovah has commanded you to destroy (20:10 - 20)
§Complement	Body: Do justice to your children (21:1 - 23)
¶Opposite	Ask Jehovah for mercy when a dead person is found in the field, but no one knows who killed him (21:1 - 9)
¶Opposite	Treat a foreign woman with justice who was brought captive from a foreign city after a war (21:10 - 14)
¶Complement	A man with two wives shall be just in his treatment of the children of both woman (21:15 - 17)
¶Complement	The parents of a stubborn and rebellious son shall take him to the elders of his city to receive legal justice (21:18 - 21)
¶Unique	Do not defile the land with the body of a criminal who was executed by hanging (21:22 - 23)
§Complement	Conclusion: Always do justice (22:1 - 30)
¶Complement	Do justice in the small things of life (22:1 - 12)
¶Complement	Do justice in matters of immorality (22:13 - 30)

	§Unique	Introduction: Be compassionate to your soldiers and harsh to your enemies (20:1 - 20)
	¶Opposite	Be compassionate to those in the army who are not prepared to die (20:1 - 9)
Unique	20:1	“When you go out to battle against your enemies, and see horses, chariots, <i>and</i> a people more than yourself, be not afraid of them: for Jehovah your God <i>is</i> with you, who brought you up out of the land of Egypt.
Complement	20:2	“And it shall be, when you have come near to the battle, that the priest shall approach and speak to the people, ^{20:3} and shall say to them, ‘Hear, O Israel: you approach this day to battle against your enemies; let your hearts not faint, fear not, and do not tremble; neither be terrified because of them: ^{20:4} for Jehovah your God <i>is</i> he that is going with you, to fight for you against your enemies, to save you.’
Complement	20:5	“And the officers shall speak to the people, saying, ‘What man <i>is there</i> that has built a new house, and has not dedicated it? Let him go and return to his house, lest he dies in the battle, and another man dedicates it. ^{20:6} And what man <i>is he</i> that has planted a vineyard, and has not <i>yet</i> eaten of it? Let him <i>also</i> go and return to his house, lest he dies in the battle, and another man eats of it. ^{20:7} And what man <i>is there</i> that has betrothed a wife, and has not taken her? Let him go and return to his house, lest he dies in the battle, and another man takes her.”
Opposite	20:8	“And the officers shall speak further to the people, and they shall say, ‘What man <i>is there that is</i> fearful and fainthearted? Let him go and return to his house, lest his brethren’s heart faint as well as his heart.’
Opposite	20:9	“And it shall be, when the officers have made an end of speaking to the people, that they shall make captains of the armies to lead the people.”
	¶Opposite	Be harsh to your enemies who will not make peace with you or whom Jehovah has commanded you to destroy (20:10 - 20)
Opposite	20:10	“When you come near to a city to fight against it, then proclaim peace to it.
Opposite	20:11	“And it shall be, if it makes you an answer of peace, and opens to you, then it shall be, <i>that</i> all the people <i>that are</i> found in it shall be tributaries to you, and they shall serve you.”
Complement	20:12	“And if it will not make peace with you, but will make war against you, then you shall besiege it. ^{20:13} And when Jehovah your God has delivered it into your hands, you shall smite every male of it with the edge of the sword; ^{20:14} but the women, the little ones, the cattle, and all that is in the city, <i>even</i> all its plunder, you shall take to yourself; and you shall eat the plunder of your enemies, which Jehovah your God has given you. ^{20:15} Thus shall you do to all the cities <i>that are</i> very far off from you, which <i>are</i> not of the cities of these nations.
Complement	20:16	“But of the cities of these people, which Jehovah your God is giving you <i>for</i> an inheritance, you shall save alive nothing that breathes; ^{20:17} but you shall utterly destroy them (<i>namely</i> , the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, as Jehovah your God has commanded you), ^{20:18} that they do not teach you to do after all their abominations, which they have done to their gods; in this manner you would sin against Jehovah your God.
Unique	20:19	“When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its <i>fruit</i> trees by forcing an axe against them: for you may eat of them. And you shall not cut them down (for the tree of the field <i>is</i> man’s <i>life</i>) to employ <i>them</i> in the siege. ^{20:20} Only the trees which you know that they <i>are</i> not trees for food, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it has been subdued.”
	§Complement	Body: Do justice to your children (21:1 - 23)
¶Opposite	21:1	“If <i>one</i> is found slain in the land which Jehovah your God is giving you to possess it, lying in the field, <i>and</i> it is not known who has slain him, ^{21:2} then your elders and your judges shall come forth, and they shall measure to the cities which <i>are</i> round about him that has been slain; ^{21:3} and it shall be, <i>that</i> the city <i>which is</i> next to the slain man, even the elders of that city shall take a heifer, which has not been worked with, <i>and</i> which has not drawn in the yoke; ^{21:4} and the elders of that city shall bring the heifer down to a rough valley, which is neither plowed nor sown, and shall strike off the heifer’s head there in the valley. ^{21:5} And the priests the sons of Levi shall come near (for Jehovah your God has chosen them to minister to him, and to bless in the Name of Jehovah; and by their word shall every controversy and every stroke be <i>tried</i>); ^{21:6} and all the elders of that city, <i>that are</i> next to the slain <i>man</i> , shall wash their hands over the heifer that was beheaded in the valley; ^{21:7} and they shall answer and say, ‘Our hands have not shed this blood; neither have our eyes seen <i>it</i> . ^{21:8} Be merciful, O Jehovah, to your people Israel, whom you have redeemed; and lay not innocent blood to your people of Israel’s charge.’ And the blood shall be forgiven them. ^{21:9} In this manner you shall put away the <i>guilt of</i> innocent blood from among you, when you shall do <i>that which is</i> right in the sight of Jehovah.
¶Opposite	21:10	“When you go forth to make war against your enemies, and Jehovah your God has delivered them into your hands; and you have taken them captive, ^{21:11} and see among the captives a beautiful woman, and have a desire to her, that you would have her to <i>be</i> your wife, ^{21:12} then you shall bring her home to your house; and she shall shave her head, and trim her nails; ^{21:13} and she shall put the garments of her captivity from off her, and shall remain in your house, and bewail her father and her mother a full month; and after that you shall go in to her, and be her husband, and she shall be your wife. ^{21:14} And it shall be, if you have no delight in her, then you shall let her go where she wishes; but you shall not sell her at all for money; you shall not make merchandise of her, because you have humbled her.”
¶Complement	21:15	“If a man has two wives, one beloved, and another hated, and they have born him children, <i>both</i> the beloved and the hated; and <i>if</i> the firstborn son is hers that was hated, ^{21:16} then it shall be, when he makes his sons to inherit <i>that</i> which he has, <i>that</i> he may not make the son of the beloved firstborn before the son of the hated, <i>who is truly</i> the firstborn; ^{21:17} but he shall acknowledge the son of the hated <i>as</i> the firstborn, by giving him a double portion of all that he has: for he <i>is</i> the beginning of his strength; the right of the firstborn <i>is</i> his.
¶Complement	21:18	“If a man has a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and when they have disciplined him, will not listen to them, ^{21:19} then his father and his mother shall lay hold on him, and bring him out to the elders of his city, and to the gate of his place; ^{21:20} and they shall say to the elders of his city, ‘This our son <i>is</i> stubborn and rebellious; he will not obey our voice. <i>He is</i> a glutton, and a drunkard.’ ^{21:21} And all the men of his city shall stone him with stones, <i>so</i> that he dies. In this manner you shall put evil away from among you; and all Israel shall hear, and fear.
¶Unique	21:22	“And if a man has committed a sin worthy of death, and he is to be put to death, and you hang him on a tree: ^{21:23} his body shall not remain all night upon the tree, but you shall in any manner bury him that <i>same</i> day (for he that is hung <i>is</i> accursed by God), <i>so</i> that your land is not defiled, which Jehovah your God is giving you <i>for</i> an inheritance.”

	§Complement	Conclusion: Always do justice (22:1 - 30)
	¶Complement	Do justice in the small things of life (22:1 - 12)
Opposite	22:1	“You shall not see your brother’s ox or his sheep go astray, and hide yourself from them; you shall in any case return them to your brother. ^{22:2} And if your brother <i>is</i> not near to you, or if you do not know him, then you shall bring it to your own house; and it shall be with you until your brother seeks after it, and you shall restore it to him again. ^{22:3} In like manner you shall do with his donkey; and so shall you do with his garments; and with all lost things of your brother’s, which he has lost, and you have found, you shall do likewise; you may not hide yourself. ^{22:4} You shall not see your brother’s donkey or his ox fall down by the way, and hide yourself from them. You shall surely help him to lift <i>them</i> up again.
Opposite	22:5	“The woman shall not wear that which pertains to a man; neither shall a man put on a woman’s garment: for all that do so <i>are</i> abomination to Jehovah your God.”
Complement	22:6	“If a bird’s nest chances to be before you in the way in any tree, or on the ground, <i>whether they are</i> young ones, or eggs, and the mother sitting upon the young, or upon the eggs, you shall not take the mother with the young. ^{22:7} <i>But</i> you shall in any case let the mother go, and take the young to you, that it may be well with you, and <i>that</i> you may prolong <i>your</i> days. ^{22:8} When you build a new house, then you shall make a parapet for your roof, so that you do not bring blood upon your house, if any man falls from there.
Complement	22:9	“You shall not sow your vineyard with diverse seeds, lest the fruit of your seed that you have sown, and the fruit of your vineyard, is defiled. ^{22:10} You shall not plow with an ox and a donkey together. ^{22:11} You shall not wear a garment of diverse sorts, <i>such as</i> of wool and linen together.
Unique	22:12	“You shall make yourself fringes upon the four quarters of your vesture, with which you cover <i>yourself</i> .”
	¶Complement	Do justice in matters of immorality (22:13 - 30)
Opposite	22:13	“If any man takes a wife, and goes in to her, and hates her, ^{22:14} and gives occasions of speech against her, and brings up an evil name upon her, and says, ‘I took this woman <i>as my wife</i> ; and when I came to her, I did not find her a virgin’; ^{22:15} then the father of the girl, and her mother, shall take and bring forth <i>the evidence of</i> the girl’s virginity to the elders of the city in the gate. ^{22:16} And the girl’s father shall say to the elders, ‘I gave my daughter to this man to <i>be his</i> wife, and he hates her; ^{22:17} and, see, he has given occasions of speech <i>against her</i> , saying, ‘I did not find your daughter a virgin’; and yet <i>this is the proof of</i> my daughter’s virginity.’ And they shall spread the cloth before the elders of the city. ^{22:18} And the elders of that city shall take that man and chastise him; ^{22:19} and they shall fine him a hundred <i>shekels</i> of silver, and give <i>them</i> to the father of the girl, because he has brought up an evil name upon a virgin of Israel. And she shall be his wife; he may not divorce her all his days.
Opposite	22:20	“But if this thing is true, <i>and the proofs of</i> virginity are not found for the girl, ^{22:21} then they shall bring the girl out to the door of her father’s house, and the men of her city shall stone her with stones <i>that</i> she dies, because she has done foolishly in Israel, to play the whore in her father’s house; in this manner you shall put away evil from among you.”
Complement	22:22	“If a man is found lying with a woman married to a husband, then they shall both of them die: <i>both</i> the man that lay with the woman, and the woman; in this manner you shall put evil away from Israel.
Complement	22:23	“If a girl <i>that is</i> a virgin is betrothed to a husband, and a man finds her in the city, and lies with her, ^{22:24} then you shall bring them both out to the gate of that city, and you shall stone them with stones that they die: the girl, because she did not cry, <i>being</i> in the city; and the man, because he has humbled his neighbor’s wife; in this manner you shall put away evil from among you. ^{22:25} But if a man finds a betrothed girl in the field, and the man forces her, and lies with her, then only the man that lay with her shall die; ^{22:26} but to the girl you shall do nothing; <i>there is</i> no sin <i>worthy</i> of death in the girl: for as when a man rises against his neighbor, and slays him, even so <i>is</i> this matter: ^{22:27} for he found her in the field, <i>and</i> the betrothed girl cried, and <i>there was</i> none to save her. ^{22:28} If a man finds a virgin girl who is not betrothed, and lays hold on her and lies with her, and they are found, ^{22:29} then the man that lay with her shall give fifty <i>shekels</i> of silver to the girl’s father, and she shall be his wife. Because he has humbled her, he may not divorce her all his days.
Unique	22:30	“A man shall not take his father’s wife, nor discover his father’s skirt.”

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	\$Unique	Introduction: Consider the health and welfare of your neighbor for the sake of your nation (23:1 - 24:5)
	¶Opposite	Be physically clean for the sake of your neighbors and compassionate towards the escaped slave (23:1 - 16)
Unique	23:1	“He that is wounded in the testicles, or has his private part cut off, shall not enter into the congregation of Jehovah. ^{23:2} An illegitimate child shall not enter into the congregation of Jehovah; even to his tenth generation he shall not enter into the congregation of Jehovah. ^{23:3} An Ammonite or Moabite shall not enter into the congregation of Jehovah; even to their tenth generation they shall not enter into the congregation of Jehovah forever, ^{23:4} because they did not meet you with bread and with water in the way, when you came forth out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you. ^{23:5} (Nevertheless Jehovah your God would not listen to Balaam; but Jehovah your God turned the curse into a blessing to you, because Jehovah your God loved you.) ^{23:6} You shall not seek their peace nor their prosperity all your days forever. ^{23:7} You shall not abhor an Edomite: for he is your brother. You shall not abhor an Egyptian, because you were a stranger in his land. ^{23:8} The children that are begotten of them shall enter into the congregation of Jehovah in their third generation.
Complement	23:9	“When the army goes forth against your enemies, then keep yourself from every wicked thing. ^{23:10} If there is among you any man that is not clean by reason of uncleanness that chances him by night, then he shall go abroad out of the camp; he shall not come within the camp. ^{23:11} But it shall be, when evening is coming on, he shall wash <i>himself</i> with water; and when the sun is down, he shall come into the camp. ^{23:12} You shall also have a place outside the camp, where you shall go forth abroad; ^{23:13} and you shall have a shovel in addition to your weapon. And it shall be, when you will ease yourself abroad, you shall dig with it; and you shall turn back, and cover that which comes from you. ^{23:14} For Jehovah your God walks in the midst of your camp: to deliver you, and to give up your enemies before you; therefore your camp shall be holy, so that he sees no unclean thing in you, and turns away from you.
Complement	23:15	“You shall not deliver to his master the servant who has escaped from his master to you; ^{23:16} he shall dwell with you, <i>even</i> among you, in that place which he shall choose in one of your gates, where it suits him best. You shall not oppress him.”
Opposite	23:17	“There shall be no whore of the daughters of Israel, nor a homosexual of the sons of Israel. ^{23:18} You shall not bring the hire of a whore, nor the price of a male prostitute, into the house of Jehovah your God for any vow: for even both of these <i>are</i> abomination to Jehovah your God.
Opposite	23:19	“You shall not lend with interest to your brother: interest of money, interest of provisions, interest of anything that is lent with interest. ^{23:20} To a Gentile, you may lend with interest; but to your brother, you shall not lend with interest, that Jehovah your God may bless you in all that you set your hand to in the land where you are going to possess it.”
	¶Opposite	Be just in matters of divorce and remarriage for the sake of the Promised Land (23:17 - 24:5)
Opposite	23:21	“When you shall vow a vow to Jehovah your God, you shall not delay to pay it: for Jehovah your God will surely require it of you; and it would be sin in you. ^{23:22} But if you shall forbear to vow, it shall not be sin in you. ^{23:23} That which has gone out of your lips, you shall keep and perform: <i>even</i> a freewill offering, according as you have vowed to Jehovah your God, which you have promised with your mouth.
Opposite	23:24	“When you come into your neighbor’s vineyard, then you may eat grapes your fill at your own pleasure; but you shall not put <i>any</i> in your vessel. ^{23:25} When you come into the standing grain of your neighbor, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor’s standing grain.”
Complement	24:1	“When a man hath taken a wife, and married her, and it come to pass that she finds no favor in his eyes, because he has found some uncleanness in her: then let him write her a bill of divorce, and give <i>it</i> in her hand, and send her out of his house.
Complement	24:2	“And when she is departed out of his house, she may go and be another man’s <i>wife</i> ; ^{24:3} and <i>if</i> the latter husband hates her, and writes her a bill of divorcement, and gives <i>it</i> in her hand, and sends her out of his house; or if the latter husband dies, which took her <i>to be</i> his wife: ^{24:4} her previous husband, who sent her away, may not take her again to be his wife after she has been defiled: for that <i>is</i> abomination before Jehovah; and you shall not cause the land to sin, which Jehovah your God is giving you <i>for</i> an inheritance.
Unique	24:5	“When a man has taken a new wife, he shall not go out to war; neither shall he be charged with any business; <i>but</i> he shall be free at home one year, and shall cheer up his wife which he has taken.”
	\$Complement	Body: Protect the life, health, and wealth of your fellow Israelite (24:6 - 15)
¶Unique	24:6	“No man shall take the lower or the upper millstone as collateral: for he takes <i>a man’s</i> life as collateral.
¶Complement	24:7	“If a man is found kidnapping any of his brethren of the children of Israel, and makes merchandise of him, or sells him, then that thief shall die; and you shall put away evil from among you.
¶Complement	24:8	“Take heed in the disease of leprosy, that you observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded them, <i>so</i> shall you observe to do. ^{24:9} Remember what Jehovah your God did to Miriam by the way, after you came forth out of Egypt.”
¶Opposite	24:10	“When you lend your brother anything, you shall not go into his house to get his collateral; ^{24:11} you shall stand outside, and the man to whom you lend shall bring the collateral outside to you. ^{24:12} And if the man <i>is</i> poor, you shall not sleep with his collateral; ^{24:13} in any case you shall deliver him the collateral again when the sun goes down, that he may sleep in his own garments, and bless you; and it shall be righteousness to you before Jehovah your God.
¶Opposite	24:14	“You shall not oppress a hired servant <i>that is</i> poor and needy, <i>whether he is</i> of your brethren, or of your strangers that <i>are</i> in your land within your gates. ^{24:15} Each day, you shall give <i>him</i> his wages. Neither shall the sun go down upon it: for he <i>is</i> poor, and he sets his heart upon it; lest he cries against you to Jehovah, and it is a sin to you.”
	\$Complement	Conclusion: Do not mistreat your fellow Israelite (24:16 - 25:16)
	¶Complement	Do not mistreat your fellow Israelite, because you were once a slave in Egypt (24:16 - 25:4)
Opposite	24:16	“The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers.
Opposite		“Every man shall be put to death for his own sin.”
Complement	24:17	“You shall not pervert the judgment of the stranger, <i>nor</i> of the fatherless; nor take a widow’s garment as collateral <i>for a loan</i> ; ^{24:18} but you shall remember that you were a slave in Egypt, and Jehovah your God redeemed you from there; therefore I command you to do this thing.
Complement	24:19	“When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to bring it; it shall be for the stranger, for the fatherless, and for the widow, that Jehovah your God may bless you in all the work of your hands. ^{24:20} When you beat your olive tree, you shall not go over the foliage again; it shall be for the stranger, for the fatherless, and for the widow. ^{24:21} When you gather the grapes of your vineyard, you shall not glean <i>it</i> afterward; it shall be for the stranger, for the fatherless, and for the widow. ^{24:22} And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.
Unique	25:1	“If there is a dispute between men, and they come to judgment, that <i>the judges</i> may judge them, then they shall justify the righteous, and condemn the wicked. ^{25:2} And it shall be, if the wicked man <i>is</i> worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. ^{25:3} He may give him forty stripes, <i>and</i> not exceed, lest, <i>if</i> he should exceed, and beat him above these with many stripes, then your brother would seem vile to you. ^{25:4} You shall not muzzle the ox when he treads out <i>the grain</i> .”
	¶Complement	Do not be dishonest with your neighbor in financial transactions (25:5 - 16)
Opposite	25:5	“If brothers live together, and one of them dies, and has no child, the wife of the dead shall not marry outside to a stranger; her husband’s brother shall go in to her, and take her to him to <i>be his</i> wife; and he shall perform the duty of a husband’s brother to her. ^{25:6} And it shall be, <i>that</i> the firstborn which she bears shall succeed in the name of his brother <i>that is</i> dead, so that his name is not put out of Israel. ^{25:7} And if the man does not like take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband’s brother.’ ^{25:8} Then the elders of his city shall call him, and speak to him; and <i>if</i> he stands <i>to it</i> , and says, ‘I do not want to take her’, ^{25:9} then his brother’s wife shall come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, ‘So shall it be done to that man that will not build up his brother’s house.’ ^{25:10} And his name shall be called in Israel, ‘The house of him that has his shoe loosed.’
Opposite	25:11	“When men fight together one with another, and the wife of one draws near in order to deliver her husband out of the hand of him that strikes him, and puts forth her hand, and takes him by the private parts, ^{25:12} then you shall cut off her hand; your eye shall not pity <i>her</i> .”
Complement	25:13	“You shall not have in your bag differing weights: a great and a small; ^{25:14} you shall not have in your house differing measures: a large and a small.
Complement	25:15	“ <i>But</i> you shall have a perfect and just weight; a perfect and just measure shall you have, that your days may be lengthened in the land which Jehovah your God is giving you.
Unique	25:16	“For all that do such things, <i>and</i> all that do unrighteously, <i>are</i> an abomination to Jehovah your God.”

	Enrononymy, Chapter 25: Obey the Laws of the Kingdom or perish (25:17 - 34:12)
§Complement	Introduction: Be grateful to God; and walk in obedience to the God you profess to believe in (25:17 - 26:19)
†Opposite	When you inherit the Promised Land, bring the firstfruits of the land to the priest, and be grateful (26:17 - 26:11)
†Opposite	This day, you have professed Jehovah to be your God (26:12 - 19)
§Complement	Body: If you disobey the laws of Jehovah, these curses of the Covenant of Jehovah will come to pass upon you (27:1 - 30:20)
§Complement	Moses commanded Israel to build an altar of whole stones in Mount Ebal, and write the Law upon it plainly (27:1 - 8)
†Opposite	Moses commanded Israel to pronounce blessings on Mount Gerizim and curses on Mount Ebal (27:9 - 26)
§Complement	Moses described the blessings that Jehovah would send on them if they listened to the voice of Jehovah (28:1 - 14)
†Complement	Moses described the curses that Jehovah would send on them if they did not listen to the voice of Jehovah (28:15 - 28:68)
†Unique	The people of Israel would be driven out of the land if they broke the Covenant of Jehovah (29:1 - 30:20)
§Unique	Conclusion: Jehovah told Moses that the people of Israel would break his Covenant; Moses blessed the tribes of Israel (31:1 - 34:12)
†Complement	Jehovah told Moses that the people of Israel would break his Covenant (31:1 - 31:29)
†Complement	Moses blessed the tribes of Israel before his death (31:30 - 34:12)

	§Complement Introduction: Be grateful to God; and walk in obedience to the God you profess to believe in (25:17 - 26:19)
Unique	†Opposite When you inherit the Promised Land, bring the firstfruits of the land to the priest, and be grateful (25:17 - 26:11)
	25:17“Remember what Amalek did to you by the way, when you came forth out of Egypt; 25:18how he met you by the way, and attacked the hindmost of you, <i>even all that were feeble behind you</i> , when you were faint and weary; and he did not fear God. 25:19Therefore it shall be, when Jehovah your God has given you rest from all your enemies round about, in the land which Jehovah your God is giving you for an inheritance to possess it, <i>that you shall blot out the remembrance of Amalek from under heaven</i> ; you shall not forget it.
Complement	26:14And it shall be, when you <i>have</i> come in to the land which Jehovah your God is giving you for an inheritance, and possess it, and dwell in it, 26:15that you shall take of the first of all the fruit of the earth, which you shall bring of your land that Jehovah your God is giving you, and shall put it in a basket, and shall go to the place which Jehovah your God shall choose to place his Name there.
Complement	26:14And you shall go to the priest that shall be in those days, and say to him, ‘I profess this day to Jehovah your God, that I have come to the country which Jehovah swore to our fathers to give us.’ 26:15And the priest shall take the basket out of your hand, and set it down before the altar of Jehovah your God.”
Opposite	26:5And you shall speak and say before Jehovah your God, ‘A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and there became a nation; great, mighty, and populous; 26:6and the Egyptians mistreated us, and afflicted us, and laid upon us hard slavery; 26:7and when we cried to Jehovah God of our fathers, Jehovah heard our voice, and looked on our affliction, and our labor, and our oppression; 26:8and Jehovah brought us forth out of Egypt with a mighty hand, with an outstretched arm, with great dreadfulness, with signs, and with wonders; 26:9and he has brought us into this place, and has given us this land, <i>even a land that flows with milk and honey</i> .
Opposite	26:10“ And now, behold, I have brought the firstfruits of the land, which you, O Jehovah, have given me.’ And you shall set it before Jehovah your God, and worship before Jehovah your God; 26:11and you shall rejoice in every good <i>thing</i> which Jehovah your God has given to you, and to your house; you, the Levite, and the stranger that is among you.”
	†Opposite This day, you have professed Jehovah to be your God (26:12 - 19)
Opposite	26:12“When you have made an end of tithing all the tithes of your increase the third year, <i>which is the year of tithing</i> , and have given it to the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates, and be filled, 26:13then you shall say before Jehovah your God, ‘I have brought away the hallowed things out of my house, and also have given them to the Levite, to the stranger, to the fatherless, and to the widow, according to all your Commandsments which you have commanded me. I have not transgressed your Commandsments; neither have I forgotten them. 26:14I have not eaten of it in my mourning; neither have I taken away <i>any</i> of it for <i>any</i> unclean use, nor given <i>any</i> of it for the dead; <i>but I</i> have given heed to the voice of Jehovah my God, and have done according to all that you have commanded me.
Opposite	26:15“Look down from your holy habitation, from Heaven, and bless your people Israel, and the land which you have given us, as you swore to our fathers, a land that flows with milk and honey.”
Complement	26:16“ This day Jehovah your God has commanded you to do these Statutes and Judgments; therefore you shall keep and do them with all your heart, and with all your soul.
Complement	26:17“ You have professed Jehovah this day to be your God, and to walk in his ways, and to keep his Statutes, and his Commandsments, and his Judgments, and to listen to his voice.
Unique	26:18And Jehovah has proclaimed you this day to be his special people, as he has promised you, and that you should keep all his Commandsments; 26:19and to make you high above all nations which he has made, in praise, in name, and in honor; and that you may be a holy people to Jehovah your God, as he has spoken.”
	§Complement Body: If you disobey the laws of Jehovah, these curses of the Covenant of Jehovah will come to pass upon you (27:1 - 30:20)
†Opposite	27:1 And Moses with the elders of Israel commanded the people, saying, “Keep all the Commandsments that I command you this day. 27:2 And it shall be on the day when you shall pass over Jordan to the land which Jehovah your God is giving you, that you shall set up large stones, and plaster them with plaster; and you shall write upon them all the words of this Law, when you have passed over, that you may go into the land which Jehovah your God is giving you, a land that flows with milk and honey; as Jehovah God of your fathers has promised you. 27:3 Therefore it shall be when you have gone over Jordan, <i>that you shall set up these stones</i> , which I command you this day, in mount Ebal, and you shall plaster them with plaster. 27:5 And you shall build an altar there to Jehovah your God, an altar of stones; you shall not lift up <i>any</i> iron tool upon them. 27:6 You shall build the altar of Jehovah your God of whole stones; and you shall offer burnt offerings upon it to Jehovah your God; 27:7 and you shall offer peace offerings, and shall eat there, and rejoice before Jehovah your God. 27:8 And you shall write upon the stones all the words of this Law very plainly.”
†Opposite	27:9 And Moses and the priests the Levites spoke to all Israel, saying, “Take heed, and listen, O Israel: this day you have become the people of Jehovah your God; 27:10 therefore you shall obey the voice of Jehovah your God, and do his Commandsments and his Statutes, which I command you this day.” 27:11 And Moses charged the people the same day; saying, 27:12 “These tribes shall stand upon mount Gerizim to bless the people, when you have come over Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin; 27:13 and these shall stand upon mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. 27:14 And the Levites shall speak; and say to all the men of Israel with a loud voice: 27:15 Cursed is the man that makes <i>an</i> carved or molten image, an abomination to Jehovah, the work of the hands of the craftsman, and puts it in a secret place! And all the people shall answer and say, ‘Amen.’ 27:16 Cursed is he that disrespects his father, or his mother! And all the people shall say, ‘Amen.’ 27:17 Cursed is he that moves his neighbor’s landmark. And all the people shall say, ‘Amen.’ 27:18 Cursed is he that makes the blind to wander out of the way! And all the people shall say, ‘Amen.’ 27:19 Cursed is he that perverts the judgment of the stranger, fatherless, and widow! And all the people shall say, ‘Amen.’ 27:20 Cursed is he that lies with his father’s wife, because he uncovers his father’s skirt! And all the people shall say, ‘Amen.’ 27:21 Cursed is he that lies with any manner of beasts! And all the people shall say, ‘Amen.’ 27:22 Cursed is he that lies with his sister, the daughter of his father, or the daughter of his mother! And all the people shall say, ‘Amen.’ 27:23 Cursed is he that smite with his mother in law! And all the people shall say, ‘Amen.’ 27:24 Cursed is he that smites his neighbor secretly! And all the people shall say, ‘Amen.’ 27:25 Cursed is he that takes reward to slay an innocent person! And all the people shall say, ‘Amen.’ 27:26 Cursed is he that does not confirm <i>all</i> the words of this Law to do them!’ And all the people shall say, ‘Amen.’
Complement	28:1 “And it shall come to pass, if you shall diligently listen to the voice of Jehovah your God, to observe and to do all his Commandsments which I command you this day, that Jehovah your God will set you on high above all nations of the earth; 28:2 and all these blessings shall come on you, and overtake you, if you shall listen to the voice of Jehovah your God: 28:3 Blessed shall you be in the city; and blessed shall you be in the field. 28:4 Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the increase of your cows, and the flocks of your sheep. 28:5 Blessed shall be your basket and your kneading bowl. 28:6 Blessed shall be when you come in, and blessed shall be when you go out. 28:7 Jehovah shall cause your enemies that rise up against you to be smitten before your face; they shall come out against you one way, and flee before you seven ways. 28:8 Jehovah shall command the blessing upon you in your storehouses, and in all that you set your hand to; and he shall bless you in the land which Jehovah your God is giving you. 28:9 Jehovah shall establish you a holy people to himself, as he has sworn to you; you shall keep the Commandsments of Jehovah your God, and walk in his ways. 28:10 And all people of the earth shall see that you are called by the Name of Jehovah; and they shall be afraid of you. 28:11 And Jehovah shall make you abundant in goods; in the fruit of your body, in the fruit of your cattle, and in the fruit of your ground, in the land that Jehovah swore to your fathers to give you. 28:12 Jehovah shall open to you his good treasure; the heaven to give the rain to your land in his season, and to bless all the work of your hand. And you shall lend to many nations, and you shall not borrow. 28:13 And Jehovah shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath. <i>But only</i> if you give heed to the Commandsments of Jehovah your God, which I command you this day, to observe and to do <i>them</i> , 28:14 and you shall not go aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.
Complement	28:15 “But it shall come to pass, if you will not listen to the voice of Jehovah your God, to observe to do all his Commandsments and his Statutes which I command you this day, that all these curses shall come upon you, and overtake you: 28:16 Cursed shall you be in the city; and cursed shall you be in the field. 28:17 Cursed shall be your basket and your kneading bowl. 28:18 Cursed shall be the fruit of your body, and the fruit of your land, the increase of your cows, and the flocks of your sheep. 28:19 Cursed shall be when you come in, and cursed shall be when you go out. 28:20 Jehovah shall send upon you cursing, vexation, and rebuke, in all that you set your hand to do, until you are destroyed, and until you perish quickly, because of the wickedness of your doings, whereby you have forsaken me. 28:21 Jehovah shall make disease cling to you, until he has consumed you from off the land, where you are going to possess it. 28:22 Jehovah shall smite you with a consumption, with a fever, with an inflammation, with an extreme burning, with the sword, with strong wind, and with mildew; and they shall pursue you until you perish. 28:23 And your heaven that is over your head shall be brass, and the earth that is under you shall be iron. 28:24 Jehovah shall make the rain of your land powder and dust; from heaven shall it come down upon you, until you are destroyed. 28:25 Jehovah shall cause you to be smitten before your enemies: you shall go out one way against them, and flee seven ways before them; and they shall be removed into all the kingdoms of the earth. 28:26 And your corpse shall be food to all birds of the air, and to the beasts of the earth, and no man shall chase <i>them</i> away. 28:27 Jehovah will smite you with the boil of Egypt, and with the hemorrhoids, and with the scab, and with the itch, of which you cannot be healed. 28:28 Jehovah shall smite you with madness, blindness, and astonishment of heart; 28:29 and you shall grope at noonday, as the blind gropes in darkness; and you shall not prosper in your ways; and you shall be only oppressed and plundered evermore, and no man shall save you. 28:30 You shall betroth a wife, and another man shall lie with her; you shall build a house, and you shall not dwell in it; you shall plant a vineyard, and shall not gather its grapes. 28:31 Your ox shall be slain before your eyes, and you shall not eat of it; your donkey shall be violently taken away from before your face, and you shall not be restored to you; your sheep shall be given to your enemies, and you shall have none to rescue <i>them</i> . 28:32 Your sons and your daughters shall be given to another people, and your eyes shall look, and fail with longing for them all day long; and <i>there shall be</i> no power in your hand. 28:33 The fruit of your land, and all your labors, shall all nation that you know not eat up. And you shall be only oppressed and crushed always, because that you shall be insane for the sight of your eyes that you shall see. 28:34 Jehovah shall smite you in the knees, and in the legs, with a sore boil that cannot be healed, from the sole of your foot to the top of your head. 28:35 Jehovah shall bring you, and your king which you shall set over you, to a nation which neither you nor your fathers have known; and there shall you serve other gods: wood and stone. 28:37 And you shall become an astonishment, a proverb, and a byword, among all nations where Jehovah shall lead you. 28:38 You shall carry much seed out into the field, and shall gather but little in; for the locust shall consume it. 28:39 You shall plant vineyards, and dress <i>them</i> , but shall neither drink of the wine, nor gather <i>the grapes</i> : for the worms shall eat them. 28:40 You shall have olive trees throughout all your territories, but you shall not anoint <i>yourself</i> with the oil for your olive shall cast <i>his fruit</i> . 28:41 You shall beget sons and daughters, but you shall not enjoy them; for they shall go into captivity. 28:42 All your trees and fruit of your land shall the locust consume. 28:43 The stranger that is within you shall go above you very high; and you shall come down very low. 28:44 He shall lend to you, and you shall not lend to him; he shall be the head, and you shall be the tail. 28:45 Moreover all these curses shall come upon you, and shall pursue you, and overtake you, until you are destroyed, because you did not listen to the voice of Jehovah your God, to keep his Commandsments and his Statutes which he commanded you; 28:46 and they shall be upon you for a sign and for a wonder, and upon your seed forever. 28:47 Because you did not serve Jehovah your God with joyfulness, and with gladness of heart, for the abundance of all <i>things</i> , 28:48 therefore shall you serve your enemies which Jehovah shall send against you, in hunger, in thirst, in nakedness, and in want of all <i>things</i> ; and he shall put a yoke of iron upon your neck, until he has destroyed you. 28:49 Jehovah shall bring a nation against you from far, from the end of the earth, <i>as swift as the eagle flies</i> ; a nation whose language you shall not understand; 28:50 a nation of fierce countenance, which shall not respect the person of the old, nor show favor to the young. 28:51 and he shall eat the fruit of your cattle, and the fruit of your land, until you are destroyed, which <i>also</i> shall not leave you <i>either</i> grain, wine, or oil, or the increase of your cows, or flocks of your sheep, until he has destroyed you. 28:52 And he shall besiege you in all your gates, until your high and fortified walls that you trusted in come down throughout all your land; and he shall besiege you in all your gates throughout all your land, which Jehovah your God has given you. 28:53 And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which Jehovah your God has given you, in the siege, and in the straitness, wherewith your enemies shall distress you, 28:54 so that the man that is sensitive among you, and very refined, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave, 28:55 so that he will not give to any of them of the flesh of his children whom he shall eat, because he has nothing left him in the siege, and in the straitness, wherewith your enemies shall distress you in all your gates. 28:56 The sensitive and refined woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, toward her son, toward her daughter, 28:57 toward her young one that comes out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all <i>things</i> secretly in the siege and straitness, wherewith your enemy shall distress you in your gates. 28:58 If you will not observe to do all the words of this Law that are written in this Book, that you may fear this glorious and dreadful Name, “JEHOVAH YOUR GOD,” 28:59 then Jehovah will make your diseases extraordinary, and the diseases of your seed, <i>even great diseases</i> , and of long continuance; and severe sicknesses, and of long continuance. 28:60 Moreover he will bring upon you all the diseases of Egypt, which you were afraid of; and they shall cling to you. 28:61 Also every sickness, and every disease, which is not written in the Book of this Law, them will Jehovah bring upon you, until you are destroyed. 28:62 And you shall be few in number, whereas you were as the stars of heaven for multitude, because you would not obey the voice of Jehovah your God. 28:63 And it shall come to pass, that as Jehovah rejoiced over you to do you good, and to multiply you, so Jehovah will <i>also</i> rejoice over you to destroy you, and to bring you to nothing. And you shall be plucked from off the land where you are going to possess it; 28:64 and Jehovah shall scatter you among all people, from the one end of the earth even to the other; and there you shall serve other gods, which neither you nor your fathers have known, <i>even</i> wood and stone. 28:65 And among these nations you shall find no ease; neither shall the sole of your foot have rest, but Jehovah shall give you there a trembling heart, failing of eyes, and sorrow of mind; 28:66 and your life shall hang in doubt before you; and you shall fear day and night, and shall have no assurance of your life. 28:67 In the morning you shall say, ‘Would God I were evening!’; and at evening you shall say, ‘Would God I were morning!’; for the fear of your heart wherewith you shall fear, and for the sight of your eyes which you shall see.” 28:68 And Jehovah shall bring you into Egypt again with ships, by the way of which I spoke to you, ‘You shall see it no more again;’ and there you shall be sold to your enemies for men slaves and women slaves; and no man shall buy you.”
†Unique	29:1 These are the words of the Covenant, which Jehovah commanded Moses to make with the children of Israel in the land of Moab, besides the Covenant that he made with them in Horeb. 29:2 And Moses called to all Israel, and said to them, “You have seen all that Jehovah did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land: 29:3 the great trials which your eyes have seen, the signs, and those great miracles; 29:4 yet Jehovah has not given you a heart to perceive, eyes to see, and ears to hear, until this day. 29:5 <i>And I have led you forty years in the wilderness. Your clothes have not become old upon you, and your shoe has not become old upon your foot. 29:6 You have not eaten bread; neither have you drunk wine nor alcohol, that you might know that I am Jehovah your God.</i> 29:7 And when you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, and we smote them; 29:8 and we took their land, and gave it to you for an inheritance to the Reubenites, to the Gadites, and to the half tribe of Manasseh. 29:9 Therefore keep the words of this Covenant, and do them, that you may prosper in all that you do. 29:10 You stand this day, all of you, before Jehovah your God; your captains of your tribes, your elders, and your officers, <i>with</i> all the men of Israel. 29:11 your little ones, your wives, and your stranger that is in your camp, from the cutter of your wood to the carrier of your water; 29:12 that you should enter into Covenant with Jehovah your God, and into his oath, which Jehovah your God makes with you this day; 29:13 that he may establish you today for a people to himself, and that he may be to you a God, as he has said to you, and as he has sworn to your fathers, to Abraham, to Isaac, and to Jacob. 29:14 Neither with you only do I make this Covenant and this oath, 29:15 but with <i>him</i> that stands here with us this day before Jehovah our God, and also with <i>him</i> that is not here with us this day 29:16 (for you know how we have dwelt in the land of Egypt; and how we came through the nations which you passed by; 29:17 and you have seen their abominations and their idols: wood and stone, silver and gold, which <i>were</i> among them), 29:18 lest there should be among you man, or woman, or family, or tribe, whose heart is turning away this day from Jehovah our God, to go and serve the gods of these nations; lest there should be among you a root that bears gall and wormwood, 29:19 and it come to pass, when he hears the words of this curse, that he drunkenness in his heart, saying, ‘I shall have peace, though I walk in the imagination of my heart, to add blindness to thirst.’ 29:20 Jehovah will not spare him, but then the anger of Jehovah and his jealousy shall smoke against that man, and all the curses that are written in this Book shall lie upon him, and Jehovah shall blot out his name from under heaven. 29:21 And Jehovah shall separate him unto evil out of all the tribes of Israel, according to all the curses of the Covenant that are written in this Book of the Law. 29:22 So that the generation to come of your children that shall rise up after you, and the Gentile that shall come from a far land, shall say, when they see the diseases of that land, and the sicknesses which Jehovah has laid upon it, 29:23 <i>and that</i> (the whole land of it is brimstone, salt, and burnings; that it is not sown, nor bears, nor does any grass grow in it like the overthrew of Sodom, Gomorrah, Admah, and Zeboim, which Jehovah overthrew in his anger, and in his wrath); 29:24 <i>even</i> all nations shall say, ‘Because Jehovah done this to this land? What does the heat of this great anger mean?’ 29:25 Then men shall say, ‘Because they have forsaken the Covenant of Jehovah God of their fathers, which he made with them when he brought them forth out of the land of Egypt.’ 29:26 For they went and served other gods, and worshipped them, gods whom they did not know, and <i>whom</i> he had not given to them; 29:27 and the anger of Jehovah was kindled against this land, to bring upon it all the curses that are written in this Book; 29:28 and Jehovah rooted them out of their land in anger, in wrath, and in great indignation, and cast them into another land, as it is this day. 29:29 The secret <i>things</i> belong to Jehovah our God, but those <i>things</i> that are revealed belong to us and to our children forever; that we may do all the words of this Law. 30:1 And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, and you shall call <i>them</i> to mind among all the nations, where Jehovah your God has driven you, 30:2 and shall return to Jehovah your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul, 30:3 that then Jehovah your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where Jehovah your God has scattered you. 30:4 If <i>any</i> of you will have been driven out to the outmost parts of heaven, from there will Jehovah your God gather you, and from there will he bring you; 30:5 and Jehovah your God will bring you into the land which your fathers possessed, and they shall possess it; and he will do you good, and multiply you above your fathers. 30:6 And Jehovah your God will circumcise your heart, and the heart of your seed, to love Jehovah your God with all your heart, and with all your soul, that you may live. 30:7 And Jehovah your God will put all these curses upon your enemies, and on them that hate you, which persecuted you. 30:8 And you shall return and obey the voice of Jehovah, and do all his Commandsments that I command you this day. 30:9 And Jehovah your God will make you abundant in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good. For Jehovah will again rejoice over you for good, as he rejoiced over your fathers. 30:10 If you shall listen to the voice of Jehovah your God, to keep his Commandsments and his Statutes which are written in this Book of the Law, <i>and if</i> you turn to Jehovah your God with all your heart, and with all your soul. 30:11 For this Commandment that I command you this day, it is not hidden from you; neither is it far away. 30:12 It is not in Heaven, that you should say, ‘Who shall go up to Heaven for us, and bring it to us, that we may hear it, and do it?’ 30:13 Neither is it beyond the sea, that you should say, ‘Who shall go over the sea for us, and bring it to us, that we may hear it, and do it?’ 30:14 But the Word is very near to you, in your mouth, and in your heart, that you may do it. 30:15 See, I have set before you this day life and good, and death and evil. 30:16 In that I command you this day to love Jehovah your God, to walk in his ways, and to keep his Commandsments and his Statutes and his judgments, that you may live and multiply; and Jehovah your God shall bless you in the land where you are going to possess it. 30:17 But if your heart turns away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them, 30:18 I denounce to you this day, that you shall surely perish, <i>and that</i> you shall not prolong your days upon the land, where you are passing over Jordan to go to possess it. 30:19 Call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your seed may live. 30:20 that you may love Jehovah your God, and that you may obey his voice, and that you may be faithful to him: for he is your life, and the length of your days; that you may dwell in the land which Jehovah swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”
	§Unique Conclusion: Jehovah told Moses that the people of Israel would break his Covenant; Moses blessed the tribes of Israel (31:1 - 34:12)
Opposite	†Complement Jehovah told Moses that the people of Israel would break his Covenant (31:1 - 31:29)
	31:1 And Moses went and spoke these words to all Israel. 31:2 And he said to them, “ <i>I am</i> one hundred and twenty years old this day; I can no longer go out and come in. Also Jehovah has said to me, ‘ <i>You shall not go over this Jordan.</i> ’ 31:3 Jehovah your God, he will go over before you, <i>and</i> he will destroy these nations from before you; and you shall possess them. And Joshua, he shall go over before you, as Jehovah has said. 31:4 And Jehovah shall do to them as he did to Sihon and to Og, kings of the Amorites, and to the land of them, whom he destroyed. 31:5 And Jehovah shall give them up before your face, that you may do to them according to all the Commandsments which I have commanded you. 31:6 Be strong and courageous; fear not, nor be afraid of them: for Jehovah your God is he that is going with you; he will not fail you, nor forsake you.” 31:7 And Moses called to Joshua; and he said to him in the sight of all Israel, “Be strong and go with courage for you must go with this people to the land which Jehovah has sworn to your fathers to give them; and you shall cause them to inherit it. 31:8 And Jehovah is he that is going before you. He will be with you; he will not fail you; neither forsake you. Fear not; neither be dismayed.”
	31:9 And Moses wrote this Law; and he delivered it to the priests the sons of Levi, which carried the Ark of the Covenant of Jehovah, and to all the elders of Israel. 31:10 And Moses commanded them, saying, “At the end of every seven years, in the solemnity of the year of release, in the Feast of Tabernacles, 31:11 when all Israel has come to appear before Jehovah your God in the place which he shall choose, you shall read this Law before all Israel in their hearing. 31:12 Gather the people together: men, women, children, and your stranger that is within your gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this Law; 31:13 and that their children, which have not known <i>these things</i> , may hear, and learn to fear Jehovah your God, as long as you live in the land where you are going over Jordan to possess it.”
Complement	31:14 And Jehovah said to Moses, “Behold, your days approach that you must die. Call Joshua, and present yourselves in the Tabernacle of the congregation, that I may give him a commission.” And Moses and Joshua went, and presented themselves in the Tabernacle of the congregation. 31:15 And Jehovah appeared in the Tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the Tabernacle. 31:16 And Jehovah said to Moses, “Behold, you shall sleep with your fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land (where they are going to be among them), and will forsake me, and break my Covenant which I have made with them. 31:17 Then my anger shall be kindled against them in that day; and I will forsake them, and I will hide my face from them, and they shall be devoured; and many evils and troubles shall befall them, so that they will say in that day, ‘Have not these evils come upon us, because our God is not among us?’ 31:18 And I will surely hide my face in that day for all the evils that they shall have done, in that they have turned to other gods. 31:19 Now therefore write this song for you, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel. 31:20 For when I shall have brought them into the land which I swore to give them, 31:21 that flows with milk and honey; and they shall have eaten and filled themselves, and grown fat, then will they pass to other gods, and serve them, and provoke me, and break my Covenant; 31:22 and it shall come to pass, when many evils and troubles have befallen them, that this song shall testify against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swore to give them.”
Complement	31:22 Moses therefore wrote this song the same day, and taught it to the children of Israel. 31:23 And he gave Joshua the son of Nun a commission, and said, “Be strong and courageous: for you shall bring the children of Israel into the land which I swore to them; and I will be with you.”
Unique	31:24 And it came to pass, when Moses had made an end of writing the words of this Law in a Book, until they were finished, 31:25 that Moses commanded the Levites, which carried the Ark of the Covenant of Jehovah, saying, 31:26 “Take this Book of the Law, and put it in the side of the Ark of the Covenant of Jehovah; your God, that it may be there for a witness against you: 31:27 for I know your rebelliousness, and your stiff neck. Behold, while I am still alive with you this day, you have been rebellious against Jehovah; and how much more after my death! 31:28 Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call Heaven and earth to record against them: 31:29 for I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days, because you will do evil in the sight of Jehovah, to provoke him to anger through the work of your hands.”
Opposite	†Complement Moses blessed the tribes of Israel before his death (31:30 - 34:12)
	31:30 And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were finished. 31:31 Give ear, O you heavens, and I will speak; and hear, O earth, the words of my mouth. 31:32 My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. 31:33 because I will publish the Name of Jehovah! Ascribe greatness to our God. 31:34 He is the Rock; his work is perfect: for all his ways are Judgment; a God of truth and without iniquity, just and right is he. 31:35 They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation. 31:36 Do you thus repay Jehovah, O foolish people and unwise? Is he not your father that has bought you? Has he not made you, and established you? 31:37 Remember the days of old, consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you. 31:38 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 31:39 For Jehovah’s portion is his people; Jacob is the lot of his inheritance. 31:40 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. 31:41 As an eagle stirs up her nest, fluttering over her young, spreading abroad her wings, taking them, and bearing them on her wings. 31:42 Jehovah alone led him, and no strange god was with him. 31:43 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock. 31:44 butter of cows, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and you drank the pure blood of the grape. 31:45 But Jeshurun grew fat, and kicked. You have grown fat; you have grown thick; you are covered with fatness. Then he forgot God who made him, and lightly esteemed the Rock of his salvation. 31:46 They provoked him to jealousy with strange gods; with abominations they provoked him to anger. 31:47 They sacrificed to demons, not to God; to gods whom they did not know, to new gods that came newly up, whom your fathers did not fear. 31:48 Of the Rock that begot you, you are unmindful, and have forgotten God that formed you. 31:49 And when Jehovah saw it, he abhorred them, because of the provoking of his sons, and of his daughters. 31:50 And he said, ‘I will hide my face from them; I will see what their end shall be: for they are a very perverse generation, children in whom is no faith. 31:51 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation: 31:52 for a fire is kindled in my anger, and shall burn to the lowest Hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. 31:53 I will help, and mischief upon them; I will spend my arrows upon them. 31:54 They shall be burned with hunger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of serpents of the dust. 31:55 The sword outside, and terror within, shall destroy both the young man and the virgin, the infant also with the man of gray hairs. 31:56 I will scatter them into corners; I will make the remembrance of them to cease from among men. 31:57 I said, were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, ‘Our hand is high, and Jehovah has not done all this.’ 31:58 For they are a nation void of counsel; neither is there any understanding in them. 31:59 That they were wise, that they understood this, that they would consider their latter end! 31:60 How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and Jehovah had shut them up? 31:61 For their rock is not as our Rock, even our enemies themselves being judges; 31:62 for their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their clusters are bitter; 31:63 their wine is the poison of dragons, and the cruel venom of asps. 31:64 Is not this laid up in store with me, and sealed up among my treasures? 31:65 For my hand belongs vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. 31:66 for Jehovah shall judge his people, and repent himself for his servants, when he sees that their power is gone, and there is none shut up, or left. 31:67 And he shall say, ‘Where are their gods, their rock in whom they trusted, 31:68 which ate the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection.’ 31:69 See now that I, even I, am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. 31:70 For I lift up my hand to Heaven, and say, ‘I live forever.’ 31:71 If I sharpen my glittering sword, and my hand takes hold on Judgment, I will render vengeance to my enemies, and will repay them that hate me. 31:72 I will make my arrows drunk with blood; and my sword shall devour flesh, and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. 31:73 Rejoice, O you nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people.”
Opposite	32:4 And Moses came and spoke all the words of this song in the ears of the people; he, and Hoshea the son of Nun. 32:5 And Moses made an end of speaking all these words to all Israel; 32:6 and he said to them, “Set your hearts to all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this Law: 32:7 for it is not a vain thing for you, because it is your life; and through this thing you shall prolong your days in the land, where you are going over Jordan to possess it.”
Complement	32:8 And Jehovah spoke to Moses that very same day, saying, 32:9 “Go up into this mountain Abarim, to mount Nebo, which is in the land of Moab, that is next to Jericho; and behold the land of Canaan, which I give to the children of Israel for a possession. 32:10 And die in the mountain where you are going up, and be gathered to your people (as Aaron your brother died in mount Hor, and was gathered to his people); 32:11 because you trespassed against me among the children of Israel at the water of Meribah-Kadesh, in the wilderness of Zin, and because you did not sanctify me in the midst of the children of Israel. 32:12 Yet you shall see the land before you; but you shall not go there to the land which I give the children of Israel.”
Complement	33:1 And this is the blessing, with which Moses the man of God blessed the children of Israel before his death. 33:2 And he said, “Jehovah came from Sinai, and rose up from Seir to them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them. 33:3 Moreover, he loved the people; all his saints are in your hand; and they sat down at your feet; every one shall receive of your words.” 33:4 (Moses commanded us a Law, even the inheritance of the congregation of Jacob. 33:5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.) 33:6 Let Reuben live, and not die; and let his men <i>not</i> be few.” 33:7 And this is the blessing of Judah; and he said, “Hear, Jehovah, the voice of Judah, and bring him to his people. Let his hands be sufficient for him; and be a help to him from his enemies.” 33:8 And of Levi he said, “Let your Thummim and your Urim be with you holy one, whom you tested at Massah, and with whom you strove at the waters of Meribah. 33:9 who said to his father and to his mother, ‘I have not seen him’; neither did he acknowledge his brethren, nor knew his own children: for they have observed your Word, and kept your Covenant. 33:10 They shall teach Jacob your Judgments, and Israel your Law; they shall put incense before you, and whole burnt sacrifice upon your altar. 33:11 Bless, Jehovah, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him; that they rise not again.” 33:12 And of Benjamin he said, “The beloved of Jehovah shall dwell in safety by him; and Jehovah shall cover him all day long, and he shall dwell between his shoulders.” 33:13 And of Joseph he said, “Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep that couches beneath, 33:14 and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, 33:15 and for the chief things of the ancient mountains, and for the precious things of the lasting hills, 33:16 and for the precious things of the earth and its fullness, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of

Volume 2: The Prophets of the New Covenant Kingdom of Zion

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The pagan priest of Bethel hated the preaching of the prophet Amos (7:1 - 17)
- \$Unique

Conclusion: Jehovah will bring mourning and famine to Israel, but will one day bring Israel back to their land forever (8:1 - 9:15)
- ¶Complement

Jehovah will bring mourning and famine to Israel (8:1 - 14)
- ¶Complement

One day, Jehovah will raise up the Tabernacle of David, and bring his people of Israel back to the land forever (9:1 - 15)
- Complement

Chapter 1.2 (Zephaniah): The Day of Jehovah is coming upon Judah (1:1 - 3:20)
- \$Unique

Introduction: In the Day of Jehovah, He will punish the wicked in Judah (1:1 - 13)
- ¶Opposite

Jehovah will consume all things from off the land of Judah (1:1 - 6)
- ¶Opposite

Jehovah will search Jerusalem for sinners and punish them (1:7 - 13)
- \$Complement

Body: Jehovah will judge the Philistines, the Moabites, and the Ammonites in the Day of Jehovah (1:14 - 3:13)
- ¶Opposite

The Day of Jehovah will be a day of great trouble and destruction (1:14 - 18)
- ¶Opposite

Seek Jehovah before his anger comes upon the Philistines (2:1 - 7)
- ¶Complement

Moab shall be destroyed as Sodom and Gomorrah (2:8 - 11)
- ¶Complement

Assyria and the city of Nineveh shall be destroyed (2:12 - 3:5)
- ¶Unique

The Jews and the Gentiles will serve Jehovah together (3:6 - 13)
- \$Complement

Conclusion: During the Millennial Kingdom, Jehovah will dwell in Zion and bring the Jews back to their land (3:14 - 20)
- ¶Complement

The King of Israel will dwell in Zion (3:14 - 16)
- ¶Complement

Jehovah will bring the Jews back to their land (3:17 - 20)
- Complement

Chapter 1.3 (Joel): The Day of Jehovah is coming upon Zion (1:1 - 3:21)
- \$Unique

Introduction: God sent a plague of locusts on Zion to warn them of the approaching Day of Jehovah (1:1 - 20)
- ¶Opposite

Tell your children and grandchildren of the horrific plague of locusts in the land (1:1 - 12)
- ¶Opposite

All nature suffers from the Judgment of God (1:13 - 20)
- \$Complement

Body: The Day of Jehovah will bring judgment on Zion if the Jews do not repent (2:1 - 3:8)
- ¶Unique

The Day of Jehovah is coming (2:1 - 11)
- ¶Complement

Repent, call a fast, and seek the mercy of Jehovah (2:15 - 20)
- ¶Complement

Fear not, for Jehovah will restore the fruits of the fields to you (2:21 - 27)
- ¶Opposite

In the latter days, Jehovah will pour out his Spirit upon all flesh (2:28 - 32)
- ¶Opposite

Jehovah will repay the evil of Judah's neighbor nations that was done to her (3:1 - 3:8)
- \$Complement

Conclusion: After the return of Christ, the Day of Jehovah will bring judgment on the Gentiles and blessing on the Jews (3:9 - 21)
- ¶Complement

The Day of Jehovah will bring judgment on the Gentiles (3:9 - 16a)
- ¶Complement

The Day of Jehovah will bring blessing on the Jews (3:16b - 21)

- Opposite

Chapter 1.4 (Hosea): Jehovah loved Israel, and wanted her to return to Him (1:1 - 14:9)
- \$Unique

Introduction: Israel was unfaithful to Jehovah under the Old Covenant, but He will restore her to Him in the Millennium (1:1 - 3:5)
- ¶Opposite

Jehovah commanded Hosea to marry a whore as a symbol for the unfaithfulness of Israel (1:1 - 11)
- ¶Opposite

Jehovah will restore Israel to Him in the Millennial Kingdom of Christ (2:1 - 3:5)
- \$Complement

Body: Israel had become completely idolatrous and corrupt, which would inevitably result in the judgment of God (4:1 - 12:6)
- ¶Opposite

The people of Israel were totally given to idolatry and corruption (4:1 - 5:7)
- ¶Opposite

Jehovah will punish Israel until they acknowledge their sins and return to Him (5:8 - 6:11)
- ¶Complement

Israel has forgotten Jehovah their God (7:1 - 9:9)
- ¶Complement

Israel is an empty vine without fruit for Jehovah (9:10 - 10:15)
- ¶Unique

Ephraim feeds on wind and lies, but Judah still rules with God and is faithful (11:1 - 12:6)
- \$Complement

Conclusion: Jehovah loved Israel, and called her to return to Him (12:7 - 14:9)
- ¶Complement

Jehovah loved Israel in spite of their unfaithfulness to Him (12:7 - 13:13)
- ¶Complement

Jehovah called Israel to return to Him (13:14 - 14:9)
- Opposite

Chapter 1.5 (Micah): Jehovah was angry with Israel under the Old Covenant, but will bless Zion in the Last Days (1:1 - 7:20)
- \$Complement

Introduction: Both Judah and Israel were guilty of idol worship, and both would be judged by Jehovah (1:1 - 16)
- ¶Opposite

Jehovah will come down from Heaven to judge both Judah and Jerusalem (1:1 - 7)
- ¶Opposite

The sins of Israel were also found in Judah (1:8 - 16)
- \$Complement

Body: Jehovah hid his face from Israel under the Old Covenant, but the Messiah will deliver them in the Millennium (2:1 - 5:15)
- ¶Unique

Jehovah will judge those in Israel who oppressed their neighbors (2:1 - 10)
- ¶Complement

Jehovah will hide his face from the leaders of Israel who oppressed the people (2:11 - 3:4)
- ¶Complement

Jehovah will hide his face from the false prophets of Israel (3:5 - 12)
- ¶Opposite

In the Last Days, the nations of the Earth will seek Jehovah and his Word and not make war anymore (4:1 - 8)
- ¶Opposite

The Messiah will deliver Israel from their enemies and remove the idols from the land (4:9 - 5:15)
- \$Unique

Conclusion: The powerful in Israel were totally corrupt and wicked; but there was still hope in Jehovah (6:1 - 7:20)
- ¶Complement

The powerful in Israel were totally corrupt and wicked in the sight of Jehovah (6:1 - 7:6)
- ¶Complement

The only hope for Israel is in Jehovah (7:7 - 20)

Complement Part 2 (Habakkuk -> Malachi): The Day of Judgment for Gentile nations and Levi

- Unique

Chapter 2.1 (Habakkuk): Woe to the king of Babylon! (1:1 - 2:20)
- \$Complement

Introduction: The wicked never seem to face justice, but why? (1:1 - 2:1)
- ¶Opposite

Why don't you answer my prayers for justice against the wicked? (1:1 - 11)
- ¶Opposite

The wicked seem to prosper and do what they wish without punishment (1:12 - 2:1)
- \$Complement

Body: Woe to the king of Babylon and his idols! (2:2 - 20)
- ¶Opposite

The prophecy of Jehovah against Babylon will surely be fulfilled (2:2 - 4)
- ¶Opposite

The Babylonians will be plundered by other nations (2:5 - 8)
- ¶Complement

Woe to the covetous king of Babylon! (2:9 - 14)
- ¶Complement

Woe to the drunken king of Babylon! (2:15 - 17)
- ¶Unique

The idol is nothing, but Jehovah is in his Holy Temple (2:18 - 20)
- \$Unique

Conclusion: Though Jehovah was angry with the Gentiles, and there is no food in Judah, yet I will rejoice in Jehovah (3:1 - 20)
- ¶Complement

Jehovah was angry with the Gentiles (3:1 - 9a)
- ¶Complement

Even though there is no food in Judah, yet I will rejoice in Jehovah and joy in my God (3:9b - 20)
- Complement

Chapter 2.2 (Jonah): The Day of Judgment was deferred for the city of Nineveh (1:1 - 4:11)
- \$Unique

Introduction: Jonah ran from Jehovah to Tarshish, but Jehovah blocked the ship with a great storm (1:1 - 6)
- ¶Opposite

Jonah ran from Jehovah on a ship going to Tarshish (1:1 - 3)
- ¶Opposite

But Jehovah blocked the ship with a great storm (1:4 - 6)
- \$Complement

Body: Jonah suffered for three days and nights in the belly of a whale, before he repented (1:7 - 3:10)
- ¶Unique

The Gentile sailors tried to save Jonah, but failed (1:7 - 16)
- ¶Complement

Jonah prayed to Jehovah, because of his affliction (1:17 - 2:4)
- ¶Complement

Jonah repented of his rebellion and returned to Jehovah (2:5 - 9)
- ¶Opposite

Jonah obeyed the command of Jehovah to preach Judgment to the city of Nineveh (2:10 - 3:4)
- ¶Opposite

The people of Nineveh believed God and repented (3:5 - 10)
- \$Complement

Conclusion: Jehovah reasoned with Jonah, who was very angry, because Jehovah had spared Nineveh (4:1 - 11)
- ¶Complement

Jonah begged Jehovah to take his life away from him (4:1 - 4)
- ¶Complement

Jehovah explained to Jonah why He spared Nineveh from destruction (4:5 - 11)
- Complement

Chapter 2.3 (Nahum): The Day of Judgment was coming for the city of Nineveh (1:1 - 3:19)
- \$Unique

Introduction: The wheels of Jehovah grind slow, but they grind exceedingly fine (1:1 - 14)
- ¶Opposite

Jehovah is slow to anger, but when his anger is released, no one can stand before Him (1:1 - 8)
- ¶Opposite

Jehovah shall no longer afflict you, but cut you off (1:9 - 14)
- \$Complement

Body: The enemies of Nineveh have arrived and will totally destroy the city (1:15 - 3:12)
- ¶Opposite

Your enemies are approaching the city (1:15 - 2:2)
- ¶Opposite

The defenses of Nineveh against their enemies will fail (2:3 - 7)
- ¶Complement

Nineveh is full of gold and silver that will be plundered by their enemies (2:8 - 13)
- ¶Complement

Nineveh shall be full of dead bodies (3:1 - 3:7)
- ¶Unique

Nineveh will be consumed in the same manner as the city of No Amon of Egypt (3:8 - 12)
- \$Complement

Conclusion: Fortify your strongholds, but you will be destroyed anyway (3:13 - 19)
- ¶Complement

Fortify your strongholds, but they will not save you from destruction (3:13 - 15a)
- ¶Complement

The rulers and people of Nineveh are dead or scattered (3:15b - 19)
- Opposite

Chapter 2.4 (Obadiah): Jehovah will punish the treachery of Edom toward Judah (1:1 - 21)
- \$Unique

Introduction: Edom will build high, but Jehovah will throw them down (1:1 - 6)
- ¶Unique

Jehovah has called the heathen to make war against Edom (1:1)
- ¶Complement

Edom was proud and secure in her high stronghold (1:3)
- ¶Complement

But Jehovah will bring her down from there (1:4)
- ¶Opposite

Thieves and gleaners of grapes would have left something, but Edom did not (1:5)
- ¶Opposite

The hidden things of Esau are searched out by God (1:6)
- \$Complement

Body: Edom should not have taken the side of Judah's enemies in the day of their destruction (1:7 - 14)
- ¶Unique

Edom has been deceived by those whom he trusted (1:7)
- ¶Complement

The wise and mighty men of Edom shall be slain (1:8 - 9)
- ¶Complement

The violence of Edom against his brother Jacob will be his undoing (1:10)
- ¶Opposite

Edom was with those who plundered Jerusalem (1:11)
- ¶Opposite

But he should not have done that (1:12 - 14)
- \$Complement

Conclusion: Edom shall be devoured and Jacob shall possess the land in the Kingdom of Jehovah (1:15 - 21)
- ¶Opposite

The Day of Jehovah is near upon all the heathen (1:15a)
- ¶Opposite

The evil of Edom against Jacob shall be repayed to them (1:15b - 16)
- ¶Complement

The house of Jacob shall consume the house of Esau like fire (1:17 - 18)
- ¶Complement

The Jews shall possess the lands and cities of Canaan and their enemies (1:19 - 20)
- ¶Unique

Deliverers shall judge the mount of Esau (1:21)
- Opposite

Chapter 2.5 (Malachi): Jehovah will purify the sons of Levi (1:1 - 4:6)
- \$Complement

Introduction: Jehovah loved Israel, but will have indignation against Edom forever (1:1 - 5)
- ¶Opposite

Jehovah loved Israel (1:1 - 3)
- ¶Opposite

Jehovah will have indignation against Edom forever (1:4 - 5)
- \$Complement

Body: The coming of the Messenger of the Covenant will bring purification and judgment to the priesthood of Levi (1:6 - 3:6)
- ¶Opposite

If Jehovah is the father and master of the priests, where is his honor and fear? (1:6 - 7)
- ¶Opposite

The priests despised the table of Jehovah and brought lame and sick offerings to their great King (1:8 - 14)
- ¶Complement

Jehovah had made a covenant of life and peace with the Levites, but they had corrupted it (2:1 - 9)
- ¶Complement

Judah and Levi had been treacherous against Jehovah and against their own wives (2:10 - 16)
- ¶Unique

The coming of the Messenger of the Covenant will purify the sons of Levi (2:17 - 3:6)
- \$Unique

Conclusion: Obedience to the Word of God will bring blessing and great reward (3:7 - 4:6)
- ¶Complement

Obedience to the Word of God will bring blessing from the open windows of Heaven (3:7 - 12)
- ¶Complement

Obedience to the Word of God will bring great reward at the coming of the Sun of Righteousness (3:13 - 4:6)

Minor prophets, Chapter 1.1 (Amos): The Day of Jehovah is coming upon Israel (1:1 - 9:15)	
§Complement	Introduction: Jehovah will devour the palaces of Israel and Judah, and all her neighbor nations, with fire (1:1 - 2:16)
¶Opposite	Jehovah will send fire into those nations which delivered the whole captivity of Israel to Edom (1:1 - 15)
¶Opposite	Jehovah will send fire into Israel for their rebellion against his Law and Commandments (2:1 - 16)
§Complement	Body: Jehovah warned his people to repent, before it was too late to escape his Judgment (3:1 - 7:17)
¶Unique	Samaria shall be destroyed and plundered (3:1 - 11)
¶Complement	Do not seek the pagan altars of Bethel, lest you are taken into captivity (3:12 - 4:13)
¶Complement	Seek Jehovah, and you shall live (5:1 - 17)
¶Opposite	Jehovah hated the feast days and palaces of Jacob (5:18 - 6:14)
¶Opposite	The pagan priest of Bethel hated the preaching of the prophet Amos (7:1 - 17)
§Unique	Conclusion: Jehovah will bring mourning and famine to Israel, but will one day bring Israel back to their land forever (8:1 - 9:15)
¶Complement	Jehovah will bring mourning and famine to Israel (8:1 - 14)
¶Complement	One day, Jehovah will raise up the Tabernacle of David, and bring his people of Israel back to the land forever (9:1 - 15)

	§Complement	Introduction: Jehovah will devour the palaces of Israel and Judah, and all her neighbor nations, with fire (1:1 - 2:16)
	¶Opposite	Jehovah will send fire into those nations which delivered the whole captivity of Israel to Edom (1:1 - 15)
Unique		^{1:1} “The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. ^{1:2} And he said, “‘Jehovah will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn; and the top of Carmel shall wither.’” ^{1:3} Thus says Jehovah: ‘For three transgressions of Damascus, and for four, I will not turn away its <i>punishment</i> , because they have threshed Gilead with threshing instruments of iron; ^{1:4} but I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. ^{1:5} I will also break the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holds the scepter from the house of Eden; and the people of Syria shall go into captivity to Kir,’ says Jehovah.
Complement		^{1:6} “Thus says Jehovah: ‘For three transgressions of Gaza, and for four, I will not turn away its <i>punishment</i> , because they carried away captive the whole captivity, to deliver <i>them</i> up to Edom; ^{1:7} but I will send a fire on the wall of Gaza, which shall devour its palaces. ^{1:8} And I will cut off the inhabitant from Ashdod, and him that holds the scepter from Askelon, and I will turn my hand against Ekron; and the remnant of the Philistines shall perish,’” says the Lord Jehovah.
Complement		^{1:9} “Thus says Jehovah: ‘For three transgressions of Tyrus, and for four, I will not turn away its <i>punishment</i> , because they delivered up the whole captivity to Edom, and did not remember the brotherly covenant; ^{1:10} but I will send a fire on the wall of Tyrus, which shall devour its palaces.”
Opposite		^{1:11} “Thus says Jehovah: ‘For three transgressions of Edom, and for four, I will not turn away its <i>punishment</i> , because he pursued his brother Israel with the sword, and cast off all pity, and his anger tore perpetually, and he kept his wrath forever; ^{1:12} but I will send a fire upon Teman, which shall devour the palaces of Bozrah.’
Opposite		^{1:13} “Thus says Jehovah: ‘For three transgressions of the children of Ammon, and for four, I will not turn away its <i>punishment</i> , because they have ripped up the pregnant women of Gilead, that they might enlarge their border; ^{1:14} but I will kindle a fire in the wall of Rabbah, and it shall devour its palaces, with shouting in the day of battle, with a tempest in the day of the whirlwind; ^{1:15} and their king shall go into captivity, he and his princes together,’ says Jehovah.”
	¶Opposite	Jehovah will send fire into Israel for their rebellion against his Law and Commandments (2:1 - 16)
Opposite		^{2:1} “Thus says Jehovah: ‘For three transgressions of Moab, and for four, I will not turn away its <i>punishment</i> , because he burned the bones of the king of Edom into lime; ^{2:2} but I will send a fire upon Moab, and it shall devour the palaces of Kiriath. And Moab shall die with tumult, with shouting, <i>and</i> with the sound of the trumpet; ^{2:3} and I will cut off the judge from its midst, and will slay all its princes with him,’ says Jehovah.
Opposite		^{2:4} “Thus says Jehovah: ‘For three transgressions of Judah, and for four, I will not turn away its <i>punishment</i> , because they have despised the Law of Jehovah, and have not kept his Commandments; and their lies caused them to go astray, after which their fathers have walked; ^{2:5} but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.”
Complement		^{2:6} “Thus says Jehovah: ‘For three transgressions of Israel, and for four, I will not turn away its <i>punishment</i> , because they sold the righteous for silver, and the poor for a pair of shoes; ^{2:7} that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man and his father will go in to the <i>same</i> girl, to profane my holy Name; ^{2:8} and they lay down upon clothes laid to pledge by every altar; and they drink the wine of the condemned <i>in</i> the house of their gods.
Complement		^{2:9} “Yet I destroyed the Amorite before them, whose height <i>was</i> like the height of the cedars. And he <i>was</i> as strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath. ^{2:10} Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. ^{2:11} And I raised up some of your sons for prophets, and some of your young men for Nazarites. <i>Is it</i> not even so, O you children of Israel?” says Jehovah.
Unique		^{2:12} “But you gave the Nazarites wine to drink; and commanded the prophets, saying, ‘Do not prophesy,’ ^{2:13} Behold, I am pressed under you, as a cart is pressed <i>that is full of</i> sheaves. ^{2:14} Therefore the flight shall perish from the swift, and the strong shall not strengthen his power; neither shall the mighty deliver himself; ^{2:15} neither shall he stand that handles the bow; and <i>he that is</i> swift of foot shall not deliver <i>himself</i> ; neither shall he that rides the horse deliver himself. ^{2:16} <i>And he that is</i> courageous among the mighty shall flee away naked in that Day,’ says Jehovah.”
	§Complement	Body: Jehovah warned his people to repent, before it was too late to escape his Judgment (3:1 - 7:17)
	¶Unique	Samaria shall be destroyed and plundered (3:1 - 11)
Opposite		^{3:1} “Hear this Word that Jehovah has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, ^{3:2} ‘You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. ^{3:3} Can two walk together, unless they agree? ^{3:4} Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has taken nothing? ^{3:5} Can a bird fall in a snare upon the earth, where no trap <i>is set</i> for him? Shall <i>one</i> take up a snare from the earth, and have taken nothing at all? ^{3:6} Shall a trumpet be blown in the city, and the people not be afraid? Shall there be calamity in a city, and Jehovah has not done <i>it</i> ?’
Opposite		^{3:7} “Surely the Lord Jehovah will do nothing, but he reveals his secret to his servants the prophets. ^{3:8} The lion has roared; who will not fear? The Lord Jehovah has spoken; who can but prophesy?”
Complement		^{3:9} “Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, ‘Assemble yourselves upon the mountains of Samaria, and behold the great tumults in its midst, and the oppressed in its midst.’
Complement		^{3:10} “For they know not to do righteousness,’ says Jehovah, ‘who store up violence and theft in their palaces.’
Unique		^{3:11} “Therefore thus says the Lord Jehovah, ‘ <i>There shall be</i> an adversary even round about the land; and he shall bring down your strength from you, and your palaces shall be plundered.”
	¶Complement	Do not seek the pagan altars of Bethel, lest you are taken into captivity (3:12 - 4:13)
Unique		^{3:12} “Thus says Jehovah: ‘As the shepherd takes out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus <i>in</i> a couch.
Complement		^{3:13} “Hear, and testify in the house of Jacob,’ says the Lord Jehovah, the God of hosts; ^{3:14} ‘that in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel; and the horns of the altar shall be cut off, and fall to the ground. ^{3:15} And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end,’ says Jehovah.
Complement		^{4:1} “Hear this Word, you cows of Bashan, that <i>are</i> in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, ‘Bring, and let us drink.’ ^{4:2} The Lord Jehovah has sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks. ^{4:3} And you shall go out at the breaches, <i>every cow at that which is</i> before her; and you shall cast <i>them</i> into the palace,’ says Jehovah.”
Opposite		^{4:4} “Come to Bethel, and transgress; at Gilgal multiply transgression, and bring your sacrifices every morning, <i>and</i> your tithes after three years; ^{4:5} and offer a sacrifice of thanksgiving with leaven; and proclaim <i>and</i> publish the free offerings: for this is what you love, O you children of Israel,’ says the Lord Jehovah. ^{4:6} And I have also given you cleanness of teeth in all your cities; and want of bread in all your places, yet you have not returned to me,’ says Jehovah. ^{4:7} And I have also withheld the rain from you, when <i>there were</i> yet three months until the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city. One piece was rained upon, and the piece whereupon it did not rain withered. ^{4:8} So <i>two or</i> three cities wandered to one city, to drink water, but they were not satisfied; yet you have not returned to me,’ says Jehovah. ^{4:9} I have smitten you with strong wind and mildew. When your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured <i>them</i> ; yet you have not returned to me,’ says Jehovah. ^{4:10} ‘I have sent disease among you after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up into your nostrils; yet you have not returned to me,’ says Jehovah. ^{4:11} I have overthrown <i>some</i> of you, as God overthrew Sodom and Gomorrah; and you were as a firebrand plucked out of the burning; yet you have not returned to me,’ says Jehovah.
Opposite		^{4:12} “Therefore thus will I do to you, O Israel; <i>and</i> because I will do this to you, prepare to meet your God, O Israel! ^{4:13} For, lo, he that forms the mountains, and creates the wind, and declares to man what is his thought, that makes the morning darkness, and treads upon the high places of the earth: Jehovah, the God of hosts, <i>is</i> his Name.”
	¶Complement	Seek Jehovah, and you shall live (5:1 - 17)
Unique		^{5:1} “Hear this Word which I take up against you, <i>even</i> a lamentation, O house of Israel: ^{5:2} The virgin of Israel has fallen; she shall rise no more. She is forsaken upon her land; there is no one to raise her up. ^{5:3} For thus says the Lord Jehovah, ‘The city that went out <i>by</i> a thousand shall leave a hundred; and that which went forth <i>by</i> a hundred shall leave ten, to the house of Israel.’
Complement		^{5:4} “For thus says Jehovah to the house of Israel, ‘Seek me, and you shall live; ^{5:5} but seek not Bethel, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Bethel shall come to nothing. ^{5:6} Seek Jehovah, and you shall live, lest he breaks out like fire in the house of Joseph, and devours <i>it</i> , and <i>there is</i> no one to quench it in Bethel. ^{5:7} You who turn judgment to wormwood, and leave off righteousness in the earth,’ ^{5:8} <i>seek him</i> that makes the seven stars and Orion, and turns the shadow of death into the morning, and makes the day dark with night; that calls for the water of the sea, and pours it out upon the face of the earth (Jehovah is his Name); ^{5:9} that strengthens the plundered against the strong, so that the plundered shall come against the fortress.
Complement		^{5:10} “They hate him that rebukes in the gate, and they abhor him that speaks uprightly. ^{5:11} Forasmuch therefore as your treading <i>is</i> upon the poor and you take from him burdens of wheat, you have built houses of sawn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink wine of them: ^{5:12} for I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate <i>from their right</i> ; ^{5:13} therefore the prudent shall keep silence in that time: for <i>it is</i> an evil time.”
Opposite		^{5:14} “Seek good, and not evil, that you may live; and so Jehovah, the God of hosts, shall be with you, as you have spoken. ^{5:15} Hate the evil, and love the good, and establish judgment in the gate; it may be that Jehovah the God of hosts will be gracious to the remnant of Joseph.’
Opposite		^{5:16} “Therefore Jehovah, the God of hosts, the Lord, says this: ‘Wailing <i>shall be</i> in all streets; and they shall say in all the highways, ‘Alas! Alas!’ And they shall call the farmer to mourning, and such as are skillful of lamentation to wailing. ^{5:17} And in all vineyards <i>shall be</i> wailing: for I will pass through you,’ says Jehovah.”
	¶Opposite	Jehovah hated the feast days and palaces of Jacob (5:18 - 6:14)
Unique		^{5:18} “Woe to you that desire the Day of Jehovah! To what end <i>is it</i> for you? The Day of Jehovah <i>is</i> darkness, and not light: ^{5:19} as if a man fled from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. ^{5:20} <i>Shall</i> not the Day of Jehovah <i>be</i> darkness, and not light? Even very dark, and no brightness in it?
Complement		^{5:21} “I hate, I despise your feast days; and I will not smell in your solemn assemblies. ^{5:22} Though you offer me burnt offerings and your meal offerings, I will not accept <i>them</i> ; neither will I regard the peace offerings of your fat beasts. ^{5:23} Take away from me the sound of your songs: for I will not hear the melody of your viols. ^{5:24} But let judgment run down like water, and righteousness as a mighty stream! ^{5:25} Have you offered to me sacrifices and offerings in the wilderness forty years, O house of Israel? ^{5:26} But you have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which you made to yourselves. ^{5:27} Therefore will I cause you to go into captivity beyond Damascus,’ says Jehovah, whose Name is the God of hosts.
Complement		^{6:1} “Woe to them <i>that are</i> at ease in Zion, and trust in the mountain of Samaria, <i>which are</i> named chief of the nations, to whom the house of Israel came! ^{6:2} Pass to Calneh, and see; and from there go to Hamath the great. Then go down to Gath of the Philistines. <i>Are you</i> better than these kingdoms? Or is their border greater than your border? ^{6:3} You that put the evil Day far away, and cause the seat of violence to come near; ^{6:4} that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall, ^{6:5} ‘that chant to the sound of the viol, <i>and invent</i> to themselves instruments of music, like David; ^{6:6} that drink wine in bowls, and anoint themselves with the best ointments; but they are not grieved for the affliction of Joseph. ^{6:7} Therefore now they shall go captive with the first that go captive; and the banquet of them that stretched themselves shall be removed.”
Opposite		^{6:8} “The Lord Jehovah has sworn by himself,’ says Jehovah the God of hosts: ‘I abhor the excellence of Jacob; and I hate his palaces; therefore will I deliver up the city with all that is in it. ^{6:9} And it shall come to pass, if there remains ten men in the house, I will say, ‘The sixth of them shall die. ^{6:10} And a man’s uncle shall take him up, and he that burns him, to bring the bones out of the house. And he shall say to him that is by the side of the house, ‘ <i>Are there any</i> still with you?’ And he shall say, ‘No.’ Then shall he say, ‘Hold your tongue: for we may not make mention of the Name of Jehovah.’
Opposite		^{6:11} “For, behold, Jehovah commands; and he will smite the great house with breaches, and the little house with clefts. ^{6:12} Shall horses run upon the rock? Will <i>one</i> plow <i>there</i> with oxen? For you have turned judgment into gall, and the fruit of righteousness into hemlock: ^{6:13} ‘you which rejoice in a thing of nothing, which say, ‘Have we not taken to us horns by our own strength?’ ^{6:14} But, behold, I will raise up against you a nation, O house of Israel,’ says Jehovah the God of hosts; ‘and they shall afflict you from the entering in of Hamath to the river of the wilderness.”
	¶Opposite	The pagan priest of Bethel hated the preaching of the prophet Amos (7:1 - 17)
Opposite		^{7:1} Thus has the Lord Jehovah shown to me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, <i>it was</i> the latter growth after the king’s mowings. ^{7:2} And it came to pass, <i>that</i> when they had made an end of eating the grass of the land, then I said, “O Lord Jehovah, please forgive; by whom shall Jacob arise? For he <i>is</i> small.”” ^{7:3} “Jehovah relented for this; it shall not be,’ says Jehovah.”
Opposite		^{7:4} Thus has the Lord Jehovah shown to me; and, behold, the Lord Jehovah called to contend by fire, and it devoured the great deep, and ate up a part. ^{7:5} Then I said, “O Lord Jehovah, please cease; by whom shall Jacob arise? For he <i>is</i> small.”” ^{7:6} “Jehovah relented for this; this also shall not be,’ says the Lord Jehovah.”
Complement		^{7:7} Thus he showed me; and, behold, the Lord stood upon a wall <i>made</i> by a plumb line, with a plumb line in his hand. ^{7:8} And Jehovah said to me, “Amos, what do you see?” And I said, ‘A plumb line.’ Then the Lord said, “Behold, I will set a plumb line in the midst of my people Israel. I will not pass by them again anymore; ^{7:9} and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.”
Complement		^{7:10} Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words: ^{7:11} for Amos says this: ‘Jeroboam shall die by the sword; and Israel shall surely be led away captive out of their own land.”
Unique		^{7:12} Also Amaziah said to Amos, “O you Seer, go, flee away into the land of Judah, and eat bread there, and prophesy there; ^{7:13} but prophesy no more at Bethel: for <i>it is</i> the king’s chapel, and <i>it is</i> the king’s court.”” ^{7:14} Then Amos answered, and said to Amaziah, “ <i>I was</i> no prophet; neither <i>was</i> I a prophet’s son; but I was a herdsman, and a gatherer of sycamore fruit. ^{7:15} And Jehovah took me as I followed the flock, and Jehovah said to me, ‘ <i>Go, prophesy to my people Israel.</i> ’” ^{7:16} Now therefore hear the Word of Jehovah. You say, ‘Do not prophesy against Israel, and do not drop <i>your word</i> against the house of Isaac.’” ^{7:17} Therefore Jehovah says this: ‘Your wife shall be a prostitute in the city; and your sons and your daughters shall fall by the sword; and your land shall be divided by line; and you shall die in a polluted land; and Israel shall surely go forth into captivity from his land.”
	§Unique	Conclusion: Jehovah will bring mourning and famine to Israel, but will one day bring Israel back to their land forever (8:1 - 9:15)
	¶Complement	Jehovah will bring mourning and famine to Israel (8:1 - 14)
Opposite		^{8:1} Thus has the Lord Jehovah shown to me; and behold a basket of summer fruit. ^{8:2} And he said, “Amos, what do you see?” And I said, “A basket of summer fruit.” Then Jehovah said to me, “The end has come upon my people of Israel; I will not pass by them again anymore. ^{8:3} And the songs of the temple of the <i>golden calf</i> shall be howling in that Day,’ says the Lord Jehovah, ‘ <i>there shall be</i> many dead bodies in every place; they shall cast <i>them</i> forth with silence.
Opposite		^{8:4} “Hear this, O you that swallow up the needy, even to make the poor of the land to fail. ^{8:5} saying, ‘When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? ^{8:6} That we may buy wheat for silver; and the needy for a pair of shoes; <i>moreover</i> , and sell the refuse of the wheat?’” ^{8:7} Jehovah has sworn by the excellence of Jacob: ‘Surely I will never forget any of their works.”
Complement		^{8:8} “Shall not the land tremble for this, and everyone mourn that dwells in it? And it shall rise up wholly as a flood; and it shall be cast out and drowned, as <i>by</i> the flood of Egypt. ^{8:9} And it shall come to pass in that Day,’ says the Lord Jehovah, ‘that I will cause the sun to go down at noon, and I will darken the earth in the clear day. ^{8:10} And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only <i>son</i> , and the end of it as a bitter day.
Complement		^{8:11} “Behold, the days are coming,’ says the Lord Jehovah, ‘that I will send a famine in the land: not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. ^{8:12} And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of Jehovah, and shall not find <i>it</i> .
Unique		^{8:13} “In that Day shall the beautiful virgins and young men faint for thirst. ^{8:14} ‘They that swear by the sin of Samaria, and say, ‘Your god, O Dan, lives’; and, ‘The manner of Beer-sheba lives’: even they shall fall, and never rise up again.”
	¶Complement	One day, Jehovah will raise up the Tabernacle of David, and bring his people of Israel back to the land forever (9:1 - 15)
Opposite		^{9:1} I saw Jehovah standing upon the altar; and he said, “‘Smite the lintel of the door, that the posts may shake. And cut them in the head, all of them; and I will slay the last of them with the sword. He that flees of them shall not flee away; and he that escapes of them shall not be delivered. ^{9:2} Though they dig into Hell, from there shall my hand take them. Though they climb up to Heaven, from there will I bring them down. ^{9:3} And though they hide themselves in the top of Carmel, I will search and take them out from there. And though they be hidden from my sight in the bottom of the sea, there will I command the serpent, and he shall bite them. ^{9:4} And though they go into captivity before their enemies, there will I command the sword, and it shall slay them. And I will set my eyes upon them for evil, and not for good. ^{9:5} And the Lord Jehovah of hosts <i>is</i> he that touches the land, and it shall melt, and all that dwell in it shall mourn; and it shall rise up wholly like a flood; and they shall be drowned, as <i>by</i> the flood of Egypt. ^{9:6} <i>It is</i> he that builds his stories in the heaven, and has founded his troop in the earth; he that calls for the water of the sea, and pours it out upon the face of the earth: Jehovah is his Name.
Opposite		^{9:7} “Are you not as children of the Ethiopians to me, O children of Israel?” says Jehovah. ‘Have I not brought up Israel out of the land of Egypt?’ And the Philistines from Caphtor, and the Syrians from Kir?’” ^{9:8} Behold, the eyes of the Lord Jehovah <i>are</i> upon the fruitful kingdom; and I will destroy it from off the face of the earth. Except that I will not utterly destroy the house of Jacob,’ says Jehovah. ^{9:9} ‘For, lo, I will command, and I will sift the house of Israel among all nations, like as <i>grain</i> is sifted in a sieve; yet the least grain shall not fall upon the earth.”” ^{9:10} All the sinners of my people shall die by the sword, which say, “The evil shall not overtake nor confront us.”
Complement		^{9:11} “In that day will I raise up the Tabernacle of David that has fallen, and close up its breaches; and I will raise up his ruins, and I will build it as in the days of old. ^{9:12} that they may possess the remnant of Edom, and of all the heathen, which are called by my Name,’ says Jehovah that does this.
Complement		^{9:13} “Behold, the days are coming,’ says Jehovah, ‘that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt.
Unique		^{9:14} “And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit <i>them</i> ; and they shall plant vineyards, and drink its wine; they shall also make gardens, and eat the fruit of them. ^{9:15} And I will plant them upon their land, and they shall no longer be pulled up out of their land which I have given them,’ says Jehovah your God.”

Minor prophets, Chapter 1.2 (Zephaniah): The Day of Jehovah is coming upon Judah (1:1 - 3:20)	
\$Unique	Introduction: In the Day of Jehovah, He will punish the wicked in Judah (1:1 - 13)
¶Opposite	Jehovah will consume all things from off the land of Judah (1:1 - 6)
¶Opposite	Jehovah will search Jerusalem for sinners and punish them (1:7 - 13)
\$Complement	Body: Jehovah will judge the Gentiles and the Jews in the Day of Jehovah (1:14 - 3:8)
¶Opposite	The Day of Jehovah will be a day of great trouble and destruction (1:14 - 18)
¶Opposite	Seek Jehovah before his anger comes upon the Philistines (2:1 - 7)
¶Complement	Moab shall be destroyed and desolate as Sodom and Gomorrah (2:8 - 11)
¶Complement	Assyria and the city of Nineveh shall be destroyed and made dry as a wilderness (2:12 - 15)
¶Unique	Jehovah will also judge the city of Jerusalem (3:1 - 8)
\$Complement	Conclusion: During the Millennial Kingdom, Jehovah will dwell in Zion and bring the Jews back to their land (3:9 - 20)
¶Complement	The King of Israel will dwell in Zion (3:9 - 15)
¶Complement	Jehovah will bring the Jews back to their land (3:16 - 20)

	\$Unique	Introduction: In the Day of Jehovah, He will punish the wicked in Judah (1:1 - 13)
	¶Opposite	Jehovah will consume all things from off the land of Judah (1:1 - 6)
Unique	1:1	The Word of Jehovah, which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.
Complement	1:2	“I will utterly consume all <i>things</i> from off the land,’ says Jehovah.
Complement	1:3	“I will consume man and beast. I will consume the birds of the heaven, and the fish of the sea, and the stumbling-blocks with the wicked; and I will cut off man from the land,’ says Jehovah.”
Opposite	1:4	“I will also stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem.
Opposite	1:5	“And I will cut off the remnant of Baal from this place, <i>and</i> the name of the Chemarims with the priests; and them that worship the constellations of the zodiac upon the housetops; and them that worship and that swear by Jehovah, <i>and</i> that swear by Milcom; ^{1:6} and them that are backslidden from Jehovah; and <i>those</i> that have not sought Jehovah, nor inquired for him.”
	¶Opposite	Jehovah will search Jerusalem for sinners and punish them (1:7 - 13)
Opposite	1:7	“Hold your peace at the presence of the Lord Jehovah: for the Day of Jehovah <i>is</i> near: for Jehovah has prepared a sacrifice, he has invited his guests.
Opposite	1:8	“And it shall come to pass in the Day of Jehovah’s sacrifice, that I will punish the princes, and the king’s children, and all such as are clothed with strange apparel. ^{1:9} In the same Day also will I punish all those that leap on the threshold, which fill their masters’ houses with violence and deceit.”
Complement	1:10	“And it shall come to pass in that Day,’ says Jehovah, ‘ <i>that there shall be</i> the noise of a cry from the fish gate, and a howling from the second, and a great crashing from the hills. ^{1:11} Howl, you inhabitants of Maktesh, for all the merchant people are cut down; all they that carry silver are cut off.
Complement	1:12	“And it shall come to pass at that time, <i>that</i> I will search Jerusalem with candles; and I will punish the men that are at ease, that say in their heart, ‘Jehovah will not do good; neither will he do evil.’
Unique	1:13	“Therefore their goods shall become plunder, and their houses a desolation. They shall also build houses, but not inhabit <i>them</i> ; and they shall plant vineyards, but not drink its wine.”
	\$Complement	Body: Jehovah will judge the Gentiles and the Jews in the Day of Jehovah (1:14 - 3:8)
	¶Opposite	The Day of Jehovah will be a day of great trouble and destruction (1:14 - 18)
Unique	1:14	“The great Day of Jehovah <i>is</i> near; <i>it is</i> near; and hurries greatly, <i>even</i> the voice of the Day of Jehovah. The mighty man shall cry bitterly there.
Complement	1:15	“That Day <i>is</i> a day of wrath, a day of trouble and distress, a day of catastrophe and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, ^{1:16} a day of the trumpet and alarm against the fenced cities, and against the high towers.
Complement	1:17	“And I will bring distress upon men, so that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as the dung.”
Opposite	1:18	“Neither their silver nor their gold shall be able to deliver them in the Day of Jehovah’s wrath;
Opposite		“but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.”
	¶Opposite	Seek Jehovah before his anger comes upon the Philistines (2:1 - 7)
Opposite	2:1	“Gather yourselves together; moreover, gather together, O nation not desired, ^{2:2} before the decree brings forth, <i>before</i> the Day passes as the chaff; before the fierce anger of Jehovah comes upon you, before the Day of Jehovah’s anger comes upon you.
Opposite	2:3	“Seek Jehovah, all you meek of the earth, which have worked his judgment; seek righteousness; seek meekness; it may be you shall be hidden in the Day of Jehovah’s anger.”
Complement	2:4	“For Gaza shall be forsaken, and Askelon a desolation; they shall drive out Ashdod at the noonday, and Ekron shall be uprooted.
Complement	2:5	“Woe to the inhabitants of the seacoast, the nation of the Cherethites! The Word of Jehovah is against you. O Canaan, the land of the Philistines, I will even destroy you, that there shall be no inhabitant.
Unique	2:6	“And the seacoast shall be dwellings <i>and</i> cottages for shepherds, and folds for flocks. ^{2:7} And the coast shall be for the remnant of the house of Judah; they shall feed on it. In the houses of Askelon shall they lie down in the evening; for Jehovah their God shall visit them, and turn away their captivity.”
	¶Complement	Moab shall be destroyed and desolate as Sodom and Gomorrah (2:8 - 11)
Unique	2:8	“I have heard the reproach of Moab, and the reviling of the children of Ammon, whereby they have reproached my people, and magnified <i>themselves</i> against their border.
Complement	2:9	“Therefore, <i>as</i> I live,’ says Jehovah of hosts, the God of Israel, ‘Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah: overrun with weeds, and salt pits, and a perpetual desolation.
Complement		“The remnant of my people shall plunder them, and the remnant of my people shall possess them. ^{2:10} This shall they have for their pride, because they have reproached and magnified <i>themselves</i> against the people of Jehovah of hosts.”
Opposite	2:11	“Jehovah <i>will be</i> dreadful to them: for he will famish all the gods of the earth;
Opposite		“and <i>all</i> shall worship him, every one from his place, <i>even</i> all the isles of the heathen.”
	¶Complement	Assyria and the city of Nineveh shall be destroyed and made dry as a wilderness (2:12 - 15)
Unique	2:12	“You Ethiopians, you also <i>shall be</i> slain by my sword.
Complement	2:13	“And he will stretch out his hand against the north, and destroy Assyria.
Complement		“And he will make Nineveh a desolation, <i>and</i> dry like a wilderness; ^{2:14} and flocks shall lie down in the midst of her, all the beasts of the nations. Both the cormorant and the bittern shall lodge in its upper lintels; <i>their</i> voice shall sing in the windows; desolation <i>shall be</i> in the thresholds: for he shall uncover the cedar work.”
Opposite	2:15	“This <i>is</i> the rejoicing city that dwelt carelessly; that said in her heart, ‘ <i>I am</i> , and <i>there is</i> no one beside me.’
Opposite		“How has she become a desolation, a place for beasts to lie down in! Everyone that passes by her shall whistle, <i>and</i> wave his hand <i>in contempt</i> .”
	¶Unique	Jehovah will also judge the city of Jerusalem (3:1 - 8)
Opposite	3:1	“Woe to her that is filthy and polluted, to the oppressing city! ^{3:2} She did not obey the voice; she received no correction; she did not trust in Jehovah; she did not draw near to her God. ^{3:3} Her princes within her <i>are</i> roaring lions; her judges <i>are</i> evening wolves; they gnaw not the bones until the next day. ^{3:4} Her prophets <i>are</i> conceited <i>and</i> treacherous persons. Her priests have polluted the Sanctuary; they have done violence to the Law.
Opposite	3:5	“ <i>But</i> the just Jehovah <i>is</i> in the midst thereof; he will do no iniquity. Every morning he brings his judgment to light; he fails not; but the unjust know no shame.”
Complement	3:6	“I have cut off the nations; their towers are desolate. I made their streets waste, so that none pass by. Their cities are destroyed, so that there is no man, that there is no inhabitant.
Complement	3:7	“I said, ‘Surely you will fear me; you will receive instruction’, so their dwelling would not be cut off; no matter how I punished them. But they rose early, <i>and</i> corrupted all their doings.
Unique	3:8	“Therefore wait upon me,’ says Jehovah, ‘until the Day that I rise up to the prey: for my determination <i>is</i> to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, <i>even</i> all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.”
	\$Complement	Conclusion: During the Millennial Kingdom, Jehovah will dwell in Zion and bring the Jews back to their land (3:9 - 20)
	¶Complement	The King of Israel will dwell in Zion (3:9 - 15)
Opposite	3:9	“For then will I turn to the people a pure language, that they may all call upon the Name of Jehovah, to serve him with one consent. ^{3:10} From beyond the rivers of Ethiopia my suppliants, <i>even</i> the daughter of my dispersed, shall bring my offering.
Opposite	3:11	“In that Day, you shall not be ashamed for all your doings, in which you have transgressed against me: for then will I take away out of your midst them that rejoice in your pride, and you shall no longer be arrogant because of my holy mountain. ^{3:12} I will also leave in your midst an afflicted and poor people, and they shall trust in the Name of Jehovah.”
Complement	3:13	“The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and no one shall make <i>them</i> afraid.
Complement	3:14	“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. ^{3:15} Jehovah has taken away your judgments; he has cast out your enemy.
Unique		“The King of Israel, <i>even</i> Jehovah, <i>is</i> in the midst of you; you shall not see evil anymore”.
	¶Complement	Jehovah will bring the Jews back to their land (3:16 - 20)
Opposite	3:16	“In that Day it shall be said to Jerusalem, ‘Fear not’; <i>and to</i> Zion, ‘Let your hands not be weak.’
Opposite	3:17	“Jehovah your God in your midst <i>is</i> mighty; he will save. He will rejoice over you with joy; he will rest in his love; he will joy over you with singing.”
Complement	3:18	“I will gather <i>them that are</i> sorrowful for the solemn assembly, <i>who</i> are of you, <i>to whom</i> its reproach <i>was</i> a burden.
Complement	3:19	“Behold, at that time I will undo all that afflict you; and I will save her that halts, and gather her that was driven out. And I will get them praise and fame in every land where they have been put to shame.
Unique	3:20	“At that time I will bring you <i>again</i> , even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes,’ says Jehovah.”

Minor prophets, Chapter 1.3 (Joel): The Day of Jehovah is coming upon Zion (1:1 - 3:21)	
\$Unique	Introduction: God sent a plague of locusts on Zion to warn them of the approaching Day of Jehovah (1:1 - 20)
¶Opposite	Tell your children and grandchildren of the horrific plague of locusts in the land (1:1 - 12)
¶Opposite	All nature suffers from the Judgment of God (1:13 - 20)
\$Complement	Body: The Day of Jehovah will bring judgment on Zion if the Jews do not repent (2:1 - 3:8)
¶Unique	The Day of Jehovah is coming (2:1 - 11)
¶Complement	Repent, call a fast, and seek the mercy of Jehovah (2:15 - 20)
¶Complement	Fear not, for Jehovah will restore the fruits of the fields to you (2:21 - 27)
¶Opposite	In the latter days, Jehovah will pour out his Spirit upon all flesh (2:28 - 32)
¶Opposite	Jehovah will repay the evil of Judah's neighbor nations that was done to her (3:1 - 3:8)
\$Complement	Conclusion: After the return of Christ, the Day of Jehovah will bring judgment on the Gentiles and blessing on the Jews (3:9 - 21)
¶Complement	The Day of Jehovah will bring judgment on the Gentiles (3:9 - 16a)
¶Complement	The Day of Jehovah will bring blessing on the Jews (3:16b - 21)

	\$Unique	Introduction: God sent a plague of locusts on Zion to warn them of the approaching Day of Jehovah (1:1 - 20)
	¶Opposite	Tell your children and grandchildren of the horrific plague of locusts in the land (1:1 - 12)
Unique	1:1	The Word of Jehovah that came to Joel the son of Pethuel: ^{1:2} “Hear this, you old men, and give ear, all you inhabitants of the land.
Complement		“Has this been in your days, or even in the days of your fathers? ^{1:3} Tell your children of it, and <i>let</i> your children <i>tell</i> their children, and their children another generation.
Complement	1:4	“That which the palmerworm has left, the locust has eaten; and that which the locust has left, the cankerworm has eaten; and that which the cankerworm has left, the caterpillar has eaten”.
Opposite	1:5	“Awake, you drunkards, and weep; and howl, all you drinkers of wine, because of the new wine: for it is cut off from your mouth: ^{1:6} for a nation has come up upon my land, strong, and without number; whose teeth <i>are</i> the teeth of a lion, and he has the cheek teeth of a great lion. ^{1:7} He has laid my vine waste, and barked my fig tree; he has made it completely bare, and cast <i>it</i> away; its branches are made white.
Opposite	1:8	“Lament like a virgin girded with sackcloth for the husband of her youth. ^{1:9} The meal offering and the drink offering has been cut off from the House of Jehovah; the priests, Jehovah’s ministers, mourn. ^{1:10} The field is wasted; the land mourns, because the grain is wasted, the new wine is dried up, and the oil languishes. ^{1:11} Be ashamed, O you farmers; howl, O you vinedressers, for the wheat and for the barley, because the harvest of the field has perished. ^{1:12} The vine has dried up, and the fig tree languishes; the pomegranate tree, the palm tree also, and the apple tree, <i>even</i> all the trees of the field, are withered, because joy has withered away from the sons of men.”
	¶Opposite	All nature suffers from the Judgment of God (1:13 - 20)
Opposite	1:13	Gird yourselves, and lament, you priests. Howl, you ministers of the altar. Come, lie all night in sackcloth, you ministers of my God: for the meal offering and the drink offering is withheld from the House of your God. ^{1:14} Sanctify a fast, call a solemn assembly, gather the elders <i>and</i> all the inhabitants of the land <i>into</i> the House of Jehovah your God, and cry to Jehovah, ^{1:15} “Alas for the day!”
Opposite		For the Day of Jehovah is near, and as a destruction from the Almighty shall it come.
Complement	1:16	Is not the food cut off before our eyes; <i>moreover, is not</i> joy and gladness <i>cut off</i> from the House of our God? ^{1:17} The seed is rotten under their clods; the garners are laid desolate, <i>and</i> the barns are broken down: for the grain is withered.
Complement	1:18	How the beasts groan! The herds of cattle are perplexed, because they have no pasture; moreover, the flocks of sheep are made desolate.
Unique	1:19	O Jehovah, unto you will I cry: for the fire has devoured the pastures of the wilderness, and the flame has burned all the trees of the field. ^{1:20} The beasts of the field also cry to you: for the rivers of water are dried up, and the fire has devoured the pastures of the wilderness.
	\$Complement	Body: The Day of Jehovah will bring judgment on Zion if the Jews do not repent (2:1 - 3:8)
	¶Unique	The Day of Jehovah is coming (2:1 - 11)
Opposite	2:1	“Blow the trumpet in Zion! And sound an alarm in my holy mountain. Let all the inhabitants of the land tremble.
Opposite		“For the Day of Jehovah is coming, for <i>it</i> is near at hand: ^{2:2} a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains, a great people and a strong; there has never been the like; neither shall there be any more after it, <i>even</i> to the years of many generations.”
Complement	2:3	“A fire devours before them; and behind them a flame burns. The land <i>is</i> like the garden of Eden before them, and behind them a desolate wilderness; indeed, nothing shall escape them. ^{2:4} Their appearance <i>is</i> like the appearance of horses; and as horsemen, so shall they run. ^{2:5} Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array. ^{2:6} Before their face the people shall be much pained; all faces shall gather blackness. ^{2:7} They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; ^{2:8} neither shall one thrust another. They shall walk every one in his path; and <i>when</i> they fall upon the sword, they shall not be wounded. ^{2:9} They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.
Complement	2:10	“The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.
Unique	2:11	“And Jehovah shall utter his voice before his army: for his camp <i>is</i> very great: for <i>he</i> is strong that executes his Word. For the Day of Jehovah <i>is</i> great and very dreadful; and who can endure it?”
	¶Complement	Repent, call a fast, and seek the mercy of Jehovah (2:12 - 20)
Unique	2:12	“Therefore also now,’ says Jehovah, ‘turn to me with all your heart, with fasting, with weeping, and with mourning.
Complement	2:13	“And tear your heart, and not your garments; and turn to Jehovah your God: for he <i>is</i> gracious and merciful, slow to anger, and of great kindness, and relents of the evil.
Complement	2:14	“Who knows <i>if</i> he will return and relent, and leave a blessing behind him: <i>even</i> a meal offering and a drink offering to Jehovah your God?”
Opposite	2:15	“Blow the trumpet in Zion! Sanctify a fast, and call a solemn assembly. ^{2:16} Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts. Let the bridegroom go forth of his chamber, and the bride out of her closet. ^{2:17} Let the priests, the ministers of Jehovah, weep between the porch and the altar, and let them say, ‘Spare your people, O Jehovah, and do not give your inheritance to reproach, that the heathen should rule over them. Why should they say among the people, ‘Where <i>is</i> their God?’
Opposite	2:18	“Then Jehovah will be jealous for his land, and pity his people. ^{2:19} Moreover, Jehovah will answer and say to his people: ‘Behold, I will send you grain, wine, and oil; and you shall be satisfied with it. And I will no longer make you a reproach among the heathen. ^{2:20} But I will remove the northern <i>army</i> far away from you; and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his foul odor shall come up, because he has done great things.”
	¶Complement	Fear not, for Jehovah will restore the fruits of the fields to you (2:21 - 27)
Unique	2:21	“Fear not, O land. Be glad and rejoice: for Jehovah will do great things. ^{2:22} Be not afraid, you beasts of the field: for the pastures of the wilderness are springing, for the tree bears her fruit, and the fig tree and the vine yield their strength.
Complement	2:23	“Be glad then, you children of Zion, and rejoice in Jehovah your God: for he has given you the former rain moderately; and he will cause to come down for you the rain, the former rain, and the latter rain in the first <i>month</i> . ^{2:24} And the threshing floors shall be full of wheat; and the fats shall overflow with wine and oil.
Complement	2:25	“And I will restore to you the years that the locust has eaten, and the cankerworm, the caterpillar, and the palmerworm: my great army which I sent among you.”
Opposite	2:26	“And you shall eat in plenty; and be satisfied, and praise the Name of Jehovah your God, that has dealt wondrously with you; and my people shall never be ashamed.
Opposite	2:27	“And you shall know that I <i>am</i> in the midst of Israel; and <i>that I am</i> Jehovah your God; and there is no other; and my people shall never be ashamed.”
	¶Opposite	In the latter days, Jehovah will pour out his Spirit upon all flesh (2:28 - 32)
Unique	2:28	“And it shall come to pass afterward, <i>that</i> I will pour out my Spirit upon all flesh;
Complement		“and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions;
Complement	2:29	“and also upon the men servants and upon the maidservants in those days will I pour out my Spirit.”
Opposite	2:30	“And I will show wonders in the heavens and in the earth: blood, fire, and pillars of smoke. ^{2:31} The sun shall be turned into darkness, and the moon into blood, before the great and dreadful Day of Jehovah comes.
Opposite	2:32	“And it shall come to pass, <i>that</i> whosoever shall call on the Name of Jehovah shall be saved: for in mount Zion and in Jerusalem shall be salvation, as Jehovah has said; and in the remnant whom Jehovah shall call.”
	¶Opposite	Jehovah will repay the evil of Judah's neighbor nations that was done to her (3:1 - 3:8)
Opposite	3:1	“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, ^{3:2} I will also gather all nations; and I will bring them down into the valley of Jehoshaphat; and I will contend with them there for my people and <i>for</i> my heritage Israel, whom they have scattered among the nations, and parted my land.
Opposite	3:3	“And they have cast lots for my people; and they have given a boy for a prostitute, and sold a girl for wine, that they might drink.”
Complement	3:4	“Moreover, and what have you to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Will you render me a recompense? And if you repay me, swiftly <i>and</i> speedily will I return your recompense upon your own head, ^{3:5} because you have taken my silver and my gold, and have carried my beautiful pleasant things into your palaces.
Complement	3:6	“Also the children of Judah and the children of Jerusalem have you sold to the Greeks, that you might remove them far from their border.
Unique	3:7	“Behold, I will raise them out of the place where you have sold them, and will return your recompense upon your own head. ^{3:8} And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people afar off: for Jehovah has spoken <i>it</i> .”
	\$Complement	Conclusion: After the return of Christ, the Day of Jehovah will bring judgment on the Gentiles and blessing on the Jews (3:9 - 21)
	¶Complement	The Day of Jehovah will bring judgment on the Gentiles (3:9 - 16a)
Opposite	3:9	“Proclaim this among the Gentiles: ‘Prepare war; wake up the mighty men. Let all the men of war draw near; let them come up. ^{3:10} Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, ‘ <i>I am</i> strong.’ ^{3:11} Assemble yourselves, and come, all you heathen, and gather yourselves together round about.”
Opposite		Cause your mighty ones to come down there, O Jehovah.
Complement	3:12	“Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the Gentiles round about. ^{3:13} Put in the sickle, because the harvest is ripe; come, go down: for the winepress is full, and the fats overflow: for their wickedness <i>is</i> great.
Complement	3:14	“Multitudes, multitudes in the valley of decision: for the Day of Jehovah <i>is</i> near in the valley of decision.
Unique	3:15	“The sun and the moon shall be darkened, and the stars shall withdraw their shining. ^{3:16} Jehovah also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake.”
	¶Complement	The Day of Jehovah will bring blessing on the Jews (3:16b - 21)
Opposite		“But Jehovah <i>will be</i> the hope of his people, and the strength of the children of Israel. ^{3:17} So shall you know that I <i>am</i> Jehovah your God dwelling in Zion, my holy mountain.
Opposite		“Then shall Jerusalem be holy; and no strangers shall pass through her anymore.”
Complement	3:18	“And it shall come to pass in that day, <i>that</i> the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water. And a fountain shall come forth from the House of Jehovah, and shall water the valley of Acacia.
Complement	3:19	“Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence <i>against</i> the children of Judah, because they have shed innocent blood in their land.
Unique	3:20	“But Judah shall dwell forever, and Jerusalem from generation to generation: ^{3:21} for I will cleanse their blood <i>that</i> I have not cleansed: for Jehovah dwells in Zion.”

Minor prophets, Chapter 14 (Hosea): Jehovah loved Israel, and wanted her to return to Him (1:1 - 14:9)	
\$Unique Introduction: Israel was unfaithful to Jehovah under the Old Covenant, but He will restore her to Him in the Millennium (1:1 - 3:5)	
¶Opposite Jehovah commanded Hosea to marry a whore as a symbol for the unfaithfulness of Israel (1:1 - 1:11)	
¶Opposite Jehovah will restore Israel to Him in the Millennial Kingdom of Christ (2:1 - 3:5)	
\$Complement Body: Israel had become completely idolatrous and corrupt, which would inevitably result in the judgment of God (4:1 - 12:6)	
¶Opposite The people of Israel were totally given to idolatry and whoredom (4:1 - 5:7)	
¶Opposite Jehovah will punish Israel until they acknowledge their sins and return to Him (5:8 - 6:11)	
¶Complement Israel has forgotten Jehovah their God (7:1 - 9:9)	
¶Complement Israel is an empty vine without fruit for Jehovah (9:10 - 10:15)	
¶Unique Ephraim feeds on wind and lies, but Judah still rules with God and is faithful (11:1 - 12:6)	
\$Complement Conclusion: Jehovah loved Israel, and called her to return to Him (12:7 - 14:9)	
¶Complement Jehovah loved Israel in spite of their unfaithfulness to Him (12:7 - 13:13)	
¶Complement Jehovah called Israel to return to Him (13:14 - 14:9)	

	\$Unique Introduction: Israel was unfaithful to Jehovah under the Old Covenant, but He will restore her to Him in the Millennium (1:1 - 3:5)
	¶Opposite Jehovah commanded Hosea to marry a whore as a symbol for the unfaithfulness of Israel (1:1 - 1:11)
Unique	^{1:1} The Word of Jehovah that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.
Complement	^{1:2} The beginning of the Word of Jehovah by Hosea; and Jehovah said to Hosea, “Go, take you a wife of whoredoms and children of whoredoms: for the land has committed great whoredom, <i>departing</i> from Jehovah.”
Complement	^{1:3} So he went and took Gomer the daughter of Diblaim; who conceived, and bore him a son. ^{1:4} And Jehovah said to him, “Call his name ‘Jezreel’: for yet a little <i>while</i> , and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. ^{1:5} And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.”
Opposite	^{1:6} And she conceived again, and bore a daughter. And <i>God</i> said to him, “Call her name ‘Lo-ruhamah’: for I will not have mercy upon the house of Israel any longer; but I will utterly take them away. ^{1:7} But I will have mercy upon the house of Judah, and will save them by Jehovah their God; but I will not save them by bow, nor by sword, by battle, by horses, or by horsemen.”
Opposite	^{1:8} Now when she had weaned Lo-ruhamah, she conceived, and bore a son. ^{1:9} Then <i>God</i> said, “Call his name ‘Lo-ammi’: for you <i>are</i> not my people, and I will not be your <i>God</i> . ^{1:10} Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said to them, ‘You <i>are</i> not my people’, it shall be said to them, ‘ <i>You are</i> the sons of the living God.’ ^{1:11} Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one leader. And they shall come up out of the land: for great <i>shall be</i> the day of Jezreel.”
	¶Opposite Jehovah will restore Israel to Him in the Millennial Kingdom of Christ (2:1 - 3:5)
Opposite	^{2:1} “Say to your brothers, ‘Ammi’; and to your sisters, ‘Ru-hamah.’ ^{2:2} Plead with your mother, plead: for she <i>is</i> not my wife; neither <i>am</i> I her husband; therefore let her put away her whoredoms out of her sight, and her adulteries from between her breasts. ^{2:3} Let I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. ^{2:4} And I will not have mercy upon her children: for they are the children of whoredoms. ^{2:5} For their mother has played the whore; she that conceived them has done shamefully: for she said, ‘I will go after my lovers, that give <i>me</i> my bread and my water, my wool and my flax, my oil and my drink.’
Opposite	^{2:6} “Therefore, behold, I will hedge up your way with thorns, and make a wall, so that she shall not find her paths. ^{2:7} And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find <i>them</i> . Then shall she say, ‘I will go and return to my first husband: for then <i>was it</i> better with me than now.’ ^{2:8} For she did not know that I gave her grain, and wine, and oil; and multiplied her silver and gold, <i>which</i> they prepared for Baal. ^{2:9} Therefore I will return, and take away my grain in its time, and my wine in its season, and will recover my wool and my flax <i>given</i> to cover her nakedness. ^{2:10} And now will I discover her lewdness in the sight of her lovers, and no one shall save her out of my hand. ^{2:11} I will also cause all her merriment to cease; her feast days, her new moons, her Sabbaths, and all her solemn feasts. ^{2:12} And I will destroy her vines and her fig trees; whereof she has said, ‘These <i>are</i> my rewards that my lovers have given me’; and I will make them a forest, and the beasts of the field shall eat them. ^{2:13} And I will visit upon her the days of Baalim, in which she burned incense to them, and she decked herself with her earrings and her jewels; and she went after her lovers, and forgot me,’ says Jehovah.”
Complement	^{2:14} “Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her. ^{2:15} And I will give her vineyards to her from there, and the valley of Achor for a door of hope. And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. ^{2:16} And it shall be at that day,’ says Jehovah, ‘ <i>that</i> you shall call me Ishi; and shall not call me Baali anymore. ^{2:17} For I will take away the names of Baalim out of her mouth, and they shall not be remembered by their name anymore. ^{2:18} And in that day will I make a covenant for them with the beasts of the field, and with the birds of heaven, and <i>with</i> the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. ^{2:19} And I will betroth you to me forever; moreover, I will betroth you to me in righteousness, in judgment, in lovingkindness, and in mercies. ^{2:20} I will even betroth you to me in faithfulness; and you shall know Jehovah.
Complement	^{2:21} “And it shall come to pass in that day, that I will hear,’ says Jehovah, ‘I will hear the heavens, and they shall hear the earth; ^{2:22} and the earth shall hear the grain, the wine, and the oil; and they shall hear Jezreel. ^{2:23} And I will sow her to me in the earth. And I will have mercy upon her that had not obtained mercy; and I will say to <i>them that were</i> not my people, ‘You <i>are</i> my people’; and they shall say, ‘You <i>are</i> my God.’”
Unique	^{3:1} Then Jehovah said to me, “Go yet, love a woman beloved of <i>her</i> friend, yet an adulteress, according to the love of Jehovah toward the children of Israel, who look to other gods, and love <i>heathen</i> rising cakes.” ^{3:2} So I bought her to me for fifteen <i>pieces</i> of silver, and a homer of barley, and a half homer of barley; ^{3:3} and I said to her, “You shall wait for me many days; you shall not play the whore, and you shall not be for <i>another</i> man; so <i>will</i> I also be for you.” ^{3:4} For the children of Israel shall wait many days without a king, without a prince, without a sacrifice, without an image, without an ephod, and <i>without</i> teraphim. ^{3:5} Afterward shall the children of Israel return, and seek Jehovah their God, and David their king. And they shall fear Jehovah and his goodness in the Latter Days.”
	\$Complement Body: Israel had become completely idolatrous and corrupt, which would inevitably result in the judgment of God (4:1 - 12:6)
	¶Opposite The people of Israel were totally given to idolatry and whoredom (4:1 - 5:7)
Unique	^{4:1} “Hear the Word of Jehovah, you children of Israel: for Jehovah has a controversy with the inhabitants of the land, because <i>there is</i> no truth, nor mercy, nor knowledge of God in the land. ^{4:2} By swearing, lying, killing, stealing, and committing adultery, they break out, and blood touches blood. ^{4:3} Therefore shall the land mourn, and everyone that dwells in it shall languish, with the beasts of the field, and with the birds of heaven; moreover, the fish of the sea shall also be taken away. ^{4:4} Yet let no man strive, nor reprove another: for your people <i>are</i> as they that strive with the priest; ^{4:5} therefore shall you fall in the day, and the prophet also shall fall with you in the night; and I will destroy your mother.
Complement	^{4:6} “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you, so that you shall be no priest to me. Seeing you have forgotten the Law of your God, I will also forget your children. ^{4:7} As they were increased, so they sinned against me; <i>therefore</i> will I change their glory into shame. ^{4:8} They eat up the sin of my people, and they set their heart on their iniquity. ^{4:9} And there shall be, like people, like priest; and I will punish them for their ways, and repay them for their doings: ^{4:10} for they shall eat, and not have enough; they shall commit whoredom, and shall not increase, because they have left off to take heed to Jehovah. ^{4:11} Whoredom and wine and new wine take away the heart.
Complement	^{4:12} “My people ask counsel at their wooden idols, and their divining rod declares to them: for the spirit of whoredoms has caused <i>them</i> to go astray; and they have gone a whoring from under their God. ^{4:13} They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because their shade is good; therefore your daughters shall commit whoredom, and your spouses shall commit adultery. ^{4:14} I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery; for the men themselves are separated with whores, and they sacrifice with pagan temple prostitutes; therefore the people <i>that</i> do not understand shall fall.”
Opposite	^{4:15} “Though you, Israel, play the whore, yet let not Judah offend; and do not come to Gilgal; neither go up to Beth-aven, nor swear, ‘Jehovah lives.’ ^{4:16} For Israel slides back as a backsliding heifer; now Jehovah will feed them as a lamb in a large place. ^{4:17} Ephraim is joined to idols; therefore let him alone. ^{4:18} Their drink is sour; they have committed whoredom continually; her rulers <i>with</i> shame love to say, ‘Give <i>me</i> a bribe.’ ^{4:19} The wind has bound her up in her wings, and they shall be ashamed because of their sacrifices.”
Opposite	^{5:1} “Hear this, O you priests; and pay attention, you house of Israel; and give ear, O house of the king: for judgment is toward you, because you have been a snare on Mizpah, and a net spread upon Tabor. ^{5:2} And the revolvers are profound to make slaughter, though I <i>have been</i> a rebuker of them all. ^{5:3} I know Ephraim, and Israel is not hidden from me: for now, O Ephraim, you commit whoredom, <i>and</i> Israel is defiled. ^{5:4} Their deeds will not allow them to return to their God: for the spirit of whoredoms <i>is</i> in their midst, and they have not known Jehovah. ^{5:5} And the pride of Israel testifies to his face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. ^{5:6} They shall go with their flocks and with their herds to seek Jehovah, but they shall not find him; he has withdrawn himself from them. ^{5:7} They have dealt treacherously against Jehovah: for they have begotten strange children; now shall a month devour them with their portions.”
	¶Opposite Jehovah will punish Israel until they acknowledge their sins and return to Him (5:8 - 6:11)
Opposite	^{5:8} “Blow the cornet in Gibeah, <i>and</i> the trumpet in Ramah; cry aloud at Beth-aven (after you, O Benjamin). ^{5:9} Ephraim shall be desolate in the day of rebuke; among the tribes of Israel have I made known that which shall surely be. ^{5:10} The princes of Judah were like them that move the property boundary; <i>therefore</i> will I pour out my wrath upon them like water. ^{5:11} Ephraim is oppressed and broken in judgment, because he willingly walked after the command to <i>worship the golden calf</i> ; ^{5:12} therefore <i>will I be</i> to Ephraim as a moth, and to the house of Judah as rottenness. ^{5:13} When Ephraim saw his sickness, and Judah <i>saw</i> his wound, then Ephraim went to the Assyrian, and sent to king Jareb; yet he could not heal you, nor cure you of your wound: ^{5:14} for <i>I will be</i> to Ephraim as a lion, and as a young lion to the house of Judah. I, even I, will tear and go away; I will take away, and no one shall rescue him. ^{5:15} I will go <i>and</i> return to my place, until they acknowledge their offense, and seek my face; in their affliction they will seek me early.”
Opposite	^{6:1} “Come, and let us return to Jehovah: for he has torn, and he will heal us; he has smitten, and he will bind us up. ^{6:2} After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. ^{6:3} Then shall we know, <i>if we</i> follow on to know Jehovah. His going forth is prepared as the morning; and he shall come to us as the rain, as the latter <i>and</i> former rain to the earth.”
Complement	^{6:4} “O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your goodness is like a morning fog, and as the early dew it goes away. ^{6:5} Therefore have I hevn <i>them</i> by the prophets; I have slain them by the words of my mouth; and your Judgments <i>are</i> as the light going forth. ^{6:6} For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
Complement	^{6:7} “But they like men have transgressed the Covenant; there have they dealt treacherously against me. ^{6:8} Gilead is a city of them that works iniquity, <i>and</i> is polluted with blood. ^{6:9} And as gangs of robbers wait for a man, so the company of priests murder in the way by agreement; for they commit lewdness. ^{6:10} I have seen a horrible thing in the house of Israel: the whoredom of Ephraim is there; Israel is defiled. ^{6:11} “Also, O Judah, he has set a harvest for you, when I return the captivity of my people.”

	¶Complement Israel has forgotten Jehovah their God (7:1 - 9:9)
Unique	^{7:1} “When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief comes in, <i>and</i> the gang of robbers plunders outside. ^{7:2} And they do not consider in their hearts <i>that</i> I remember all their wickedness; now their own doings have beset them about; they are before my face. ^{7:3} They make the king glad with their wickedness, and the princes with their lies. ^{7:4} They <i>are</i> all adulterers, like an oven heated by the baker, who ceases from getting up after he has kneaded the dough, until it is leavened. ^{7:5} In the day of our king the princes have made <i>him</i> sick with bottles of wine; he stretched out his hand with scorn: ^{7:6} for they have made their heart ready like an oven, while they lie in wait. Their baker sleeps all night; in the morning it burns like a flaming fire. ^{7:7} They are all hot as an oven, and have devoured their judges; all their kings have fallen. <i>There is</i> not one among them that calls to me. ^{7:8} Ephraim, he has mixed himself among the people; Ephraim is a cake not turned. ^{7:9} Strangers have devoured his strength, and he does not know <i>it</i> ; yea, gray hairs are here and there upon him, yet he does not know <i>it</i> . ^{7:10} And the pride of Israel testifies to his face; and they do not return to Jehovah their God, nor seek him for all this. ^{7:11} Ephraim also is like a silly dove without heart: they call to Egypt; they go to Assyria. ^{7:12} When they shall go, I will spread my net upon them; I will bring them down as the birds of the heaven; I will chastise them, as their congregation has heard. ^{7:13} Woe unto them! For they have fled from me. Destruction unto them! Because they have transgressed against me. Though I have redeemed them, yet they have spoken lies against me. ^{7:14} And they have not cried to me with their heart, when they howled upon their beds; they assemble themselves for grain and wine, <i>and</i> they rebel against me. ^{7:15} Though I have bound <i>and</i> strengthened their arms, yet they imagine mischief against me. ^{7:16} They return, but not to the most High. They are like a deceitful bow. Their princes shall fall by the sword for the rage of their tongue; this <i>shall be</i> their derision in the land of Egypt.
Complement	^{8:1} “Set the trumpet to your mouth. <i>The enemy shall come</i> as an eagle against the House of Jehovah, because they have transgressed my Covenant, and trespassed against my Law. ^{8:2} Israel shall cry to me, ‘My God, we know you.’ ^{8:3} Israel has cast off <i>the thing that is</i> good; therefore the enemy shall pursue him. ^{8:4} They have set up kings, but not by me. They have made princes, and I did not know <i>them</i> . Of their silver and their gold have they made themselves idols, that they may be cut off. ^{8:5} Your golden calf, O Samaria, has cast you off. My anger is kindled against them. How long will it be before they attain to innocence? ^{8:6} For from Israel <i>was</i> it also. The workman made it; therefore it <i>is</i> not God, but the calf of Samaria shall be broken in pieces: ^{8:7} for they have sown the wind, and they shall reap the whirlwind. It has no stalk; the bud shall yield no meal. And if it does yield, the strangers shall swallow it up.
Complement	^{8:8} “Israel has been swallowed up; now shall they be among the Gentiles as a vessel in which is no pleasure: ^{8:9} for they have gone up to Assyria, a wild donkey alone by himself; Ephraim has hired lovers. ^{8:10} Moreover, although they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. ^{8:11} Because Ephraim has made many altars to sin, altars shall be to him for sinning. ^{8:12} I have written to him the great things of my Law, but they were counted as a strange thing. ^{8:13} They sacrifice flesh for the sacrifices of my offerings, and eat <i>it</i> , <i>but</i> Jehovah does not accept them. Now will he remember their iniquity, and visit their sins. They shall return to Egypt; ^{8:14} for Israel has forgotten his Maker, and builds palaces; and Judah has multiplied fortified cities; but I will send a fire upon his cities, and it shall devour its palaces.”
Opposite	^{9:1} “Do not rejoice, O Israel, for joy, as <i>other</i> people: for you have gone a whoring from your God; you have loved a reward upon every grain floor. ^{9:2} The floor and the winepress shall not feed them, and the new wine shall fail in her. ^{9:3} They shall not dwell in Jehovah’s land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. ^{9:4} They shall not offer wine <i>offerings</i> to Jehovah; neither shall they be pleasing to him. Their sacrifices <i>shall be</i> to them as the bread of mourners; all that eat of it shall be polluted: for their bread for their soul shall not come into the House of Jehovah.
Opposite	^{9:5} “What will you do in the solemn day, and in the day of the feast of Jehovah? ^{9:6} For, lo, they are gone because of destruction; Egypt shall gather them up, and Memphis shall bury them. As for the pleasant <i>places</i> for their silver, nettles shall possess them; thorns <i>shall be</i> in their tabernacles. ^{9:7} The days of visitation have come; the days of recompense have come; Israel shall know <i>it</i> . The prophet is a fool, and the spiritual man is insane, for the multitude of his iniquity, and the great hatred. ^{9:8} The watchman of Ephraim <i>was</i> with my God; <i>but now</i> the prophet is a snare of a bird hunter in all his ways, and hatred in the House of his God. ^{9:9} They have deeply corrupted <i>themselves</i> , as in the days of Gibeah. <i>Now</i> will he remember their iniquity; he will visit their sins.”
	¶Complement Israel is an empty vine without fruit for Jehovah (9:10 - 10:15)
Unique	^{9:10} “I found Israel like grapes in the wilderness. I saw your fathers as the first ripe in the fig tree at her first time. But they went to Baal-peor, and separated themselves to <i>that</i> shame; and their abominations were according as they loved. ^{9:11} <i>As for</i> Ephraim, their glory shall fly away like a bird, from the birth, from the womb, and from the conception. ^{9:12} Though they bring up their children, yet will I bereave them, so <i>that there shall not be</i> a man left; moreover, yea also to them when I depart from them! ^{9:13} Ephraim, as I saw Tyrus, is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer.”
Complement	^{9:14} Give them, O Jehovah; what will you give? Give them a miscarrying womb and dry breasts. ^{9:15} “All their wickedness <i>is</i> in Gilgal: for I hated them there. For the wickedness of their doings I will drive them out of my House. I will love them no more. All their princes <i>are</i> rebels. ^{9:16} Ephraim is smitten, their root is dried up, and they shall bear no fruit; moreover, though they bring forth, yet will I slay <i>even</i> the beloved, <i>fruit</i> of their womb.”
Complement	^{9:17} My God will cast them away, because they did not listen to him; and they shall be wanderers among the nations. ^{9:18} “Israel is an empty vine; he brings forth fruit to himself. According to the multitude of his fruit he has increased the altars; according to the goodness of his land they have made beautiful images. ^{9:19} Their heart is divided; now shall they be found faulty. He shall break down their altars, and he shall spoil their images: ^{9:20} for now they shall say, ‘We have no king, because we did not fear Jehovah. What then would a king do to us?’ ^{9:21} They have spoken words, swearing falsely in making a covenant; thus judgment springs up as hemlock in the furrows of the field. ^{9:22} The inhabitants of Samaria shall fear because of the golden calves of Beth-aven: for its people shall mourn over it, and its priests <i>that</i> rejoiced on it, for its glory; because it has departed from it. ^{9:23} But I shall also carried to Assyria for a present to king Jareb; Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. ^{9:24} <i>As for</i> Samaria, her king is cut off as the foam upon the water. ^{9:25} The high places also of Aven, the sin of Israel, shall be destroyed; the thorn and the thistle shall come upon their altars; and they shall say to the mountains, ‘Cover us’; and to the hills, ‘Fall on us.’”
Opposite	^{10:9} “O Israel, you have sinned from the days of Gibeah. There they stood; the battle in Gibeah against the children of iniquity did not overtake them. ^{10:10} <i>It is</i> in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. ^{10:11} And Ephraim <i>is as</i> a heifer <i>that is</i> taught, and loves to tread out <i>the grain</i> ; but I passed over upon her fair neck; I will make Ephraim to ride; Judah shall plow, <i>and</i> Jacob shall break his clods. ^{10:12} Sow to yourselves in righteousness; reap in mercy. Break up your fallow ground: for <i>it is</i> time to seek Jehovah, until he comes and rains righteousness upon you.
Opposite	^{10:13} “But you have plowed wickedness; you have reaped iniquity; you have eaten the fruit of lies, because you trusted in your own way, in the multitude of your mighty men. ^{10:14} Therefore shall a tumult arise among your people, and all your fortresses shall be spoiled, as Shalmaneser spoiled Beth-arbel in the day of battle; the mother was dashed in pieces upon <i>her</i> children. ^{10:15} So shall Bethel do to you because of your great wickedness. In a morning shall the king of Israel be utterly cut off.”
	¶Unique Ephraim feeds on wind and lies, but Judah still rules with God and is faithful (11:1 - 12:6)
Opposite	^{11:1} “When Israel was a child, then I loved him, and called my son out of Egypt. ^{11:2} As they called them, so they went from them. They sacrificed to Baalim, and burned incense to carved images. ^{11:3} I taught Ephraim also to go, taking them by their arms; but they did not know that I healed them. ^{11:4} I drew them with cords of a man, with bands of love. And I was to them as they that take off the yoke on their jaws, and I fed them with food.
Opposite	^{11:5} “He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. ^{11:6} And the sword shall grieve his cities; and shall consume his branches and devour <i>them</i> , because of their own counsels. ^{11:7} And my people are bent to backsliding from me; though they called them to the most High, none at all would exalt him.”
Complement	^{11:8} “ ^{9:1} Who shall I give you up, Ephraim? <i>How</i> shall I deliver you, Israel? <i>How</i> shall I make you as Admah? How shall I set you as Zeboim? My heart is turned within me; my repentings are kindled together. ^{11:9} I will not execute the fierceness of my anger; I will not return to destroy Ephraim: for <i>I am</i> God, and not a man. I am the Holy One in your midst; and I will not enter into the city. ^{11:10} They shall walk after Jehovah; he shall roar like a lion. When he shall roar, then the children shall tremble from the west. ^{11:11} They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their houses,’ says Jehovah.
Complement	^{11:12} “Ephraim surrounds me with lies, and the house of Israel with deceit; but Judah still rules with God, and is faithful with the saints. ^{12:1} But Ephraim feeds on wind, and follows after the east wind; he daily increases lies and desolation. And they make a covenant with the Assyrians, and oil is carried into Egypt.
Unique	^{12:2} “Jehovah also has a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he repay him. ^{12:3} He took his brother by the heel in the womb, and by his strength he had power with God. ^{12:4} moreover, he had power over the angel, and prevailed; he wept, and made supplication to him. He found him <i>in</i> Bethel, and there he spoke with us; ^{12:5} even Jehovah the God of hosts; Jehovah <i>is</i> his memorial. ^{12:6} Therefore turn to your God; keep mercy and judgment, and wait on your God continually.”
	\$Complement Conclusion: Jehovah loved Israel, and called her to return to Him (12:7 - 14:9)
	¶Complement Jehovah loved Israel in spite of their unfaithfulness to Him (12:7 - 13:13)
Opposite	^{12:7} “ <i>He is like</i> a Canaanite; the balances of deceit <i>are</i> in his hand; he loves to oppress. ^{12:8} And Ephraim said, ‘Yet I have become rich; I have found me out substance; <i>in</i> all my labors they shall find no iniquity in me that <i>was</i> sin.’ ^{12:9} But <i>I that am</i> Jehovah your God from the land of Egypt will yet make you to dwell in tabernacles, as in the days of the solemn feast. ^{12:10} I have also spoken by the prophets; and I have multiplied visions, and used similitudes, by the ministry of the prophets.
Opposite	^{12:11} “ <i>Is there</i> iniquity in Gilead? Surely they are vanity. They sacrifice bulls in Gilgal; moreover, their altars are as heaps in the furrows of the fields. ^{12:12} And Jacob fled into the country of Syria; and Israel served for a wife, and for a wife he kept <i>sheep</i> . ^{12:13} And by a prophet Jehovah brought Israel out of Egypt, and by a prophet was he preserved.”
Complement	^{12:14} “ ^{12:1} Therefore provoked <i>him</i> to anger most bitterly; therefore shall he leave his blood upon him, and his reproach shall his Lord return to him. ^{13:1} When Ephraim speaks trembling, he exalted himself in Israel; but when he offended in Baal, he died. ^{13:2} And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding: all of it the work of the craftsmen. They say of them, ‘Let the men that sacrifice kiss the golden calves.’ ^{13:3} Therefore they shall be as the morning cloud, and as the early dew that passes away, as the chaff <i>that is</i> driven with the whirlwind out of the floor, and as the smoke out of the chimney. ^{13:4} Yet <i>I am</i> Jehovah your God from the land of Egypt; and you shall know no god but me: for <i>there is</i> no Savior other than me.
Complement	^{13:5} “I knew you in the wilderness, in the land of great drought. ^{13:6} According to their pasture, so were they filled. They were filled, and their heart was exalted; therefore they have forgotten me. ^{13:7} Therefore I will be to them as a lion. As a leopard by the way will I observe them; ^{13:8} I will meet them as a bear <i>that is</i> bereaved <i>of her cubs</i> , and will tear the caul of their heart. And there will I devour them like a lion; the wild beast shall tear them.
Unique	^{13:9} “O Israel, you have destroyed yourself; but in me is your help. ^{13:10} I will be your king. Where <i>is any other</i> that may save you in all your cities? And your judges of whom you said, ‘Give me a king and princes?’ ^{13:11} I gave you a king in my anger, and took <i>him</i> away in my wrath. ^{13:12} The iniquity of Ephraim is bound up; his sin is hidden. ^{13:13} The sorrows of a travailing woman shall come upon him. He is an unwise son: for he should not stay long in <i>the place</i> of the breaking forth of children.”
	¶Complement Jehovah called Israel to return to Him (13:14 - 14:9)
Opposite	^{13:14} “I will ransom them from the power of the grave; I will redeem them from death. O death, I will be to your plagues. O grave, I will be your destruction. Repentance shall be hidden from my eyes.
Opposite	^{13:15} “Though he is fruitful among <i>his</i> brethren, an east wind shall come; the wind of Jehovah shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall plunder the treasure of all pleasant vessels. ^{13:16} Samaria shall become desolate: for she has rebelled against her God; they shall fall by the sword, their infants shall be dashed in pieces, and their women with child shall be ripped up.”
Complement	^{14:1} “O Israel, return to Jehovah your God: for you have fallen by your iniquity. ^{14:2} Take with you words, and turn to Jehovah; say to him, ‘Take away all iniquity, and receive <i>us</i> graciously; so will we render the calves of our lips. ^{14:3} Assyria shall not save us; we will not ride upon horses; neither will we say anymore to the work of our hands, ‘You <i>are</i> our gods’: for in you the fatherless finds mercy.
Complement	^{14:4} “I will heal their backsliding; I will love them freely; for my anger has turned away from him. ^{14:5} I will be as the dew to Israel; he shall grow as the lily, and cast forth his roots as Lebanon. ^{14:6} His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. ^{14:7} They that dwell under his shadow shall return; they shall revive as the grain, and grow as the vine; its scent <i>shall be</i> as the wine of Lebanon. ^{14:8} Ephraim <i>shall say</i> , ‘What have I to do any more with idols?’ I have heard <i>him</i> , and observed him; <i>I am</i> like a green fir tree. From me is your fruit found.
Unique	^{14:9} “Who is wise, and he shall understand these <i>things</i> ? Prudent, and he shall know them? For the ways of Jehovah <i>are</i> right, and the just shall walk in them; but the transgressors shall fall in them.”

Minor prophets, Chapter 1.5 (Micah):	Jehovah was angry with Israel under the Old Covenant, but will bless Zion in the Last Days (1:1 - 7:20)
§Complement	Introduction: Both Judah and Israel were guilty of idol worship, and both would be judged by Jehovah (1:1 - 16)
¶Opposite	Jehovah will come down from Heaven to judge both Judah and Jerusalem (1:1 - 7)
¶Opposite	The sins of Israel were also found in Judah (1:8 - 16)
§Complement	Body: Jehovah hid his face from Israel under the Old Covenant, but the Messiah will deliver them in the Millennium (2:1 - 5:15)
¶Unique	Jehovah will judge those in Israel who oppressed their neighbors (2:1 - 10)
¶Complement	Jehovah will hide his face from the leaders of Israel who oppressed the people (2:11 - 3:4)
¶Complement	Jehovah will hide his face from the false prophets of Israel (3:5 - 12)
¶Opposite	In the Last Days, the nations of the Earth will seek Jehovah and his Word and not make war anymore (4:1 - 8)
¶Opposite	The Messiah will deliver Israel from their enemies and remove the idols from the land (4:9 - 5:15)
§Unique	Conclusion: The powerful in Israel were totally corrupt and wicked; but there was still hope in Jehovah (6:1 - 7:20)
¶Complement	The powerful in Israel were totally corrupt and wicked in the sight of Jehovah (6:1 - 7:6)
¶Complement	The only hope for Israel is in Jehovah (7:7 - 20)

	§Complement	Introduction: Both Judah and Israel were guilty of idol worship, and both would be judged by Jehovah (1:1 - 16)
	¶Opposite	Jehovah will come down from Heaven to judge both Judah and Jerusalem (1:1 - 7)
Unique		¹¹ The Word of Jehovah that came to Micah the Morasthite, in the days of Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem: ¹² “Hear, all you people; give heed, O earth, and all that is in it; and let the Lord Jehovah be witness against you, the Lord from his holy Temple.
Complement		¹³ “For, behold, Jehovah is coming forth out of his place; and he will come down and tread upon the high places of the earth; ¹⁴ and the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, <i>and</i> as the water <i>that</i> is poured down a steep place.
Complement		¹⁵ “All this <i>is</i> for the transgression of Jacob, and for the sins of the house of Israel.”
Opposite		“What <i>is</i> the transgression of Jacob? <i>Is it</i> not Samaria? And what <i>are</i> the high places of Judah? <i>Are they</i> not Jerusalem?
Opposite		¹⁶ “Therefore will I make Samaria as a heap of the field, <i>and</i> as plantings of a vineyard; and I will pour down its stones into the valley, and I will uncover its foundations. ¹⁷ And all its carved images shall be beaten to pieces; and all its hires shall be burned with fire; and all its idols will I lay desolate: for she gathered <i>it</i> of the hire of a whore, and they shall return to the hire of a whore.”
	¶Opposite	The sins of Israel were also found in Judah (1:8 - 16)
Opposite		¹⁸ “Therefore will I wail and howl; I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls: ¹⁹ for her wound <i>is</i> incurable: for it has come to Judah; he has come to the gate of my people, <i>even</i> to Jerusalem.
Opposite		¹¹⁰ “Declare <i>it</i> not at Gath; weep not at all. In the house of Aphrah, roll yourself in the dust. ¹¹¹ Pass away, you inhabitant of Saphir, having your shame naked. The inhabitant of Zaanan did not come forth in the mourning of Beth-ezel. He shall receive of you his standing: ¹¹² for the inhabitant of Maroth waited carefully for good, but evil came down from Jehovah to the gate of Jerusalem.”
Complement		¹¹³ “O you inhabitant of Lachish, bind the chariot to the swift beast; she <i>is</i> the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in you.
Complement		¹¹⁴ “Therefore shall you give presents to Moresheth-gath; the houses of Achzib <i>shall be</i> a lie to the kings of Israel.
Unique		¹¹⁵ “Yet will I bring an heir to you, O inhabitant of Mareshah; he shall come to Adullam the glory of Israel.
		¹¹⁶ Make yourself bald, and cut your hair for your delicate children; enlarge your baldness as the eagle: for they have gone into captivity from you.”
	§Complement	Body: Jehovah hid his face from Israel under the Old Covenant, but the Messiah will deliver them in the Millennium (2:1 - 5:15)
	¶Unique	Jehovah will judge those in Israel who oppressed their neighbors (2:1 - 10)
Opposite		²¹ “Woe to them that devise iniquity, and work evil upon their beds! When the morning is light, they practice it, because it is in the power of their hand. ²² And they covet fields, and <i>take them</i> by violence; and houses, and take <i>them</i> away; so they oppress a man and his house, even a man and his inheritance.’ ²³ Therefore thus says Jehovah: ‘Behold, against this family do I devise an evil, from which you shall not remove your necks; neither shall you go arrogantly; for this time is evil.
Opposite		²⁴ “In that day shall <i>one</i> take up a parable against you, and lament with a doleful lamentation, <i>and</i> say, ‘We are utterly plundered. He has changed the portion of my people; how has he removed <i>it</i> from me! Turning away he has divided our fields.’ ²⁵ Therefore you shall have no one that shall cast a cord by lot in the congregation of Jehovah.”
Complement		²⁶ “‘Do not prophesy,’ <i>say they to them that</i> prophesy. They shall not prophesy to them, <i>that</i> they receive not shame.
Complement		²⁷ “ <i>O you that are</i> named the house of Jacob, is the Spirit of Jehovah constrained? <i>Are</i> these his doings? Do not my words do good to him that walks uprightly?
Unique		²⁸ “Even of late my people have risen up as an enemy. You pull off the robe with the garment from them that pass by securely as men averse from war. ²⁹ You have cast out the women of my people from their pleasant houses; you have taken away my glory forever from their children. ²¹⁰ Arise and depart: for this <i>is</i> not <i>your</i> rest. Because it is polluted, it shall destroy <i>you</i> , even with utter destruction.”
	¶Complement	Jehovah will hide his face from the leaders of Israel who oppressed the people (2:11 - 3:4)
Unique		²¹¹ “‘If a man walking in a spirit of falsehood lies, <i>saying</i> , ‘I will prophesy to you of wine and alcohol’, he shall even be the prophet of this people.
Complement		²¹² “‘I will surely assemble, O Jacob, all of you; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold.
Complement		“They shall make great noise by reason of <i>the multitude</i> of men. ²¹³ The breaker has come up before them. They have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and Jehovah on the head of them.”
Opposite		³¹ “And I said, ‘Please hear, O heads of Jacob, and you princes of the house of Israel: <i>is it</i> not for you to know judgment? ³² Who hate the good, and love the evil; who pluck their skin from off them, and their flesh from off their bones; ³³ who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.’
Opposite		³⁴ “Then shall they cry to Jehovah, but he will not hear them. He will even hide his face from them at that time, as they have behaved themselves ill in their doings.”
	¶Complement	Jehovah will hide his face from the false prophets of Israel (3:5 - 12)
Unique		³⁵ “Thus says Jehovah concerning the prophets that make my people go astray, that bite with their teeth, and cry, ‘Peace’; and he that does not put into their mouths, they even prepare war against him: ³⁶ Therefore <i>there shall be</i> night to you, so that you shall not have a vision; and it shall be dark to you, so that you shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
Complement		³⁷ “Then shall the seers be ashamed, and the diviners disgraced. Indeed, they shall all cover their lips: for <i>there is</i> no answer of God.”
Complement		³⁸ “But truly I am full of power by the Spirit of Jehovah, and of judgment and might, to declare to Jacob his transgression, and to Israel his sin.”
Opposite		³⁹ “Please hear this, you heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. ³¹⁰ They build up Zion with blood, and Jerusalem with iniquity. ³¹¹ The heads of it judge for a bribe, and its priests teach for hire, and its prophets divine for money. Yet they will rely upon Jehovah, and say, ‘Is not Jehovah among us? No evil can come upon us.’
Opposite		³¹² “Therefore for your sake shall Zion be plowed <i>as</i> a field, and Jerusalem shall become heaps, and the mountain of the House as the high places of the forest.”
	¶Opposite	In the Last Days, the nations of the Earth will seek Jehovah and his Word and not make war anymore (4:1 - 8)
Unique		⁴¹ “But in the Last Days it shall come to pass, <i>that</i> the mountain of the House of Jehovah shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. ⁴² And many nations shall come and say, ‘Come, and let us go up to the mountain of Jehovah, and to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths’: for the Law shall go forth out of Zion, and the Word of Jehovah from Jerusalem.
Complement		⁴³ “And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow shares, and their spears into pruning hooks. Nation shall not lift up a sword against nation; neither shall they learn war anymore.
Complement		⁴⁴ “But every man shall sit under his vine and under his fig tree; and no one shall make <i>them</i> afraid: for the mouth of Jehovah of hosts, has spoken <i>it</i> . ⁴⁵ for all people will walk every one in the Name of his God, and we will walk in the Name of Jehovah our God forever and ever.”
Opposite		⁴⁶ “In that day,’ says Jehovah, ‘will I assemble her that limps, and I will gather her that was driven out, and her that I have afflicted; ⁴⁷ and I will make her that limped a remnant, and her that was cast far off a strong nation. And Jehovah shall reign over them in mount Zion from henceforth, even forever.
Opposite		⁴⁸ “And you, O tower of the flock, the stronghold of the daughter of Zion, to you shall it come, even the first dominion; the Kingdom shall come to the daughter of Jerusalem.”
	¶Opposite	The Messiah will deliver Israel from their enemies and remove the idols from the land (4:9 - 5:15)
Opposite		⁴⁹ “Now why do you cry aloud? <i>Is there</i> no king in you? Has your counselor perished? For pangs have taken you as a woman in travail. ⁴¹⁰ Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now you shall go forth out of the city; and you shall dwell in the field, and you shall go to Babylon. There you shall be delivered; there shall Jehovah redeem you from the hand of your enemies.
Opposite		⁴¹¹ “Now also many nations are gathered against you, that say, ‘Let her be defiled, and let our eye look upon Zion.’ ⁴¹² But they know not the thoughts of Jehovah; neither do they understand his counsel: for he shall gather them as the sheaves into the floor. ⁴¹³ Arise and thresh, O daughter of Zion: for I will make your horn iron, and I will make your hoofs brass. And you shall beat in pieces many people; and I will consecrate their gain to Jehovah, and their substance to the Lord of the whole earth.”
Complement		⁵¹ “Now gather yourself in troops, O daughter of troops. He has laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek. ⁵² But you, Bethlehem Ephratah, <i>though</i> you are little among the thousands of Judah, <i>yet</i> out of you shall he come forth to me to be Ruler in Israel, <i>whose</i> goings forth <i>have been</i> from of old, from Eternity Past. ⁵³ Therefore will he give them up, until the time <i>that</i> she which travails has brought forth. Then the remnant of his brethren shall return to the children of Israel. ⁵⁴ And he shall stand and feed in the strength of Jehovah, in the majesty of the Name of Jehovah his God; and they shall stay: for now shall he be great unto the ends of the earth.
Complement		⁵⁵ “And this <i>man</i> shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then we shall raise against him seven shepherds, and eight principal men. ⁵⁶ And they shall waste the land of Assyria with the sword, and the land of Nimrod in its entrances; thus shall he deliver us from the Assyrian, when he comes into our land, and when he treads within our borders. ⁵⁷ And the remnant of Jacob shall be in the midst of many people as a dew from Jehovah, as the showers upon the grass, that delays not for man, nor waits for the sons of men. ⁵⁸ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest; as a young lion among the flocks of sheep, who, if he goes through, both treads down, and tears in pieces; and none can deliver. ⁵⁹ Your hand shall be lifted up upon your adversaries, and all your enemies shall be cut off.
Unique		⁵¹⁰ “And it shall come to pass in that day,’ says Jehovah, ‘that I will cut off your horses out of your midst, and I will destroy your chariots. ⁵¹¹ And I will cut off the cities of your land, and throw down all your strongholds. ⁵¹² And I will cut off witchcrafts out of your hand; and you shall have no <i>more</i> soothsayers. ⁵¹³ Your carved images also will I cut off; and your standing images out of your midst; and you shall not worship the work of your hands any longer. ⁵¹⁴ And I will pluck up your images of Asherah out of your midst; so will I destroy your cities. ⁵¹⁵ And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.”
	§Unique	Conclusion: The powerful in Israel were totally corrupt and wicked; but there was still hope in Jehovah (6:1 - 7:20)
	¶Complement	The powerful in Israel were totally corrupt and wicked in the sight of Jehovah (6:1 - 7:6)
Opposite		⁶¹ Hear now what Jehovah says: “Arise, contend before the mountains, and let the hills hear your voice. ⁶² Hear, O mountains, Jehovah’s controversy, and you strong foundations of the earth: for Jehovah has a controversy with his people, and he will plead with Israel. ⁶³ O my people, what have I done to you? And in what have I wearied you? Testify against me: ⁶⁴ for I brought you up out of the land of Egypt, and redeemed you out of the house of slaves. And I sent before you Moses, Aaron, and Miriam. ⁶⁵ O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim to Gilgal, that you may know the righteousness of Jehovah.”
Opposite		⁶⁶ With what shall I come before Jehovah, <i>and</i> bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? ⁶⁷ Will Jehovah be pleased with thousands of rams, <i>or</i> with ten thousands of rivers of oil? Shall I give my firstborn <i>for</i> my transgression, the fruit of my body <i>for</i> the sin of my soul? ⁶⁸ He has shown you, O man, what <i>is</i> good. And what does Jehovah require of you, but to do justly, and to love mercy, and to walk humbly with your God?
Complement		⁶⁹ Jehovah’s voice cries to the city, and <i>the man</i> of wisdom shall see your Name: “Hear the rod, and who has appointed it. ⁶¹⁰ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure <i>that</i> is abominable? ⁶¹¹ Shall I count <i>them</i> pure with the wicked balances, and with the bag of deceitful weights? ⁶¹² For its rich men are full of violence, and its inhabitants have spoken lies, and their tongue is deceitful in their mouth.
Complement		⁶¹³ “Therefore also will I make <i>you</i> sick in smiting you, in making <i>you</i> desolate because of your sins. ⁶¹⁴ You shall eat, but not be satisfied; and your casting down <i>shall be</i> in your midst; and you shall take hold, but shall not deliver; and <i>that</i> which you deliver will I give up to the sword. ⁶¹⁵ You shall sow, but you shall not reap; you shall tread the olives, but you shall not anoint yourself with oil; and sweet wine, but you shall not drink wine. ⁶¹⁶ For the statutes of Omri are kept, and all the works of the house of Ahab; and you walk in their counsels, that I should make you a desolation, and it inhabitants a whistling; therefore shall you bear the reproach of my people.
Unique		⁷¹ “Woe is me! For I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; <i>there is</i> no cluster to eat. My soul desired the first ripe fruit. ⁷² The good <i>man</i> has perished out of the earth; and <i>there is</i> no one upright among men. They all lie in wait for blood; they hunt every man his brother with a net. ⁷³ That they may do evil with both hands earnestly, the prince asks <i>for a bribe</i> , and the judge <i>asks</i> for a bribe; and the powerful <i>man</i> , he utters his mischievous desire, so they scheme together. ⁷⁴ The best of them <i>is</i> like a brier; the most upright <i>is sharper</i> than a hedge thorn. The day of your watchmen <i>and</i> your visitation is coming. Now shall be their perplexity. ⁷⁵ Trust not in a friend; put no confidence in a guide; guard the doors of your mouth from her that lies in your bosom: ⁷⁶ for the son dishonors the father, the daughter rises up against her mother, and the daughter-in-law against her mother-in-law; a man’s enemies <i>are</i> the men of his own household.”
	¶Complement	The only hope for Israel is in Jehovah (7:7 - 20)
Opposite		⁷⁷ “Therefore will I look to Jehovah; I will wait for the God of my salvation; my God will hear me. ⁷⁸ Rejoice not against me, O my enemy. When I fall, I shall arise; when I sit in darkness, Jehovah <i>shall be</i> a light to me. ⁷⁹ I will bear the indignation of Jehovah, because I have sinned against him, until he pleads my cause, and executes judgment for me; he will bring me forth to the light, <i>and</i> I shall behold his righteousness. ⁷¹⁰ Then <i>he that</i> is my enemy shall see <i>it</i> , and shame shall cover her which I said to me, ‘Where is Jehovah your God?’ My eyes shall behold her; now shall she be trampled down as the mud of the streets. ⁷¹¹ <i>In</i> the day that your walls are to be built, <i>in</i> that day shall the decree be far removed. ⁷¹² <i>In</i> that day <i>also</i> shall he come to you even from Assyria, and <i>from</i> the fortified cities, and from the fortress even to the river, and from sea to sea, and <i>from</i> mountain to mountain. ⁷¹³ Notwithstanding the land shall be desolate because of them that dwell in it, for the fruit of their doings.
Opposite		⁷¹⁴ “Feed your people with your rod, the flock of your heritage, which dwells alone <i>in</i> the wood, in the midst of Carmel; let them feed <i>in</i> Bashan and Gilead, as in the days of old. ⁷¹⁵ According to the days of your coming out of the land of Egypt will I show him marvelous <i>things</i> . ⁷¹⁶ The nations shall see and be ashamed at all their might. They shall lay <i>their</i> hand upon <i>their</i> mouth; their ears shall be deaf. ⁷¹⁷ They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of Jehovah our God, and shall fear because of you.”
Complement		⁷¹⁸ “Who is a God like you, that pardons iniquity, and passes by the transgression of the remnant of his heritage?
Complement		“He retains not his anger forever, because he delights <i>in</i> mercy. ⁷¹⁹ He will turn again; he will have compassion upon us; he will subdue our iniquities. And you will cast all their sins into the depths of the sea.
Unique		⁷²⁰ “You will perform the truth to Jacob, <i>and</i> the mercy to Abraham, which you have sworn to our fathers from the days of old.”

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	<div><div>¶Opposite</div><div>Why don't you answer my prayers for justice against the wicked? (1:1 - 11)</div></div>	
Unique	1:1The burden which Habakkuk the prophet saw. 1:2“O Jehovah, how long shall I cry, and you will not hear! <i>Even</i> cry out to you <i>of</i> violence, and you will not save!	
Complement	1:3“Why do you show me iniquity, and cause <i>me</i> to behold grievance? For plundering and violence <i>are</i> before me; and there are <i>those that</i> raise up strife and contention.	
Complement	1:4“Therefore the Law is ignored, and judgment never goes forth: for the wicked surrounds the righteous; therefore wrong judgment proceeds.”	
Opposite	1:5“Behold, you among the heathen, and regard, and wonder marvelously: for <i>I</i> will do a work in your days, <i>which</i> you will not believe, though it is told <i>you</i> . 1:6for, see, I raise up the Chaldeans, <i>that</i> bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places <i>that are</i> not theirs. 1:7They <i>are</i> terrifying and dreadful; their judgment and their dignity shall proceed of themselves. 1:8Their horses also are swifter than the leopards, and are fiercer than the evening wolves. And their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle <i>that</i> hurries to eat. 1:9They shall all come for violence; their faces look straight on <i>as</i> the east wind, and they shall gather the captivity as the sand. 1:10And they shall scoff at the kings, and the princes shall be a scorn to them; they shall deride every stronghold: for they shall heap dirt, and take it.	
Opposite	1:11“Then shall <i>his</i> mind change; and he shall pass over, and offend, <i>imputing</i> this his power to his god.”	
	<div><div>¶Opposite</div><div>The wicked seem to prosper and do what they wish without punishment (1:12 - 2:1)</div></div>	
Opposite	1:12“ <i>Are</i> you not from everlasting, O Jehovah my God, my Holy One? We shall not die.	
Opposite	“O Jehovah, you have ordained them for judgment; and, O mighty God, you have established them for correction.”	
Complement	1:13“ <i>You are</i> of purer eyes than to behold evil, and you cannot look on iniquity. Why do you look <i>with favor</i> upon them that deal treacherously; <i>and</i> hold your tongue when the wicked devours <i>the man that</i> is more righteous than he?	
Complement	1:14“ <i>And why do you</i> make men as the fish of the sea, as the creeping things, <i>that have</i> no ruler over them? 1:15They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. 1:16Therefore they sacrifice to their net; and burn incense to their drag, because by them their portion <i>is</i> fat, and their food plentiful. 1:17Shall they therefore empty their net, and not spare continually to slay the nations?”	
Unique	2:1“I will stand upon my watch, and set myself upon the tower; and I will watch to see what he will say to me, and what I shall answer when I am reproved.”	
	<div><div>§Complement</div><div>Body: Woe to the king of Babylon and his idols! (2:2 - 20)</div></div>	
	<div><div>¶Opposite</div><div>The prophecy of Jehovah against Babylon will surely be fulfilled (2:2 - 4)</div></div>	
Unique	2:2And Jehovah answered me; and he said, “Write the vision, and make <i>it</i> plain upon tablets; that he may run that reads it.	
Complement	2:3“ <i>For the vision is</i> yet for an appointed time;	
Complement	“but at the end it shall speak, and not lie; though it delays, wait for it, because it will surely come; it will not wait.”	
Opposite	2:4“Behold, his soul <i>which</i> is lifted up <i>in pride</i> is not upright in him;	
Opposite	“but the just shall live by his faith.”	
	<div><div>¶Opposite</div><div>The Babylonians will be plundered by other nations (2:5 - 8)</div></div>	
Opposite	2:5“Moreover also, because he transgresses by wine, <i>he is</i> a proud man; neither does he keep at home, who enlarges his desire as Hell; and <i>is</i> like death, and cannot be satisfied, but gathers to himself all nations, and heaps to himself all people.	
Opposite	2:6“Shall not all these take up a parable against him, and a taunting proverb against him, and say, ‘Woe to him that increases <i>that which</i> is not his! How long? And woe to him that loads himself with many pledges!’”	
Complement	2:7“Shall they not rise up suddenly that shall bite you, and awake that shall vex you;	
Complement	“and you shall be for plunder to them?	
Unique	2:8“Because you have plundered many nations, all the remnant of the people shall plunder you, because of men’s blood; and <i>for</i> the violence of the land, of the city, and of all that dwell in it.”	

	<div><div>¶Complement</div><div>Woe to the covetous king of Babylon! (2:9 - 14)</div></div>	
Unique	2:9“Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!	
Complement	2:10“ <i>You have</i> consulted shame to your house by cutting off many people, and have sinned <i>against</i> your soul:	
Complement	2:11“ <i>for</i> the stone shall cry out of the wall, and the beam out of the timber shall answer it.”	
Opposite	2:12“Woe to him that builds a town with blood, and establishes a city by iniquity!	
Opposite	2:13“Behold, <i>is it</i> not of Jehovah of hosts, that the people shall labor in the very fire, and the people shall weary themselves for very vanity? 2:14For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.”	
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Complement	2:16“ <i>You are</i> filled with shame instead of glory.	
Complement	“ <i>You</i> drink also, and let your foreskin be uncovered.	
Opposite	“The cup of Jehovah’s right hand shall be turned to you, and shameful spewing <i>shall be</i> on your glory.	
Opposite	2:17“ <i>For</i> the violence of Lebanon shall cover you, and the plunder of beasts, <i>which</i> made them afraid, because of men’s blood, and for the violence of the land, of the city, and of all that dwell in it.”	
	<div><div>¶Unique</div><div>The idol is nothing, but Jehovah is in his Holy Temple (2:18 - 20)</div></div>	
Opposite	2:18“ <i>What</i> good is the carved image that its maker has carved it; the molten image, and a teacher of lies, that the maker of his work trusts in it, to make mute idols?	
Opposite	2:19“Woe to him that says to the wood, ‘Awake’; and to the mute stone, ‘Arise, it shall teach!’”	
Complement	“Behold, it <i>is</i> laid over with gold and silver;	
Complement	“and <i>there is</i> no breath at all in its midst.	
Unique	2:20“ <i>But</i> Jehovah <i>is</i> in his Holy Temple; let all the earth keep silence before him.”	
	<div><div>§Unique</div><div>Conclusion: Though Jehovah was angry with the Gentiles, and there is no food in Judah, yet I will rejoice in Jehovah (3:1 - 20)</div></div>	
	<div><div>¶Complement</div><div>Jehovah was angry with the Gentiles (3:1 - 9a)</div></div>	
Opposite	3:1A prayer of Habakkuk the prophet upon a hymn: 3:2“O Jehovah, I have heard your speech, <i>and</i> was afraid. O Jehovah, revive your work in the midst of the years, in the midst of the years make known; in wrath remember mercy.	
Opposite	3:3“God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. 3:4And <i>his</i> brightness was as the light. He had horns <i>coming</i> out of his hand; and there <i>was</i> the hiding of his power.”	
Complement	3:5“ <i>The</i> plague went before him, and burning coals went forth at his feet. 3:6He stood, and measured the earth; he beheld, and drove apart the Gentiles; and the everlasting mountains were scattered, the perpetual hills bowed; his ways <i>are</i> everlasting. 3:7I saw the tents of Cushan in affliction; <i>and</i> the curtains of the land of Midian trembled.	
Complement	3:8“Was Jehovah displeased against the rivers? <i>Was</i> your anger against the rivers? <i>Was</i> your wrath against the sea, that you rode upon your horses <i>and</i> your chariots of salvation?	
Unique	3:9“Your bow was made quite naked, <i>according</i> to the oaths of the tribes, <i>even your</i> Word. Selah.”	
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Opposite	“You divided the earth with rivers. 3:10The mountains saw you, <i>and</i> they trembled. The overflowing of the water passed by; the deep uttered his voice, <i>and</i> lifted up his hands on high. 3:11The sun <i>and</i> moon stood still in their habitation.	
Opposite	“At the light of your arrows they went, <i>and</i> at the shining of your glittering spear. 3:12You marched through the land in indignation; you threshed the heathen in anger. 3:13You went forth for the salvation of your people, <i>even</i> for salvation with your anointed <i>one</i> . You wounded the head out of the house of the wicked, by discovering the foundation to the neck. Selah. 3:14You smote through the head of his villages with his staves. They came out as a whirlwind to scatter me; their rejoicing <i>was</i> as to devour the poor secretly. 3:15You walked through the <i>Red</i> sea with your horses, <i>through</i> the heap of great water.”	
Complement	3:16“ <i>When</i> I heard <i>this</i> , my belly trembled; my lips quivered at the voice. Rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble. When he comes up to the people, he will invade them with his troops.	
Complement	3:17“Although the fig tree shall not blossom; neither <i>shall</i> fruit <i>be</i> in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and <i>there shall be</i> no herd in the stalls, 3:18yet I will rejoice in Jehovah. I will joy in the God of my salvation.	
Unique	3:19“ <i>The</i> Lord Jehovah <i>is</i> my strength; and he will make my feet like hind’s <i>feet</i> , and he will make me to walk upon my high places.” 3:20To the chief singer on my stringed instruments.	

Minor prophets, Chapter 2.2 (Jonah): The Day of Judgment was deferred for the city of Nineveh (1:1 - 4:11)	
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¶Opposite Jonah ran from Jehovah on a ship going to Tarshish (1:1 - 3)	
¶Opposite But Jehovah blocked the ship with a great storm (1:4 - 6)	
\$Complement Body: Jonah suffered for three days and nights in the belly of a whale, before he repented (1:7 - 3:10)	
¶Unique The Gentile sailors tried to save Jonah, but failed (1:7 - 16)	
¶Complement Jonah prayed to Jehovah, because of his affliction (1:17 - 2:4)	
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¶Opposite Jonah obeyed the command of Jehovah to preach Judgment to the city of Ninevah (2:10 - 3:4)	
¶Opposite The people of Nineveh believed God and repented (3:5 - 10)	
\$Complement Conclusion: Jehovah reasoned with Jonah, who was very angry, because Jehovah had spared Nineveh (4:1 - 11)	
¶Complement Jonah begged Jehovah to take his life away from him (4:1 - 4)	
¶Complement Jehovah explained to Jonah why He spared Nineveh from destruction (4:5 - 11)	

	\$Unique Introduction: Jonah ran from Jehovah to Tarshish, but Jehovah blocked the ship with a great storm (1:1 - 6)
	¶Opposite Jonah ran from Jehovah on a ship going to Tarshish (1:1 - 3)
Unique	1:1Now the Word of Jehovah came to Jonah the son of Amittai; saying, ^{1:2} “Arise; go to Nineveh, that great city; and cry against it: for their wickedness has come up before me.”
Complement	1:3But Jonah rose up to flee to Tarshish from the presence of Jehovah;
Complement	and he went down to Joppa.
Opposite	And he found a ship going to Tarshish;
Opposite	so he paid its fare; and he went down into it, to go with them to Tarshish from the presence of Jehovah.
	¶Opposite But Jehovah blocked the ship with a great storm (1:4 - 6)
Opposite	1:4But Jehovah sent out a great wind into the sea; and there was a mighty storm in the sea, so that the ship was about to be broken.
Opposite	1:5Then the sailors were afraid, and every man cried to his god; and they cast forth the cargo that <i>was</i> in the ship into the sea, to lighten <i>it</i> of them.
Complement	But Jonah had gone down into the sides of the ship;
Complement	and he lay, and was fast asleep.
Unique	1:6So the captain came to him, and said to him, “What do you mean, O sleeper? Arise <i>and</i> call upon your God, if perhaps God will think upon us, that we do not perish.”
	\$Complement Body: Jonah suffered for three days and nights in the belly of a whale, before he repented (1:7 - 3:10)
	¶Unique The Gentile sailors tried to save Jonah, but failed (1:7 - 16)
Opposite	1:7And they said every one to his companion, “Come, and let us cast lots, that we may know for whose cause this evil <i>has come</i> upon us.” So they cast lots, and the lot fell upon Jonah. ^{1:8} Then they said to him, “Please tell us for whose cause this evil <i>has come</i> upon us. What <i>is</i> your occupation? And where do you come from? What <i>is</i> your country? And of what people <i>are</i> you?” ^{1:9} And he said to them, “I <i>am</i> a Hebrew; and I fear Jehovah, the God of Heaven, who has made the sea and the dry <i>land</i> .”
Opposite	1:10Then the men were very afraid; and they said to him, “Why have you done this?” For the men knew that he fled from the presence of Jehovah, because he had told them.
Complement	1:11Then they said to him, “What shall we do to you, that the sea may be calm to us?” (For the sea tossed, and was very rough.) ^{1:12} And he said to them, “Take me up, and cast me forth into the sea; so shall the sea be calm to you: for I know that for my sake this great storm <i>is</i> upon you.” ^{1:13} Nevertheless, the men rowed hard to bring <i>the ship</i> to the land; but they could not: for the sea tossed, and was tempestuous against them.
Complement	1:14Therefore they cried unto Jehovah; and they said, “Please, O Jehovah, please, let us not perish for this man’s life; and lay not innocent blood upon us: for you, O Jehovah, have done as it pleased you!” ^{1:15} So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging.
Unique	1:16Then the men feared Jehovah exceedingly; and they offered a sacrifice to Jehovah; and made vows.
	¶Complement Jonah prayed to Jehovah, because of his affliction (1:17 - 2:4)
Unique	1:17Now Jehovah had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.
Complement	2:1Then Jonah prayed to Jehovah his God out of the fish’s belly; ^{2:2} and he said, “I cried by reason of my affliction to Jehovah; and he heard me.
Complement	“I cried out of the belly of Hell, <i>and</i> you heard my voice: ^{2:3} for you cast me into the deep, in the midst of the seas; and the floods surrounded me: all your billows and your waves passed over me.”
Opposite	2:4“Then I said, ‘I am cast out of your sight’;
Opposite	“yet will I look again toward your holy Temple.”
	¶Complement Jonah repented of his rebellion and returned to Jehovah (2:5 - 9)
Unique	2:5“The water surrounded me, <i>even</i> to the soul. The depth closed around me; the weeds were wrapped around my head. ^{2:6} I went down to the bottoms of the mountains; the earth with her bars <i>was</i> around me forever.
Complement	“Yet you have brought up my life from corruption, O Jehovah my God.
Complement	2:7“When my soul fainted within me, I remembered Jehovah; and my prayer came in to you, into your holy Temple”.
Opposite	2:8“They that observe lying vanities forsake their own mercy.
Opposite	2:9“But I will sacrifice to you with the voice of thanksgiving. I will pay what I have vowed. Salvation <i>is</i> of Jehovah.”

	¶Opposite Jonah obeyed the command of Jehovah to preach Judgment to the city of Ninevah (2:10 - 3:4)
Unique	2:10And Jehovah spoke to the fish; and it vomited out Jonah upon the dry <i>land</i> .
Complement	3:1And the Word of Jehovah came to Jonah the second time; saying, ^{3:2} “Arise; go to Nineveh, that great city, and preach to it the preaching that I tell you.”
Complement	3:3So Jonah arose, and went to Nineveh, according to the Word of Jehovah.
Opposite	Now Nineveh was an exceedingly great city of three days’ journey;
Opposite	3:4and Jonah began to enter into the city a day’s journey; and he cried, and said, “Yet forty days, and Nineveh shall be overthrown!!”
	¶Opposite The people of Nineveh believed God and repented (3:5 - 10)
Opposite	3:5So the people of Nineveh believed God; and they proclaimed a fast.
Opposite	And they put on sackcloth, from the greatest of them even to the least of them: ^{3:6} for word came to the king of Nineveh; and he arose from his throne; and he laid his robe from him, and covered <i>himself</i> with sackcloth, and sat in ashes.
Complement	3:7And he caused <i>it</i> to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, “Let not man or beast, herd or flock, taste anything. Let them not eat, nor drink water; ^{3:8} but let man and beast be covered with sackcloth, and cry mightily unto God; moreover, let every one <i>of</i> them turn from his evil way, and from the violence that <i>is</i> in their hands.
Complement	3:9“Who can tell <i>if</i> God will turn and relent, and turn away from his fierce anger, that we perish not?”
Unique	3:10And God saw their works, that they turned from their evil way; and God changed his mind of the evil, that he had said that he would do to them; and he did not do <i>it</i> .
	\$Complement Conclusion: Jehovah reasoned with Jonah, who was very angry, because Jehovah had spared Nineveh (4:1 - 11)
	¶Complement Jonah begged Jehovah to take his life away from him (4:1 - 4)
Opposite	4:1But it exceedingly displeased Jonah; and he was very angry.
Opposite	4:2And he prayed to Jehovah; and he said, “Please, O Jehovah, <i>was</i> not this my saying, when I was still in my country?”
Complement	“Therefore I fled before to Tarshish.
Complement	“For I knew that you <i>are</i> a gracious God, and merciful, slow to anger, and abundant in kindness; and you change your mind of the evil.
Unique	4:3“Therefore now, O Jehovah, please take my life from me: for <i>it is</i> better for me to die than to live.” ^{4:4} And Jehovah said, “Are you right to be angry?”
	¶Complement Jehovah explained to Jonah why He spared Nineveh from destruction (4:5 - 11)
Opposite	4:5So Jonah went out of the city; and he sat on the east side of the city. And he made himself a booth there. And he sat under it in the shadow, until he might see what would become of the city. ^{4:6} And Jehovah God prepared a gourd; and he made <i>it</i> to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.
Opposite	4:7But God prepared a worm when the morning rose the next day; and it smote the gourd, so that it withered.
Complement	4:8And it came to pass, when the sun arose, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, so that he fainted, and wished in himself to die; and he said, “ <i>It is</i> better for me to die than to live.”
Complement	4:9And God said to Jonah, “Are you right to be angry for the gourd?” And he said, “I am right to be angry; <i>even</i> to death!”
Unique	4:10Then Jehovah said, “You have had pity on the gourd, for which you labored not, nor made it grow; which came up in a night, and perished in a night. ^{4:11}And should I not spare Nineveh, that great city, in which are more than one hundred and twenty thousand persons, that cannot discern between their right hand and their left hand, and <i>also</i> much livestock?”

Minor prophets, Chapter 2.3 (Nahum): The Day of Judgment was coming for the city of Nineveh (1:1 - 3:19)	
\$Unique	Introduction: The wheels of Jehovah grind slow, but they grind exceedingly fine (1:1 - 14)
¶Opposite	Jehovah is slow to anger; but when his anger is released, no one can stand before Him (1:1 - 8)
¶Opposite	Jehovah shall no longer afflict you, but cut you off (1:9 - 14)
\$Complement	Body: The enemies of Nineveh have arrived and will totally destroy the city (1:15 - 3:12)
¶Opposite	Your enemies are approaching the city (1:15 - 2:2)
¶Opposite	The defenses of Nineveh against their enemies will fail (2:3 - 7)
¶Complement	Nineveh is full of gold and silver that will be plundered by their enemies (2:8 - 13)
¶Complement	Nineveh shall be full of dead bodies (3:1 - 3:7)
¶Unique	Nineveh will be consumed in the same manner as the city of No Amon of Egypt (3:8 - 12)
\$Complement	Conclusion: Fortify your strongholds, but you will be destroyed anyway (3:13 - 19)
¶Complement	Fortify your strongholds, but they will not save you from destruction (3:13 - 15a)
¶Complement	The rulers and people of Nineveh are dead or scattered (3:15b - 19)

	\$Unique	Introduction: The wheels of Jehovah grind slow, but they grind exceedingly fine (1:1 - 14)
	¶Opposite	Jehovah is slow to anger, but when his anger is released, no one can stand before Him (1:1 - 8)
Unique	1:1	The burden of Nineveh; the book of the vision of Nahum the Elkoshite: 1:2“God <i>is</i> jealous, and Jehovah revenges; Jehovah revenges, and <i>is</i> furious. Jehovah will take vengeance on his adversaries, and he reserves <i>wrath</i> for his enemies.
Complement	1:3	“Jehovah <i>is</i> slow to anger, and great in power, and will not at all acquit <i>the wicked</i> . Jehovah has his way in the whirlwind and in the storm, and the clouds <i>are</i> the dust of his feet. 1:4He rebukes the sea, and makes it dry, and dries up all the rivers. Bashan languishes, and Carmel, and the flower of Lebanon languishes. 1:5The mountains quake at him, and the hills melt, and the earth is burned at his presence; yea, the world, and all that dwell in it.
Complement	1:6	“Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.”
Opposite	1:7	“Jehovah <i>is</i> good, a stronghold in the day of trouble; and he knows them that trust in him.
Opposite	1:8	“But with an overrunning flood will he make an utter end of its place, and darkness shall pursue his enemies.”
	¶Opposite	Jehovah shall no longer afflict you, but cut you off (1:9 - 14)
Opposite	1:9	“What do you imagine against Jehovah? He will make an utter end; affliction shall not rise up the second time: 1:10for while <i>they are</i> folded together <i>as</i> thorns, and while they are drunk <i>as</i> drunkards, they shall be devoured as stubble fully dry.
Opposite	1:11	“ <i>One</i> has come out of you that imagines evil against Jehovah, a wicked counselor.”
Complement	1:12	“Thus says Jehovah: ‘Though <i>they are</i> quiet, and likewise many, yet thus shall they be cut down, when he shall pass through.
Complement		“‘Though I have afflicted you, I will afflict you no more: 1:13for now will I break his yoke from off you, and will burst your bonds in pieces.
Unique	1:14	“‘And Jehovah has given a commandment concerning you, <i>that</i> no more of your name <i>should</i> be sown. I will cut off the carved image and the molten image out of the house of your gods. I will make your grave: for you are vile.”
	\$Complement	Body: The enemies of Nineveh have arrived and will totally destroy the city (1:15 - 3:12)
	¶Opposite	Your enemies are approaching the city (1:15 - 2:2)
Unique	1:15	“Behold upon the mountains the feet of him that brings good news, that publishes peace!
Complement		“O Judah, keep your solemn feasts; perform your vows:
Complement		“for the wicked shall no more pass through you; he is utterly cut off.”
Opposite	2:1	“He that dashes in pieces has come up before your face. Keep the munitions; watch the way; make <i>your</i> loins strong; fortify <i>your</i> power mightily:
Opposite	2:2	“for Jehovah has turned away the excellence of Jacob, as the excellence of Israel: for the emptiers have emptied them out, and marred their vine branches.”
	¶Opposite	The defenses of Nineveh against their enemies will fail (2:3 - 7)
Opposite	2:3	“The shield of his mighty men is made red; the valiant men <i>are</i> in scarlet.
Opposite		“The chariots <i>shall be</i> with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. 2:4The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightning.”
Complement	2:5	“He shall recount his worthies; they shall stumble in their walk; they shall make haste to its wall, and the defense shall be prepared.
Complement	2:6	“The gates of the rivers shall be opened, and the palace shall be dissolved.
Unique	2:7	“And Huzzab shall be led away captive; she shall be brought up, and her maidservants shall lead <i>her</i> as with the voice of doves, beating upon their breasts.”
	¶Complement	Nineveh is full of gold and silver that will be plundered by their enemies (2:8 - 13)
Unique	2:8	“But Nineveh <i>is</i> of old like a pool of water, yet they shall flee away. ‘Stop, stop’, <i>shall they cry</i> ; but none shall look back.
Complement	2:9	“Take the plunder of silver; take the plunder of gold: for <i>there is</i> no end of the store <i>and</i> glory out of all the pleasant furniture.
Complement	2:10	“She is empty, void, and waste; and the heart melts; the knees knock together, and much pain <i>is</i> in all loins; and the faces of them all gather blackness.”
Opposite	2:11	“Where <i>is</i> the dwelling of the lions, and the feeding place of the young lions, where the lion, <i>even</i> the old lion, walked; <i>and</i> the lion’s cub, and none made <i>them</i> afraid? 2:12The lion tore in pieces enough for his cubs; and strangled for his lionesses; and he filled his holes with prey, and his dens with ravin.
Opposite	2:13	“‘Behold, I <i>am</i> against you,’ says Jehovah of hosts; ‘and I will burn her chariots in the smoke; and the sword shall devour your young lions; and I will cut off your prey from the earth; and the voice of your messengers shall be heard no longer.’”
	¶Complement	Nineveh shall be full of dead bodies (3:1 - 3:7)
Unique	3:1	“Woe to the bloody city! It is all full of lies <i>and</i> robbery; the prey does not depart. 3:2The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the bouncing chariots.
Complement	3:3	“The horseman lifts up both the bright sword and the glittering spear; and <i>there is</i> a multitude of slain, and a great number of corpses; and <i>there is</i> no end of <i>their</i> corpses.
Complement		“They stumble upon their corpses, 3:4because of the multitude of the whoredoms of the well-favored whore: the mistress of witchcrafts, that sells nations through her whoredoms, and families through her witchcrafts.”
Opposite	3:5	“Behold, I <i>am</i> against you,’ says Jehovah of hosts. ‘And I will discover your skirts upon your face, and I will show the nations your nakedness, and the kingdoms your shame. 3:6And I will cast abominable filth upon you, and make you vile, and will set you as a spectacle.
Opposite	3:7	“‘And it shall come to pass, <i>that</i> all they that look upon you shall flee from you, and say, ‘Nineveh has been laid waste. Who will bemoan her? Where shall I seek comforters for you?’”
	¶Unique	Nineveh will be consumed in the same manner as the city of No Amon of Egypt (3:8 - 12)
Opposite	3:8	“Are you better than the city of No Amon, that was situated among the rivers, <i>that had</i> the water round about it, whose rampart <i>was</i> the sea, <i>and</i> her wall <i>was</i> from the sea? 3:9Ethiopia and Egypt <i>were</i> her strength, and <i>it was</i> boundless; Put and Lubim were your helpers.
Opposite	3:10	“Yet she <i>was</i> carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honorable men, and all her great men were bound in chains.”
Complement	3:11	“You also shall be drunken.
Complement		“You shall be hidden; you also shall seek strength because of the enemy.
Unique	3:12	“All your strongholds <i>shall be like</i> fig trees with the first ripe figs; if they are shaken, they shall even fall into the mouth of the eater.”
	\$Complement	Conclusion: Fortify your strongholds, but you will be destroyed anyway (3:13 - 19)
	¶Complement	Fortify your strongholds, but they will not save you from destruction (3:13 - 15a)
Opposite	3:13	“Behold, your people in your midst <i>are</i> like women.
Opposite		“The gates of your land shall be set wide open to your enemies; the fire shall devour your gate bars.”
Complement	3:14	“Draw water for the siege.
Complement		“Fortify your strongholds; go into clay, and tread the mortar; make strong the brick kiln.
Unique	3:15	“The fire shall devour you there; the sword shall cut you off; it shall eat you up like the locust.”
	¶Complement	The rulers and people of Nineveh are dead or scattered (3:15b - 19)
Opposite		“Make yourself many as the locust; make yourself many as the swarming locusts. 3:16You have multiplied your merchants above the stars of the sky.
Opposite		“The cankerworm spoils, and flees away. 3:17Your officials <i>are</i> as the locusts, and your captains as the great grass hoppers, which camp in the hedges in the cold day, <i>but</i> when the sun arises they flee away, and their place is not known where they <i>are</i> .”
Complement	3:18	“Your shepherds slumber, O king of Assyria; your nobles shall dwell <i>in the dust</i> ; your people are scattered upon the mountains, and no man gathers <i>them</i> .
Complement	3:19	“ <i>There is</i> no healing of your bruise; your wound is grievous.
Unique		“All that hear the news of you shall clap the hands over you: for upon whom has your wickedness not passed continually?”

Minor prophets, Chapter 2.4 (Obadiah): Jehovah will punish the treachery of Edom toward Judah (1:1 - 21)

§Unique Introduction: Edom will build high, but Jehovah will throw them down (1:1 - 6)

¶Unique Jehovah has called the heathen to make war against Edom (1:1)

¶Complement Edom was proud and secure in her high stronghold (1:3)

¶Complement But Jehovah will bring her down from there (1:4)

¶Opposite Thieves and gleaners of grapes would have left something, but Edom did not (1:5)

¶Opposite The hidden things of Esau are searched out by God (1:6)

§Complement Body: Edom should not have taken the side of Judah's enemies in the day of their destruction (1:7 - 14)

¶Unique Edom has been deceived by those whom he trusted (1:7)

¶Complement The wise and mighty men of Edom shall be slain (1:8 - 9)

¶Complement The violence of Edom against his brother Jacob will be his undoing (1:10)

¶Opposite Edom was with those who plundered Jerusalem (1:11)

¶Opposite But he should not have done that (1:12 - 14)

§Complement Conclusion: Edom shall be devoured and Jacob shall possess the land in the Kingdom of Jehovah (1:15 - 21)

¶Opposite The Day of Jehovah is near upon all the heathen (1:15a)

¶Opposite The evil of Edom against Jacob shall be repayed to them (1:15b - 16)

¶Complement The house of Jacob shall consume the house of Esau like fire (1:17 - 18)

¶Complement The Jews shall possess the lands and cities of Canaan and their enemies (1:19 - 20)

¶Unique Deliverers shall judge the mount of Esau (1:21)

§Unique Introduction: Edom will build high, but Jehovah will throw them down (1:1 - 6)

¶Unique 1:1The vision of Obadiah: “Thus says the Lord Jehovah concerning Edom: ‘We have heard a message from Jehovah; and an ambassador is sent among the heathen, saying, ‘Arise, and let us rise up against her in battle.’ 1:2Behold, I have made you small among the heathen; you are greatly despised.

¶Complement 1:3“‘The pride of your heart has deceived you, you that dwell in the clefts of the rock, whose habitation is high; that says in his heart, ‘Who shall bring me down to the ground?’

¶Complement 1:4“‘But though you exalt *yourself* as the eagle, and though you set your nest among the stars, yet I will bring you down from there,’ says Jehovah.”

¶Opposite 1:5“‘If thieves came to you, or if robbers by night (how are you cut off!), would they not have stolen until they had enough? If the grape-gatherers came to you, would they not leave *some* grapes?

¶Opposite 1:6“‘How are *the things* of Esau searched out! *How* are his hidden things sought out!”

§Complement Body: Edom should not have taken the side of Judah's enemies in the day of their destruction (1:7 - 14)

¶Unique 1:7“‘All the men of your confederacy have brought you *even* to the border. The men that were at peace with you have deceived you, *and* prevailed against you. *They that eat* your bread have laid a wound under you. *There is* no understanding in him.

¶Complement 1:8“‘Shall I not in that Day,’ says Jehovah, ‘even destroy the wise *men* out of Edom, and understanding out of the mount of Esau? 1:9And your mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

¶Complement 1:10“‘Because of *your* violence against your brother Jacob, shame shall cover you; and you shall be cut off forever.”

¶Opposite 1:11“‘In the day that you stood on the other side; in the day that the strangers carried his forces away captive, and foreigners entered into his gates, and cast lots upon Jerusalem: even you *were* as one of them.

¶Opposite 1:12“‘But you should not have gloatingly looked on the day of your brother in the day that he became a stranger; neither should you have rejoiced over the children of Judah in the day of their destruction; neither should you have spoken proudly in the day of distress. 1:13You should not have entered into the gate of my people in the day of their calamity. Moreover, you should not have looked on their affliction with glee in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity. 1:14Neither should you have stood in the crossway, to cut off those of his that escaped; neither should you have delivered up those of his that remained in the day of distress.”

§Complement Conclusion: Edom shall be devoured and Jacob shall possess the land in the Kingdom of Jehovah (1:15 - 21)

¶Opposite 1:15“‘For the Day of Jehovah *is* near upon all the heathen.

¶Opposite “As you have done, so shall it be done to you; your reward shall return upon your own head. 1:16For as you have drunk upon my holy mountain, *so* shall all the heathen drink continually. Indeed, they shall drink, and they shall swallow down; and they shall be as though they had not been.”

¶Complement 1:17“‘But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. 1:18And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them, and devour them. And there shall not be *any* remaining of the house of Esau: for Jehovah has spoken *it*.

¶Complement 1:19“‘And *they* of the south shall possess the mount of Esau; and *they* of the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead. 1:20And the captivity of this army of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath. And the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.

¶Unique 1:21“‘And deliverers shall come up on mount Zion to judge the mount of Esau; and the Kingdom shall be Jehovah’s.”

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	§Complement	Introduction: Jehovah loved Israel, but will have indignation against Edom forever (1:1 - 5)
	¶Opposite	Jehovah loved Israel (1:1 - 3)
Unique	1:1	The burden of the Word of Jehovah to Israel by Malachi.
Complement	1:2	“‘I have loved you,’ says Jehovah.
Complement		“‘Yet you say, ‘How have you loved us?’”
Opposite		“‘Was not Esau Jacob’s brother?’ says Jehovah.
Opposite		“‘Yet I loved Jacob, ^{1:3} but hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.’”
	¶Opposite	Jehovah will have indignation against Edom forever (1:4 - 5)
Opposite	1:4	“‘Whereas Edom says, ‘We are impoverished; but we will return and build the desolate places’:
Opposite		“Thus says Jehovah of hosts: ‘They shall build, but I will throw down.’”
Complement		“And they shall call them: ‘The border of wickedness’;
Complement		“and, ‘The people against whom Jehovah has indignation forever.’
Unique	1:5	“‘And your eyes shall see <i>it</i> ; and you shall say, ‘Jehovah will be magnified from the border of Israel.’”
	§Complement	Body: The coming of the Messenger of the Covenant will bring purification and judgment to the priesthood of Levi (1:6 - 3:6)
	¶Opposite	If Jehovah is the father and master of the priests, where is his honor and fear? (1:6 - 7)
Unique	1:6	“‘A son honors <i>his</i> father, and a servant his master.
Complement		“‘If then I <i>am</i> a father, where <i>is</i> my honor?
Complement		“‘And if I <i>am</i> a master, where <i>is</i> my fear?’ says Jehovah of hosts, ‘unto you, O priests, that despise my Name.’”
Opposite		“‘And you say, ‘How have we despised your Name?’ ^{1:7} You offer polluted bread upon my altar.
Opposite		“‘And you say, ‘How have we polluted you?’ In that you say, ‘The table of Jehovah <i>is</i> contemptible.’”
	¶Opposite	The priests despised the table of Jehovah and brought lame and sick offerings to their great King (1:8 - 14)
Opposite	1:8	“‘And if you offer the blind for sacrifice, <i>is it</i> not evil? And if you offer the lame and sick, <i>is it</i> not evil? Offer it now to your governor; will he be pleased with you, or accept your person?’ says Jehovah of hosts. ^{1:9} ‘And you say, ‘And now, please, pray God that he will be gracious to us.’ This has been by your means. Will he regard your persons?’ says Jehovah of hosts.
Opposite	1:10	“‘Who <i>is there</i> even among you that would shut the Temple doors <i>for nothing</i> ? Neither do you kindle <i>fire</i> on my altar for nothing. I have no pleasure in you,’ says Jehovah of hosts; ‘Neither will I accept an offering at your hand. ^{1:11} For from the rising of the sun even to the going down of the same, my Name <i>shall be</i> great among the Gentiles; and in every place incense shall be offered to my Name, and a pure offering; for my Name <i>shall be</i> great among the heathen,’ says Jehovah of hosts.”
Complement	1:12	“‘But you have profaned it, in that you say, ‘The table of Jehovah <i>is</i> polluted; and its fruit, <i>even</i> his food, <i>is</i> contemptible.’
Complement	1:13	“‘You said also, ‘Behold, what a weariness <i>this is!</i> ’ And you have despised it,” says Jehovah of hosts. ‘And you brought <i>that which was</i> torn, the lame, and the sick; in this manner you brought an offering. Should I accept this of your hand?’ says Jehovah.
Unique	1:14	“‘But cursed <i>is</i> the deceiver, who has in his flock an <i>unblemished</i> male sheep, and vows, and sacrifices to Jehovah a corrupt thing; for I <i>am</i> a great King,’ says Jehovah of hosts; ‘and my Name <i>is</i> dreadful among the heathen.’”
	¶Complement	Jehovah had made a covenant of life and peace with the Levites, but they had corrupted it (2:1 - 9)
Unique	2:1	“‘And now, O you priests, this Commandment <i>is</i> for you: ^{2:2} If you will not hear, and if you will not lay <i>it</i> to heart, to give glory to my Name,’ says Jehovah of hosts. ‘I will even send a curse upon you, and I will curse your blessings; indeed, I have cursed them already, because you do not lay <i>it</i> to heart. ^{2:3} Behold, I will corrupt your seed, and spread dung upon your faces, <i>even</i> the dung of your solemn feasts; and <i>one</i> shall take you away with it.
Complement	2:4	“‘And you shall know that I have sent this Commandment to you, that my covenant might be with Levi,’ says Jehovah of hosts.
Complement	2:5	“‘My covenant of life and peace was with him; and I gave them to him <i>for</i> the fear with which he feared me, and was afraid before my Name. ^{2:6} The Law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and turned away many from iniquity. ^{2:7} For the priest’s lips should keep knowledge, and they should seek the Law at his mouth: for he <i>is</i> the messenger of Jehovah of hosts.’”
Opposite	2:8	“‘But you have departed out of the Way; you have caused many to stumble at the Law. You have corrupted the covenant of Levi,’ says Jehovah of hosts.
Opposite	2:9	“‘Therefore have I also made you contemptible and base before all the people: according as you have not kept my ways, but have been partial in the Law.’”
	¶Complement	Judah and Levi had been treacherous against Jehovah and against their own wives (2:10 - 16)
Unique	2:10	“Do we not all have one father? Has not one God created us? Why do we deal treacherously every man against his brother, by profaning the Covenant of our fathers?
Complement	2:11	“‘Judah has dealt treacherously; and an abomination is committed in Israel and in Jerusalem: for Judah has profaned the holiness of Jehovah which he loved, and has married the daughter of a strange god.
	2:12	Jehovah will cut off the man that does this, even the master and the scholar, out of the tabernacles of Jacob, and him that offers an offering to Jehovah of hosts.
Complement	2:13	“‘And this have you done again, covering the altar of Jehovah with tears, with weeping, and with crying out; insomuch that he does not regard the offering anymore, nor does he receive <i>it</i> with good will at your hand. ^{2:14} Yet you say, ‘Why?’ Because Jehovah has been witness between you and the wife of your youth, against whom you have dealt treacherously; yet she <i>is</i> your companion, and the wife of your covenant.’”
Opposite	2:15	“‘And did he not make two one flesh? Yet he had the residue of the Spirit. And why one flesh? So that he might seek a godly seed. Therefore take heed to your spirit; and let none deal treacherously against the wife of his youth.
Opposite	2:16	“‘For Jehovah, the God of Israel, says that he hates divorce. For <i>one</i> covers violence with his garment,’ says Jehovah of hosts. ‘Therefore take heed to your spirit, that you do not deal treacherously.’”
	¶Unique	The coming of the Messenger of the Covenant will purify the sons of Levi (2:17 - 3:6)
Opposite	2:17	“‘You have wearied Jehovah with your words. Yet you say, ‘How have we wearied <i>him</i> ?’ When you say, ‘Every one that does evil <i>is</i> good in the sight of Jehovah.’ And, ‘He delights in them’; or, ‘Where <i>is</i> the God of judgment?’
Opposite	3:1	“‘Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord, whom you seek, shall suddenly come to his Temple; even the Messenger of the Covenant, whom you delight in. Behold, he shall come,’ says Jehovah of hosts.”
Complement	3:2	“‘But who may endure the Day of his coming? And who shall stand when he appears? For he <i>is</i> like a refiner’s fire, and like launderers’ soap; ^{3:3} and he shall sit <i>as</i> a refiner and purifier of silver. And he shall purify the sons of Levi; and he purge them like gold and silver, that they may offer an offering to Jehovah in righteousness.
Complement	3:4	“‘Then shall the offering of Judah and Jerusalem be pleasant to Jehovah, as in the days of old, and as in former years. ^{3:5} And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the employee in <i>his</i> wages, the widow and the fatherless, and that turn aside the stranger <i>from his right</i> , and do not fear me,’ says Jehovah of hosts.
Unique	3:6	“‘For I <i>am</i> Jehovah; I change not; therefore you sons of Jacob are not consumed.’”
	§Unique	Conclusion: Obedience to the Word of God will bring blessing and great reward (3:7 - 4:6)
	¶Complement	Obedience to the Word of God will bring blessing from the open windows of Heaven (3:7 - 12)
Opposite	3:7	“‘Even from the days of your fathers you have gone away from my Ordinances, and have not kept <i>them</i> . Return to me; and I will return to you,’ says Jehovah of hosts.
Opposite		“‘But you said, ‘How shall we return?’ ^{3:8} Will a man rob God? Yet you have robbed me. But you say, ‘How have we robbed you?’ In tithes and offerings. ^{3:9} You <i>have been</i> cursed with a curse: for you have robbed me, <i>even</i> this whole nation.’”
Complement	3:10	“‘Bring all the tithes into the storehouse, that there may be food in my House; and test me now with this,’ says Jehovah of hosts: ‘if I will not open you the windows of Heaven, and pour you out a blessing, that <i>there shall not be room</i> enough <i>to receive it</i> .
Complement	3:11	“‘And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field,” says Jehovah of hosts.
Unique	3:12	“‘And all nations shall call you blessed: for you shall be a delightful land,’ says Jehovah of hosts.”
	¶Complement	Obedience to the Word of God will bring great reward at the coming of the Sun of Righteousness (3:13 - 4:6)
Opposite	3:13	“‘Your words have been stout against me, says Jehovah. ‘Yet you say, ‘What have we spoken against you?’ ^{3:14} You have said, ‘It is vain to serve God. And what benefit <i>is it</i> that we have kept his Ordinance, and that we have walked mournfully before Jehovah of hosts?’ ^{3:15} And now we call the proud happy; moreover, they that work wickedness are set up; indeed, <i>even they that</i> tempt God are delivered.’
Opposite	3:16	“‘Then they that feared Jehovah spoke often one to another; and Jehovah listened, and heard <i>it</i> ; and a Book of remembrance was written before him for them that feared Jehovah, and that thought upon his Name. ^{3:17} And they shall be mine,’ says Jehovah of hosts: ‘in that Day when I make up my jewels; and I will spare them, as a man spares his own son that serves him.’”
Complement	3:18	“‘Then you shall return, and discern between the righteous and the wicked, between him that serves God and him that serves him not. ^{4:1} For, behold, the Day is coming, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the Day that is coming shall burn them up,’ says Jehovah of hosts, ‘so that it shall leave them neither root nor branch.
Complement	4:2	“‘But unto you that fear my Name shall the Sun of Righteousness arise with healing in his wings; and you shall go forth, and grow up as fattened calves of the stall. ^{4:3} And you shall tread down the wicked: for they shall be ashes under the soles of your feet, in the Day that I shall do <i>this</i> ,’ says Jehovah of hosts.
Unique	4:4	“‘Remember the Law of Moses my servant, which I commanded to him in Horeb for all Israel, <i>with</i> the Statutes and Judgments. ^{4:5} Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of Jehovah; ^{4:6} and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.’”

Book 2.2 (Jeremiah): The Day of Judgment has arrived (1:1 - 52:34)

Complement Part 1: The destruction of the Old Covenant Kingdom of Zion was prophesied (1:1 - 29:32)

Opposite Chapter 1.1: Jehovah called the people of Old Covenant Zion to repentance (1:1 - 6:30)

\$Unique Introduction: Jehovah called Jeremiah to be a prophet when he was young (1:1 - 19)

¶Opposite Jehovah called Jeremiah to be his prophet to the nations (1:1 - 10)

¶Opposite Jehovah promised to deliver his prophet from all that opposed him (1:11 - 19)

\$Complement Body: Although the people had sinned grievously, Jehovah still loved them (2:1 - 5:19)

¶Unique Israel has played the whore with false gods on every high hill and under every green tree (2:1 - 22)

¶Complement The people of the northern kingdom of Israel have forgotten Jehovah their God (2:23 - 3:5)

¶Complement Jehovah called the northern Kingdom of Israel to repentance (3:6 - 4:4)

¶Opposite Evil is coming from the north toward Jerusalem (4:5 - 22)

¶Opposite The people of Israel and Judah refused to repent of their sins (4:23 - 5:19)

\$Complement Conclusion: The people of Israel and Judah are ripe for the judgment of God (5:20 - 6:30)

¶Complement The ears of the people are uncircumcised and cannot hear the Word of God (5:20 - 6:15)

¶Complement The people of Israel and Judah are like worthless silver (6:16 - 30)

Opposite Chapter 1.2: The people of Old Covenant Zion refused to return to Jehovah (7:1 - 11:23)

\$Complement Introduction: You trust in lying words, and disobey the commandments of Jehovah (7:1 - 28)

¶Opposite You trust in lying words, that the Temple of Jehovah will protect you, in spite of your sins (7:1 - 16)

¶Opposite You disobey the commandments of Jehovah (7:17 - 28)

\$Complement Body: The people of Old Covenant Zion were ripe for the Judgment of God (7:29 - 10:16)

¶Opposite The day is coming that the valley of Tophet shall be completely filled with graves (7:29 - 8:3)

¶Opposite The sound of the Judgment of God was not far away (8:4 - 19)

¶Complement The mouths of the people were filled with deceit and lies (8:20 - 9:16)

¶Complement Teach your daughters to cry, for the corpses of the men of Judah will fall like dung (9:17 - 26)

¶Unique Jehovah is the true God, the Living God, and an Everlasting King, who will destroy the idols of Judah (10:1 - 16)

\$Unique Conclusion: The prophet Jeremiah pled for mercy for himself, but prayed for vengeance upon his enemies (10:17 - 11:23)

¶Complement Oh Jehovah, correct me, but not in anger (10:17 - 25)

¶Complement Oh Jehovah, let me see your vengeance on them (11:1 - 23)

Complement Chapter 1.3: Jehovah will judge the people of Old Covenant Zion (12:1 - 17:18)

\$Unique Introduction: Jehovah has forsaken his House and inheritance; He will restore them and their neighbors in the future (12:1 - 17)

¶Opposite Do not trust your Levite brothers, for Jehovah has forsaken his inheritance and will destroy it (12:1 - 9)

¶Opposite Jehovah will remove the evil neighbors of Israel from their land, but restore them in the future (12:10 - 17)

\$Complement Body: Jeremiah repeatedly interceded with Jehovah for the good of Israel, but He refused to listen (13:1 - 15:21)

¶Unique Jehovah gave Israel many great privileges as his Covenant people, but they would not listen to Him (13:1 - 27)

¶Complement Jeremiah prayed for Jehovah to have mercy on Judah and Jerusalem, because of the drought (14:1 - 12)

¶Complement Jehovah will consume the false prophets by sword and famine, because they tell lies in his Name (14:13 - 18)

¶Opposite Jeremiah prayed for the good of Israel, but Jehovah could not be favorable toward Israel, because of their sins (14:19 - 15:9)

¶Opposite Jeremiah found solace in Jehovah from his persecutors (15:10 - 21)

\$Complement Conclusion: Jehovah will remove Judah from their inheritance; Jeremiah prayed for judgment upon his persecutors (16:1 - 17:18)

¶Complement Jehovah will remove Judah from the inheritance that He had given them (16:1 - 17:4)

¶Complement Jeremiah prayed for mercy from Jehovah for himself, but judgment upon his persecutors (17:5 - 18)

Complement Chapter 1.4: Jehovah will judge the kings of Old Covenant Zion (17:19 - 22:30)

\$Unique Introduction: Jehovah warned the Jews not to profane the Sabbath; Jehovah is the potter and Israel is the clay (17:19 - 18:10)

¶Opposite Jehovah warned the kings and people of Judah not to carry a burden on the Sabbath (17:19 - 27)

¶Opposite Jehovah is the Potter and the house of Israel is his clay (18:1 - 10)

\$Complement Body: Jehovah sent Jeremiah to prophecy against the people and the city of Jerusalem (18:11 - 20:18)

¶Opposite Israel has rejected the Covenant of Jehovah (18:11 - 17)

¶Opposite Jeremiah prayed for Jehovah to judge those who persecute him (18:18 - 23)

¶Complement Jeremiah smashed a clay jar with a prophecy of judgment against Judah and Jerusalem (19:1 - 13)

¶Complement Pashur the priest put Jeremiah in the pillory to punish him for his prophecies (19:14 - 20:6)

¶Unique Jeremiah briefly stumbled, but then prayed for judgment against his persecutors (20:7 - 18)

\$Complement Conclusion: Jehovah pronounced judgment against the people and the kings of Judah, especially Jeconiah (21:1 - 22:30)

¶Complement Jehovah pronounced judgment against the people of Jerusalem and the king of Judah (21:1 - 22:9)

¶Complement Jehovah pronounced judgment against king Jeconiah (22:10 - 30)

Unique Chapter 1.5: Jehovah will judge the prophets of Old Covenant Zion (23:1 - 29:32)

\$Complement Introduction: Jehovah pronounced judgment against the evil pastors and false prophets (23:1 - 40)

¶Opposite Woe to the evil pastors that destroy and scatter the sheep of Jehovah (23:1 - 15)

¶Opposite Jehovah is against the false prophets that prophesy lies in his Name (23:16 - 40)

\$Complement Body: Jeremiah preached judgment against the city of Jerusalem and the House of Jehovah (24:1 - 28:17)

¶Unique Jehovah has given all the nations into the hand of Nebuchadnezzar king of Babylon (24:1 - 25:38)

¶Complement The priests, prophets, and people demanded the death of Jeremiah (26:1 - 11)

¶Complement The princes and all the people delivered Jeremiah from execution (26:12 - 24)

¶Opposite Jehovah commanded Jeremiah to make bonds and yokes for all the kings of Middle East (27:1 - 22)

¶Opposite The false prophet Hananiah died for preaching that Jehovah would break the yoke of Nebuchadnezzar within 2 years (28:1 - 17)

\$Unique Conclusion: Jeremiah prophesied to the Jews of the captivity in Babylon (29:1 - 32)

¶Complement After seventy years, Jehovah will cause them to return to the land of Israel (29:1 - 14)

¶Complement Jehovah pronounced judgment against Shemaiah the false prophet in Babylon (29:15 - 32)

Complement Part 2: The destruction of the Old Covenant Kingdom of Zion was accomplished (30:1 - 52:34)

Opposite Chapter 2.1: Jehovah will restore the Kingdom of David during the Millennium (30:1 - 33:26)

\$Unique Introduction: In the future, Jehovah will restore the people to their land, where they will endure the Great Tribulation (30:1 - 31:9)

¶Opposite Jehovah will deliver the people of Israel from the Time of Jacob's trouble, the Great Tribulation (30:1 - 17)

¶Opposite Jehovah will restore the people of Israel to their land from the north country and from the ends of the Earth (30:18 - 31:9)

\$Complement Body: Even though Jerusalem would soon be destroyed, the captivity of Judah would be restored to their land (31:10 - 32:44)

¶Opposite The people of Israel will rejoice and be satisfied with the goodness of Jehovah (31:10 - 26)

¶Opposite If the ordinances of nature cease to exist, then will Israel also cease to exist (31:27 - 40)

¶Complement Jeremiah obeyed the will of Jehovah to buy the field of his cousin in Anathoth (32:1 - 15)

¶Complement Jeremiah was confused at the direction to buy the field, because Jerusalem would soon be destroyed (32:16 - 25)

¶Unique Jehovah confirmed the imminent destruction of Jerusalem, but promised to restore the people of Israel to their land (32:26 - 44)

\$Complement Conclusion: The return of the captivity of Judah to the land of Israel is as certain as the God-ordained cycles of day and night (33:1 - 26)

¶Complement Jehovah will cause the captivity of Judah to return to the land of Israel (33:1 - 18)

¶Complement Even though the people of Judah appeared to be cast off from Jehovah for good, it was not true (33:19 - 26)

Opposite Chapter 2.2: Jehovah will destroy the Kingdom of Judah by the Babylonians (34:1 - 38:28)

\$Complement Introduction: Zedekiah would become a slave; Jehovah condemned the Jews for not freeing their slaves (34:1 - 22)

¶Opposite Jehovah warned Zedekiah that he would be taken captive as a slave by the king of Babylon and go to Babylon (34:1 - 7)

¶Opposite Jehovah condemned the Jews in Jerusalem for breaking their covenant to free their slaves (34:8 - 22)

\$Complement Body: Jehovah blessed the sons of Jonadab the son of Rechab, but pronounced judgment upon king Jehoikim (35:1 - 37:21)

¶Unique Jehovah blessed the sons of Jonadab for obeying their father; but condemned the Jews for not obeying Him (35:1 - 19)

¶Complement Jeremiah recorded all of the words that Jehovah had spoken to him; and sent Baruch to read it to the people (36:1 - 15)

¶Complement Jehoikim the king burned the scroll of Jeremiah in the fire; and Jehovah pronounced judgment upon him (36:16 - 32)

¶Opposite After he became king, Zedekiah asked Jeremiah to pray for Judah (37:1 - 10)

¶Opposite Jeremiah asked the king not to return him to the prison house of Jonathan the scribe (37:11 - 21)

\$Unique Conclusion: Jeremiah was rescued from the dungeon and from the princes of Judah (38:1 - 28)

¶Complement Ebed-melech the Ethiopian rescued Jeremiah from the dungeon prison of Malchiah (38:1 - 13)

¶Complement Zedekiah the king rescued Jeremiah from the princes of Judah (38:14 - 28)

Complement Chapter 2.3: Jehovah will judge the Jews of Judah who fled into Egypt (39:1 - 45:5)

\$Unique Introduction: Jehovah delivered Zedekiah and his army to the king of Babylon, but delivered Jeremiah and Ebed-melech (39:1 - 18)

¶Opposite The army of Babylon broke through the walls of Jerusalem and captured Zedekiah the king (39:1 - 8)

¶Opposite Jehovah promised to deliver Ebed-melech from the army of Babylon and protect his life (39:9 - 18)

\$Complement Body: Ishmael murdered Gedaliah, leading the remnant of the Jews to flee into Egypt, against the warning of Jehovah (40:1 - 43:7)

¶Opposite The captain of the guard released Jeremiah, and invited him to return with him to Babylon; but he went to Gedaliah (40:1 - 6)

¶Opposite The captains of the army of Judah warned Gedaliah that Ishmael was coming to kill him, but he didn't believe them (40:7 - 16)

¶Complement Ishmael killed Gedaliah and most of the people with him at Mizpeh (41:1 - 9)

¶Complement The captains of the armies of Judah rescued the people of Mizpeh from captivity to Ishmael (41:10 - 18)

¶Unique Jehovah warned the captains of the armies not to go into Egypt, but they rejected the Word of God (42:1 - 43:7)

\$Complement Conclusion: Jehovah warned the Jews in Egypt of his imminent judgment; but He comforted Baruch the son of Neriah (43:8 - 45:5)

¶Complement Jehovah warned the Jews who fled to Egypt of his imminent judgment upon them (43:8 - 44:30)

¶Complement Jehovah comforted Baruch the son of Neriah that He would protect his life in the midst of his judgment upon Judah (45:1 - 5)

Complement Chapter 2.4: Jehovah will judge the surrounding nations who rejoiced at Zion's destruction (46:1 - 49:39)

\$Unique Introduction: Prophecies against the southern enemy nation of Egypt (46:1 - 28)

¶Opposite Prophecy against the army of Egypt (46:1 - 12)

¶Opposite Prophecy against the people of Egypt (46:13 - 28)

\$Complement Body: Prophecies against the local enemies of Israel and Judah on the west and east (47:1 - 49:22)

¶Unique Prophecy against the Philistines (47:1 - 7)

¶Complement Prophecy against Moab to flee and save their lives (48:1 - 13)

¶Complement Prophecy against Moab to denounce his pride (48:14 - 47)

¶Opposite Prophecy against the Ammonites (49:1 - 6)

¶Opposite Prophecy against Edom (49:7 - 22)

\$Complement Conclusion: Prophecies against the northern enemies of Israel and Judah (49:23 - 39)

¶Complement Prophecy against the city of Damascus (49:23 - 33)

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Unique Chapter 2.5: Jehovah will judge Babylon and make it desolate forever (50:1 - 52:34)

\$Complement Introduction: The children of Israel and Judah shall return to Zion; Jehovah called for war against Babylon (50:1 - 40)

¶Opposite When Babylon is destroyed, the children of Israel shall return to Zion and seek Jehovah their God (50:1 - 13)

¶Opposite Jehovah called for war against proud Babylon (50:14 - 40)

\$Complement Body: Jehovah will make Babylon desolate forever; and will judge her carved images (50:41 - 51:64)

¶Opposite Jehovah will raise up a coalition of armies against Babylon (50:41 - 51:10)

¶Opposite Israel is the battle-ax and weapons of war for Jehovah against the nations (51:11 - 24)

¶Complement Jehovah shall make Babylon desolate forever (51:25 - 40)

¶Complement Jehovah will execute judgment upon the carved images of Babylon (51:41 - 58)

¶Unique Jeremiah commanded Seraiah to read his prophecies against Babylon and cast it into the Euphrates river (51:59 - 64)

\$Unique Conclusion: Nebuchadnezzar conquered Jerusalem and carried the people captive to Babylon (52:1 - 34)

¶Complement The army of Nebuchadnezzar conquered Jerusalem and executed judgment on the king and the princes (52:1 - 11)

¶Complement Nebuchadnezzar carried the people captive to Babylon, in three separate groups (52:12 - 34)

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	§Unique Introduction: Jehovah called Jeremiah to be a prophet when he was young (1:1 - 1:9)	
	¶Opposite Jehovah called Jeremiah to be his prophet to the nations (1:1 - 10)	
Unique	1 ¹² "The words of Jeremiah the son of Hilkiah, of the priests that <i>were</i> in Anathoth in the land of Benjamin: 1 ²⁰ to whom the Word of Jehovah came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 1 ³ It came also in the days of Jehoikim the son of Josiah king of Judah, to the end of the eleventh year of Zedekiah the son of Josiah king of Judah, to the carrying away of Jerusalem captive in the fifth month.	
Complement	1 ⁴ "Then the Word of Jehovah came to me, saying, 1 ⁵ "Before I formed you in the belly I knew you; and before you came forth out of the womb I sanctified you; <i>and</i> I ordained you a prophet to the nations."	
Complement	1 ⁶ "Then I said, "Ah, Lord Jehovah! Behold, I cannot speak: for <i>I am</i> a child." 1 ⁷ But Jehovah said to me, "'Say not, 'I <i>am</i> a child; for you shall go to all that I shall send you; and whatsoever I command you, you shall speak. 1 ⁸ Be not afraid of their faces: for <i>I am</i> with you to deliver you,' says Jehovah."	
Opposite	1 ⁷ "Then Jehovah put forth his hand, and touched my mouth; and Jehovah said to me, "Behold, I have put my words in your mouth.	
Opposite	1 ¹⁰ "See, this day have I set you over the nations and over the kingdoms: to root out, to pull down, to destroy, to throw down, to build, and to plant."	
Opposite	¶Opposite Jehovah promised to deliver his prophet from all that opposed him (1:11 - 19)	
Opposite	1 ¹¹ "Moreover the Word of Jehovah came to me, saying, "Jeremiah, what do you see?" And I said, "I see a rod of an almond tree." 1 ¹² Then Jehovah said to me, "You have seen well: for I will hasten my Word to perform it."	
Opposite	1 ¹³ "And the Word of Jehovah came to me the second time, saying, "What do you see?" And I said, "I see a boiling pot; and its face is toward the north." 1 ¹⁴ Then Jehovah said to me, "'Out of the north an evil shall break forth upon all the inhabitants of the land: 1 ¹⁵ for, lo, I will call all the families of the kingdoms of the north,' says Jehovah; 'and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all its walls round about, and against all the cities of Judah. 1 ¹⁶ And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense to other gods, and worshiped the works of their own hands.'"	
Complement	1 ¹⁷ " [¶] Therefore gird up your loins, and arise; and speak to them all that I command you; be not dismayed at their faces, lest I confound you before them.	
Complement	1 ¹⁸ "For, behold, I have made you this day a fortified city, an iron pillar, and bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.	
Unique	1 ¹⁹ "And they shall fight against you; but they shall not prevail against you: for <i>I am</i> with you,' says Jehovah, 'to deliver you.'"	
	§Complement Body: Although the people had sinned grievously, Jehovah still loved them (2:1 - 5:19)	
	¶Unique Israel has played the whore with false gods on every high hill and under every green tree (2:1 - 2:2)	
Opposite	2 ¹ "Moreover the Word of Jehovah came to me, saying, 2 ² "Go and cry in the hearing of Jerusalem, saying, "Thus says Jehovah: 'I remember you, the kindness of your youth, the love of your espousals, when you went after me in the wilderness, in a land <i>that was not sown</i> . 2 ³ Israel was holiness to Jehovah, and the firstfruits of his increase. All that devour him shall offend; evil shall come upon them,' says Jehovah."	
Opposite	2 ⁴ "Hear the Word of Jehovah, O house of Jacob, and all the families of the house of Israel. 2 ⁵ Thus says Jehovah: 'What iniquity have your fathers found in me, that they have gone far from me, and walked after vanity, and become vain?' 2 ⁶ Neither did they say, 'Where is Jehovah that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?' 2 ⁷ And I brought you into a plentiful country, to eat its fruit and its goodness; but when you entered, you defiled my land, and made my heritage an abomination. 2 ⁸ The priests did not say, 'Where is Jehovah?' And they that handle the Law did not know me; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after <i>things that do not profit</i> ."	
Complement	2 ⁹ "Therefore, I will yet contend with you,' says Jehovah, 'and with your children's children will I contend. 2 ¹⁰ for pass over the isles of Chittim, and see; and send to Kedar, and consider diligently, and see if there is such a thing. 2 ¹¹ Has a nation <i>ever</i> changed <i>their</i> gods, which are yet not gods? But my people have exchanged their glory for <i>that which</i> does not benefit. 2 ¹² Be astonished, O you heavens, at this; and be horribly afraid; be very desolate,' says Jehovah. 2 ¹³ For my people have committed two evils: they have forsaken me, the Fountain of Living Water, <i>and</i> hewn themselves cisterns, broken cisterns, that can hold no water.	
Complement	2 ¹⁴ " <i>Is</i> Israel a servant? <i>Is</i> he a home-born <i>slave</i> ? Why is he plundered?' 2 ¹⁵ The young lions roared upon him, <i>and</i> shouted; and they made his land waste; his cities are burned without an inhabitant. 2 ¹⁶ Also the children of Noph and Tahpanhes have broken the crown of your head. 2 ¹⁷ Have you not procured this to yourself, in that you have forsaken Jehovah your God, when he led you by the way? 2 ¹⁸ And now what have you to do in the way of Egypt, to drink the water of Sihor? Or what have you to do in the way of Assyria, to drink the water of the <i>Euphrates</i> river? 2 ¹⁹ Your own wickedness shall correct you, and your backslidings shall reprove you; therefore know and see that <i>it is</i> an evil thing and bitter, that you have forsaken Jehovah your God, and that my fear is not in you,' says the Lord Jehovah of hosts.	
Unique	2 ²⁰ "For many years I have broken your yoke, <i>and</i> burst your bonds; and you said, 'I will not transgress', when upon every high hill and under every green tree you wandered, playing the whore with false gods. 2 ²¹ Yet I had planted you a noble vine, wholly a right seed. How then have you turned into the degenerate plant of a strange vine to me? 2 ²² For though you wash yourself with lye, and use much soap, <i>yet</i> your iniquity is marked before me,' says the Lord Jehovah."	
	¶Complement The people of the northern kingdom of Israel have forgotten Jehovah their God (2:23 - 3:5)	
Unique	2 ²³ "How can you say, 'I am not polluted; I have not gone after Baalim'? See your way in the valley, and know what you have done. <i>You are</i> a swift dromedary traversing her ways; 2 ²⁴ a wild donkey used to the wilderness, <i>that</i> snuffs up the wind at her pleasure. In her occasion who can turn her away? All they that seek her will not weary themselves; in her month they shall find her.	
Complement	2 ²⁵ "Withhold your foot from being unshod, and your throat from thirst; but you said, 'There is no hope; no, for I have loved strangers, and I will go after them.' 2 ²⁶ As the thief is ashamed when he is found, so the house of Israel is ashamed: they, their kings, their princes, their priests, and their prophets; 2 ²⁷ saying to a piece of wood, 'You <i>are</i> my father'; and to a stone, 'You have brought me forth': for they have turned <i>their</i> back to me, and not <i>their face</i> .	
Complement	"But in the time of their trouble they will say, 'Arise, <i>O Jehovah</i> , and save us.' 2 ²⁸ But where <i>are</i> your gods that you have made for you? Let them arise, if they can save you in the time of your trouble: for <i>according</i> to the number of your cities are your gods, O Judah. 2 ²⁹ Why will you contend with me? All of you have transgressed against me,' says Jehovah. 2 ³⁰ In vain have I smitten your children; they received no correction. Your own sword has devoured your prophets, like a destroying lion."	
Opposite	2 ³¹ " <i>O evil</i> generation, see the Word of Jehovah! Have I been a wilderness to Israel? A land of darkness? Why do my people say, 'We are lords; we will not come to you anymore?' 2 ³² Can a virgin forget her ornaments, <i>or</i> a bride her attire? Yet my people have forgotten me days without number. 2 ³³ Why do you trim your way to seek love? Therefore you have also taught the wicked ones your ways. 2 ³⁴ Also in your skirts is found the blood of the souls of the poor innocent <i>children</i> . I have not found it by secret search, but upon all these altars to idols. 2 ³⁵ Yet you say, 'Because I am innocent, surely his anger shall turn from me.' Behold, I will contend with you, because you say, 'I have not sinned.' 2 ³⁶ Why do you go about so much to change your way? You shall also be ashamed of Egypt, as you were ashamed of Assyria. 2 ³⁷ Moreover, you shall go forth from him with your hands upon your head: for Jehovah has rejected your confidences, and you shall not prosper in them.	
Opposite	3 ¹ "They say, 'If a man divorces his wife, and she goes from him, and becomes another man's wife, shall he return to her again? Shall that land not be greatly polluted?' But even though you have played the whore with many lovers, yet return again to me,' says Jehovah. 3 ² Lift up your eyes to the high places, and see where you have not been lain with. You have sat for them in the ways, as the Arabian in the wilderness; and you have polluted the land with your whoredoms and with your wickedness. 3 ³ Therefore the showers have been withheld, and there has been no latter rain; and you had a whore's forehead; you refused to be ashamed. 3 ⁴ Will you not from this time cry to me, 'My father, you <i>are</i> the guide of my youth?' 3 ⁵ Will he reserve <i>his anger</i> forever? Will he keep <i>it</i> to the end? But behold, you have spoken and done evil things as you could."	
	¶Complement Jehovah called the northern Kingdom of Israel to repentance (3:6 - 4:4)	
Unique	3 ⁶ Jehovah also said to me in the days of Josiah the king, "'Have you seen <i>that</i> backsliding Israel has done? She has gone up upon every high mountain and under every green tree; and has played the whore there with false gods. 3 ⁷ And I said after she had done all these <i>things</i> , 'Turn unto me.' But she did not return; and her treacherous sister Judah saw <i>it</i> . 3 ⁸ And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce, yet her treacherous sister Judah did not fear, but went and played the whore also. 3 ⁹ And it came to pass through the casualness of her whoredom, that she defiled the land; and she committed adultery with stones and with pieces of wood. 3 ¹⁰ And yet for all this her treacherous sister Judah has not turned to me with her whole heart, but in pretense,' says Jehovah."	
Complement	3 ¹¹ "And Jehovah said to me, "'The backsliding Israel has justified herself more than treacherous Judah. 3 ¹² Go and proclaim these words toward the north, and say, 'Return, you backsliding Israel,' says Jehovah; <i>and</i> I will not cause my anger to fall upon you: for <i>I am</i> merciful,' says Jehovah; <i>and</i> I will not remain <i>angry</i> forever. 3 ¹³ Only acknowledge your iniquity, that you have transgressed against Jehovah your God, and have scattered your ways to the strange gods under every green tree, and you have not obeyed my voice,' says Jehovah. 3 ¹⁴ 'Turn, O backsliding children,' says Jehovah, 'for I am married to you; and I will take you one of a city, and two of a family, and I will bring you to Zion. 3 ¹⁵ And I will give you pastors according to my heart, who shall feed you with knowledge and understanding.	
Complement	3 ¹⁶ "And it shall come to pass, when you are multiplied and increased in the land, in those days,' says Jehovah, 'they shall no longer say, 'The Ark of the Covenant of Jehovah'; neither shall it come to mind; neither shall they remember it; neither shall they visit it; and neither shall <i>that</i> be done anymore. 3 ¹⁷ At that time, they shall call Jerusalem 'The throne of Jehovah'; and all the nations shall be gathered to it, to the Name of Jehovah, to Jerusalem; neither shall they walk anymore after the stubbornness of their evil heart. 3 ¹⁸ In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers.'"	
Opposite	3 ¹⁹ "But I said, 'How shall I put you among the children, and give you a pleasant land, a beautiful heritage of the hosts of nations?' And I said, 'You shall call me, 'My father', and shall not turn away from me.' 3 ²⁰ Surely <i>as</i> a wife treacherously departs from her husband, so have you dealt treacherously with me, O house of Israel,' says Jehovah. 3 ²¹ 'A voice was heard upon the high places, weeping <i>and</i> supplications of the children of Israel: for they have perverted their way, and they have forgotten Jehovah their God. 3 ²² Return, you backsliding children, <i>and</i> I will heal your backslidings.'"	
	"Behold, we come to you: for you <i>are</i> Jehovah our God. 3 ²³ Truly in vain is <i>deliverance</i> hoped for from the hills, <i>and from</i> the multitude of mountains; truly the deliverance of Israel is in Jehovah our God. 3 ²⁴ For shame has devoured the labor of our fathers from our youth: their flocks and their herds, their sons and their daughters. 3 ²⁵ We lie down in our shame, and our confusion covers us: for we have sinned against Jehovah our God, <i>both</i> we and our fathers, from our youth even until this day, and have not obeyed the voice of Jehovah our God."	
Opposite	4 ¹ "If you will truly return, O Israel,' says Jehovah, 'return to me; and if you will put away your abominations out of my sight, then you shall not move from the land. 4 ² And you shall swear 'Jehovah lives', in truth, in judgment, and in righteousness. And the nations shall bless themselves in him, and in him shall they glory.' 4 ³ For thus says Jehovah to the men of Judah and Jerusalem: 'Break up your fallow ground, and sow not among thorns. 4 ⁴ Circumcise yourselves to Jehovah, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem, lest my fury comes forth like fire, and burns so that none can quench <i>it</i> , because of the evil of your doings.'"	
	¶Opposite Evil is coming from the north toward Jerusalem (4:5 - 2:2)	
Unique	4 ⁵ "Declare in Judah, and publish in Jerusalem; and say, 'Blow the trumpet in the land! Cry, gather together, and say, 'Assemble yourselves, and let us go into the fortified cities.' 4 ⁶ Set up the standard toward Zion; retire, and delay not: for I will bring evil from the north, and a great destruction. 4 ⁷ The lion has come up from his thicket, and the destroyer of the Gentiles is on his way; he has gone forth from his place to make your land desolate; <i>and</i> your cities shall be laid waste, without an inhabitant. 4 ⁸ For this gird yourself with sackcloth, lament and howl, 'For the fierce anger of Jehovah has not turned back from us! 4 ⁹ And it shall come to pass at that day,' says Jehovah, ' <i>that</i> the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.' 4 ¹⁰ Then I said, "Ah, Lord Jehovah! Surely you have greatly deceived this people and Jerusalem, saying, 'You shall have peace', whereas the sword reaches unto the soul."	
Complement	4 ¹¹ "At that time shall it be said to this people and to Jerusalem, 'A dry wind of the high places in the wilderness toward the daughter of my people', but not to fan, nor to cleanse. 4 ¹² <i>even</i> a full wind from those <i>places</i> shall come to me; now also will I give sentence against them. 4 ¹³ Behold, he shall come up as clouds, and his chariots <i>shall be</i> as a whirlwind; his horses are swifter than eagles.' "Woe to us! For we are plundered"	
Complement	4 ¹⁴ "O Jerusalem, wash your heart from wickedness, that you may be saved. How long shall your vain thoughts lodge within you? 4 ¹⁵ For a voice declares from Dan, and publishes affliction from mount Ephraim: 4 ¹⁶ Make mention to the nations! Behold, publish against Jerusalem, <i>that</i> watchers come from a far country, and give out their voice against the cities of Judah! 4 ¹⁷ As keepers of a field, are they against her round about, because she has been rebellious against me,' says Jehovah. 4 ¹⁸ 'Your way and your doings have procured these <i>things</i> to you; this is your wickedness, because <i>it</i> is bitter, because <i>it</i> reaches to your heart."	
Opposite	4 ¹⁹ "My bowels, my bowels! I am pained at my very heart. My heart makes a noise in me; I cannot hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war! 4 ²⁰ Destruction upon destruction is cried: for the whole land is plundered; suddenly are my tents plundered, <i>and</i> my curtains in a moment. 4 ²¹ How long shall I see the standard, <i>and</i> hear the sound of the trumpet?	
Opposite	4 ²² "For my people <i>are</i> foolish. They have not known me. They <i>are</i> foolish children, and they have no understanding. They <i>are</i> wise to do evil; but to do good, they have no knowledge."	
	¶Opposite The people of Israel and Judah refused to repent of their sins (4:23 - 5:19)	
Opposite	4 ²³ "I beheld the earth, and, lo, <i>it was</i> without form, and void; and the heavens, and they <i>had</i> no light. 4 ²⁴ I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. 4 ²⁵ I beheld, and, lo, <i>there was</i> no man, and all the birds of the heavens were fled. 4 ²⁶ I beheld, and, lo, the fruitful place <i>was</i> a wilderness, and all its cities were broken down at the presence of Jehovah, and by his fierce anger.' 4 ²⁷ For thus says Jehovah, "The whole land shall be desolate, yet will I not make a full end. 4 ²⁸ For this the earth shall mourn, and the heavens above be black, because I have spoken <i>it</i> ; I have purposed <i>it</i> , and will not repent; neither will I turn back from <i>it</i> . 4 ²⁹ The whole city shall fee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks; every city <i>shall be</i> forsaken, and not a man dwell in it. 4 ³⁰ And <i>when</i> you <i>are</i> plundered, what will you do? Though you clothe yourself with crimson, though you adorn yourself with ornaments of gold, though you enlarge your eyes with painting, you shall make yourself beautiful in vain; <i>your</i> lovers will despise you; they will seek your life: 4 ³¹ for I have heard a voice as of a woman in travail, <i>and</i> the anguish as of her that brings forth her first child, the voice of the daughter of Zion, that bewails herself, <i>that</i> spreads her hands, <i>saying</i> , 'Woe is me now! For my soul is wearied because of murderers.'	
Opposite	5 ¹ "Run to and fro through the streets of Jerusalem, and see now, and know, and seek in its broad places, if you can find a man, if there is <i>anyone</i> that executes judgment, that seeks the truth; and I will pardon it. 5 ² And though they say, 'Jehovah lives', surely they swear <i>falsely</i> ."	
Complement	5 ³ "O Jehovah, <i>are</i> not your eyes upon the truth? You have smitten them, but they have not grieved; you have consumed them, <i>but</i> they have refused to receive correction; they have made their faces harder than a rock; they have refused to return. 5 ⁴ Therefore I said, 'Surely these <i>are</i> poor; they are foolish: for they know not the way of Jehovah, <i>nor</i> the judgment of their God. 5 ⁵ I will go to the great men, and will speak to them: for they have known the way of Jehovah, <i>and</i> the judgment of their God.' But these <i>also</i> have altogether broken the yoke, <i>and</i> burst the bonds; 5 ⁶ therefore a lion out of the forest shall lay them out, <i>and</i> a wolf of the desert shall plunder them; a leopard shall watch over their cities. Every one that goes out from there shall be torn in pieces, because their transgressions are many, <i>and</i> their backslidings are increased."	
Complement	5 ⁷ "How shall I pardon you for this? Your children have forsaken me, and sworn by <i>them that are</i> not gods when I had fed them to the full, then they committed adultery; and assembled themselves by troops in the prostitutes' houses. 5 ⁸ They were <i>like</i> fed horses in the morning: every one neighed after his neighbor's wife. 5 ⁹ Shall I not visit for these <i>things</i> ,' says Jehovah; 'and shall not my soul be avenged on such a nation as this? 5 ¹⁰ Go up upon her walls, and destroy; but make not a full end; take away her battlements: for they <i>are</i> not Jehovah's. 5 ¹¹ For the house of Israel and the house of Judah have dealt very treacherously against me,' says Jehovah. 5 ¹² They have denied Jehovah, and said, ' <i>It is</i> not he; neither shall evil come upon us; neither shall we see sword nor famine,' 5 ¹³ and the prophets shall become wind, and the Word is not in them; thus shall it be done to them."	
Unique	5 ¹⁴ "Therefore thus says Jehovah the God of hosts: 'Because you speak this word, behold, I will make my words in your mouth as fire, and this people as wood, and it shall devour them! 5 ¹⁵ See, I will bring a nation upon you from afar, O house of Israel,' says Jehovah. 'It is a mighty nation; it is an ancient nation, a nation whose language you do not know; neither do you understand what they say.' 5 ¹⁶ They quiver is like an open tomb; they <i>are</i> all mighty men. 5 ¹⁷ And they shall eat up your harvest, and your bread, <i>which</i> your sons and your daughters should eat; they shall eat up your flocks and your herds; they shall eat up your vines and your fig trees; they shall impoverish your fortified cities, which you trusted in, with the sword. 5 ¹⁸ 'Nevertheless in those days,' says Jehovah, 'I will not make a full end with you.' 5 ¹⁹ And it shall come to pass, when you shall say, 'Why does Jehovah our God do all these <i>things</i> to us?', then you shall answer them, 'Like as you have forsaken me, and served strange gods in your land, so shall you serve strangers in a land <i>that is</i> not yours.'"	
	§Complement Conclusion: The people of Israel and Judah are ripe for the judgment of God (5:20 - 6:30)	
	¶Complement The ears of the people are uncircumcised and cannot hear the Word of God (5:20 - 6:15)	
Opposite	5 ²⁰ "Declare this in the house of Jacob, and publish it in Judah, saying, 5 ²¹ "Now hear this, O foolish people, and without understanding, who have eyes, but see not; who have ears, but hear not. 5 ²² Do you not fear me?' says Jehovah. 'Will you not tremble at my presence, who have placed the sand <i>for</i> the boundary of the sea by a perpetual decree, that it cannot pass it; and though its waves toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it?	
Opposite	5 ²³ "But this people has a revolting and a rebellious heart; they are revolted and gone. 5 ²⁴ Neither do they say in their heart, 'Let us now fear Jehovah our God, that gives rain, both the former and the latter; in his season. He reserves to us the appointed weeks from you.' 5 ²⁵ For your iniquities have turned away <i>these things</i> , and your sins have withheld good <i>things</i> from you: 5 ²⁶ for among my people are found wicked <i>men</i> ; they lay wait, as he that sets snares; they set a trap; they catch men. 5 ²⁷ As a cage is full of birds, so their houses are full of deceit; therefore they have become great, and grown rich. 5 ²⁸ They have grown fat; they shine; yea, they surpass even the deeds of the wicked! They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. 5 ²⁹ Shall I not visit for these <i>things</i> ?' says Jehovah. 'Shall not my soul be avenged on such a nation as this?' 5 ³⁰ "An astonishing and horrible thing is committed in the land: 5 ³¹ the prophets prophesy falsely, and the priests bear rule by their own authority; and my people love <i>it</i> this way; and what will you do in its end?"	
Complement	6 ¹ "O you children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appears out of the north, and great destruction. 6 ² I have likened the daughter of Zion to a lovely and delicate <i>woman</i> . 6 ³ The shepherds with their flocks shall come to her; they shall pitch their <i>tents</i> against her round about; they shall feed every one in his place, saying, 6 ⁴ 'Prepare war against her; arise, and let us go up to noon.'" "Woe unto us! For the day is going away; for in the shadows of the evening <i>are</i> stretched out." 6 ⁵ "Arise, and let us go by night, and let us destroy her palaces." 6 ⁶ for thus has Jehovah of hosts said, 'Cut down trees, and build a siege mound against Jerusalem. This is the city to be visited; she is full of oppression in her midst. 6 ⁷ As a fountain casts out her water, so she casts out her wickedness; violence and plunder is heard in her; before me continually is grief and wounds. 6 ⁸ Be instructed, O Jerusalem, lest my soul departs from you, lest I make you desolate, a land not inhabited.'	
Complement	6 ⁹ "Thus says Jehovah of hosts: "They shall thoroughly glean the remnant of Israel as a vine; turn back your hand as a grape-gatherer into the baskets."	
Unique	6 ¹⁰ "To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot listen; behold, the Word of Jehovah is a reproach to them; they have no delight in it." 6 ¹¹ "Therefore I am full of the fury of Jehovah; I am weary with holding in. I will pour it out upon the children abroad, and upon the assembly of young men together, because even the husband with the wife shall be taken, and the aged with <i>him that</i> is full of days; 6 ¹² and their houses shall be turned to others, <i>with their fields</i> and wives together: for I will stretch out my hand upon the inhabitants of the land,' says Jehovah. 6 ¹³ For from the least of them even to the greatest of them every one is given to covetousness; and from the prophet even to the priest everyone deals falsely. 6 ¹⁴ They have also healed the hurt of my people superficially, saying, 'Peace, peace,' when <i>there is</i> no peace. 6 ¹⁵ Were they ashamed when they had committed abomination? No, they were not at all ashamed; neither could they blush; therefore they shall fall among them that fall. At the time <i>that</i> I visit them, they shall be cast down,' says Jehovah."	
	¶Complement The people of Israel and Judah are like worthless silver (6:16 - 30)	
Opposite	6 ¹⁶ "Thus says Jehovah: 'Stand in the ways, and see, and ask for the old paths, where the good way <i>is</i> , and walk in it; and you shall find rest for your souls. But they said, 'We will not walk <i>in it</i> .' 6 ¹⁷ Also I set watchmen over you, <i>saying</i> , 'Listen to the sound of the trumpet!' but they said, 'We will not listen.' 6 ¹⁸ Therefore hear, you nations, and know, O congregation, what is among them. 6 ¹⁹ Hear, O earth: behold, I will bring evil upon this people, <i>even</i> the fruit of their thoughts, because they have not given heed to my words, nor to my Law, but rejected it.	
Opposite	6 ²⁰ " [¶] What purpose does incense from Sheba, and your sacrifices sweet to me? 6 ²¹ Therefore thus says Jehovah: 'Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish.'"	
Complement	6 ²² "Thus says Jehovah: 'Behold, a people is coming from the north country, and a great nation shall be raised from the sides of the earth. 6 ²³ They shall lay hold on bow and spear; they <i>are</i> cruel, and have no mercy; their voices roar like the sea; and they ride upon horses, set in array as men for war against you, O daughter of Zion!"	
Complement	6 ²⁴ "We have heard its report; our hands grow feeble. Anguish has taken hold of us, <i>and</i> pain, as of a woman in travail. 6 ²⁵ Go not forth into the field, nor walk by the way: for the sword of the enemy and fear is on every side. 6 ²⁶ O daughter of my people, gird <i>yourself</i> with sackcloth, and wallow in ashes. Make mourning, <i>as for</i> an only son, most bitter lamentation: for the plunderer shall suddenly come upon us"	
Unique	6 ²⁷ "I have set you <i>as</i> a tower <i>and</i> a fortress among my people, that you may know and test their way. 6 ²⁸ They <i>are</i> all grievous revolters, walking with slanders. <i>They are</i> bronze and iron; they <i>are</i> all corrupters. 6 ²⁹ The bellows blow fiercely; the lead is consumed by the fire; the goldsmith refines in vain: for the wicked are not plucked away. 6 ³⁰ Reprobate silver shall <i>men</i> call them, because Jehovah has rejected them."	

Jeremiah, Chapter 1:2; The people of Old Covenant Zion refused to return to Jehovah (7:1 - 11:23)	
<div><div>§Complement</div><div>Introduction: You trust in lying words, and disobey the commandments of Jehovah (7:1 - 28)</div></div>	
<div><div>¶Opposite</div><div>You trust in lying words, that the Temple of Jehovah will protect you, in spite of your sins (7:1 - 16)</div></div>	
<div><div>¶Opposite</div><div>You disobey the commandments of Jehovah (7:17 - 28)</div></div>	
<div><div>§Complement</div><div>Body: The people of Old Covenant Zion were ripe for the Judgment of God (7:29 - 10:16)</div></div>	
<div><div>¶Opposite</div><div>The day is coming that the valley of Tophet shall be completely filled with graves (7:29 - 8:3)</div></div>	
<div><div>¶Opposite</div><div>The sound of the Judgment of God was not far away (8:4 - 19)</div></div>	
<div><div>¶Complement</div><div>The mouths of the people were filled with deceit and lies (8:20 - 9:16)</div></div>	
<div><div>¶Complement</div><div>Teach your daughters to cry, for the corpses of the men of Judah will fall like dung (9:17 - 26)</div></div>	
<div><div>¶Unique</div><div>Jehovah is the true God, the Living God, and an Everlasting King, who will destroy the idols of Judah (10:1 - 16)</div></div>	
<div><div>§Unique</div><div>Conclusion: The prophet Jeremiah pled for mercy for himself, but prayed for vengeance upon his enemies (10:17 - 11:23)</div></div>	
<div><div>¶Complement</div><div>Oh Jehovah, correct me, but not in anger (10:17 - 25)</div></div>	
<div><div>¶Complement</div><div>Oh Jehovah, let me see your vengeance on them (11:1 - 23)</div></div>	

	<div><div>§Complement</div><div>Introduction: You trust in lying words, and disobey the commandments of Jehovah (7:1 - 28)</div></div>	
	<div><div>¶Opposite</div><div>You trust in lying words, that the Temple of Jehovah will protect you, in spite of your sins (7:1 - 16)</div></div>	
Unique	<div><div>7:1</div><div>The Word that came to Jeremiah from Jehovah, saying, ^{7:2}“Stand in the gate of the House of Jehovah, and proclaim there this Word, and say, ‘Hear the Word of Jehovah, all <i>you</i> of Judah, that enter in at these gates to worship Jehovah! ^{7:3}Thus says Jehovah of hosts, the God of Israel: Amend your ways and your doings, and I will cause you to dwell in this place.</div></div>	
Complement	<div><div>7:4</div><div>“Do not trust in lying words, saying, ‘<i>This is the Temple of Jehovah, the Temple of Jehovah, the Temple of Jehovah!</i>’ ^{7:5}For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor, ^{7:6}<i>if</i> you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place; neither walk after other gods to your harm, ^{7:7}then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever.</div></div>	
Complement	<div><div>7:8</div><div>“<i>But</i>, behold, you trust in lying words, that cannot profit. ^{7:9}Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know, ^{7:10}and then come and stand before me in this House, which is called by my Name, and say, ‘We are saved to do all these abominations?’ ^{7:11}Has this House, which is called by my Name, become a den of thieves in your eyes? Behold, even I have seen <i>it</i>,’ says Jehovah. ^{7:12}But go now to my place which <i>was</i> in Shiloh, where I set my Name at the first, and see what I did to it for the wickedness of my people Israel.”</div></div>	
Opposite	<div><div>7:13</div><div>“And now, because you have done all these works,’ says Jehovah; ‘and I spoke to you, rising up early and speaking, but you did not listen; and I called you, but you did not answer; ^{7:14}therefore will I do to <i>this</i> House, which is called by my Name, in which you trust, and to the place which I gave to you and to your fathers, as I have done to Shiloh. ^{7:15}And I will cast you out of my sight, as I have cast out all your brethren, <i>even</i> the whole seed of Ephraim.’</div></div>	
Opposite	<div><div>7:16</div><div>“Therefore pray not for this people; neither lift up a cry nor a prayer for them; neither make intercession to me, because I will not listen to you.”</div></div>	
	<div><div>¶Opposite</div><div>You disobey the commandments of Jehovah (7:17 - 28)</div></div>	
Opposite	<div><div>7:17</div><div>“Do you not see what they do in the cities of Judah and in the streets of Jerusalem? ^{7:18}The children gather wood, and the fathers kindle the fire, and the women knead <i>their</i> dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke me to anger.</div></div>	
Opposite	<div><div>7:19</div><div>“Do they truly provoke me to anger?’ says Jehovah. ‘<i>Do they not provoke</i> themselves to the confusion of their own faces?’ ^{7:20}Therefore thus says the Lord Jehovah: ‘Behold, my anger and my fury shall be poured out upon this place: upon man, upon beast, upon the trees of the field, and upon the fruit of the ground and it shall burn, and shall not be quenched.”</div></div>	
Complement	<div><div>7:21</div><div>“Thus says Jehovah of hosts, the God of Israel: ‘Add your burnt offerings to your sacrifices, and eat flesh,’ ^{7:22}for I did not speak to your fathers, nor did I command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; ^{7:23}but this thing I commanded them, saying, ‘Obey my voice, and I will be your God, and you shall be my people; and walk in all the ways that I have commanded you, that it may be well to you.’</div></div>	
Complement	<div><div>7:24</div><div>“But they did not listen, nor incline their ear; but walked in the counsels <i>and</i> in the stubbornness of their evil heart, and went backward, and not forward. ^{7:25}Since the day that your fathers came forth out of the land of Egypt until this day I have even sent to you all my servants the prophets, daily rising up early and sending <i>them</i>, ^{7:26}yet they did not listen to me, nor incline their ear; but instead hardened their neck: they did worse than their fathers.’</div></div>	
Unique	<div><div>7:27</div><div>“Therefore you shall speak all these words to them, but they will not listen to you; you shall also call to them, but they will not answer you. ^{7:28}But you shall say to them, ‘<i>This is a nation that does not obey the voice of Jehovah their God, nor receives correction. Truth has perished, and is cut off from their mouth.</i>’”</div></div>	
	<div><div>§Complement</div><div>Body: The people of Old Covenant Zion were ripe for the Judgment of God (7:29 - 10:16)</div></div>	
	<div><div>¶Opposite</div><div>The day is coming that the valley of Tophet shall be completely filled with graves (7:29 - 8:3)</div></div>	
Unique	<div><div>7:29</div><div>“Cut off your hair, <i>O Jerusalem</i>, and cast <i>it</i> away, and take up a lamentation on high places: for Jehovah has rejected and forsaken the generation of his wrath: ^{7:30}for the children of Judah have done evil in my sight,’ says Jehovah; ‘they have set their abominations in the House which is called by my Name, to pollute it. ^{7:31}And they have built the high places of Tophet, which <i>is</i> in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command <i>them</i>; neither came it into my heart.</div></div>	
Complement	<div><div>7:32</div><div>“Therefore, behold, the days are coming,’ says Jehovah, ‘that it shall no longer be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, until there is no room left. ^{7:33}And the corpses of this people shall be food for the birds of the heaven, and for the beasts of the earth; and no one will chase <i>them</i> away.</div></div>	
Complement	<div><div>7:34</div><div>“Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of laughter, the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.”</div></div>	
Opposite	<div><div>8:1</div><div>“At that time,’ says Jehovah, ‘they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; ^{8:2}and they shall spread them before the sun, the moon, and all the constellations of the zodiac, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshiped. They shall not be gathered, nor buried; they shall be for dung upon the face of the earth.</div></div>	
Opposite	<div><div>8:3</div><div>“And death shall be chosen rather than life by all the rest of them that remain of this evil family, that remain in all the places where I have driven them,’ says Jehovah of hosts.”</div></div>	
	<div><div>¶Opposite</div><div>The sound of the Judgment of God was not far away (8:4 - 19)</div></div>	
Opposite	<div><div>8:4</div><div>“Moreover you shall say to them, ‘Thus says Jehovah: Shall they fall, and not arise? Shall he turn away, and not return?’ ^{8:5}Why <i>then</i> have this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit; they refuse to return. ^{8:6}I listened and heard, <i>but</i> they did not speak rightly; no man repented of his wickedness, saying, ‘What have I done?’ Every one turned to his own way, as the horse rushes into the battle. ^{8:7}Moreover, the stork in the heaven knows her appointed times, and the turtledove and the crane and the swallow observe the time of their coming; but my people do not know the judgment of Jehovah. ^{8:8}How can you say, ‘<i>We are</i> wise, and the Law of Jehovah is with us? See, he certainly made it in vain; the pen of the scribes <i>is</i> in vain.’ ^{8:9}The wise <i>men</i> are ashamed; they are dismayed and taken. See, they have rejected the Word of Jehovah; and what wisdom <i>is</i> in them? ^{8:10}Therefore will I give their wives to others, <i>and</i> their fields to them that shall inherit <i>them</i>: for every one from the least even to the greatest is given to covetousness, and from the prophet even to the priest every one deals falsely. ^{8:11}for they have healed the hurt of the daughter of my people superficially, saying, ‘Peace, peace;’ when <i>there</i> is no peace.</div></div>	
Opposite	<div><div>8:12</div><div>“Were they ashamed when they had committed abomination? No, they were not at all ashamed; neither could they blush; therefore they shall fall among them that fall; in the time of their visitation they shall be cast down,’ says Jehovah. ^{8:13}‘I will surely consume them,’ says Jehovah; ‘<i>there shall be</i> no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and <i>the things that</i> I have given them shall pass away from them.”</div></div>	
Complement	<div><div>8:14</div><div>“Why do we sit still? Assemble yourselves, and let us enter into the fortified cities, and let us be silent there: for Jehovah our God has put us to silence, and given us water of gall to drink, because we have sinned against Jehovah. ^{8:15}We looked for peace, but no good <i>came</i>; and for a time of health, and behold trouble!”</div></div>	
Complement	<div><div>8:16</div><div>“The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones: for they have come, and devoured the land, and all that is in it: the city, and those that dwell in it. ^{8:17}For, behold, I will send serpents and vipers among you, which <i>will not be</i> charmed; and they shall bite you,’ says Jehovah.</div></div>	
Unique	<div><div>8:18</div><div>“<i>When</i> I would comfort myself against sorrow, my heart is faint in me. ^{8:19}Behold the voice of the cry of the daughter of my people because of them that dwell in a far country. <i>Is not</i> Jehovah in Zion? <i>Is not</i> her king in her? Why have they provoked me to anger with their carved images, <i>and</i> with strange vanities?”</div></div>	
	<div><div>¶Complement</div><div>The mouths of the people were filled with deceit and lies (8:20 - 9:16)</div></div>	
Unique	<div><div>8:20</div><div>“The harvest is past; the summer is over; and we are not saved. ^{8:21}For the hurt of the daughter of my people I am hurt; I am black; astonishment has taken hold on me. ^{8:22}<i>Is there</i> no balm in Gilead; <i>is there</i> no physician there? Why then is the health of the daughter of my people not recovered? ^{9:1}Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! ^{9:2}Oh that I had in the wilderness a lodging place of traveling men, that I might leave my people, and go from them! For they <i>are</i> all adulterers, an assembly of treacherous men.”</div></div>	
Complement	<div><div>9:3</div><div>“And they bend their tongues <i>like</i> their bow <i>for</i> lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they do not know me,’ says Jehovah. ^{9:4}Every one take heed of his neighbor, and trust not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. ^{9:5}And they will deceive every one his neighbor, and will not speak the truth. They have taught their tongue to speak lies, and weary themselves to commit iniquity.</div></div>	
Complement	<div><div>9:6</div><div>“Your habitation <i>is</i> in the midst of deceit; through deceit they refuse to know me,’ says Jehovah. ^{9:7}Therefore thus says Jehovah of hosts: ‘Behold, I will melt them, and test them: for what shall I do for the daughter of my people?’ ^{9:8}Their tongue <i>is like</i> an arrow shot out; it speaks deceit. <i>One</i> speaks peacefully to his neighbor with his mouth, but in heart he lays in wait.”</div></div>	
Opposite	<div><div>9:9</div><div>“Shall I not visit them for these <i>things</i>?’ says Jehovah. ‘Shall not my soul be avenged on such a nation as this?’ ^{9:10}For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that no one can pass through <i>them</i>; neither can <i>men</i> hear the voice of the cattle; both the bird of the heavens and the beast have fled: they are gone. ^{9:11}And I will make Jerusalem heaps <i>of rubbish</i>, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.</div></div>	
Opposite	<div><div>9:12</div><div>“Who is the wise man, that he may understand this? And <i>who is he</i> to whom the mouth of Jehovah has spoken, that he may declare it, for what the land perishes <i>and</i> is burned up like a wilderness, so that no one passes through?’ ^{9:13}And Jehovah says, ‘Because they have forsaken my Law which I set before them, and have not obeyed my voice; neither walked in it: ^{9:14}but have walked after the stubbornness of their own heart, and after Baalim, which their fathers taught them.’ ^{9:15}therefore thus says Jehovah of hosts, the God of Israel: ‘Behold, I will feed them, <i>even</i> this people, with wormwood, and give them water of gall to drink. ^{9:16}I will also scatter them among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, until I have consumed them.”</div></div>	
	<div><div>¶Complement</div><div>Teach your daughters to cry, for the corpses of the men of Judah will fall like dung (9:17 - 26)</div></div>	
Unique	<div><div>9:17</div><div>“Thus says Jehovah of hosts: ‘Consider, and call for the mourning women, that they may come; and send for skillful <i>women</i>, that they may come; ^{9:18}and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with water: ^{9:19}for a voice of wailing is heard out of Zion, ‘How are we plundered! We are greatly ashamed, because we have forsaken the land, because our own dwellings have cast <i>us</i> out.”</div></div>	
Complement	<div><div>9:20</div><div>“Yet hear the Word of Jehovah, O you women, and let your ear receive the Word of his mouth, and teach your <i>daughters</i> wailing, and every one her neighbor lamentation: ^{9:21}for death has come up into our windows, <i>and</i> has entered into our palaces, to cut off the children from outside, <i>and</i> the young men from the streets.’</div></div>	
Complement	<div><div>9:22</div><div>“Speak, saying, “Thus says Jehovah: Even the corpses of men shall fall as dung upon the open field, and as the handful after the harvestman, and no one shall gather <i>them</i>.”</div></div>	
Opposite	<div><div>9:23</div><div>“Thus says Jehovah: ‘Let not the wise <i>man</i> glory in his wisdom; neither let the mighty <i>man</i> glory in his might, and let the rich man not glory in his riches; ^{9:24}but let him that glories glory in this, that he understands and knows me, that I <i>am</i> Jehovah who exercises lovingkindness, judgment, and righteousness, in the earth: for in these <i>things</i> I delight,’ says Jehovah.</div></div>	
Opposite	<div><div>9:25</div><div>“Behold, the days are coming,’ says Jehovah, ‘that I will punish all <i>who are</i> circumcised with the uncircumcised: ^{9:26}Egypt, Judah, Edom, the children of Ammon, Moab, and all <i>that are</i> in the utmost corners, that dwell in the wilderness: for all <i>these</i> nations are uncircumcised; and all the house of Israel <i>are</i> uncircumcised in the heart.”</div></div>	
	<div><div>¶Unique</div><div>Jehovah is the true God, the Living God, and an Everlasting King, who will destroy the idols of Judah (10:1 - 16)</div></div>	
Opposite	<div><div>10:1</div><div>Hear the Word which Jehovah speaks to you, O house of Israel: ^{10:2}“Thus says Jehovah: ‘Learn not the way of the heathen, and be not dismayed at the signs of heaven: for the heathen are dismayed at them: ^{10:3}for the customs of the people <i>are</i> vain: for <i>one</i> cuts a tree out of the forest, the work of the hands of the workman, with the axe. ^{10:4}They adorn it with silver and with gold; they fasten it with nails and hammers, so that it does not move. ^{10:5}They <i>are</i> upright as the palm tree, but do not speak; they must be carried, because they cannot go. Be not afraid of them: for they cannot do evil; neither also <i>is it</i> in them to do good.”</div></div>	
Opposite	<div><div>10:6</div><div>“Forasmuch as <i>there is</i> no one like you, O Jehovah. You <i>are</i> great, and your Name <i>is</i> great in might. ^{10:7}Who would not fear you, O King of nations? For to you does it appertain; forasmuch as among all the wise <i>men</i> of the nations, and in all their kingdoms, <i>there is</i> no one like you.”</div></div>	
Complement	<div><div>10:8</div><div>“But they are altogether carnal and foolish; the wooden idol <i>is</i> a doctrine of vanities. ^{10:9}Silver beaten into plates is brought from Tarschish, and gold from Uphaz: the work of the workman, and of the hands of the goldsmith; their clothing is blue and purple; they <i>are</i> all the work of skillful <i>men</i>.</div></div>	
Complement	<div><div>10:10</div><div>“But Jehovah is the true God; he is the Living God, and an Everlasting King, who in his wrath the earth shall tremble, and the nations shall not be able to endure his indignation. ^{10:11}Thus shall you say to them, ‘The gods that have not made the heavens and the earth, <i>even</i> they shall perish from the earth, and from under these heavens.’ ^{10:12}He has made the earth by his power; he has established the world by his wisdom, and has stretched out the heavens by his discretion. ^{10:13}When he utters his voice, <i>there is</i> a multitude of waters in the heavens, and he causes the vapors to ascend from the ends of the earth; he makes lightning with rain, and brings forth the wind out of his treasures.</div></div>	
Unique	<div><div>10:14</div><div>“Every man is stupid in <i>his</i> knowledge; every goldsmith is ashamed by the engraved image: for his molten image <i>is</i> falsehood, and <i>there is</i> no breath in them. ^{10:15}They <i>are</i> vanity, <i>and</i> the work of errors; in the time of their visitation they shall perish. ^{10:16}But the Portion of Jacob <i>is</i> not like them: for he is the Maker of all <i>things</i>, and Israel is the rod of his inheritance; Jehovah of hosts <i>is</i> his Name.”</div></div>	
	<div><div>§Unique</div><div>Conclusion: The prophet Jeremiah pled for mercy for himself, but prayed for vengeance upon his enemies (10:17 - 11:23)</div></div>	
	<div><div>¶Complement</div><div>Oh Jehovah, correct me, but not in anger (10:17 - 25)</div></div>	
Opposite	<div><div>10:17</div><div>“Gather up your wares out of the land, O inhabitant of the fortress.” ^{10:18}For thus says Jehovah: ‘Behold, I will sling over the inhabitants of the land at this once, and will distress them, that they may find it so.</div></div>	
Opposite	<div><div>10:19</div><div>“Woe is me for my hurt! My wound is grievous; but I said, ‘Truly <i>this is</i> a grief, and I must bear it.’ ^{10:20}My Tabernacle is plundered, and all my cords are broken; my children have gone forth from me, and they <i>are</i> not. <i>There is</i> no one to stretch forth my tent anymore, and to set up my curtains: ^{10:21}for the pastors have become stupid, and have not sought Jehovah; therefore they shall not prosper, and all their flocks shall be scattered.” ^{10:22}Behold, the noise of the message has come, and a great commotion out of the north country, to make the cities of Judah desolate, <i>and</i> a den of dragons.”</div></div>	
Complement	<div><div>10:23</div><div>“O Jehovah, I know that the way of man is not in himself; <i>it is</i> not in man that walks to direct his steps.</div></div>	
Complement	<div><div>10:24</div><div>“O Jehovah, correct me, but with judgment; not in your anger, lest you bring me to nothing.</div></div>	
Unique	<div><div>10:25</div><div>“Pour out your fury upon the heathen that do not know you, and upon the families that call not on your Name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.”</div></div>	
	<div><div>¶Complement</div><div>Oh Jehovah, let me see your vengeance on them (11:1 - 23)</div></div>	
Opposite	<div><div>11:1</div><div>The Word that came to Jeremiah from Jehovah, saying, ^{11:2}“Hear the words of this Covenant, and speak to the men of Judah, and to the inhabitants of Jerusalem; ^{11:3}and say to them, “Thus says Jehovah, the God of Israel: Cursed is the man that does not obey the words of this Covenant, ^{11:4}which I commanded your fathers in the day <i>that</i> I brought them forth out of the land of Egypt, from the iron furnace, saying, ‘Obey my voice, and do them, according to all which I command you; so shall you be my people, and I will be your God;’ ^{11:5}that I may perform the oath which I have sworn to your fathers, to give them a land flowing with milk and honey, <i>as it is</i> this day.” Then I answered and said, “So be it, O Jehovah.”</div></div>	
Opposite	<div><div>11:6</div><div>Then Jehovah said to me, “Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, ‘Hear the words of this Covenant, and do them: ^{11:7}for I earnestly exhorted your fathers in the day <i>that</i> I brought them up out of the land of Egypt, <i>even</i> until this day, rising early and exhorting them, saying, ‘Obey my voice.’” ^{11:8}Yet they obeyed not, nor inclined their ear, but walked every one in the stubbornness of their evil heart; therefore I will bring upon them all the words of this Covenant, which I commanded <i>them</i> to do; but they did not do <i>them</i>.”</div></div>	
Complement	<div><div>11:9</div><div>And Jehovah said to me, “A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. ^{11:10}They have turned back to the iniquities of their forefathers, who refused to hear my words; and they went after other gods to serve them; the house of Israel and the house of Judah have broken my Covenant which I made with their fathers.” ^{11:11}Therefore thus says Jehovah: ‘Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry to me, I will not listen to them. ^{11:12}Then shall the cities of Judah and inhabitants of Jerusalem go and cry to the gods to whom they offer incense; but they shall not save them at all in the time of their trouble: ^{11:13}for <i>according</i> to the number of your cities were your gods, O Judah; and <i>according</i> to the number of the streets of Jerusalem have you set up altars to that shameful thing, <i>even</i> altars to burn incense to Baal. ^{11:14}Therefore pray not for this people; neither lift up a cry or a prayer for them, because I will not hear <i>them</i> in the time that they cry to me for their trouble.</div></div>	
Complement	<div><div>11:15</div><div>“What has my beloved to do in my House, <i>seeing</i> she has wrought lewdness with many, and the holy flesh has passed from you? When you do evil, then you rejoice. ^{11:16}Jehovah called your name, ‘A green olive tree’: lovely, <i>and</i> of good fruit; with the noise of a great tumult he has kindled fire upon it, and its branches are broken: ^{11:17}for Jehovah of hosts, that planted you, has pronounced evil against you, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense to Baal.”</div></div>	
Unique	<div><div>11:18</div><div>“And Jehovah has given me knowledge <i>of it</i>, and I know <i>it</i>; then you showed me their doings. ^{11:19}But I was like a lamb or an ox brought to the slaughter; and I did not know that they had devised schemes against me, <i>saying</i>, “Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may not be remembered anymore.” ^{11:20}But, O Jehovah of hosts, that judges righteously, that tests the reins and the heart, let me see your vengeance on them, because I have revealed my cause to you.” ^{11:21}“Therefore thus says Jehovah of the men of Anathoth, that seek your life, saying, ‘Prophesy not in the Name of Jehovah, that you die not by our hand!;’ ^{11:22}therefore thus says Jehovah of hosts: ‘Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine; ^{11:23}and there shall be no remnant of them: for I will bring evil upon the men of Anathoth, <i>even</i> the year of their visitation.”</div></div>	

Jeremiah, Chapter 1:3; Jehovah will judge the people of Old Covenant Zion (12:1 - 17:18)	
§Unique	Introduction: Jehovah has forsaken his House and inheritance; He will restore them and their neighbors in the future (12:1 - 17)
¶Opposite	Do not trust your Levite brothers, for Jehovah has forsaken his inheritance and will destroy it (12:1 - 9)
¶Opposite	Jehovah will remove the evil neighbors of Israel from their land, but restore them in the future (12:10 - 17)
§Complement	Body: Jeremiah repeatedly interceded with Jehovah for the good of Israel, but He refused to listen (13:1 - 15:21)
¶Unique	Jehovah gave Israel many great privileges as his Covenant people, but they would not listen to Him (13:1 - 27)
¶Complement	Jeremiah prayed for Jehovah to have mercy on Judah and Jerusalem, because of the drought (14:1 - 12)
¶Complement	Jehovah will consume the false prophets by sword and famine, because they tell lies in his Name (14:13 - 18)
¶Opposite	Jeremiah prayed for the good of Israel, but Jehovah could not be favorable toward Israel, because of their sins (14:19 - 15:9)
¶Opposite	Jeremiah found solace in Jehovah from his persecutors (15:10 - 21)
§Complement	Conclusion: Jehovah will remove Judah from their inheritance; Jeremiah prayed for judgment upon his persecutors (16:1 - 17:18)
¶Complement	Jehovah will remove Judah from the inheritance that He had given them (16:1 - 17:4)
¶Complement	Jeremiah prayed for mercy from Jehovah for himself, but judgment upon his persecutors (17:5 - 18)

	§Unique	Introduction: Jehovah has forsaken his House and inheritance; He will restore them and their neighbors in the future (12:1 - 17)
	¶Opposite	Do not trust your Levite brothers, for Jehovah has forsaken his inheritance and will destroy it (12:1 - 9)
Unique	12:1	“You <i>are</i> righteous, O Jehovah, when I plead with you. Yet let me talk with you of <i>your</i> judgments. Why does the way of the wicked prosper? <i>Why</i> are they all happy that deal very treacherously?” 12:2You have planted them; moreover, they have taken root; they grow; moreover, they bring forth fruit; you <i>are</i> near in their mouth, and far from their reins. 12:3But you, O Jehovah, know me; you have seen me, and tested my heart toward you; pull them out like sheep for the slaughter, and prepare them for the day of slaughter.”
Complement	12:4	“How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell in it? The beasts are consumed, and the birds, because they said, ‘He shall not see our last end.’
Complement	12:5	“If you have run with the footmen, and they have wearied you, then how can you contend with horses? <i>And if they wearied you</i> in the land of peace, <i>in which</i> you trusted, then how will you do in the swelling of Jordan?” 12:6For even your brethren, and the house of your father, even they have dealt treacherously with you; moreover, they have called a multitude after you. Do not believe them, though they speak good words to you.”
Opposite	12:7	“I have forsaken my House, I have left my inheritance; I have given the dearly beloved of my soul into the hand of her enemies. 12:8My inheritance is to me like a lion in the forest; it roars against me; therefore have I hated it. 12:9My inheritance <i>is like</i> a speckled bird to me; the birds round about <i>are</i> against her.
Opposite		“Come, assemble all the beasts of the field; come to devour.”
	¶Opposite	Jehovah will remove the evil neighbors of Israel from their land, but restore them in the future (12:10 - 17)
Opposite	12:10	“Many pastors have destroyed my vineyard; they have trampled my portion under foot; they have made my pleasant portion a desolate wilderness. 12:11They have made it desolate, <i>and being</i> desolate it mourns to me; the whole land is made desolate, because no man lays <i>it</i> to heart.
Opposite	12:12	“The plunderers have come upon all high places through the wilderness: for the sword of Jehovah shall devour from <i>one</i> end of the land even to the <i>other</i> end of the land; no flesh shall have peace. 12:13They have sown wheat, but shall reap thorns; they have put themselves to pain, <i>but</i> shall not profit; and they shall be ashamed of your revenues because of the fierce anger of Jehovah.”
Complement	12:14	“Thus says Jehovah against all my evil neighbors, that touch the inheritance which I have caused my people Israel to inherit: ‘Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.
Complement	12:15	“And it shall come to pass, that after I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his inheritance, and every man to his land.
Unique	12:16	“And it shall come to pass, if they will diligently learn the ways of my people, to swear by my Name ‘Jehovah lives’, as they taught my people to swear by Baal, then shall they be built in the midst of my people. 12:17But if they will not obey, I will utterly pluck up and destroy that nation,” says Jehovah.”
	§Complement	Body: Jeremiah repeatedly interceded with Jehovah for the good of Israel, but He refused to listen (13:1 - 15:21)
	¶Unique	Jehovah gave Israel many great privileges as his Covenant people, but they would not listen to Him (13:1 - 27)
Opposite	13:1	“Thus says Jehovah to me: “Go and get a linen belt, and put it upon your waist, and do not put it in water.” 13:2So I got a belt according to the Word of Jehovah, and put <i>it</i> on my waist. 13:3And the Word of Jehovah came to me the second time, saying, 13:4“Take the belt that you have, which <i>is</i> upon your waist, and arise, go to Euphrates; and hide it there in a hole of the rock.” 13:5So I went, and hid it by Euphrates, as Jehovah commanded me.
Opposite	13:6	And it came to pass after many days, that Jehovah said to me, “Arise, go to Euphrates, and take the belt from there, which I commanded you to hide there.” 13:7Then I went to Euphrates, and dug, and took the belt from the place where I had hidden it; and, behold, the belt was ruined; it was worthless.
Complement	13:8	Then the Word of Jehovah came to me, saying, 13:9“Thus says Jehovah: ‘After this manner will I destroy the pride of Judah, and the great pride of Jerusalem. 13:10This evil people, who refuse to hear my words, who walk in the stubbornness of their heart, and walk after other gods, to serve them, and to worship them, shall be even as this belt, which is worthless. 13:11for as the belt clings to the waist of a man, so have I caused to cling to me the whole house of Israel and the whole house of Judah,’ says Jehovah, ‘that they might be to me for a people, for a name, for a praise, and for a glory; but they would not listen.’
Complement	13:12	“Therefore you shall speak to them this Word: “Thus says Jehovah, the God of Israel: ‘Every bottle shall be filled with wine.’ And they shall say to you, ‘Do we not certainly know that every bottle shall be filled with wine?’ 13:13Then you shall say to them, “Thus says Jehovah: ‘Behold, I will fill all the inhabitants of this land, even the kings that sit upon David’s throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. 13:14And I will dash them one against another, even the fathers and the sons together,’ says Jehovah; I will not pity, nor spare, nor have mercy, but destroy them.”
Unique	13:15	“Listen, and pay attention; be not proud, because Jehovah has spoken. 13:16Give glory to Jehovah your God, before he causes darkness; and before your feet stumble upon the dark mountains; and while you look for light, he turns it into the shadow of death, <i>and makes it</i> gross darkness. 13:17But if you will not hear it, my soul shall weep in secret places for <i>your</i> pride; and my eye shall weep bitterly, and run down with tears, because Jehovah’s flock is carried away captive. 13:18Say to the king and the queen, ‘Humble yourselves, and sit down: for your principalities shall come down, <i>even</i> the crown of your glory. 13:19The cities of the south shall be shut up, and no one shall open <i>them</i> ; Judah shall be carried away captive, all of it; it shall be completely carried away captive. 13:20Lift up your eyes, and behold them that come from the north. Where <i>is</i> the flock <i>that</i> was given you, your beautiful flock?’ 13:21What will you say when he shall punish you? For you have taught them <i>to be</i> captains, <i>and</i> as chief over you. Shall not sorrows take you, as a woman giving birth? 13:22And if you say in your heart, “Why do these things come upon me?” For the greatness of your iniquity are your skirts discovered, <i>and</i> your heels made bare. 13:23Can the Ethiopian change his skin, or the leopard his spots? <i>Then</i> may you also do good, that are accustomed to do evil. 13:24Therefore will I scatter them as the stubble that passes away by the wind of the wilderness. 13:25This is your lot, the portion of your measures from me,’ says Jehovah, ‘because you have forgotten me, and trusted in falsehood. 13:26Therefore will I discover your skirts upon your face, that your shame may appear. 13:27I have seen your adulteries, and your lustful neighings, the lewdness of your whoredom, <i>and</i> your abominations on the hills in the fields. Woe to you, O Jerusalem! Will you not be made clean? How long <i>shall it yet be?</i> ”
	¶Complement	Jeremiah prayed for Jehovah to have mercy on Judah and Jerusalem, because of the drought (14:1 - 12)
Unique	14:1	The Word of Jehovah that came to Jeremiah concerning the drought: 14:2“Judah mourns, and its gates languish; they are black to the ground, and the cry of Jerusalem has gone up. 14:3And their nobles have sent their little ones to the water. They came to the pits, <i>and</i> found no water; they returned with their vessels empty; they were ashamed and disgraced, and covered their heads. 14:4Because the ground is chapped (for there was no rain in the earth), the plowmen were ashamed; they covered their heads. 14:5Moreover, the deer also calved in the field, and forsook <i>it</i> , because <i>there was</i> no grass. 14:6And the wild donkeys stood in the high places; they snuffed up the wind like dragons; their eyes failed, because there was no grass.”
Complement	14:7	“O Jehovah, though our iniquities testify against us, do <i>it</i> for your Name’s sake: for our backslidings are many. We have sinned against you.
Complement	14:8	“O <i>Jehovah</i> , the hope of Israel, its Savior in time of trouble: why should you be as a stranger in the land, and as a traveler <i>that</i> turns aside to stay for a night? 14:9Why should you be as a man astonished, as a mighty man <i>that</i> cannot save? Yet you, O Jehovah, <i>are</i> in our midst; and we are called by your Name; do not leave us.”
Opposite	14:10	“Thus says Jehovah to this people: “Thus have they loved to wander. They have not refrained their feet; therefore Jehovah does not accept them. He will now remember their iniquity, and visit their sins.”
Opposite	14:11	Then Jehovah said to me, “Do not pray for this people for <i>their</i> good. 14:12When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them by the sword, by famine, and by disease.”
	¶Complement	Jehovah will consume the false prophets by sword and famine, because they tell lies in his Name (14:13 - 18)
Unique	14:13	Then I said, “Ah, Lord Jehovah! Behold, the prophets say to them, ‘You shall not see the sword; neither shall you have famine; but I will give you assured peace in this place.”
Complement	14:14	Then Jehovah said to me, “The prophets prophesy lies in my Name. I sent them not; neither have I commanded them; neither did I speak to them. They prophesy a false vision and divination to you, a thing of nothing, and the deceit of their heart.
Complement	14:15	“Therefore thus says Jehovah concerning the prophets that prophesy in my Name, and I sent them not, yet they say, ‘Sword and famine shall not be in this land’: ‘By sword and famine shall those prophets be consumed!’ 14:16And the people to whom they prophesy shall be cast out into the streets of Jerusalem because of the famine and the sword; and they shall have no one to bury them: them, their wives, their sons, nor their daughters: for I will pour their wickedness upon them.”
Opposite	14:17	“Therefore you shall say this Word to them: ‘Let my eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.
Opposite	14:18	“If I go forth into the field, then behold the slain with the sword! And if I enter into the city, then behold them that are sick with famine! Moreover, both the prophet and the priest go about into a land that they do not know.”
	¶Opposite	Jeremiah prayed for the good of Israel, but Jehovah could not be favorable toward Israel, because of their sins (14:19 - 15:9)
Unique	14:19	“Have you utterly rejected Judah? Has your soul loathed Zion? Why have you smitten us, and <i>there is</i> no healing for us? We looked for peace, and <i>there is</i> no good; and for the time of healing, and behold trouble! 14:20We acknowledge, O Jehovah, our wickedness, <i>and</i> the iniquity of our fathers, because we have sinned against you. 14:21Do not abhor <i>us</i> ; for your Name’s sake, do not disgrace the throne of your glory. Remember, <i>and</i> do not break your Covenant with us. 14:22Are there <i>any</i> among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? <i>Are</i> you not he, O Jehovah our God? Therefore will we wait upon you: for you have made all these <i>things</i> .”
Complement	15:1	Then Jehovah said to me, “Though Moses and Samuel stood before me, <i>yet</i> my mind <i>could</i> not be <i>favorable</i> toward this people; cast <i>them</i> out of my sight, and let them go forth.
Complement	15:2	“And it shall come to pass, if they say to you, ‘Where shall we go forth?’ Then you shall tell them, “Thus says Jehovah: Such as <i>are</i> for death, to death; and such as <i>are</i> for the sword, to the sword; and such as <i>are</i> for the famine, to the famine; and such as <i>are</i> for the captivity, to the captivity.” 15:3And I will appoint over them four kinds,’ says Jehovah, ‘the sword to slay, and the dogs to tear, and the birds of the heaven, and the beasts of the earth, to devour and destroy. 15:4And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for <i>that</i> which he did in Jerusalem”.
Opposite	15:5	“For who shall have pity upon you, O Jerusalem? Or who shall bemoan you? Or who shall go aside to ask how you are doing? 15:6You have forsaken me,’ says Jehovah; ‘you have gone backward; therefore will I stretch out my hand against you, and destroy you. I am weary with relenting. 15:7And I will fan them with a fan in the gates of the land; I will bereave <i>them</i> of children. I will destroy my people, <i>since</i> they return not from their evil ways.
Opposite	15:8	“Their widows are increased to me above the sand of the seas; I have brought upon them, against the mother of the young men, a plunderer at noonday; I have caused <i>him</i> to fall upon it suddenly, and terrors upon the city. 15:9She that has borne seven languishes; she has given up the spirit; her sun has gone down while <i>it was</i> still day; she has been ashamed and disgraced; and the remainder of them will I deliver to the sword before their enemies,” says Jehovah.”
	¶Opposite	Jeremiah found solace in Jehovah from his persecutors (15:10 - 21)
Opposite	15:10	“Woe is me, my mother, that you have borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor have men lent to me on usury, <i>yet</i> every one of them curses me.”
Opposite	15:11	Jehovah said, “Truly it shall be well with your remnant; truly I will <i>cause</i> the enemy to treat you <i>well</i> in the time of evil and in the time of affliction.
Opposite	15:12	“Can one break iron, even iron from the north, and bronze? 15:13Your substance and your treasures will I give to the plunder without price, and <i>that</i> for all your sins, even in all your borders. 15:14And I will make you to pass with your enemies into a land <i>which</i> you do not know: for a fire is kindled in my anger, <i>which</i> shall burn upon you.”
Complement	15:15	“O Jehovah, you know; remember me, and visit me, and avenge me of my persecutors; take me not away in your long-suffering; know that for your sake I have suffered rebuke. 15:16Your words were found, and I ate them; and your Word was to me the joy and rejoicing of my heart: for I am called by your Name, O Jehovah, the God of hosts.
Complement	15:17	“I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of your hand: for you have filled me with indignation. 15:18Why is my pain perpetual, and my wound incurable, <i>which</i> refuses to be healed? Will you be altogether to me as a liar, <i>and as</i> water <i>that</i> fails?”
Unique	15:19	“Therefore thus says Jehovah: ‘If you return, then will I bring you again, <i>and</i> you shall stand before me. And if you take forth the precious from the vile, you shall be as my mouth. Let them return to you; but return not to them. 15:20And I will make you to this people like a fortified bronze wall; and they shall fight against you, but they shall not prevail against you: for I <i>am</i> with you to save you and to deliver you,’ says Jehovah. 15:21And I will deliver you out of the hand of the wicked, and I will redeem you out of the hand of the dreadful.”
	§Complement	Conclusion: Jehovah will remove Judah from their inheritance; Jeremiah prayed for judgment upon his persecutors (16:1 - 17:18)
	¶Complement	Jehovah will remove Judah from the inheritance that He had given them (16:1 - 17:4)
Opposite	16:1	The Word of Jehovah also came to me, saying, 16:2“ <i>You shall</i> not take yourself a wife; neither shall you have sons or daughters in this place. 16:3For thus says Jehovah concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bore them, and concerning their fathers that begot them in this land: 16:4They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; <i>but</i> they shall be as dung upon the face of the earth; and they shall be consumed by the sword and by famine; and their corpses shall be food for the birds of heaven, and for the beasts of the earth.’
	16:5	For thus says Jehovah: ‘Enter not into the house of mourning; neither go to lament nor bemoan them: for I have taken away my peace from this people,’ says Jehovah, ‘ <i>even</i> my loving-kindness and mercies. 16:6Both the great and the small shall die in this land; they shall not be buried; neither shall <i>men</i> lament for them, nor cut themselves, nor make themselves bald for them; 16:7neither shall <i>men</i> tear <i>their clothes</i> for them in mourning, to comfort them for the dead; neither shall <i>men</i> give them the cup of consolation to drink for their father or for their mother. 16:8Also you shall not go into the house of feasting, to sit with them to eat and to drink.’ 16:9For thus says Jehovah of hosts, the God of Israel: ‘Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of laughter, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.’ 16:10And it shall come to pass, when you shall show this people all these words, and they shall say to you, ‘Why has Jehovah pronounced all this great evil against us? Or what <i>is</i> our iniquity? Or what <i>is</i> our sin that we have committed against Jehovah our God?’ 16:11Then you shall say to them, “Because your fathers have forsaken me,’ says Jehovah, ‘and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my Law. 16:12And you have done worse than your fathers: for, behold, you walk every one after the stubbornness of his evil heart, that they may not listen to me; 16:13therefore will I cast you out of this land into a land that you do not know; <i>neither</i> you nor your fathers; and there shall you serve other gods day and night, where I will not show you favor.” 16:14Therefore behold, the days are coming,’ says Jehovah, ‘that it shall no longer be said, ‘Jehovah lives, that brought up the children of Israel out of the land of Egypt,’ 16:15but, ‘Jehovah lives, that brought up the children of Israel from the land of the north, and from all the lands where he had driven them; and I will bring them again into the land that I gave to their fathers. 16:16Behold, I will send for many fishermen,’ says Jehovah, ‘and they shall fish them. And afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. 16:17For my eyes <i>are</i> upon all their ways; they are not hidden from my face; neither is their iniquity hidden from my eyes. 16:18And first I will repay their iniquity and their sin double, because they have defiled my land, and they have filled my inheritance with the carcasses of their detestable and abominable things.”
Opposite	16:19	“O Jehovah, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come to you from the ends of the earth, and shall say, ‘Surely our fathers have inherited lies, vanity, and <i>things</i> in which <i>there is</i> no profit.”
Complement	16:20	“Shall a man make gods to himself, and they <i>are</i> not <i>truly</i> gods? 16:21Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my Name is Jehovah. 17:1The sin of Judah is written with a pen of iron, <i>and</i> with the point of a diamond; <i>it is</i> inscribed upon the tablet of their heart, and upon the horns of your altars, 17:2while their children remember their altars and their images of Asherah by the green trees upon the high hills.
Complement	17:3	“O my mountain in the field, I will give your substance <i>and</i> all your treasures to the plunder, <i>and</i> your high places for sin, throughout all your borders.
Unique	17:4	“And you, even yourself, shall discontinue from your inheritance that I gave you; and I will cause you to serve your enemies in the land which you do not know: for you have kindled a fire in my anger, <i>which</i> shall burn forever.”
	¶Complement	Jeremiah prayed for mercy from Jehovah for himself, but judgment upon his persecutors (17:5 - 18)
Opposite	17:5	“Thus says Jehovah: ‘Cursed <i>is</i> the man that trusts in man, and makes flesh his arm, and whose heart departs from Jehovah: 17:6for he shall be like the shrub in the desert, and shall not see when good comes; but shall inhabit the parched places in the wilderness, <i>in</i> a salt land and not inhabited. 17:7But blessed <i>is</i> the man that trusts in Jehovah, and whose hope is Jehovah: 17:8for he shall be as a tree planted by the water, and <i>that</i> spreads out her roots by the river; and shall not fear when heat comes, but her leaf shall be green; and shall not be anxious in the year of drought; neither shall cease from yielding fruit.
Opposite	17:9	“The heart is deceitful above all <i>things</i> , and desperately wicked. Who can know it? 17:10“I Jehovah search the heart, I test the reins, even to give every man according to his ways, <i>and</i> according to the fruit of his doings. 17:11As the partridge sits on eggs, and does not hatch <i>them</i> , so he that gets riches, but not by right, shall leave them in the midst of his days, and at his end shall be a fool.”
Complement	17:12	“A glorious high throne from the beginning <i>is</i> the place of our Sanctuary. 17:13O Jehovah, the hope of Israel, all that forsake you shall be ashamed, <i>and</i> they that depart from me shall be written in the earth, because they have forsaken Jehovah, the fountain of living water. 17:14Heal me, O Jehovah, and I shall be healed; save me, and I shall be saved: for you <i>are</i> my praise.
Complement	17:15	“Behold, they say to me, “Where <i>is</i> the Word of Jehovah? Let it come now!’ 17:16As for me, I have not hastened from <i>being</i> a pastor to follow you; neither have I desired the woeful Day; you know. That which came out of my lips was <i>right</i> before you. 17:17Do not be a terror to me: <i>for</i> you <i>are</i> my hope in the day of evil.
Unique	17:18	“Let them be ashamed that persecute me, but let me not be ashamed; let them be dismayed, but let me not be dismayed; bring upon them the Day of Evil, and destroy them with double destruction.”

Jeremiah, Chapter 1:4: Jehovah will judge the kings of Old Covenant Zion (17:19 - 22:30)	
\$Unique	Introduction: Jehovah warned the Jews not to profane the Sabbath; Jehovah is the potter and Israel is the clay (17:19 - 18:10)
¶Opposite	Jehovah warned the kings and people of Judah not to carry a burden on the Sabbath (17:19 - 27)
¶Opposite	Jehovah is the Potter and the house of Israel is his clay (18:1 - 10)
\$Complement	Body: Jehovah sent Jeremiah to prophecy against the people and the city of Jerusalem (18:11 - 20:18)
¶Opposite	Israel has rejected the Covenant of Jehovah (18:11 - 17)
¶Opposite	Jeremiah prayed for Jehovah to judge those who persecute him (18:18 - 23)
¶Complement	Jeremiah smashed a clay jar with a prophecy of judgment against Judah and Jerusalem (19:1 - 13)
¶Complement	Pashur the priest put Jeremiah in the pillory to punish him for his prophecies (19:14 - 20:6)
¶Unique	Jeremiah briefly stumbled, but then prayed for judgment against his persecutors (20:7 - 18)
\$Complement	Conclusion: Jehovah pronounced judgment against the people and the kings of Judah, especially Jeconiah (21:1 - 22:30)
¶Complement	Jehovah pronounced judgment against the people of Jerusalem and the king of Judah (21:1 - 22:9)
¶Complement	Jehovah pronounced judgment against king Jeconiah (22:10 - 30)

	\$Unique	Introduction: Jehovah warned the Jews not to profane the Sabbath; Jehovah is the potter and Israel is the clay (17:19 - 18:10)
	¶Opposite	Jehovah warned the kings and people of Judah not to carry a burden on the Sabbath (17:19 - 27)
Unique	17:19	Jehovah said this to me, “Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; ^{17:20} and say to them, ‘Hear the Word of Jehovah, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates.
Complement	17:21	“Thus says Jehovah: Take heed to yourselves, and do not carry a burden on the Sabbath day, nor bring <i>it</i> in by the gates of Jerusalem; ^{17:22} neither carry forth a burden out of your houses on the Sabbath day; neither do any work; but hallow the Sabbath day, as I commanded your fathers.
Complement	17:23	“But they did not obey; neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.”
Opposite	17:24	“And it shall come to pass, if you diligently give heed to me,’ says Jehovah, ‘to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work in it; ^{17:25} then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses; they, their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. ^{17:26} And they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, sacrifices, meal offerings, and incense; and bringing sacrifices of praise, to the House of Jehovah.
Opposite	17:27	“But if you will not give heed to me to hallow the Sabbath day, and not to bear a burden when entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and shall not be quenched.”
	¶Opposite	Jehovah is the Potter and the house of Israel is his clay (18:1 - 10)
Opposite	18:1	The Word which came to Jeremiah from Jehovah, saying, ^{18:2} “Arise, and go down to the potter’s house; and there will I cause you to hear my words.”
Opposite	18:3	Then I went down to the potter’s house, and, behold, he worked a work on the wheels. ^{18:4} And the jar that he made of clay was flawed in the hand of the potter; therefore he made it again another jar, as seemed good to the potter to make it.
Complement	18:5	Then the Word of Jehovah came to me, saying, ^{18:6} “O house of Israel, cannot I do with you as this potter?’ says Jehovah.
Complement		“Behold, as the clay is in the potter’s hand, so <i>are</i> you in my hand, O house of Israel.
Unique	18:7	“ <i>At whatever</i> instant I shall speak concerning a nation, and concerning a kingdom (to pluck up, to pull down, and to destroy <i>it</i>), ^{18:8} if that nation, against whom I have pronounced judgment, turns from their evil ways, I will change my mind of the evil that I had thought to do to them. ^{18:9} And <i>at whatever</i> instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant <i>it</i> , ^{18:10} if it does evil in my sight, so that it does not obey my voice, then I will change my mind of the good, with which I said I would benefit them.”
	\$Complement	Body: Jehovah sent Jeremiah to prophecy against the people and the city of Jerusalem (18:11 - 20:18)
	¶Opposite	Israel has rejected the Covenant of Jehovah (18:11 - 17)
Unique	18:11	“Now therefore come, ^{18:12} speak to the men of Judah, and to the inhabitants of Jerusalem, saying, ‘Thus says Jehovah: Behold, I am making evil against you, and devising a plan against you. Every one return now from his evil way, and make your ways and your doings good.’ ^{18:12} And they said, ‘There is no hope, but we will walk after our own ideas, and we will do every one the stubbornness of his evil heart.’
Complement	18:13	Therefore thus says Jehovah: ‘Ask now among the heathen, who has heard such things; the virgin of Israel has done a very horrible thing.
Complement	18:14	“Does the snow of <i>Mount Lebanon</i> vanish from the rocks of the field? Will the cold flowing water that comes from foreign lands cease?”
Opposite	18:15	“Because my people has forgotten me, they have burned incense to vanity; and they have caused them to stumble in their ways <i>from</i> the ancient paths, to walk in paths, <i>in</i> a road not cleared of rocks. ^{18:16} to make their land desolate <i>and</i> a perpetual derision; every one that passes thereby shall be astonished, and shake his head.
Opposite	18:17	“Therefore I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.”
	¶Opposite	Jeremiah prayed for Jehovah to judge those who persecute him (18:18 - 23)
Opposite	18:18	Then they said, “Come, and let us devise plots against Jeremiah: for the Law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet.
Opposite		“Come, and let us smite him with the tongue, and let us not listen to any of his words.”
Complement	18:19	“Give heed to me, O Jehovah, and listen to the voice of them that contend with me. ^{18:20} Shall evil be repaid for good? For they have dug a pit for my soul. Remember that I stood before you to speak good for them, <i>and</i> to turn away your wrath from them.
Complement	18:21	“Therefore deliver up their children to the famine, and pour out their <i>blood</i> by the force of the sword; and let their wives be bereaved of their children, <i>and</i> be widows; and let their men be put to death; <i>let</i> their young men <i>be</i> slain by the sword in battle. ^{18:22} Let a cry be heard from their houses, when you shall bring a troop <i>upon</i> suddenly upon them: for they have dug a pit to take me, and hidden snares for my feet.
Unique	18:23	“Yet, Jehovah, you know all their counsel against me to slay <i>me</i> ; <i>therefore</i> forgive not their iniquity; neither blot out their sin from your sight, but let them be overthrown before you; deal <i>thus</i> with them in the time of your anger.”
	¶Complement	Jeremiah smashed a clay jar with a prophecy of judgment against Judah and Jerusalem (19:1 - 13)
Unique	19:1	“Thus says Jehovah: Go and get a potter’s clay jar, and <i>take</i> some of the elders of the people, and of the elders of the priests; ^{19:2} and go forth to the valley of the son of Hinnom, which <i>is</i> by the entry of the east gate, and proclaim there the words that I shall tell you; ^{19:3} and say, ‘Hear the Word of Jehovah, O kings of Judah, and inhabitants of Jerusalem. Thus says Jehovah of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever hears, his ears shall tingle, ^{19:4} because they have forsaken me, and have alienated this place, and have burned incense in it to other gods, whom neither they nor their fathers have known, nor the kings of Judah; and they have filled this place with the blood of innocent <i>children</i> ; ^{19:5} they have also built the high places of Baal, to burn their sons with fire <i>for</i> burnt offerings to Baal, which I did not command, nor did I speak <i>it</i> ; neither did <i>it</i> come into my mind.
Complement	19:6	“Therefore, behold, the days are coming,’ says Jehovah, ‘that this place shall no longer be called ‘Tophet,’ nor ‘The Valley of the Son of Hinnom,’ but ‘The Valley of Slaughter.’
Complement	19:7	“And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their corpses will I give to be food for the birds of the heaven, and for the beasts of the earth. ^{19:8} And I will make this city desolate, and a mockery; everyone that passes thereby shall be astonished and whistle because of all its plagues. ^{19:9} And I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat every one the flesh of his friend in the siege and straitness, by which their enemies, and they that seek their lives, shall straiten them.”
Opposite	19:10	“Then you shall smash the jar in the sight of the men that go with you, ^{19:11} and you shall say to them, ‘Thus says Jehovah of hosts: ‘Even so will I smash this people and this city, as <i>one</i> smashes a potter’s clay jar, that cannot be made whole again!! And they shall bury <i>them</i> in Tophet, until <i>there is</i> no place left to bury.
Opposite	19:12	“Thus will I do to this place,’ says Jehovah, ‘and to its inhabitants, and <i>even</i> make this city as Tophet; ^{19:13} and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense to all the constellations of the zodiac, and have poured out drink offerings to other gods.”
	¶Complement	Pashur the priest put Jeremiah in the pillory to punish him for his prophecies (19:14 - 20:6)
Unique	19:14	Then Jeremiah came from Tophet, where Jehovah had sent him to prophesy; and he stood in the court of the House of Jehovah; and said to all the people, ^{19:15} “Thus says Jehovah of hosts, the God of Israel: ‘Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it’ because they have hardened their necks, that they might not hear my words.”
Complement	20:1	Now Pashur the son of Immer the priest, who <i>was</i> also chief governor in the House of Jehovah, heard that Jeremiah had prophesied these things.
Complement	20:2	Then Pashur struck Jeremiah the prophet, and put him in the pillory that <i>was</i> in the high gate of Benjamin, which <i>was</i> by the House of Jehovah.
Opposite	20:3	And it came to pass on the next day, that Pashur brought forth Jeremiah out of the pillory. Then Jeremiah said to him, “Jehovah has not called your name ‘Pashur,’ but ‘Fear on every side’; ^{20:4} for thus says Jehovah: ‘Behold, I will make you a terror to yourself, and to all your friends; and they shall fall by the sword of their enemies, and your eyes shall behold <i>it</i> . And I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. ^{20:5} Moreover I will deliver all the strength of this city, and all its labors, and all its precious things; and all the treasures of the kings of Judah will I give into the hand of their enemies, who shall plunder them, and take them, and carry them to Babylon.
Opposite	20:6	“And you, Pashur, and all that dwell in your house shall go into captivity; and you shall come to Babylon, and there you shall die, and shall be buried there: both you and all your friends, to whom you have prophesied lies.”
	¶Unique	Jeremiah briefly stumbled, but then prayed for judgment against his persecutors (20:7 - 18)
Opposite	20:7	“O Jehovah, you have deceived me, and I was deceived; you are stronger than I, and have prevailed. I am in derision daily; every one mocks me. ^{20:8} for since I spoke, I cried out; I cried violence and plunder, because the Word of Jehovah was made a reproach to me, and a derision, daily.
Opposite	20:9	“Then I said, ‘I will not make mention of him, nor speak anymore in his Name.’ But <i>his Word</i> was in my heart like a burning fire shut up in my bones, and I was weary with forbearing, and I could not <i>endure it</i> ; ^{20:10} for I heard the mocking of many, ‘Fear on every side! Report, and we will report it!’ All my familiars watched for my stumbling, <i>saying</i> , ‘Perhaps he will be enticed, and we shall prevail against him, and we shall take our revenge on him.’”
Complement	20:11	“But Jehovah <i>is</i> with me as a mighty dreadful one; therefore my persecutors shall stumble, and they shall not prevail. They shall be greatly ashamed, for they shall not prosper; <i>their</i> everlasting confusion shall never be forgotten.
Complement	20:12	“But, O Jehovah of hosts, that tests the righteous, <i>and</i> sees the reins and the heart, let me see your vengeance on them: for I have opened my cause to you. ^{20:13} Sing to Jehovah, praise Jehovah: for he has delivered the soul of the poor from the hand of evildoers.
Unique	20:14	“Cursed <i>is</i> the day in which I was born; let not the day in which my mother bore me be blessed. ^{20:15} Cursed is the man who brought news to my father, saying, ‘A male was born to you’, making him very glad. ^{20:16} And let that man be as the cities of <i>Sodom</i> which Jehovah overthrew, and did not repent; and let him hear the cry in the morning, and the shouting at midday, ^{20:17} because he did not slay me from the womb; or that my mother might have been my grave, and her womb <i>to</i> be always great <i>with me</i> . ^{20:18} Why did I come forth out of the womb to see labor and sorrow, that my days should be consumed with shame?”
	\$Complement	Conclusion: Jehovah pronounced judgment against the people and the kings of Judah, especially Jeconiah (21:1 - 22:30)
	¶Complement	Jehovah pronounced judgment against the people of Jerusalem and the king of Judah (21:1 - 22:9)
Opposite	21:1	The Word which came to Jeremiah from Jehovah, when king Zedekiah sent Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest to him, saying, ^{21:2} “Please inquire of Jehovah for us, because Nebuchadrezzar king of Babylon makes war against us; if perhaps Jehovah will deal with us according to all his wondrous works, that he may go up from us.”
Opposite	21:3	Then Jeremiah said to them, “Thus shall you say to Zedekiah: ^{21:4} Thus says Jehovah the God of Israel: ‘Behold, I will turn back the weapons of war that <i>are</i> in your hands, with which you fight <i>against</i> the king of Babylon and the Chaldeans, who besiege you outside the walls; and I will assemble them into the midst of this city. ^{21:5} And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, in fury, and in great wrath. ^{21:6} And I will smite the inhabitants of this city, both man and beast; they shall die of a great plague. ^{21:7} And afterwards,’ says Jehovah, ‘I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from disease, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon; and into the hand of their enemies, and into the hand of those that seek their life. And he shall smite them with the edge of the sword; he shall not spare them; neither have pity, nor have mercy.’”
Complement	21:8	“And to this people you shall say, ‘Thus says Jehovah: ‘Behold, I set before you the way of life, and the way of death. ^{21:9} He that remains in this city shall die by the sword, by famine, and by disease. But he goes out, and falls to the Chaldeans that besiege you, he shall live, and his life shall be to him for a prey. ^{21:10} For I have set my face against this city for evil, and not for good,’ says Jehovah. ‘It shall be given into the hand of the king of Babylon, and he shall burn it with fire.”
Complement	21:11	“And touching the house of the king of Judah, <i>say</i> , ‘Hear the Word of Jehovah, ^{21:12} O house of David; thus says Jehovah: ‘Execute judgment in the morning, and deliver <i>him that</i> is plundered out of the hand of the oppressor, lest my fury goes out like fire, and burns that no one can quench <i>it</i> , because of the evil of your doings. ^{21:13} Behold, I <i>am</i> against you, O inhabitant of the valley, <i>and</i> rock of the plain,’ says Jehovah, ‘who says, ‘Who shall come down against us? Or who shall enter into our habitations?’ ^{21:14} But I will punish you according to the fruit of your doings,’ says Jehovah. ‘And I will kindle a fire in its forest, and it shall devour all things round about it.’”
Unique	22:1	“Thus says Jehovah: Go down to the house of the king of Judah, and speak there this Word, ^{22:2} and say, ‘Hear the Word of Jehovah, O king of Judah, that sits upon the throne of David: you, your servants, and your people that enter in by these gates. ^{22:3} Thus says Jehovah: ‘Execute judgment and righteousness; and deliver the plundered out of the hand of the oppressor; and do no wrong; do no violence to the stranger, the fatherless, nor the widow; neither shed innocent blood in this place. ^{22:4} For if you do this thing indeed, then shall there enter in by the gates of this House kings sitting upon the throne of David, riding in chariots and on horses: he, his servants, and his people. ^{22:5} But if you will not hear these words, I swear by myself, says Jehovah, ‘that this House shall become a desolation.’ ^{22:6} For thus says Jehovah to the king’s house of Judah: ‘You <i>are like</i> Gilead to me, and the head of Lebanon. Yet surely I will make you a wilderness, <i>and</i> cities <i>which</i> are not inhabited. ^{22:7} And I will prepare destroyers against you, every one with his weapons; and they shall cut down your choice cedars, and cast <i>them</i> into the fire. ^{22:8} And many nations shall pass by this city, and they shall say every man to his neighbor, ‘Why has Jehovah done this to this great city?’ ^{22:9} Then they shall answer, ‘Because they have forsaken the Covenant of Jehovah their God, and worshiped other gods, and served them.’”
	¶Complement	Jehovah pronounced judgment against king Jeconiah (22:10 - 30)
Opposite	22:10	“Weep not for the dead; neither bemoan him; <i>but</i> weep bitterly for him that is going away: for he shall not return anymore, nor see his native country again: ^{22:11} for thus says Jehovah touching Shallum the son of Josiah king of Judah, who reigned in the place of Josiah his father; who went forth out of this place: ‘He shall not return there anymore; ^{22:12} but he shall die in the place where they have led him captive, and shall no longer see this land.’
Opposite	22:13	“Woe to him that builds his house by unrighteousness, and his chambers by wrong; <i>that</i> uses his neighbor’s service without payment, and does not give him compensation for his work; ^{22:14} that says, ‘I will build me a wide house and large chambers,’ and cuts himself out windows; and <i>it is</i> covered with cedar, and painted with vermilion. ^{22:15} Shall you reign, <i>merely</i> because you enclose <i>yourself</i> in cedar? Did not your father eat and drink, and do judgment and justice, <i>and</i> then <i>it was</i> well with him?’ ^{22:16} He judged the cause of the poor and needy, then <i>it was</i> well <i>with him</i> . Was not this to know me?’ says Jehovah. ^{22:17} But your eyes and your heart <i>are</i> not but for your covetousness, and for to shed innocent blood, and for oppression, and for violence, to do <i>it</i> . ^{22:18} Therefore thus says Jehovah concerning Jehoiakim the son of Josiah king of Judah: ‘They shall not lament for him, <i>saying</i> , ‘Ah my brother!’ or, ‘Ah sister!’ They shall not lament for him, <i>saying</i> , ‘Ah lord!’ or, ‘Ah his glory!’ ^{22:19} He shall be buried with the burial of a donkey, dragged and cast forth beyond the gates of Jerusalem.’”
Complement	22:20	“Go up to Lebanon, and cry; and lift up your voice in Bashan, and cry from the passages: for all your lovers are destroyed. ^{22:21} I spoke to you in your prosperity; <i>but</i> you said, ‘I will not listen.’ This <i>has been</i> your manner from your youth, that you did not obey my voice. ^{22:22} The wind shall eat up all your pastors, and your lovers shall go into captivity; surely then you shall be ashamed and disgraced for all your wickedness. ^{22:23} O inhabitant of Lebanon, that makes your nest in the cedars, how gracious shall you be when pangs come upon you, the pain as of a woman in travail! ^{22:24} As I live,’ says Jehovah, ‘though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck you from there; ^{22:25} and I will give you into the hand of them that seek your life, and into the hand of <i>them</i> whose face you fear, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. ^{22:26} And I will cast you out, and your mother that bore you, into another country, where you were not born; and there you shall die. ^{22:27} But to the land that they desire to return to, there shall they not return.
Complement	22:28	“Is this man Coniah a despised broken idol? <i>Is he</i> a vessel in which is no pleasure? Why are they cast out, he and his seed, and are cast into a land which they do not know?”
Unique	22:29	“O earth, earth, earth, hear the Word of Jehovah. ^{22:30} Thus says Jehovah: ‘Write this man childless, a man <i>that</i> shall not prosper in his days: for no man of his seed shall prosper, sitting on the throne of David, and ruling anymore in Judah.”

Jeremiah, Chapter 1-5: Jehovah will judge the prophets of Old Covenant Zion (23:1 - 29:32)	
§Complement	Introduction: Jehovah pronounced judgment against the evil pastors and false prophets (23:1 - 40)
¶Opposite	Woe to the evil pastors that destroy and scatter the sheep of Jehovah (23:1 - 15)
¶Opposite	Jehovah is against the false prophets that prophesy lies in his Name (23:16 - 40)
§Complement	Body: Jeremiah preached judgment against the city of Jerusalem and the House of Jehovah (24:1 - 28:17)
¶Unique	Jehovah has given all the nations into the hand of Nebuchadnezzar king of Babylon (24:1 - 25:38)
¶Complement	The priests, prophets, and people demanded the death of Jeremiah (26:1 - 11)
¶Complement	The princes and all the people delivered Jeremiah from execution (26:12 - 24)
¶Opposite	Jehovah commanded Jeremiah to make bonds and yokes for all the kings of Middle East (27:1 - 22)
¶Opposite	The false prophet Hananiah died for preaching that Jehovah would break the yoke of Nebuchadnezzar within 2 years (28:1 - 17)
§Unique	Conclusion: Jeremiah prophesied to the Jews of the captivity in Babylon (29:1 - 32)
¶Complement	After seventy years, Jehovah will cause them to return to the land of Israel (29:1 - 14)
¶Complement	Jehovah pronounced judgment against Shemaiah the false prophet in Babylon (29:15 - 32)

§Complement Introduction: Jehovah pronounced judgment against the evil pastors and false prophets (23:1 - 40)	
¶Opposite Woe to the evil pastors that destroy and scatter the sheep of Jehovah (23:1 - 15)	
Unique	23:1 ^{“““} “Woe to the pastors that destroy and scatter the sheep of my pasture!” says Jehovah. 23:2 ^{”””} Therefore thus says Jehovah God of Israel against the pastors that feed my people: ‘You have scattered my flock, and driven them away, and have not visited them. Therefore, behold, I will visit upon you the evil of your doings,’ says Jehovah. 23:3 ^{”””} and I will gather the remainder of my flock out of all countries where I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. 23:4 ^{”””} And I will set up shepherds over them who shall feed them. And they shall no longer fear, nor be dismayed; neither shall they be lacking,’ says Jehovah.
Complement	23:5 ^{”””} “Behold, the days are coming,” says Jehovah, ‘that I will raise to David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth. 23:6 ^{”””} In his days, Judah shall be saved, and Israel shall dwell safely; and this is his Name by which he shall be called, ‘ Jehovah our Righteousness .’
Complement	23:7 ^{”””} “Therefore, behold, the days are coming,” says Jehovah, ‘that they shall no longer say, ‘Jehovah lives, who brought up the children of Israel out of the land of Egypt!’ 23:8 ^{”””} but, ‘Jehovah lives, who brought up and who led the seed of the house of Israel out of the north country; and from all countries where I had driven them!’; and they shall dwell in their own land.”
Opposite	23:9 ^{”””} “My heart within me is broken because of the <i>false</i> prophets; all my bones shake; I am like a drunken man, and like a man whom wine has overcome, because of Jehovah, and because of the words of his holiness.”
Opposite	23:10 ^{”””} “For the land is full of adulterers; for because of swearing the land mourns; the pleasant places of the wilderness are dried up; and their way is evil, and their might is not right. 23:11 ^{”””} For both prophet and priest are profane; indeed, even in my House have I found their wickedness,’ says Jehovah. 23:12 ^{”””} Therefore their way shall be to them as slippery ways in the darkness; they shall be driven on, and fall in it for I will bring evil upon them, <i>even</i> the year of their visitation,” says Jehovah. 23:13 ^{”””} And I have seen folly in the prophets of Samaria: they prophesied in Baal, and caused my people Israel to go astray. 23:14 ^{”””} I have also seen in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies; also they strengthen the hands of evildoers, so that no one returns from his wickedness; they are all of them to me as Sodom, and its inhabitants as Gomorrah.” 23:15 ^{”””} Therefore thus says Jehovah of hosts concerning the prophets: ‘Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem has profaneness gone forth into all the land.”
¶Opposite Jehovah is against the false prophets that prophesy lies in his Name (23:16 - 40)	
Opposite	23:16 ^{”””} “Thus says Jehovah of hosts: ‘Do not listen to the words of the prophets that prophesy to you. They make you vain; they speak a vision from their own heart, <i>And not</i> from the mouth of Jehovah. 23:17 ^{”””} They continually say to them that despise me, ‘Jehovah has said, ‘ <i>You shall have peace</i> ’; and they say to every one that walks after the stubbornness of his own heart, ‘No evil shall come upon you.’ 23:18 ^{”””} For who has stood in the counsel of Jehovah, and has perceived and heard his Word? Who has marked his Word, and heard <i>it</i> ? 23:19 ^{”””} Behold, a whirlwind of Jehovah has gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. 23:20 ^{”””} The anger of Jehovah shall not return, until he has executed, and until he has performed the thoughts of his heart. In the Latter Days you shall consider it perfectly.
Opposite	23:21 ^{”””} “I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. 23:22 ^{”””} But if they had truly stood in my counsel, and had caused my people to hear my words, then they would have turned them from their evil way, and from the evil of their doings.”
Complement	23:23 ^{”””} “ <i>“Am</i> I a God nearby,’ says Jehovah, ‘and not <i>also</i> a God far away?’ 23:24 ^{”””} Can anyone hide himself in secret places so that I cannot see him?’ says Jehovah. ‘Do I not fill Heaven and earth?’ says Jehovah. 23:25 ^{”””} ‘I have heard what the prophets said, that prophesy lies in my Name, saying, ‘I have dreamed, I have dreamed!’ 23:26 ^{”””} How long shall <i>this</i> be in the heart of the prophets that prophesy lies? Indeed, <i>they are</i> prophets of the deceit of their own heart. 23:27 ^{”””} who think to cause my people to forget my Name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my Name for Baal. 23:28 ^{”””} The prophet that has a dream, let him tell a dream; and he that has my Word, let him speak my Word faithfully. What is the chaff <i>compared</i> to the wheat?’ says Jehovah.
Complement	23:29 ^{”””} “ <i>Is</i> not my Word like a fire?’ says Jehovah, ‘and like a hammer <i>that</i> smashes the rock in pieces?’ 23:30 ^{”””} Therefore, behold, <i>I am</i> against the prophets,’ says Jehovah, ‘that steal my words every one from his neighbor. 23:31 ^{”””} Behold, <i>I am</i> against the prophets,’ says Jehovah, ‘that use their tongues, and say, ‘He says.’ 23:32 ^{”””} Behold, <i>I am</i> against them that prophesy false dreams,’ says Jehovah, ‘and tell them, and cause my people to go astray by their lies, and by their pride, yet I did not send them, nor command them; therefore they shall not benefit this people at all,’ says Jehovah.
Unique	23:33 ^{”””} “And when this people, or the prophet, or a priest, shall ask you, saying, ‘What is the prophecy of Jehovah?’ Then you shall say to them, ‘What prophecy? I will even forsake you,’ says Jehovah. 23:34 ^{”””} And <i>as for</i> the prophet, and the priest, and the people, that shall say, ‘The prophecy of Jehovah,’ I will even punish that man and his house. 23:35 ^{”””} Thus shall you say every one to his neighbor, and every one to his brother, who says, ‘What has Jehovah answered?’ And, ‘What has Jehovah spoken?’ 23:36 ^{”””} and the prophecy of Jehovah shall you mention no more: for every man’s word shall be his own prophecy: for you have perverted the words of the Living God, of Jehovah of hosts our God.’ 23:37 ^{”””} Thus shall you say to the prophet, ‘What has Jehovah answered you?’ And, ‘What has Jehovah spoken?’ 23:38 ^{”””} But since you say, ‘The prophecy of Jehovah!’; therefore thus says Jehovah: Because you say this word, ‘The prophecy of Jehovah’, and I have sent to you, saying, ‘You shall not say: ‘The prophecy of Jehovah’;’ 23:39 ^{”””} therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, <i>and cast</i> you out of my presence; 23:40 ^{”””} and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.”

§Complement Body: Jeremiah preached judgment against the city of Jerusalem and the House of Jehovah (24:1 - 28:17)	
¶Unique Jehovah has given all the nations into the hand of Nebuchadnezzar king of Babylon (24:1 - 25:38)	
Opposite	24:1 ^{”””} Jehovah showed me, and, behold, two baskets of figs were set before the Temple of Jehovah, after Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon: 24:2 ^{”””} one basket <i>had</i> very good figs, <i>even</i> like the figs that <i>are</i> first ripe; and the other basket <i>had</i> very evil figs, which could not be eaten, they were so bad. 24:3 ^{”””} Then Jehovah said to me, “‘What do you see, Jeremiah?’ And I said, ‘Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.”
Opposite	24:4 ^{”””} Again the Word of Jehovah came to me, saying, 24:5 ^{”””} “Thus says Jehovah, the God of Israel: ‘Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for <i>their</i> good: 24:6 ^{”””} for I will set my eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down; and I will plant them and not pluck them up. 24:7 ^{”””} And I will give them a heart to know me, that <i>I am</i> Jehovah, and they shall be my people, and I will be their God: for they shall return to me with their whole heart. 24:8 ^{”””} And as the evil figs, which cannot be eaten, they are so evil, surely thus says Jehovah: So will I give Zedekiah the king of Judah, and his princes, and the rest of Jerusalem, that remain in this land, and them that dwell in the land of Egypt; 24:9 ^{”””} and I will deliver them to be removed into all the kingdoms of the earth for <i>their</i> harm, to <i>be</i> a reproach and a joke, a taunt and a curse, in all places where I shall drive them. 24:10 ^{”””} And I will send the sword, famine, and disease, among them, until they are consumed from off the land that I gave to them and to their fathers.”
Complement	25:1 ^{”””} The Word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah (that was the first year of Nebuchadnezzar king of Babylon), 25:2 ^{”””} which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem, saying, 25:3 ^{”””} “From the thirteenth year of Josiah the son of Amon king of Judah, even until this day, that is the twenty-third year, the Word of Jehovah has come to me, and I have spoken to you, rising early and speaking; but you have not listened. 25:4 ^{”””} And Jehovah has sent to you all his servants the prophets, rising early and sending <i>them</i> ; but you have not listened, nor inclined your ear to hear. 25:5 ^{”””} They said, ‘Now repent every one from his evil way, and from the evil of your doings; and dwell in the land that Jehovah has given to you and to your fathers forever and ever; 25:6 ^{”””} and do not go after other gods to serve them, and to worship them, and do not provoke me to anger with the works of your hands; and I will not harm you.’ 25:7 ^{”””} Yet you have not listened to me,’ says Jehovah, ‘that you might provoke me to anger with the works of your hands to your own harm.’ 25:8 ^{”””} Therefore thus says Jehovah of hosts: ‘Because you have not listened to my words, 25:9 ^{”””} behold, I will send and take all the families of the north,’ says Jehovah; and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against its inhabitants, and against all these nations round about; and will utterly destroy them, and make them an astonishment, a mockery, and perpetual desolations. 25:10 ^{”””} Moreover I will take from them the voice of laughter, the voice of gladness, the voice of the bridegroom, the voice of the bride, the sound of the millstones, and the light of the candle. 25:11 ^{”””} And this whole land shall be a desolation <i>and</i> an astonishment; and these nations shall serve the king of Babylon seventy years. 25:12 ^{”””} And it shall come to pass, when seventy years are accomplished, <i>that</i> I will punish the king of Babylon and that nation for their iniquity,’ says Jehovah, ‘and the land of the Chaldeans, and will make it perpetual desolations. 25:13 ^{”””} And I will bring upon that land all my words which I have pronounced against it, <i>even</i> all that is written in this Book, which Jeremiah has prophesied against all the nations: 25:14 ^{”””} for many nations and great kings shall serve themselves of them also; and I will repay them according to their deeds, and according to the works of their own hands.”
Complement	25:15 ^{”””} For thus says Jehovah God of Israel to me: “Take the wine cup of this fury at my hand, and cause all the nations, to whom I send you, to drink it.” 25:16 ^{”””} And they shall drink, and stagger, and go insane, because of the sword that I will send among them.” 25:17 ^{”””} Then I took the cup at Jehovah’s hand, and made all the nations to drink, to whom Jehovah had sent me: 25:18 ^{”””} <i>namely</i> , Jerusalem, and the cities of Judah, and its kings, and its princes, to make them a desolation, an astonishment, a mockery, and a curse, as <i>it</i> is this day. 25:19 ^{”””} Pharaoh king of Egypt, and his servants, and his princes, and all his people; 25:20 ^{”””} and all the mingled people, all the kings of the land of Uz; all the kings of the land of the Philistines, and Ashkelon, Azzah, Ekron, and the remnant of Ashdod; 25:21 ^{”””} Edom, Moab, the children of Ammon, 25:22 ^{”””} all the kings of Tyre, and all the kings of Zidon; and the kings of the isles which are beyond the sea: 25:23 ^{”””} Dedan, Tema, Buz, and <i>all that are</i> in the utmost corners, 25:24 ^{”””} and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, 25:25 ^{”””} and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, 25:26 ^{”””} and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which <i>are</i> upon the face of the earth; and the king of Sheshach shall drink after them. 25:27 ^{”””} Therefore you shall say to them, “Thus says Jehovah of hosts, the God of Israel: ‘Drink, and be drunken, and vomit, and fall, and rise no more, because of the sword which I will send among you.’” 25:28 ^{”””} And it shall be, if they refuse to take the cup at your hand to drink, then shall you say to them, “Thus says Jehovah of hosts: ‘You shall certainly drink: 25:29 ^{”””} for, look, I begin to bring evil on the city which is called by my Name, and should you be utterly unpunished? You shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth,’ says Jehovah of hosts.
Unique	25:30 ^{”””} “Therefore, prophesy against them all these words, and say to them, ‘Jehovah shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread <i>the grapes</i> , against all the inhabitants of the earth. 25:31 ^{”””} A noise shall come <i>even</i> to the ends of the earth: for Jehovah has a controversy with the nations; he will contend with all flesh, and he will give them <i>that are</i> wicked to the sword,’ says Jehovah. 25:32 ^{”””} Thus says Jehovah of hosts: ‘Behold, evil shall go forth from <i>nation</i> to nation, and a great whirlwind shall be raised up from the ends of the earth. 25:33 ^{”””} And the slain of Jehovah shall be at that day from <i>one</i> end of the earth even to the <i>other</i> end of the earth; they shall not be lamented; neither gathered, nor buried; they shall be dung upon the ground. 25:34 ^{”””} Howl, you shepherds, and cry; and wallow yourselves <i>in the ashes</i> , you principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and you shall fall like a pleasant vessel. 25:35 ^{”””} And the shepherds shall have no way to flee, nor the principal of the flock to escape. 25:36 ^{”””} A voice of the cry of the shepherds, and a howling of the principal of the flock, <i>shall be heard</i> : for Jehovah has plundered their pasture. 25:37 ^{”””} And the peaceful habitations are cut down because of the fierce anger of Jehovah. 25:38 ^{”””} He has forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.”
¶Complement The priests, prophets, and people demanded the death of Jeremiah (26:1 - 11)	
Unique	26:1 ^{”””} In the beginning of the reign of Jehoiakim the son of Josiah king of Judah this Word came from Jehovah, saying, 26:2 ^{”””} “Thus says Jehovah: Stand in the court of the House of Jehovah, and speak to all the cities of Judah, who come to worship in the House of Jehovah, all the words that I command you to speak to them. Diminish not a word; 26:3 ^{”””} perhaps they will listen, and turn every man from his evil way, that I may change my mind of the evil, which I purpose to do to them because of the evil of their doings. 26:4 ^{”””} And you shall say to them, ‘Thus says Jehovah: If you will not listen to me, to walk in my Law, which I have set before you, 26:5 ^{”””} and to listen to the words of my servants the prophets, whom I sent to you, both rising up early, and sending <i>them</i> , but you have not listened, 26:6 ^{”””} then will I make this House like Shiloh, and will make this city a curse to all the nations of the earth.”
Complement	26:7 ^{”””} So the priests and the prophets and all the people heard Jeremiah speaking these words in the House of Jehovah.
Complement	26:8 ^{”””} Now it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded <i>him</i> to speak to all the people, that the priests and the prophets and all the people took him, saying, “You shall surely die! 26:9 ^{”””} Why have you prophesied in the Name of Jehovah, saying, ‘This House shall be like Shiloh, and this city shall be desolate without an inhabitant?’” And all the people were gathered against Jeremiah in the House of Jehovah.
Opposite	26:10 ^{”””} When the princes of Judah heard these things, then they came up from the king’s house to the House of Jehovah, and sat down in the entry of the new gate of the <i>House</i> of Jehovah.
Opposite	26:11 ^{”””} Then the priests and the prophets spoke to the princes and to all the people, saying, “This man is worthy to die: for he has prophesied against this city, as you have heard with your ears.”
¶Complement The princes and all the people delivered Jeremiah from execution (26:12 - 24)	
Unique	26:12 ^{”””} Then Jeremiah spoke to all the princes and to all the people, saying, “Jehovah sent me to prophesy against this House and against this city all the words that you have heard. 26:13 ^{”””} Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will change his mind of the evil that he has pronounced against you. 26:14 ^{”””} As for me, behold, <i>I am</i> in your hand, do with me as seems good and appropriate to you. 26:15 ^{”””} But know for certain, that if you put me to death, do shall surely bring innocent blood upon yourselves, and upon this city, and upon its inhabitants: for truly Jehovah has sent me to you to speak all these words in your hearing.”
Complement	26:16 ^{”””} Then the princes and all the people said to the priests and to the prophets: “This man is not worthy to die: for he has spoken to us in the Name of Jehovah our God.”
Complement	26:17 ^{”””} Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying, 26:18 ^{”””} “Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, ‘ <i>Thus says Jehovah of hosts: ‘Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the House as the high places of a forest.</i> ’” 26:19 ^{”””} Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear Jehovah, and entreat Jehovah, and Jehovah changed his mind of the evil which he had pronounced against them? Thus we might obtain great evil against our souls.”
Opposite	26:20 ^{”””} And there was also a man that prophesied in the Name of Jehovah, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah; 26:21 ^{”””} and when Jehoiachim the king, with all his mighty men, and all the princes, heard his words, the king searched for him to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt; 26:22 ^{”””} and Jehoiachim the king sent men into Egypt, <i>namely</i> , Elnathan the son of Achbor, and <i>other</i> men with him into Egypt. 26:23 ^{”””} And they brought forth Urijah out of Egypt, and brought him to Jehoiachim the king; who slew him with the sword, and cast his dead body into the graves of the common people.
Opposite	26:24 ^{”””} Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they would not give him into the hand of the people to put him to death.

¶Opposite Jehovah commanded Jeremiah to make bonds and yokes for all the kings of Middle East (27:1 - 22)	
Unique	27:1 ^{”””} In the beginning of the reign of Jehoiachim the son of Josiah king of Judah this Word came to Jeremiah the king of Judah, saying, 27:2 ^{”””} “Thus says Jehovah to me: ‘Make bonds and yokes, and put them upon your neck,’ 27:3 ^{”””} and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah. 27:4 ^{”””} And command them to say to their masters, ‘Thus says Jehovah of hosts, the God of Israel (thus shall you say to your masters): 27:5 ^{”””} I have made the earth, and the man and the beast that <i>are</i> upon the ground by my great power and by my outstretched arm; and I have given it to whom it seemed fitting to me. 27:6 ^{”””} And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and I have also given him the beasts of the field to serve him. 27:7 ^{”””} And all nations shall serve him, and his son, and his grandson, until the time of his land comes, and then many nations and great kings shall serve themselves of him.
Complement	27:8 ^{”””} “And it shall come to pass, <i>that</i> the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish,’ says Jehovah, ‘with the sword, with famine, and with disease, until I have consumed them by his hand.
Complement	27:9 ^{”””} “Therefore do not listen to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, who speak to you, saying, ‘You shall not serve the king of Babylon’: 27:10 ^{”””} for they prophesy a lie to you, to remove you far from your land; and that I should drive you out, and you should perish. 27:11 ^{”””} But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land,’ says Jehovah, ‘and they shall cultivate it, and dwell in it.”
Opposite	27:12 ^{”””} I spoke also to Zedekiah king of Judah according to all these words, saying, “‘Bring your necks under the yoke of the king of Babylon; and serve him and his people, and live. 27:13 ^{”””} Why will you die, you and your people, by the sword, by famine, and by disease, as Jehovah has spoken against the nation that will not serve the king of Babylon? 27:14 ^{”””} Therefore do not listen to the words of the prophets that speak to you, saying, ‘You shall not serve the king of Babylon’, because they prophesy a lie to you: 27:15 ^{”””} for I have not sent them,’ says Jehovah. ‘Yet they prophesy a lie in my Name, that I might drive you out, and that you might perish: both you, and the prophets that prophesy to you.”
Opposite	27:16 ^{”””} Also I spoke to the priests and to all this people, saying, “Thus says Jehovah: ‘Do not listen to the words of your prophets that prophesy to you, saying, ‘Behold, the vessels of the House of Jehovah shall now shortly be brought again from Babylon’: for they prophesy a lie to you. 27:17 ^{”””} Do not listen to them; serve the king of Babylon, and live. Why should this city be laid waste?’ 27:18 ^{”””} But if they <i>are true</i> prophets, and if the Word of Jehovah is with them, let them now make intercession to Jehovah of hosts, that the vessels which <i>are</i> left in the House of Jehovah, and <i>in</i> the house of the king of Judah, and at Jerusalem, do not go to Babylon.’ 27:19 ^{”””} For thus says Jehovah of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the rest of the vessels that remain in this city, 27:20 ^{”””} which Nebuchadnezzar king of Babylon did not take, when he carried away captive Jeconiah the son of Jehoiachim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; 27:21 ^{”””} indeed, thus says Jehovah of hosts, the God of Israel, concerning the vessels that remain <i>in</i> the House of Jehovah, and <i>in</i> the house of the king of Judah and of Jerusalem: 27:22 ^{”””} They shall be carried to Babylon; and they shall be there until the day that I visit them,’ says Jehovah. ‘Then will I bring them up, and restore them to this place.”
¶Opposite The false prophet Hananiah died for preaching that Jehovah would break the yoke of Nebuchadnezzar within 2 years (28:1 - 17)	
Opposite	28:1 ^{”””} And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, <i>and</i> in the fifth month, <i>that</i> Hananiah the son of Azur the prophet, who <i>was</i> of Gibeon, spoke to me in the House of Jehovah, in the presence of the priests and of all the people, saying, 28:2 ^{”””} “Thus speaks Jehovah of hosts, the God of Israel, saying, ‘I have broken the yoke of the king of Babylon. 28:3 ^{”””} Within two full years will I bring again into this place all the vessels of the House of Jehovah, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon; 28:4 ^{”””} and I will bring again to this place Jeconiah the son of Jehoiachim king of Judah, with all the captives of Judah, that went into Babylon,’ says Jehovah, ‘for I will break the yoke of the king of Babylon.”
Opposite	28:5 ^{”””} Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the House of Jehovah, 28:6 ^{”””} even the prophet Jeremiah said, “Amen, Jehovah do so; Jehovah perform your words which you have prophesied, to bring again the vessels of the House of Jehovah, and all that is carried away captive, from Babylon into this place. 28:7 ^{”””} Nevertheless hear now this word that I speak in your hearing, and in the hearing of all the people: 28:8 ^{”””} the prophets that have been before me and before you of old prophesied both against many countries, and against great kingdoms: of war, evil, and disease. 28:9 ^{”””} The prophet who prophesies of peace, when the word of the prophet shall come to pass, <i>then</i> shall the prophet be known, that Jehovah has truly sent him.” 28:10 ^{”””} Then Hananiah the prophet took the yoke from off the prophet Jeremiah’s neck, and broke it. 28:11 ^{”””} And Hananiah spoke in the presence of all the people, saying, “Thus says Jehovah: ‘Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.”” 28:10 ^{”””} Then the prophet Jeremiah went his way.
Complement	28:12 ^{”””} Then the Word of Jehovah came to Jeremiah, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, 28:13 ^{”””} Go and tell Hananiah, saying, ‘Thus says Jehovah: ‘You have broken the yokes of wood; but you shall make instead of them yokes of iron.”
Complement	28:14 ^{”””} For thus says Jehovah of hosts, the God of Israel: ‘I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and I have given him the beasts of the field also.”
Unique	28:15 ^{”””} Then the prophet Jeremiah said to a lie. 28:16 ^{”””} Therefore thus says Jehovah: Behold, I will cast you from off the face of the earth; this year you shall die, because you have taught rebellion against Jehovah.” 28:17 ^{”””} So Hananiah the prophet died the same year in the seventh month.

§Unique Conclusion: Jeremiah prophesied to the Jews of the captivity in Babylon (29:1 - 32)	
¶Complement After seventy years, Jehovah will cause them to return to the land of Israel (29:1 - 14)	
Opposite	29:1 ^{”””} Now these <i>are</i> the words of the letter that Jeremiah the prophet sent from Jerusalem to the rest of the elders who were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon 29:2 ^{”””} after Jeconiah the king, the queen, the eunuchs, the princes of Judah and Jerusalem, and the carpenters and the smiths, (left Jerusalem) 29:3 ^{”””} by the hand of Elashah the son of Shaphan, and Gemariah the son of Hilkiyah (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon) saying, 29:4 ^{”””} “Thus says Jehovah of hosts, the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon: 29:5 ^{”””} Build houses, and dwell <i>in them</i> ; plant gardens, and eat the fruit of them; 29:6 ^{”””} take wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that you may be increased there, and not diminished. 29:7 ^{”””} And seek the peace of the city where I have caused you to be carried away captives, and pray to Jehovah for it: for in its peace shall you have peace.”
Opposite	29:8 ^{”””} For thus says Jehovah of hosts, the God of Israel: ‘Let your prophets and your diviners, that <i>are</i> in the midst of you, not deceive you; neither listen to your dreams which you cause to be dreamed: 29:9 ^{”””} for they prophesy falsely to you in my Name; I have not sent them,’ says Jehovah.”
Complement	29:10 ^{”””} “For thus says Jehovah: ‘That after seventy years are accomplished at Babylon, I will visit you, and perform my good Word toward you, in causing you to return to this place. 29:11 ^{”””} for I know the thoughts that I think toward you,’ says Jehovah, ‘thoughts of peace, and not of evil, to give you a future and a hope.
Complement	29:12 ^{”””} “I know that you shall call upon me, and you shall go and pray to me, and I will listen to you. 29:13 ^{”””} And you shall seek me and find <i>me</i> , when you shall search for me with all of your heart.
Unique	29:14 ^{”””} “And I will be found of you,” says Jehovah, ‘and I will turn away your captivity, and I will gather you from all the nations, and from all the places where I have driven you,’ says Jehovah; and I will bring you again into the place from which I caused you to be carried away captive.”
¶Complement Jehovah pronounced judgment against Shemaiah the false prophet in Babylon (29:15 - 32)	
Opposite	29:15 ^{”””} “Because you have said, ‘Jehovah has raised us up prophets in Babylon’, 29:16 ^{”””} <i>know</i> that thus says Jehovah of the king that sits upon the throne of David, and of all the people that dwell in this city, <i>and</i> of your brethren that have not gone forth with you into captivity. 29:17 ^{”””} thus says Jehovah of hosts: ‘Behold, I will send upon them the sword, famine, and disease; and I will make them like vile figs, that cannot be eaten, they are so evil. 29:18 ^{”””} And I will persecute them with the sword, with famine, and with disease; and I will deliver them to be removed to all the kingdoms of the earth, to be a curse, an astonishment, a mockery, and a reproach, among all the nations where I have driven them, 29:19 ^{”””} because they have not listened to my words,’ says Jehovah, ‘which I sent to them by my servants the prophets, rising up early and sending <i>them</i> ; but you would not hear,’ says Jehovah.
Opposite	29:20 ^{”””} “Therefore hear the Word of Jehovah, all you of the captivity, whom I have sent from Jerusalem to Babylon. 29:21 ^{”””} Thus says Jehovah of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, who prophesy a lie to you in my Name: ‘Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes. 29:22 ^{”””} And a curse of them shall be taken up by all the captivity of Judah who <i>are</i> in Babylon, saying, ‘Jehovah make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire,’” 29:23 ^{”””} because they have committed wickedness in Israel, and have committed adultery with their neighbors’ wives, and have spoken lying words in my Name, which I have not commanded them. Even I know, and <i>am</i> a witness,’ says Jehovah.”
Complement	29:24 ^{”””} “Thus shall you also speak to Shemaiah the Nehelamite, saying, 29:25 ^{”””} “Thus speaks Jehovah of hosts, the God of Israel, saying, ‘You have sent letters in your name to all the people that <i>are</i> at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, ‘Jehovah has made you priest in the place of Jehoiahiada the priest, that you should be officers in the House of Jehovah, for every man <i>that</i> is insane, and makes himself a prophet, that you should put him in prison, and in the stocks.
Complement	29:27 ^{”””} “Now therefore why have you not in reproved Jeremiah of Anathoth, who makes himself a prophet to you?” 29:28 ^{”””} For therefore he sent to us <i>in</i> Babylon, saying, ‘ <i>This captivity</i> is long; build houses, and dwell <i>in them</i> ; and plant gardens, and eat the fruit of them.”
Unique	29:29 ^{”””} And Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. 29:30 ^{”””} Then the Word of Jehovah came to Jeremiah, saying, 29:31 ^{”””} “Send to all them of the captivity, saying, ‘Thus says Jehovah concerning Shemaiah the Nehelamite (because Shemaiah has prophesied to you, and I did not send him, and he caused you to trust in a lie), 29:32 ^{”””} therefore thus says Jehovah: ‘Behold, I will punish Shemaiah the Nehelamite, and his seed. He shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people,’ says Jehovah, ‘because he has taught rebellion against Jehovah.”

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§Complement	Conclusion: The return of the captivity of Judah to the land of Israel is as certain as the God-ordained cycles of day and night (33:1 - 26)
¶Complement	Jehovah will cause the captivity of Judah to return to the land of Israel (33:1 - 18)
¶Complement	Even though the people of Judah appeared to be cast off from Jehovah for good, it was not true (33:19 - 26)

	§Unique	Introduction: In the future, Jehovah will restore the people to their land, where they will endure the Great Tribulation (30:1 - 31:9)
	¶Opposite	Jehovah will deliver the people of Israel from the Time of Jacob's trouble, the Great Tribulation (30:1 - 17)
Unique	30:1	The Word that came to Jeremiah from Jehovah; saying, 30:2 “Thus speaks Jehovah God of Israel, saying, ‘Write all the words that I have spoken to you in a Book’ 30:3 for, lo, the days are coming,’ says Jehovah, ‘that I will bring again the captivity of my people Israel and Judah,’ says Jehovah; ‘and I will cause them to return to the land that I gave to their fathers; and they shall possess it.’”
Complement	30:4	And these are the words that Jehovah spoke concerning Israel and concerning Judah: 30:5 “For thus says Jehovah: ‘We have heard a voice of trembling, of fear, and not of peace. 30:6 Ask now, and see whether a man can travail with child? Why do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?
Complement	30:7	“Alas! For that Day is great, so that none is like it. It is even the Time of Jacob’s trouble; but he shall be delivered out of it: 30:8 ‘for it shall come to pass in that day,’ says Jehovah of hosts, <i>that I will break his yoke from off your neck, and will burst your bonds, and strangers shall no longer serve themselves of him;</i> 30:9 but they shall serve Jehovah their God, and David their king, whom I will raise up to them.’”
Opposite	30:10	“Therefore fear not, O my servant Jacob,’ says Jehovah; ‘neither be dismayed, O Israel: for, lo, I will deliver you from afar, and your seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet; and no one shall make <i>him</i> afraid: 30:11 ‘for <i>I am</i> with you,’ says Jehovah, ‘to deliver you. Though I make a full end of all nations where I have scattered you, yet will I not make a full end of you; but I will correct you in measure, and will not leave you altogether unpunished.’
Opposite	30:12	“For thus says Jehovah: ‘Your bruise is incurable, <i>and</i> your wound is grievous. 30:13 <i>There is no one to plead your cause, that you may be bound up; you have no healing medicines.</i> 30:14 All your lovers have forgotten you; they do not seek you: for I have wounded you with the wound of an enemy, with the chastisement of a cruel one, for the multitude of your iniquity, <i>because</i> your sins were increased. 30:15 Why do you cry for your affliction? Your sorrow is incurable for the multitude of your iniquity. <i>Because</i> your sins were increased, I have done these things to you. 30:16 Therefore all they that devour you shall be devoured; and all your adversaries, every one of them, shall go into captivity; and they that plunder you shall be a plunder, and all that prey upon you will I give for a prey: 30:17 for I will restore health to you; and I will heal you of your wounds,’ says Jehovah; ‘because they called you an outcast, <i>saying, ‘This is Zion, whom no man seeks after.’”</i>
Opposite	¶Opposite	Jehovah will restore the people of Israel to their land from the north country and from the ends of the Earth (30:18 - 31:9)
Opposite	30:18	“Thus says Jehovah: ‘Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling places; and the city shall be built upon her own heap, and the palace shall remain after its manner: 30:19 And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. 30:20 Their children also shall be as before, and their congregation shall be established before me, and I will punish all that oppress them. 30:21 And their nobles shall be of themselves, and their governor shall proceed from their midst; and I will cause him to draw near, and he shall approach to me: for who is this that engaged his heart to approach to me?’ says Jehovah. 30:22 ‘And you shall be my people; and I will be your God.
Opposite	30:23	“Behold, the whirlwind of Jehovah goes forth with fury, a sweeping whirlwind; it shall fall with pain upon the head of the wicked. 30:24 The fierce anger of Jehovah shall not return, until he has done <i>it</i> , and until he has performed the intents of his heart; in the Latter Days you shall consider <i>it</i> .’”
Complement	31:1	“At the same time,’ says Jehovah, ‘will I be the God of all the families of Israel, and they shall be my people.’
Complement	31:2	“Thus says Jehovah: ‘The people <i>who were</i> left of the sword found grace in the wilderness; <i>even</i> Israel, when I went to cause him to rest.’”
Unique	31:3	Jehovah has appeared from afar to me, <i>saying</i> , “Yes, I have loved you with an everlasting love; therefore with loving-kindness have I drawn you. 31:4 Again will I build you, and you shall be built, O virgin of Israel; again you shall be adorned with your tabrets, and shall go forth in the dances of them that make merry. 31:5 You shall yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat <i>grapes</i> as common things: 31:6 for there shall be a day, <i>that</i> the watchmen upon the mount Ephraim shall cry, ‘Arise, and let us go up to Zion to Jehovah our God!’ 31:7 For thus says Jehovah: ‘Sing with gladness for Jacob, and shout among the chief of the nations; publish, praise, and say, ‘O Jehovah, save your people, the remnant of Israel!’ 31:8 Behold, I will bring them from the north country, and gather them from the ends of the earth, <i>and</i> with them the blind and the lame, the woman with child and her that travails with child together; a great company shall return there. 31:9 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of water in a straight way, in which they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.’”
	§Complement	Body: Even though Jerusalem would soon be destroyed, the captivity of Judah would be restored to their land (31:10 - 32:44)
	¶Opposite	The people of Israel will rejoice and be satisfied with the goodness of Jehovah (31:10 - 26)
Unique	31:10	“Hear the Word of Jehovah, O you nations, and declare <i>it</i> in the isles afar off, and say, ‘He that scattered Israel will gather him, and keep him, as a shepherd <i>does</i> his flock: 31:11 for Jehovah has redeemed Jacob, and ransomed him from the hand of <i>him that was</i> stronger than he.
Complement	31:12	“Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah: for wheat, for wine, for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow anymore at all.
Complement	31:13	“Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 31:14 And I will fill the soul of the priests with abundance; and my people shall be satisfied with my goodness,’ says Jehovah.”
Opposite	31:15	“Thus says Jehovah: ‘A voice was heard in Ramah, lamentation, <i>and</i> bitter weeping: Rachel, weeping for her children, refused to be comforted for her children, because they <i>were</i> not.’ 31:16 Thus says Jehovah: Refrain your voice from weeping, and your eyes from tears: for your work shall be rewarded,’ says Jehovah; ‘and they shall return from the land of the enemy. 31:17 And there is hope in your end,’ says Jehovah, ‘that your children shall come again to their own border.
Opposite	31:18	“I have surely heard Ephraim bemoaning himself, <i>saying</i> , ‘You have chastised me, and I was chastised, as a bull unaccustomed to <i>the yoke</i> . Turn me, and I shall be turned: for you <i>are</i> Jehovah my God. 31:19 Surely after that I was turned, I repented. And after I was instructed, I smote upon <i>my</i> thigh. I was ashamed; yea, even wounded, because I bore the reproach of my youth.’ 31:20 <i>Is</i> Ephraim my dear son? <i>Is he</i> a pleasant child? For since I spoke against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him,’ says Jehovah. 31:21 ‘Set up signposts; make high heaps; set your heart toward the highway, <i>even</i> the way <i>which</i> you went. Turn again, O virgin of Israel, turn again to these your cities. 31:22 How long will you go about, O you backsliding daughter? For Jehovah has created a new thing in the Earth: a woman shall encompass a man.’ 31:23 Thus says Jehovah of hosts, the God of Israel: ‘As yet they shall use this speech in the land of Judah and in its cities, when I shall bring again their captivity, ‘Jehovah bless you, O habitation of justice, <i>and</i> mountain of holiness.’ 31:24 And there shall dwell in Judah itself, and in all its cities together, farmers, and they <i>that</i> go forth with flocks: 31:25 for I have satisfied the weary soul, and I have replenished every sorrowful soul.’” 31:26 Upon this I awoke, and beheld; and my sleep was sweet to me.
	¶Opposite	If the ordinances of nature cease to exist, then will Israel also cease to exist (31:27 - 40)
Opposite	31:27	“Behold, the days are coming,’ says Jehovah, ‘that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 31:28 And it shall come to pass, <i>that</i> just as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so will I watch over them to build and to plant,’ says Jehovah. 31:29 ‘In those days they shall no longer say, ‘The fathers have eaten a sour grape, and the children’s teeth are set on edge.’ 31:30 But everyone shall die for his own iniquity; every man that eats the sour grape, his teeth shall be set on edge.
Opposite	31:31	“Behold, the days are coming,’ says Jehovah, ‘that I will make a New Covenant with the house of Israel, and with the house of Judah: 31:32 not according to the Covenant that I made with their fathers in the day <i>that I</i> took them by the hand to bring them out of the land of Egypt, which my Covenant they broke, although I was a husband to them,’ says Jehovah. 31:33 But this <i>shall</i> be the Covenant that I will make with the house of Israel: after those days,’ says Jehovah, ‘I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. 31:34 And they shall no longer teach every man his neighbor, and every man his brother, saying, ‘Know Jehovah’: for they shall all know me, from the least of them to the greatest of them,’ says Jehovah; ‘for I will forgive their iniquity, and I will remember their sin no more.’”
Complement	31:35	“Thus says Jehovah, who gives the sun for a light by day, <i>and</i> the Ordinances of the moon and of the stars for a light by night, who rebukes the sea when its waves roar (Jehovah of hosts is his Name): 31:36 ‘If those Ordinances depart from before me,’ says Jehovah, ‘ <i>then</i> shall the seed of Israel also cease from being a nation before me forever.’
Complement	31:37	“Thus says Jehovah: ‘If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done,’ says Jehovah.
Unique	31:38	“Behold, the days are coming,’ says Jehovah, ‘that the city shall be built to Jehovah from the tower of Hananeel to the gate of the corner. 31:39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall circle around to Gath. 31:40 And the whole valley of the dead bodies, and of the ashes, and all the fields to the brook of Kidron, to the corner of the horse gate toward the east, <i>shall be</i> holy to Jehovah; it shall not be plucked up, nor thrown down anymore forever.’”
	¶Complement	Jeremiah obeyed the will of Jehovah to buy the field of his cousin in Anathoth (32:1 - 15)
Unique	32:1	The Word that came to Jeremiah from Jehovah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar: 32:2 for then the king of Babylon’s army besieged Jerusalem; and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah’s house: 32:3 for Zedekiah king of Judah had shut him up, saying, “Why do you prophesy, and say, 32:4 “and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon; and he shall speak with him mouth to mouth, and his eyes shall behold his eyes; 32:5 and he shall lead Zedekiah to Babylon, and there shall he be until I visit him,’ says Jehovah. “Though you fight with the Chaldeans, you shall not prosper?””
Complement	32:6	And Jeremiah said, “The Word of Jehovah came to me, saying, 32:7 Behold, Hanameel the son of Shallum your uncle shall come to you, saying, ‘Buy my field that <i>is</i> in Anathoth, because the right of redemption is yours to buy <i>it</i> .’”
Complement	32:8	So Hanameel my uncle’s son came to me in the court of the prison according to the Word of Jehovah, and said to me, “Please, buy my field that is in Anathoth, which <i>is</i> in the country of Benjamin, because the right of inheritance <i>is</i> yours, and the redemption is yours. Buy <i>it</i> for yourself.”
Opposite		Then I knew that this was the Word of Jehovah. 32:9 And I bought the field of Hanameel my uncle’s son, that was in Anathoth, and weighed him the money, <i>even</i> seventeen shekels of silver. 32:10 And I wrote the deed, and sealed <i>it</i> , and took witnesses, and weighed <i>him</i> the money in the balances. 32:11 So I took the deed of the purchase, <i>both</i> that which was sealed according to the Law and custom, and that which was open; 32:12 and I gave the deed of the purchase to Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel my uncle’s son, and in the presence of the witnesses that signed the deed of the purchase, before all the Jews that sat in the court of the prison.
Opposite	32:13	And I charged Baruch before them, saying, 32:14 “Thus says Jehovah of hosts, the God of Israel: “Take these deeds, this deed of the purchase, both which is sealed, and this deed which is open; and put them in an earthen vessel, that they may continue many days.” 32:15 For thus says Jehovah of hosts, the God of Israel: ‘Houses and fields and vineyards shall again be possessed in this land.’”
	¶Complement	Jeremiah was confused at the direction to buy the field, because Jerusalem would soon be destroyed (32:16 - 25)
Unique	32:16	Now when I had delivered the deed of the purchase to Baruch the son of Neriah, I prayed to Jehovah, saying, 32:17 ‘Ah Lord Jehovah! Behold, you have made the heaven and the earth by your great power and stretched out arm, <i>and</i> nothing is too hard for you. 32:18 You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them: the Great <i>and</i> Mighty God, Jehovah of hosts is his Name.
Complement	32:19	“You are great in counsel, and mighty in work: for your eyes <i>are</i> open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings; 32:20 who has set signs and wonders in the land of Egypt, <i>even</i> until this day, and in Israel, and among <i>other</i> men; and have made yourself a Name, as at this day; 32:21 and have brought forth your people Israel out of the land of Egypt with signs, with wonders, with a strong hand, with a stretched out arm, and with great terror; 32:22 and have given them this land, which you swore to their fathers to give them, a land flowing with milk and honey.
Complement	32:23	“And they came in, and possessed it; but they did not obey your voice; neither walked in your Law. They have done nothing of all that you commanded them to do; therefore you have caused all this evil to come upon them.”
Opposite	32:24	Behold the siege mounds; they have come to the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, famine, and disease; and what you have spoken has come to pass; and, behold, you see <i>it</i> .
Opposite	32:25	And now have you <i>truly</i> said to me, O Lord Jehovah: ‘Buy the field for money, and take witnesses: for the city is given into the hand of the Chaldeans?’”
	¶Unique	Jehovah confirmed the imminent destruction of Jerusalem, but promised to restore the people of Israel to their land (32:26 - 44)
Opposite	32:26	Then the Word of Jehovah came to Jeremiah, saying, 32:27 “Behold, <i>I am</i> Jehovah, the God of all flesh. Is anything too hard for me?
Opposite	32:28	“Therefore thus says Jehovah: ‘Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take <i>it</i> ; 32:29 and the Chaldeans, that fight against this city, shall come and set fire to this city, and burn it along with the houses, upon whose roofs they have offered incense to Baal, and poured out drink offerings to other gods, to provoke me to anger. 32:30 for the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands,’ says Jehovah. 32:31 For this city has been a provocation of my anger and my fury to me from the day that they built it even until this day, that I should remove it from before my face. 32:32 because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger: they, their kings, their princes, their priests, their prophets, and the men of Judah, and the inhabitants of Jerusalem. 32:33 And they have turned the back to me, and not the face; although I taught them, rising up early and teaching <i>them</i> , yet they have not listened to receive instruction. 32:34 But they set their abominations in the House which is called by my Name, to defile <i>it</i> . 32:35 And they built the high places of Baal, which <i>are</i> in the valley of the son of Hinnom, to cause their sons and their daughters to pass through <i>the fire</i> to Molech, which I did not command them; neither came it into my mind, that they should do this abomination, to cause Judah to sin.’”
Complement	32:36	And now therefore, thus says Jehovah, the God of Israel, concerning this city, of which you say, ‘It shall be delivered into the hand of the king of Babylon by the sword, by famine, and by disease’; 32:37 Behold, I will gather them out of all countries, where I have driven them in my anger, in my fury, and in great wrath; and I will bring them again to this place, and I will cause them to dwell safely. 32:38 and they shall be my people, and I will be their God; 32:39 and I will give them one heart, and one Way, that they may fear me forever, for the good of them, and of their children after them. 32:40 And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, so that they will not depart from me.
Complement	32:41	Moreover, I will rejoice over them to do them good, and I will plant them in this land permanently with my whole heart and with my whole soul.’
Unique	32:42	For thus says Jehovah: ‘Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. 32:43 And fields shall be bought in this land, whereof you say, ‘ <i>It is</i> desolate without man or beast; it is given into the hand of the Chaldeans.’ 32:44 Men shall buy fields for money, and write deeds, and seal <i>them</i> , and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return,’ says Jehovah.”
	§Complement	Conclusion: The return of the captivity of Judah to the land of Israel is as certain as the God-ordained cycles of day and night (33:1 - 26)
	¶Complement	Jehovah will cause the captivity of Judah to return to the land of Israel (33:1 - 18)
Opposite	33:1	Moreover the Word of Jehovah came to Jeremiah the second time, while he was still shut up in the court of the prison, saying, 33:2 “Thus says Jehovah its Maker, Jehovah that formed it, to establish it (Jehovah is his Name): 33:3 Call unto me, and I will answer you, and show you great and mighty things, which you do not know.’
Opposite	33:4	For thus says Jehovah, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword 33:5 (they came to fight with the Chaldeans, but <i>it only</i> serves to fill them with the dead bodies of men, whom I have slain in my anger and in my fury, and for all whose wickedness I have hidden my face from this city): 33:6 Behold, I will bring it health and cure, and I will cure them, and will reveal to them the abundance of peace and truth. 33:7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. 33:8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. 33:9 And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, who shall hear all the good that I do to them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto <i>it</i> .’”
Complement	33:10	Thus says Jehovah: ‘Again there shall be heard in this place (which you say <i>shall be</i> desolate without man and without beast, <i>even</i> in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast) 33:11 the voice of joy, the voice of gladness, the voice of the bridegroom, the voice of the bride, and the voice of them that shall say, ‘Praise Jehovah of hosts! For Jehovah is good: for his mercy <i>endures</i> forever’: of them that shall bring the sacrifice of praise into the House of Jehovah: for I will cause the captivity of the land to return, as at the first,’ says Jehovah.
Complement	33:12	Thus says Jehovah of hosts: ‘Again in this place, which is desolate without man and without beast, and in all its cities, shall be a habitation of shepherds causing <i>their</i> flocks to lie down. 33:13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places around Jerusalem, and in the cities of Judah, shall the flocks again pass under the hands of him that counts <i>them</i> ,’ says Jehovah.
Unique	33:14	“Behold, the days are coming,’ says Jehovah, ‘that I will perform that good thing that I have promised to the house of Israel and the house of Judah. 33:15 In those days, and at that time, will I cause the Branch of Righteousness to grow up to David; and he shall execute judgment and righteousness in the land. 33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely; and this <i>is the name</i> that she shall be called, ‘Jehovah our righteousness.’ 33:17 For thus says Jehovah: David shall never want a man to sit upon the throne of the house of Israel; 33:18 neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meal offerings, and to do sacrifice continually.’”
	¶Complement	Even though the people of Judah appeared to be cast off from Jehovah for good, it was not true (33:19 - 26)
Opposite	33:19	And the Word of Jehovah came to Jeremiah, saying, 33:20 “Thus says Jehovah: ‘If you can break my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their season, 33:21 <i>then</i> may also my Covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.
Opposite	33:22	“As the host of heaven cannot be numbered; neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister to me.”
Complement	33:23	Moreover the Word of Jehovah came to Jeremiah, saying, 33:24 “Do you not consider what this people have spoken, saying, ‘The two families which Jehovah has chosen, he has even cast them off?’
Complement		“Thus have they despised my people, that they should no longer be a nation before them.’
Unique	33:25	Thus says Jehovah: ‘If my Covenant is not with day and night, <i>and if</i> I have not appointed the ordinances of Heaven and Earth, 33:26 then will I also cast away the seed of Jacob, and David my servant, so that I will not take <i>any</i> of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.’”

Jeremiah, Chapter 2.2: Jehovah will destroy the Kingdom of Judah by the Babylonians (34:1 - 38:28)

Jeremiah, Chapter 23: Jehovah will judge the Jews of Judah who fled into Egypt (39:1 - 45:5)	
§Unique Introduction: Jehovah delivered Zedekiah and his army to the king of Babylon, but delivered Jeremiah and Ebed-melech (39:1 - 18)	
¶Opposite The army of Babylon broke through the walls of Jerusalem and captured Zedekiah the king (39:1 - 8)	
¶Opposite Jehovah promised to deliver Ebed-melech from the army of Babylon and protect his life (39:9 - 18)	
§Complement Body: Ishmael murdered Gedaliah, leading the remnant of the Jews to flee into Egypt, against the warning of Jehovah (40:1 - 43:7)	
¶Opposite The captain of the guard released Jeremiah, and invited him to return with him to Babylon; but he went to Gedaliah (40:1 - 6)	
¶Opposite The captains of the army of Judah warned Gedaliah that Ishmael was coming to kill him, but he didn't believe them (40:7 - 16)	
¶Complement Ishmael killed Gedaliah and most of the people with him at Mizpeh (41:1 - 9)	
¶Complement The captains of the armies of Judah rescued the people of Mizpeh from captivity to Ishmael (41:10 - 18)	
¶Unique Jehovah warned the captains of the armies not to go into Egypt, but they rejected the Word of God (42:1 - 43:7)	
§Complement Conclusion: Jehovah warned the Jews in Egypt of his imminent judgment; but He comforted Baruch the son of Neriah (43:8 - 45:5)	
¶Complement Jehovah warned the Jews who fled to Egypt of his imminent judgment upon them (43:8 - 44:30)	
¶Complement Jehovah comforted Baruch the son of Neriah that He would protect his life in the midst of his judgment upon Judah (45:1 - 5)	

	§Unique Introduction: Jehovah delivered Zedekiah and his army to the king of Babylon, but delivered Jeremiah and Ebed-melech (39:1 - 18)
	¶Opposite The army of Babylon broke through the walls of Jerusalem and captured Zedekiah the king (39:1 - 8)
Unique	^{39:1} In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadrezzar king of Babylon and all his army came against Jerusalem; and they besieged it.
Complement	^{39:2} <i>And</i> in the eleventh year of Zedekiah, in the fourth month, the ninth <i>day</i> of the month, the city <i>wall</i> was breached. ^{39:3} And all the princes of the king of Babylon came in, and sat in the middle gate, <i>even</i> Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rabmag, with all the rest of the princes of the king of Babylon.
Complement	^{39:4} And it came to pass, <i>that</i> when Zedekiah the king of Judah saw them, and all the men of war, then they fled. And they went forth out of the city by night, by the way of the king's garden, by the gate between the two walls; and he went out the way of the plain.
Opposite	^{39:5} But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho.
Opposite	And when they had captured him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. ^{39:6} Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; and also the king of Babylon slew all the nobles of Judah. ^{39:7} Moreover he put out the eyes of Zedekiah, and bound him with chains, to carry him to Babylon. ^{39:8} And the Chaldeans burned the king's house, and the houses of the people, with fire, and broke down the walls of Jerusalem.
	¶Opposite Jehovah promised to deliver Ebed-melech from the army of Babylon and protect his life (39:9 - 18)
Opposite	^{39:9} Then Nebuzar-adan the captain of the guard carried away captive into Babylon the rest of the people that remained in the city, and those that fell away, <i>that</i> fell to him, with the rest of the people that remained. ^{39:10} But Nebuzar-adan the captain of the guard left <i>some</i> of the poor of the people, who had nothing, in the land of Judah; and he gave them vineyards and fields at the same time.
Opposite	^{39:11} Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, ^{39:12} "Take him, and look well to him, and do him no harm; but do to him even as he shall say to you." ^{39:13} So Nebuzar-adan the captain of the guard sent, and <i>also</i> Nebushasban, Rab-saris, and Nergal-sharezer, Rabmag, and all the king of Babylon's princes. ^{39:14} <i>even</i> they sent, and they took Jeremiah out of the court of the prison, and they committed him to Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home; so he dwelt among the people.
Complement	^{39:15} Now the Word of Jehovah came to Jeremiah, while he was shut up in the court of the prison, saying, ^{39:16} "Go and speak to Ebed-melech the Ethiopian, saying, 'Thus says Jehovah of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before you."
Complement	^{39:17} "But I will deliver you in that day," says Jehovah. 'And you shall not be given into the hand of the men of whom you are afraid. ^{39:18}'For I will surely deliver you; and you shall not fall by the sword.
Unique	"But your life shall be for a prize to you, because you have put your trust in me," says Jehovah."
	§Complement Body: Ishmael murdered Gedaliah, leading the remnant of the Jews to flee into Egypt, against the warning of Jehovah (40:1 - 43:7)
	¶Opposite The captain of the guard released Jeremiah, and invited him to return with him to Babylon; but he went to Gedaliah (40:1 - 6)
Unique	^{40:1} The Word that came to Jeremiah from Jehovah, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, who were carried away captive to Babylon.
Complement	^{40:2} And the captain of the guard took Jeremiah, and said to him, "Jehovah your God has pronounced this evil upon this place. ^{40:3} Now Jehovah has brought it, and done according as he has said, because you have sinned against Jehovah, and have not obeyed his voice; therefore this thing has come upon you.
Complement	^{40:4} "And now, behold, I release you this day from the chains that <i>were</i> upon your hand. If it seems good to you to come with me into Babylon, come, and I will look after you; but if it seems ill to you to come with me into Babylon, forbear; behold, all the land is before you; wherever it seems good and convenient for you to go, there go."
Opposite	^{40:5} Now while he had not yet gone back, <i>he said</i> , "Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people; or go wherever it seems convenient for you to go." So the captain of the guard gave him provisions and a reward, and let him go.
Opposite	^{40:6} Then Jeremiah went to Gedaliah the son of Ahikam to Mizpah; and he dwelt with him among the people that were left in the land.
	¶Opposite The captains of the army of Judah warned Gedaliah that Ishmael was coming to kill him, but he didn't believe them (40:7 - 16)
Opposite	^{40:7} Now when all the captains of the armies which <i>were</i> in the fields, <i>even</i> they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and of the poor of the land, of them that were not carried away captive to Babylon, ^{40:8} then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. ^{40:9} And Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying, "Fear not to serve the Chaldeans. Dwell in the land, and serve the king of Babylon, and it shall be well with you. ^{40:10} As for me, behold, I will dwell at Mizpah to serve the Chaldeans, who will come to us; but you, gather wine, summer fruits, and oil, and put <i>them</i> in your vessels, and dwell in your cities that you have taken."
Opposite	^{40:11} Likewise, when all the Jews that <i>were</i> in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan, ^{40:12} even all the Jews returned out of all places where they were driven, and came to the land of Judah to Gedaliah, to Mizpah; and they gathered wine and summer fruits in abundance.
Complement	^{40:13} Moreover Johanan the son of Kareah, and all the captains of the armies that <i>were</i> in the fields, came to Gedaliah to Mizpah; ^{40:14} and they said to him, "Are you aware that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to slay you?" But Gedaliah the son of Ahikam did not believe them.
Complement	^{40:15} Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, "Please, let me go, and I will slay Ishmael the son of Nethaniah, and no man shall know it. Why should he slay you, that all the Jews who are gathered to you should be scattered, and the remnant in Judah perish?"
Unique	^{40:16} But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "You shall not do this thing: for you speak falsely of Ishmael."
	¶Complement Ishmael killed Gedaliah and most of the people with him at Mizpeh (41:1 - 9)
Unique	^{41:1} Now it came to pass in the seventh month, <i>that</i> Ishmael the son of Nethaniah the son of Elishama, of the royal seed, and the princes of the king, even ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and they ate bread together there in Mizpah.
Complement	^{41:2} Then Ishmael the son of Nethaniah and the ten men that were with him arose and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.
Complement	^{41:3} Ishmael also slew all the Jews that were with him, <i>even</i> with Gedaliah, at Mizpah, and the Chaldeans that were found there, <i>and</i> the men of war.
Opposite	^{41:4} And it came to pass the second day after he had slain Gedaliah, and no man knew it, ^{41:5} that there came certain from Shechem, from Shiloh, and from Samaria, <i>even</i> eighty men, having their beards shaven, and their clothes torn, and having cut themselves, with offerings and incense in their hand, to bring <i>them</i> to the House of Jehovah. ^{41:6} And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping as he went along; and it came to pass, as he met them, he said to them, "Come to Gedaliah the son of Ahikam."
Opposite	^{41:7} And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, <i>and cast them</i> into the midst of the pit, he and the men that <i>were</i> with him. ^{41:8} But ten men were found among them that said to Ishmael, "Do not kill us: for we have treasures in the field, of wheat, of barley, of oil, and of honey." So he forbore, and did not slay them among their brethren. ^{41:9} Now the pit in which Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, <i>was</i> it which Asa the king had made for fear of Baasha king of Israel; <i>and</i> Ishmael the son of Nethaniah filled it with the slain.
	¶Complement The captains of the armies of Judah rescued the people of Mizpeh from captivity to Ishmael (41:10 - 18)
Unique	^{41:10} Then Ishmael carried away captive all the remainder of the people that <i>were</i> in Mizpah, <i>even</i> the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried them away captive; and departed to go over to the Ammonites.
Complement	^{41:11} But when Johanan the son of Kareah, and all the captains of the armies that <i>were</i> with him, heard of all the evil that Ishmael the son of Nethaniah had done, ^{41:12} then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great pool that is in Gibeon.
Complement	^{41:13} Now it came to pass, <i>that</i> when all the people who <i>were</i> with Ishmael saw Johanan the son of Kareah, and all the captains of the armies that <i>were</i> with him, then they were glad. ^{41:14} So all the people that Ishmael had carried away captive from Mizpah turned around and returned, and went to Johanan the son of Kareah.
Opposite	^{41:15} But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.
Opposite	^{41:16} Then Johanan the son of Kareah and all the captains of the armies that <i>were</i> with him took all the remainder of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had slain Gedaliah the son of Ahikam, <i>even</i> mighty men of war, and the women, the children, and the eunuchs, whom he had brought again from Gibeon; ^{41:17} and they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt, ^{41:18} because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.
	¶Unique Jehovah warned the captains of the armies not to go into Egypt, but they rejected the Word of God (42:1 - 43:7)
Opposite	^{42:1} Then all the captains of the armies, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest, came near, ^{42:2} and they said to Jeremiah the prophet, "Please, let our supplication be accepted before you, and pray for us to Jehovah your God, <i>even</i> for all this remnant: for we are left <i>but</i> a few of many, as your eyes do behold us, ^{42:3} so that Jehovah your God may show us the way that we may walk in, and the thing that we may do."
Opposite	^{42:4} Then Jeremiah the prophet said to them, "I have heard <i>you</i> ; behold, I will pray to Jehovah your God according to your words; and it shall come to pass, <i>that</i> whatsoever thing Jehovah shall answer you, I will declare <i>it</i> to you; I will keep back nothing from you." ^{42:5} Then they said to Jeremiah, "Jehovah is a true and faithful witness between us, if we do not do even according to all things for which Jehovah your God shall send you to us. ^{42:6} Whether <i>it</i> is good, or whether <i>it</i> is evil, we will obey the voice of Jehovah our God, to whom we send you, so that it may be well with us, when we obey the voice of Jehovah our God."
Complement	^{42:7} And it came to pass after ten days, that the Word of Jehovah came to Jeremiah. ^{42:8} Then he called Johanan the son of Kareah, and all the captains of the armies which <i>were</i> with him, and all the people from the least even to the greatest; ^{42:9} and he said to them, "Thus says Jehovah, the God of Israel, to whom you sent me to present your supplication before him: ^{42:10} "If you will continue to remain in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up: for I have changed my mind of the evil that I have done to you. ^{42:11}Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him," says Jehovah, 'for I am with you to save you, and to deliver you from his hand. ^{42:12}And I will show mercies to you, that he may have mercy upon you, and cause you to return to your own land."
Complement	^{42:13} "But if you say, 'We will not dwell in this land; neither obey the voice of Jehovah your God', ^{42:14} saying, 'No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell'; ^{42:15} and now therefore hear the Word of Jehovah, you remnant of Judah: "Thus says Jehovah of hosts, the God of Israel: 'If you wholly set your faces to enter into Egypt, and go to sojourn there, ^{42:16}then it shall come to pass, <i>that</i> the sword, which you feared, shall overtake you there in the land of Egypt, and the famine, of which you were afraid, shall follow close after you there in Egypt; and there shall you die. ^{42:17}So shall it be with all the men that set their faces to go into Egypt to sojourn there: they shall die by the sword, by famine, and by disease; and none of them shall remain or escape from the evil that I will bring upon them." ^{42:18} For thus says Jehovah of hosts, the God of Israel: 'As my anger and my fury has been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when you shall enter into Egypt; and you shall be an oath, and an astonishment, and a curse, and a reproach; and you shall not see this place anymore.'" ^{42:19} Jehovah has said concerning you, O you remnant of Judah, "Do not go into Egypt! " Know certainly that I have admonished you this day. ^{42:20} For you were insincere in your hearts, when you sent me to Jehovah your God, saying, 'Pray for us to Jehovah our God; and according to all that Jehovah our God shall say, so declare to us, and we will do <i>it</i> .' ^{42:21} And <i>now</i> I have this day declared <i>it</i> to you; but you have not obeyed the voice of Jehovah your God, nor any <i>thing</i> for which he has sent me to you. ^{42:22} Now therefore know certainly that you shall die by the sword, by famine, and by disease, in the place where you desire to go <i>and</i> to sojourn."
Unique	^{43:1} And it came to pass, <i>that</i> when Jeremiah had made an end of speaking to all the people all the words of Jehovah their God, for which Jehovah their God had sent him to them, <i>even</i> all these words, ^{43:2} then spoke Azariah the son of Hoshaiah, Johanan the son of Kareah, and all the proud men, saying to Jeremiah, "You speak falsely. Jehovah our God has not sent you to say, 'Do not go into Egypt to sojourn there'; ^{43:3} but Baruch the son of Neriah incites you against us, in order to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon." ^{43:4} So Johanan the son of Kareah, and all the captains of the armies, and all the people, did not obey the voice of Jehovah, to dwell in the land of Judah. ^{43:5} But Johanan the son of Kareah, and all the captains of the armies, took all the remnant of Judah, that had returned from all nations, where they had been driven, to dwell in the land of Judah: ^{43:6} <i>even</i> men, women, children, the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. ^{43:7} So they came into the land of Egypt, because they did not obey the voice of Jehovah; thus they came <i>even</i> to Tahpanhes.
	§Complement Conclusion: Jehovah warned the Jews in Egypt of his imminent judgment; but He comforted Baruch the son of Neriah (43:8 - 45:5)
	¶Complement Jehovah warned the Jews who fled to Egypt of his imminent judgment upon them (43:8 - 44:30)
Opposite	^{43:8} Then the Word of Jehovah came to Jeremiah in Tahpanhes, saying, ^{43:9} "Take large stones in your hand, and hide them in the clay in the brick kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; ^{43:10}and say to them, 'Thus says Jehovah of hosts, the God of Israel: 'Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hidden; and he shall spread his royal pavilion over them."
Opposite	^{43:11} "And when he comes, he shall smite the land of Egypt; and deliver such as are for death to death, and such as are for captivity to captivity; and such as are for the sword to the sword. ^{43:12}And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives. And he shall array himself with the land of Egypt, as a shepherd puts on his garment; and he shall go forth from there in peace. ^{43:13}He shall also break the images of Beth-shemesh, that are in the land of Egypt; and he shall burn the houses of the gods of the Egyptians with fire."
Complement	^{44:1} The Word that came to Jeremiah concerning all the Jews who dwell in the land of Egypt, who dwell at Migdol, at Tahpanhes, and at Noph, and in the country of Pathros, saying, ^{44:2} "Thus says Jehovah of hosts, the God of Israel: 'You have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwells in it; ^{44:3}because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they did not know, neither they, you, nor your fathers. ^{44:4}Nevertheless, I sent to you all my servants the prophets, rising early and sending them, saying, 'Oh, do not do this abominable thing that I hate.' ^{44:5}But they did not listen, nor incline their ear to turn from their wickedness, to not burn incense to other gods. ^{44:6}Therefore my fury and my anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.' ^{44:7}Now therefore thus says Jehovah, the God of hosts, the God of Israel: 'Why do you commit <i>this</i> great evil against your own souls, to cut off from you man and woman, child and infant, out of Judah, to leave you none to remain, ^{44:8}in that you provoke me to wrath with the works of your hands, burning incense to other gods in the land of Egypt, where you have gone to dwell, that you might cut yourselves off, and that you might be a curse and a reproach among all the nations of the earth?' ^{44:9}Have you forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?' ^{44:10}They are not humbled <i>even</i> until this day; neither have they feared, nor walked in my Law, nor in my Statutes, that I set before you and before your fathers.'" ^{44:11}Therefore thus says Jehovah of hosts, the God of Israel: 'Behold, I will set my face against you for evil, and to cut off all Judah. ^{44:12}And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt. They shall be consumed by the sword and by the famine; and they shall die, from the least even to the greatest, by the sword and by the famine. And they shall be an oath, an astonishment, a curse, and a reproach: ^{44:13}for I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by disease, ^{44:14}so that none of the remnant of Judah, who have gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the land which they have a desire to return to dwell there: for none shall return but such as shall escape."
Complement	^{44:15} Then all the men who knew that their wives had burned incense to other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, ^{44:16} "As for the Word that you have spoken to us in the Name of Jehovah, we will not listen to you. ^{44:17}But we will certainly do whatsoever thing goes forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings to her, as we have done: we, our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then we had plenty of food, and were well, and saw no evil. ^{44:18}But since we ceased to burn incense to the queen of heaven, and to pour out drink offerings to her, we have wanted all things, and have been consumed by the sword and by the famine. ^{44:19}And when we burned incense to the queen of heaven, and poured out drink offerings to her, did we make her cakes to worship her, and pour out drink offerings to her, without our men's knowledge?" ^{44:20} Then Jeremiah said to all the people, to the men, to the women, and to all the people who had given him that answer, saying, ^{44:21} The incense that you burned in the cities of Judah, and in the streets of Jerusalem, you, your fathers, your kings, your princes, and the people of the land, did not Jehovah remember them, and did it <i>not</i> come into his mind? ^{44:22} So that Jehovah could no longer bear, because of the evil of your doings, <i>and</i> because of the abominations which you have committed; therefore your land is a desolation, an astonishment, and a curse, without an inhabitant, as at this day. ^{44:23} Because you have burned incense, and because you have sinned against Jehovah, and have not obeyed the voice of Jehovah, nor walked in his Law, nor in his Statutes, nor in his Testimonies, therefore this evil has happened to you, as at this day."
Unique	^{44:24} Moreover Jeremiah said to all the people, and to all the women, "Hear the Word of Jehovah, all Judah that are in the land of Egypt; ^{44:25} thus says Jehovah of hosts, the God of Israel, saying, "You and your wives have both spoken with your mouths, and fulfilled with your hand, saying, 'We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings to her.' You will surely accomplish your vows, and surely perform your vows." ^{44:26} Therefore hear the Word of Jehovah, all Judah that dwells in the land of Egypt: "Behold, I have sworn by my great Name," says Jehovah, 'that my Name shall not be named anymore in the mouth of any man of Judah in all the land of Egypt, saying, 'The Lord Jehovah lives.' ^{44:27}Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there is an end of them. ^{44:28}Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that have gone into the land of Egypt to sojourn there, shall know whose words shall stand: mine, or theirs. ^{44:29}And this shall be a sign to you, says Jehovah, that I will punish you in this place, that you may know that my words shall surely stand against you for evil'; ^{44:30}thus says Jehovah: Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.'"
	¶Complement Jehovah comforted Baruch the son of Neriah that He would protect his life in the midst of his judgment upon Judah (45:1 - 5)
Opposite	^{45:1} The Word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a Book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, ^{45:2} "Jehovah the God of Israel says this to you, O Baruch: ^{45:3}'You said, 'Woe is me now! For Jehovah has added grief to my sorrow; I fainted in my sighing, and I find no rest."
Opposite	^{45:4} "Thus shall you say to him, 'Thus says Jehovah: Behold, what I have built, I will break down; and that which I have planted, I will pluck up, even this whole land.'"
Complement	^{45:5} "And do you seek great things for yourself?"
Complement	"Seek them not."
Unique	"For, behold, I will bring evil upon all flesh," says Jehovah. 'But your life will I give to you for a prize in all places that you go.'"

Jeremiah, Chapter 2.4: Jehovah will judge the surrounding nations who rejoiced at Zion's destruction (46:1 - 49:39)

§Unique	Introduction: Prophecies against the southern enemy nation of Egypt (46:1 - 28)
¶Opposite	Prophcy against the army of Egypt (46:1 - 12)
¶Opposite	Prophcy against the people of Egypt (46:13 - 28)
§Complement	Body: Prophecies against the local enemies of Israel and Judah on the west and east (47:1 - 49:22)
¶Unique	Prophcy against the Philistines (47:1 - 7)
¶Complement	Prophcy against Moab to flee and save their lives (48:1 - 13)
¶Complement	Prophcy against Moab to denounce his pride (48:14 - 47)
¶Opposite	Prophcy against the Ammonites (49:1 - 6)
¶Opposite	Prophcy against Edom (49:7 - 22)
§Complement	Conclusion: Prophecies against the northern enemies of Israel and Judah (49:23 - 39)
¶Complement	Prophcy against the city of Damascus (49:23 - 33)
¶Complement	Prophcy against the nation of Elam (49:34 - 39)

	§Unique	Introduction: Prophecies against the southern enemy nation of Egypt (46:1 - 28)
	¶Opposite	Prophcy against the army of Egypt (46:1 - 12)
Unique		46:1The Word of Jehovah which came to Jeremiah the prophet against the Gentiles: 46:2against Egypt, <i>and</i> against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah: 46:3“Order the buckler and shield, and draw near to battle. 46:4Harness the horses, and get up, you horsemen, and stand forth with <i>your</i> helmets; polish the spears, <i>and</i> put on the coats of mail.
Complement		46:5“Why have I seen them dismayed <i>and</i> turned away back? And their mighty ones are beaten down, and have fled apace, and do not look back: fear <i>is</i> on every side,’ says Jehovah. 46:6“Let the swift not flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.
Complement		46:7““Who <i>is this that</i> comes up as a flood, whose water is moved as the rivers? 46:8Egypt rises up like a flood, and <i>his</i> water is moved like the rivers; and he says, ‘I will go up, <i>and</i> will cover the earth; I will destroy the city and its inhabitants.”
Opposite		46:9“Come up, you horses; and rage, you chariots; and let the mighty men come forth: the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle <i>and</i> bend the bow; 46:10for this is the Day of the Lord Jehovah of hosts, a day of vengeance, that he may avenge himself of his adversaries; and the sword shall devour, and it shall be satisfied and made drunk with their blood: for the Lord Jehovah of hosts has a sacrifice in the north country by the river Euphrates.
Opposite		46:11“Go up into Gilead, and take balm, O virgin, the daughter of Egypt. You shall use many medicines in vain, <i>because</i> you shall not be cured. 46:12The nations have heard of your shame, and your cry has filled the land: for the mighty man has stumbled against the mighty, <i>and</i> they have both fallen together.”
	¶Opposite	Prophcy against the people of Egypt (46:13 - 28)
Opposite		46:13The Word that Jehovah spoke to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come <i>and</i> smite the land of Egypt: 46:14““Declare in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes. Say, ‘Stand fast, and prepare: for the sword shall devour round about you! 46:15Why are your valiant <i>men</i> swept away?’ They did not stand, because Jehovah drove them. 46:16He made many to fall; moreover, one fell upon another; and they said, ‘Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.’ 46:17They cried there, ‘Pharaoh king of Egypt <i>is but</i> a noise: he has passed the time appointed!’
Opposite		46:18“As I live,’ says the King, whose Name is Jehovah of hosts, ‘Surely as Tabor <i>is</i> among the mountains, and as Carmel by the sea, he shall come. 46:19O you daughter dwelling in Egypt, prepare yourself to go into captivity: for Noph shall be waste and desolate without an inhabitant.”
Complement		46:20“Egypt <i>is like</i> a very pretty heifer, <i>but</i> destruction is coming; it comes out of the north. 46:21Also her mercenaries in her midst <i>are</i> like fattened bulls: for they also have turned back, <i>and</i> have fled away together; they did not stand, because the day of their calamity came upon them, and the time of their visitation. 46:22The voice of it shall go like a serpent: for they shall march with an army, and come against her with axes, as cutters of wood. 46:23They shall cut down her forest,’ says Jehovah, ‘though it cannot be searched, because they are more than the grasshoppers, and <i>are</i> innumerable. 46:24The daughter of Egypt shall be ashamed; she shall be delivered into the hand of the people of the north.’
Complement		46:25“Jehovah of hosts, the God of Israel, says, ‘Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings: even Pharaoh, and <i>all</i> them that trust in him;’ 46:26and I will deliver them into the hand of those that seek their lives; and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants. And afterwards it shall be inhabited, as in the days of old,’ says Jehovah.
Unique		46:27“But fear not, O my servant Jacob, and do not be dismayed, O Israel: for, behold, I will deliver you from afar off, and your seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and no one shall make <i>him</i> afraid. 46:28Fear not, O Jacob my servant,’ says Jehovah, ‘for I <i>am</i> with you. For I will make a full end of all the nations where I have driven you; but I will not make a full end of you, but correct you in measure. Yet will I not leave you wholly unpunished.”
	§Complement	Body: Prophecies against the local enemies of Israel and Judah on the west and east (47:1 - 49:22)
	¶Unique	Prophcy against the Philistines (47:1 - 7)
Opposite		47:1The Word of Jehovah that came to Jeremiah the prophet against the Philistines, before Pharaoh smote Gaza: 47:2“Thus says Jehovah: ‘Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is in it: the city, and them that dwell in it.
Opposite		“Then the men shall cry, and all the inhabitants of the land shall howl 47:3at the noise of the stamping of the hoofs of his strong <i>horses</i> , at the rushing of his chariots, <i>and at</i> the rumbling of his wheels. The fathers shall not look back to <i>their</i> children for feebleness of hands, 47:4because of the day that is coming to plunder all the Philistines, <i>and</i> to cut off from Tyrus and Zidon every helper that remains: for Jehovah will plunder the Philistines, the remnant of the country of Caphtor.”
Complement		47:5“Baldness has come upon Gaza; Ashkelon is cut off <i>with</i> the remnant of their valley. How long will you cut yourself?
Complement		47:6“O you sword of Jehovah, how long <i>will it be</i> before you are quiet? Put yourself up into your scabbard; rest, and be still.
Unique		47:7“How can it be quiet, seeing Jehovah has given it a charge against Ashkelon, and against the seashore? There has he appointed it.”
	¶Complement	Prophcy against Moab to flee and save their lives (48:1 - 13)
Unique		48:1 Against Moab: “Thus says Jehovah of hosts, the God of Israel: ‘Woe to Nebo! For it is plundered. Kiriathaim is ashamed and taken; Misgab is ashamed and dismayed. 48:2 <i>There shall be</i> no more praise of Moab. In Heshbon they have devised evil against it, saying, ‘Come, and let us cut it off from <i>being</i> a nation.’ Also you shall be cut down, O city of Madmen; the sword shall pursue you.
Complement		48:3“ A voice of crying <i>shall be</i> from Horonaim, plundering and great destruction. 48:4Moab is destroyed; her little ones have caused a cry to be heard. 48:5For in the going up of Luhith continual weeping shall go up: for in the going down of Horonaim the enemies have heard a cry of destruction.
Complement		48:6“Flee, save your lives, and be like the shrub in the wilderness! 48:7For because you have trusted in your works and in your treasures, you also shall be taken; and Chemosh shall go forth into captivity <i>with</i> his priests and his princes together. 48:8And the plunderer shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as Jehovah has spoken. 48:9Give wings to Moab, that it may flee and get away: for its cities shall be desolate, without any to dwell in them.”
Opposite		48:10“Cursed is he that does the work of Jehovah deceitfully; and cursed is he that keeps back his sword from blood.
Opposite		48:11“Moab has been at ease from his youth, and he has settled on his lees, and has not been emptied from vessel to vessel; neither has he gone into captivity; therefore his taste remained in him, and his scent has not changed. 48:12Therefore, behold, the days are coming,’ says Jehovah, ‘that I will send to him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. 48:13And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.”
	¶Complement	Prophcy against Moab to denounce his pride (48:14 - 47)
Unique		48:14“How do you say, ‘We <i>are</i> mighty and strong men for the war?’ 48:15Moab is plundered, and gone up <i>out of</i> her cities, and his chosen young men have gone down to the slaughter,’ says the King, whose Name is Jehovah of hosts. 48:16“The calamity of Moab <i>is</i> near at hand, and his affliction is hastening fast. 48:17All you that are around him, bemoan him; and all you that know his Name, say, ‘How is the strong staff broken, <i>and</i> the beautiful rod!’ 48:18You daughter that inhabits Dibon, come down from <i>your</i> glory, and sit in thirst: for the plunderer of Moab shall come upon you, <i>and</i> he shall destroy your strongholds. 48:19O inhabitant of Aroer, stand by the way, and watch; ask him that flees, and her that escapes, <i>and</i> say, ‘What is done?’
Complement		48:20“Moab is ashamed: for it is broken down; howl and cry, and tell it in Arnon, that Moab is plundered, 48:21and judgment has come upon the plain country: upon Holon, upon Jahazah, upon Mephaath, 48:22upon Dibon, upon Nebo, upon Beth-diblathaim, 48:23upon Kiriathaim, upon Beth-gamul, upon Beth-meon, 48:24upon Kerioth, upon Bozrah, and upon all the cities of the land of Moab, far or near. 48:25The horn of Moab has been cut off, and his arm is broken,’ says Jehovah. 48:26Make him drunk: for he magnified <i>himself</i> against Jehovah. Moab also shall wallow in his vomit, and he shall also be in derision: 48:27for was not Israel a derision to you? Was he found among thieves? For since you spoke of him, you skipped for joy. 48:28O you that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove <i>that</i> makes her nest in the sides of the hole’s mouth.
Complement		48:29““We have heard the pride of Moab (he is exceedingly proud): his loftiness, his arrogance, his pride, and the haughtiness of his heart. 48:30I know his wrath,’ says Jehovah; ‘but it <i>shall not be</i> so; his lies shall not so effect <i>it</i> .’ 48:31Therefore will I howl for Moab, and I will cry out for all Moab; <i>my heart</i> shall mourn for the men of Kir-heres. 48:32O vine of Sibmah, I will weep for you with the weeping of Jazer; your plants have gone over the sea, they reach <i>even</i> to the sea of Jazer; the plunderer has fallen upon your summer fruits and upon your vintage. 48:33And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses; no one shall tread with shouting; <i>their</i> shouting <i>shall not be shouts of joy</i> . 48:34From the cry of Heshbon <i>even</i> to Elealeh, <i>and even</i> to Jahaz, have they uttered their voice, from Zoar <i>even</i> to Horonaim, <i>as</i> a heifer of three years old, because the water also of Nimrim shall be desolate.”
Opposite		48:35“Moreover I will cause to cease in Moab,’ says Jehovah, ‘him that offers in the high places, and him that burns incense to his gods. 48:36Therefore my heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kir-heres, because the riches <i>that</i> he has acquired have perished: 48:37for every head <i>shall be</i> bald, and every beard dipped; upon all the hands <i>shall be</i> cuttings, and upon the loins sackcloth. 48:38 <i>There shall be</i> lamentation generally upon all the housetops of Moab, and in its streets: for I have broken Moab like a vessel in which is no pleasure,’ says Jehovah. 48:39They shall howl, <i>saying</i> , ‘How is it broken down! How has Moab turned the back with shame!’ So shall Moab be a derision and a dismaying to all them around him.’ 48:40For thus says Jehovah: Behold, he shall fly as an eagle, and shall spread his wings over Moab. 48:41Kerioth is taken, and the strongholds are surprised; and the mighty men’s hearts in Moab at that day shall be as the heart of a woman in her pangs. 48:42And Moab shall be destroyed from <i>being</i> a people, because he has magnified <i>himself</i> against Jehovah. 48:43Fear, the pit, and the snare, <i>shall be</i> upon you, O inhabitant of Moab,’ says Jehovah. 48:44He that flees from the fear shall fall into the pit; and he that gets up out of the pit shall be taken in the snare: for I will bring upon it, <i>even</i> upon Moab, the year of their visitation,’ says Jehovah. 48:45They that fled stood under the shadow of Heshbon because of the power; but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. 48:46Woe to you, O Moab! The people of Chemosh are perishing; for your sons are taken captives, and your daughters captives.
Opposite		48:47“Yet will I bring again the captivity of Moab in the Latter Days,’ says Jehovah. ‘Thus far is the judgment of Moab.”
	¶Opposite	Prophcy against the Ammonites (49:1 - 6)
Unique		49:1 Concerning the Ammonites: “Thus says Jehovah: ‘Does Israel have no sons? Does he have no heir? Why <i>then</i> does their king inherit Gad, and his people dwell in his cities?
Complement		49:2“Therefore, behold, the days are coming,’ says Jehovah, ‘that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire, then shall Israel be heir to them that were his heirs,’ says Jehovah.
Complement		49:3“Howl, O Heshbon, for Ai is plundered; cry, you daughters of Rabbah, gird yourself with sackcloth; lament, and run to and fro by the hedges: for their king shall go into captivity, together with his priests and his princes.”
Opposite		49:4““Why do you glory in the valleys, your flowing valley, O backsliding daughter? You that trusted in her treasures, <i>saying</i> , ‘Who shall come to me?’ 49:5Behold, I will bring fear upon you,’ says the Lord Jehovah of hosts, ‘from all those that are around you; and you shall be driven out every man in front; and no one shall gather up him that wanders.
Opposite		49:6“ And afterward I will bring again the captivity of the children of Ammon,’ says Jehovah.”
	¶Opposite	Prophcy against Edom (49:7 - 22)
Opposite		49:7 Concerning Edom: “Thus says Jehovah of hosts: ‘Is there no more wisdom in Teman? Has counsel perished from the prudent? Has their wisdom vanished?’ 49:8Flee, turn back, and dwell deep, O inhabitants of Dedan: for I will bring the calamity of Esau upon him, the time that I will visit him. 49:9If grape-gatherers come to you, would they not leave <i>some</i> gleanings? If thieves come by night, they will destroy until they have enough. 49:10But I have made Esau bare; I have uncovered his secret places, and he shall not be able to hide himself; his seed is plundered, and his brethren, and his neighbors; and he is not.
Opposite		49:11“Leave your fatherless children, I will preserve <i>them</i> alive; and let your widows trust in me.’ 49:12For thus says Jehovah: Behold, they whose judgment <i>was</i> not to drink of the cup have certainly drunk; and <i>are</i> you he <i>that</i> shall altogether go unpunished? You shall not go unpunished, but you shall surely drink <i>of it</i> : 49:13for I have sworn by myself,’ says Jehovah, ‘that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all its cities shall be perpetual wastes.”
Complement		49:14“I have heard a message from Jehovah, and an ambassador is sent to the heathen, <i>saying</i> , ‘Gather yourselves together, and come against her, and rise up to the battle: 49:15for, lo, I will make you small among the heathen, <i>and</i> despised among men. 49:16Your terror to others has deceived you, and the pride of your heart, O you that dwell in the clefts of the rock, that hold the height of the hill; though you should make your nest as high as the eagle, yet I will bring you down from there,’ says Jehovah. 49:17Also Edom shall be a desolation; everyone that goes by it shall be astonished, and shall whistle at all its plagues. 49:18As in the overthrow of Sodom and Gomorrah and its neighbor <i>cities</i> ,’ says Jehovah, ‘no man shall stay there; neither shall a son of man dwell in it.
Complement		49:19“Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong; but I will suddenly make him run away from her. And who <i>is</i> a chosen <i>man</i> , <i>that</i> I may appoint over her? For who is like me? And who will appoint me the time? And who is that shepherd that will stand before me?
Unique		49:20“Therefore hear the counsel of Jehovah, that he has taken against Edom; and his purposes, that he has purposed against the inhabitants of Teman. ‘Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them. 49:21The earth is moved at the noise of their fall, at the cry its noise was heard in the Red sea. 49:22Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah; and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.”
	§Complement	Conclusion: Prophecies against the northern enemies of Israel and Judah (49:23 - 39)
	¶Complement	Prophcy against the city of Damascus (49:23 - 33)
Opposite		49:23 Concerning Damascus: “Hamath is ashamed, and Arpad: for they have heard evil news; they are fainthearted; <i>there</i> is sorrow on the sea; it cannot be quiet. 49:24Damascus has grown feeble, <i>and</i> turns herself to flee, and fear has seized on <i>her</i> ; anguish and sorrows have taken her, as a woman in travail.
Opposite		49:25“How is the city of praise not left, the city of my joy! 49:26Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day,’ says Jehovah of hosts. 49:27And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.”
Complement		49:28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite: “Thus says Jehovah: ‘Arise, go up to Kedar, and plunder the men of the east. 49:29They shall take away their tents and their flocks; they shall take to themselves their curtains, all their vessels, and their camels; and they shall cry to them, ‘Fear is on every side!’
Complement		49:30“Flee, and go far away! Dwell deep, O you inhabitants of Hazor,’ says Jehovah, ‘for Nebuchadrezzar king of Babylon has taken counsel against you, and has conceived a purpose against you.
Unique		49:31“Arise, go up to the wealthy nation, that dwells without care,’ says Jehovah, ‘which has neither gates nor bars, <i>which</i> dwells alone. 49:32And their camels shall be for booty, and the multitude of their cattle a plunder; and I will scatter into all winds them <i>that are</i> in the utmost corners, and I will bring their calamity from all sides of it,’ says Jehovah. 49:33And Hazor shall be a dwelling for dragons, <i>and</i> a desolation forever; no man shall stay there, nor <i>any</i> son of man dwell in it.”
	¶Complement	Prophcy against the nation of Elam (49:34 - 39)
Opposite		49:34The Word of Jehovah that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, 49:35“Thus says Jehovah of hosts: ‘Behold, I will break the bow of Elam, the chief of their might.
Opposite		49:36“And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation where the outcasts of Elam shall not come.”
Complement		49:37““For I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, <i>even</i> my fierce anger,’ says Jehovah; ‘and I will send the sword after them, until I have consumed them.
Complement		49:38“And I will set my throne in Elam, and will destroy from there the king and the princes,’ says Jehovah.
Unique		49:39““But it shall come to pass in the Latter Days, <i>that</i> I will bring again the captivity of Elam,’ says Jehovah.”

Jeremiah, Chapter 25: Jehovah will judge Babylon and make it desolate forever (50:1 - 52:34)	
§Complement	Introduction: The children of Israel and Judah shall return to Zion; Jehovah called for war against Babylon (50:1 - 40)
¶Opposite	When Babylon is destroyed, the children of Israel shall return to Zion and seek Jehovah their God (50:1 - 13)
¶Opposite	Jehovah called for war against proud Babylon (50:14 - 40)
§Complement	Body: Jehovah will make Babylon desolate forever, and will judge her carved images (50:41 - 51:64)
¶Opposite	Jehovah will raise up a coalition of armies against Babylon (50:41 - 51:10)
¶Opposite	Israel is the battle-ax and weapons of war for Jehovah against the nations (51:11 - 24)
¶Complement	Jehovah shall make Babylon desolate forever (51:25 - 40)
¶Complement	Jehovah will execute judgment upon the carved images of Babylon (51:41 - 58)
¶Unique	Jeremiah commanded Seraiah to read his prophecies against Babylon and cast it into the Euphrates river (51:59 - 64)
§Unique	Conclusion: Nebuchadnezzar conquered Jerusalem and carried the people captive to Babylon (52:1 - 34)
¶Complement	The army of Nebuchadnezzar conquered Jerusalem and executed judgment on the king and the princes (52:1 - 11)
¶Complement	Nebuchadnezzar carried the people captive to Babylon, in three separate groups (52:12 - 34)

	§Complement	Introduction: The children of Israel and Judah shall return to Zion; Jehovah called for war against Babylon (50:1 - 40)
	¶Opposite	When Babylon is destroyed, the children of Israel shall return to Zion and seek Jehovah their God (50:1 - 13)
Unique	50:1	The Word that Jehovah spoke against Babylon <i>and</i> against the land of the Chaldeans by Jeremiah the prophet: 50:2 ¹ “ Declare among the nations, and publish, and set up a standard! Publish, <i>and</i> do not conceal; say, ‘Babylon is taken; Bel is ashamed; Merodach is broken in pieces; her idols are ashamed; her images are broken in pieces!’ 50:3 ² For out of the north a nation is coming up against her, which shall make her land desolate; and no one shall dwell in it; they shall remove, and they shall depart, both man and beast.
Complement	50:4	“In those days, and in that time,’ says Jehovah, ‘the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek Jehovah their God. 50:5 ³ They shall ask the way to Zion with their faces in that direction, <i>saying</i> , ‘Come, and let us join ourselves to Jehovah in a perpetual covenant <i>that</i> shall not be forgotten.’
Complement	50:6	“My people have been lost sheep. Their shepherds have caused them to go astray; they have turned them away <i>on</i> the mountains; they have gone from mountain to hill; they have forgotten their resting place. 50:7 ⁴ All that found them have devoured them; and their adversaries said, ‘We do not offend, because they have sinned against Jehovah, the habitation of justice; even Jehovah, the hope of their fathers.’”
Opposite	50:8	“Go out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the male goats before the flocks: 50:9 ⁵ for, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country, and they shall set themselves in array against her. She shall be captured from there. Their arrows <i>shall be</i> as of a mighty expert man; none shall return in vain. 50:10 ⁶ And Chaldea shall be a plunder; all that plunder her shall be satisfied,’ says Jehovah.
Opposite	50:11	“Because you were glad, because you rejoiced, O you destroyers of my heritage, because you have grown fat as the heifer at grass, and bellow as bulls, 50:12 ⁷ your mother shall be greatly ashamed; yea, she that bore you shall be ashamed. Behold, the hindmost of the nations <i>shall be</i> a wilderness, a dry land, and a desert. 50:13 ⁸ Because of the wrath of Jehovah it shall not be inhabited, but it shall be wholly desolate; everyone that goes by Babylon shall be astonished, and whistle at all her plagues.”
	¶Opposite	Jehovah called for war against proud Babylon (50:14 - 40)
Opposite	50:14	“Put yourselves in array against Babylon round about; all you that bend the bow, shoot at her, and spare no arrows, because she has sinned against Jehovah. 50:15 ⁹ Shout against her round about. She has given her hand; her foundations are fallen, and her walls are thrown down: for it is the vengeance of Jehovah. Take vengeance upon her; as she has done, so do to her. 50:16 ¹⁰ Cut off the sower from Babylon, and him that handles the sickle in the time of harvest. For fear of the oppressing sword they shall turn every one to his people; and they shall flee every one to his own land.
Opposite	50:17	“Israel is a scattered sheep; the lions have driven <i>him</i> away; first the king of Assyria has devoured him, and last this Nebuchadnezzar king of Babylon has broken his bones.’ 50:18 ¹¹ Therefore thus says Jehovah of hosts, the God of Israel: ‘Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. 50:19 ¹² And I will bring Israel again to his habitation; and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. 50:20 ¹³ In those days, and in that time,’ says Jehovah, ‘the iniquity of Israel shall be sought for, and <i>there shall be</i> none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.”
Complement	50:21	“Go up against the land of Merathaim, <i>even</i> against it, and against the inhabitants of Pekod. Waste and utterly destroy after them,’ says Jehovah, ‘and do according to all that I have commanded you. 50:22 ¹⁴ A sound of battle <i>is</i> in the land, and of great destruction. 50:23 ¹⁵ How is the hammer of the whole earth cut apart and broken! How has Babylon become a desolation among the nations! 50:24 ¹⁶ I have laid a snare for you, and you are also taken, O Babylon, and you were not aware. You are found, and also caught, because you have striven against Jehovah. 50:25 ¹⁷ Jehovah has opened his armory, and has brought forth the weapons of his indignation: for this <i>is</i> the work of the Lord Jehovah of hosts in the land of the Chaldeans. 50:26 ¹⁸ Come against her from the utmost border, and open her storehouses. Cast her up as heaps, and utterly destroy her; let nothing of her be left. 50:27 ¹⁹ Slay all her bulls; let them go down to the slaughter. Woe to them! For their day has come, the time of their visitation. 50:28 ²⁰ The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of Jehovah our God, the vengeance of his Temple. 50:29 ²¹ Call together the archers against Babylon! All you that bend the bow, camp against it round about, and let no one of it escape. Repay her according to her work; according to all that she has done, do to her, because she has been proud against Jehovah, against the Holy One of Israel. 50:30 ²² Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day,’ says Jehovah. 50:31 ²³ Behold, I am against you, O you most proud,’ says the Lord Jehovah of hosts, ‘for your day has come, the time <i>that</i> I will visit you. 50:32 ²⁴ And the most proud shall stumble and fall, and no one shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him.’
Complement	50:33	“Thus says Jehovah of hosts: ‘The children of Israel and the children of Judah <i>were</i> oppressed together. And all that took them captives held them fast; they refused to let them go. 50:34 ²⁵ <i>But</i> their Redeemer is strong, and Jehovah of hosts <i>is</i> his Name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.
Unique	50:35	“A sword is upon the Chaldeans,’ says Jehovah, ‘and upon the inhabitants of Babylon, and upon her princes, and upon her wise <i>men</i> . 50:36 ²⁶ A sword is upon the liars, and they shall be fools. A sword is upon her mighty men, and they shall be dismayed. 50:37 ²⁷ A sword is upon their horses, and upon their chariots, and upon all the mingled people that <i>are</i> in the midst of her; and they shall become as women. A sword is upon her treasures, and they shall be robbed. 50:38 ²⁸ A drought is upon her waters, and they shall be dried up: for it <i>is</i> the land of carved images, and they are insane upon <i>their</i> idols. 50:39 ²⁹ Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell <i>there</i> , and the owls shall dwell in it; and it shall not be inhabited anymore forever; neither shall it be dwelt in from generation to generation. 50:40 ³⁰ As God overthrew Sodom and Gomorrah and its neighbor <i>cities</i> ,’ says Jehovah, ‘so no man shall stay there; neither shall any son of man dwell in it.”
	§Complement	Body: Jehovah will make Babylon desolate forever, and will judge her carved images (50:41 - 51:64)
	¶Opposite	Jehovah will raise up a coalition of armies against Babylon (50:41 - 51:10)
Unique	50:41	“Behold, a people shall come from the north, and a great nation; and many kings shall be raised up from the ends of the earth. 50:42 ³¹ They shall hold the bow and the lance; they <i>are</i> cruel, and will not show mercy; their voice shall roar like the sea, and they shall ride upon horses, <i>everyone</i> put in array, like a man to the battle, against you, O daughter of Babylon! 50:43 ³² The king of Babylon has heard the report of them, and his hands grew feeble. Anguish took hold of him, <i>and</i> pangs as of a woman in travail. 50:44 ³³ Behold, he shall come up like a lion from the swelling of Jordan to the habitation of the strong; but I will make them suddenly run away from her. And who is a chosen <i>man</i> , <i>that</i> I may appoint over her? For who <i>is</i> like me? And who will appoint me the time? And who is that shepherd that will stand before me?”
Complement	50:45	“Therefore hear the counsel of Jehovah, that he has taken against Babylon; and his purposes, that he has purposed against the land of the Chaldeans: ‘Surely the least of the flock shall draw them out; surely he shall make <i>their</i> habitation desolate with them. 50:46 ³⁴ At the noise of the taking of Babylon the earth is moved; and the cry is heard among the nations.’
Complement	51:1	“Thus says Jehovah: ‘Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; 51:2 ³⁵ and I will send to Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. 51:3 ³⁶ Against <i>him</i> that bends the bow, let the archer bend his bow, and against <i>him</i> that lifts himself up in his armor; and spare not her young men: utterly destroy all her army. 51:4 ³⁷ Thus the slain shall fall in the land of the Chaldeans, and <i>they</i> <i>that are</i> thrust through in her streets: 51:5 ³⁸ for Israel has not been forsaken, nor Judah of his God, by Jehovah of hosts, though their land was filled with sin against the Holy One of Israel.”
Opposite	51:6	“Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this <i>is</i> the time of the vengeance of Jehovah; he will render to her a recompense. 51:7 ³⁹ Babylon <i>has been</i> a golden cup in Jehovah’s hand, that made all the earth drunk. The nations have drunk of her wine; therefore the nations are insane. 51:8 ⁴⁰ Babylon is suddenly fallen and destroyed. Howl for her; take balm for her pain, if perhaps she may be healed. 51:9 ⁴¹ We would have healed Babylon, but she is not healed. Forsake her, and let us go everyone into his own country: for her judgment reaches to Heaven, and is lifted up <i>even</i> to the skies.
Opposite	51:10	“Jehovah has brought forth our righteousness. Come, and let us declare in Zion the work of Jehovah our God.”
	¶Opposite	Israel is the battle-ax and weapons of war for Jehovah against the nations (51:11 - 24)
Opposite	51:11	“Make bright the arrows, gather the shields. Jehovah has raised up the spirit of the kings of the Medes: for his plan is against Babylon, to destroy it, because it <i>is</i> the vengeance of Jehovah, <i>and</i> the vengeance of his Temple. 51:12 ⁴² Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, and prepare the ambushes: for Jehovah has both devised and done that which he spoke against the inhabitants of Babylon. 51:13 ⁴³ O you that dwell upon many waters, abundant in treasures, your end has come, <i>and</i> the measure of your covetousness.’ 51:14 ⁴⁴ Jehovah of hosts has sworn by himself, <i>saying</i> , ‘Surely I will fill you with men, as with caterpillars; and they shall lift up a shout against you.”
Opposite	51:15	“He has made the earth by his power; he has established the world by his wisdom; and has stretched out the heaven by his understanding. 51:16 ⁴⁵ When he utters <i>his</i> voice, <i>there is</i> a multitude of waters in the heavens; and he causes the vapors to ascend from the ends of the earth. He makes lightning with rain, and brings forth the wind out of his treasures.”
Complement	51:17	“Every man is stupid by <i>his</i> knowledge; every goldsmith is ashamed by the engraved image: for his molten image is falsehood, and <i>there is</i> no breath in them. 51:18 ⁴⁶ <i>They are</i> vanity, the work of errors; in the time of their visitation they shall perish.
Complement	51:19	“The Portion of Jacob is not like them: for he <i>is</i> the Maker of all things, and <i>Israel is</i> the rod of his inheritance; Jehovah of hosts <i>is</i> his Name.
Unique	51:20	“You <i>are</i> my battle-ax and weapons of war: for with you will I break in pieces the nations, and with you will I destroy kingdoms; 51:21 ⁴⁷ and with you will I break in pieces the horse and his rider; and with you will I break in pieces the chariot and his rider; 51:22 ⁴⁸ with you also will I break in pieces man and woman; and with you will I break in pieces old and young; and with you will I break in pieces the young man and the virgin; 51:23 ⁴⁹ I will also break in pieces with you the shepherd and his flock; and with you will I break in pieces the farmer and his yoke of oxen; and with you will I break in pieces captains and rulers; 51:24 ⁵⁰ and I will render to Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight,’ says Jehovah.”
	¶Complement	Jehovah shall make Babylon desolate forever (51:25 - 40)
Unique	51:25	“Behold, I <i>am</i> against you, O destroying mountain,’ says Jehovah, ‘which destroys all the earth; and I will stretch out my hand upon you, and roll you down from the rocks, and will make you a burnt mountain. 51:26 ⁵¹ And they shall not take of you a stone for a corner, nor a stone for foundations; but you shall be desolate forever,’ says Jehovah.
Complement	51:27	“Set up a standard in the land, blow the trumpet among the nations, prepare the nations against her, and call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. 51:28 ⁵² Prepare against her the nations with the kings of the Medes, its captains, and all its rulers, and all the land of his dominion. 51:29 ⁵³ And the land shall tremble and sorrow, because every purpose of Jehovah shall be performed against Babylon: to make the land of Babylon a desolation without an inhabitant.
Complement	51:30	“The mighty men of Babylon have forborne to fight; they have remained in <i>their</i> holds; their might has failed; they became as women; they have burned her dwelling places, and her bars are broken. 51:31 ⁵⁴ One runner shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at <i>one</i> end. 51:32 ⁵⁵ and that the passages are stopped, and they have burned the reeds with fire, and the men of war are terrified.’ 51:33 ⁵⁶ For thus says Jehovah of hosts, the God of Israel: ‘The daughter of Babylon is like a threshingfloor; <i>it is</i> time to thresh her; yet a little while, and the time of her harvest shall come.”
Opposite	51:34	“Nebuchadnezzar the king of Babylon has devoured me; he has crushed me; he has made me an empty vessel; he has swallowed me up like a dragon; he has filled his belly with my delicates. He has cast me out. 51:35 ⁵⁷ The violence done to me and to my flesh <i>be</i> upon Babylon; shall the inhabitant of Zion say; ‘and my blood be upon the inhabitants of Chaldea,’ shall Jerusalem say.’
Opposite	51:36	“Therefore thus says Jehovah: Behold, I will plead your cause, and take vengeance for you; and I will dry up her sea, and make her springs dry. 51:37 ⁵⁸ And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a mockery, without an inhabitant. 51:38 ⁵⁹ They shall roar together like lions; they shall yelp as lions’ cubs. 51:39 ⁶⁰ In their heat will I make their feasts; and I will make them drunk, that they may rejoice, and sleep a perpetual sleep, and not awake,’ says Jehovah. 51:40 ⁶¹ I will bring them down like lambs to the slaughter, like rams with male goats.”
	¶Complement	Jehovah will execute judgment upon the carved images of Babylon (51:41 - 58)
Unique	51:41	“How is Sheshach taken! And how is the praise of the whole earth surprised! How has Babylon become an astonishment among the nations! 51:42 ⁶² The sea has come up upon Babylon; she is covered with the multitude of its waves. 51:43 ⁶³ Her cities are a desolation, and a wilderness: a land that no man dwells in; neither does <i>any</i> son of man pass thereby. 51:44 ⁶⁴ And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up. And the nations shall not flow together anymore to him; moreover, the wall of Babylon shall fall.
Complement	51:45	“My people, go out of her midst, and deliver every man his soul from the fierce anger of Jehovah. 51:46 ⁶⁵ And lest your heart faint, and you fear for the news that shall be heard in the land, a report shall both come <i>one</i> year, and after that in <i>another</i> year <i>shall come</i> a report, and violence in the land, ruler against ruler.”
Complement	51:47	“Therefore, behold, the days are coming, that I will do judgment upon the carved images of Babylon; and her whole land shall be ashamed, and all her slain shall fall in her midst. 51:48 ⁶⁶ Then the heaven and the earth, and all that <i>is</i> in it, shall sing for Babylon: for the plunderers shall come to her from the north,’ says Jehovah. 51:49 ⁶⁷ As Babylon <i>has caused</i> the slain of Israel to fall, so at Babylon shall fall the slain of all the land.”
Opposite	51:50	“You that have escaped the sword, go away, and do not stand still. Remember Jehovah afar off, and let Jerusalem come into your mind.” 51:51 ⁶⁸ “We are ashamed, because we have heard reproach; shame has covered our faces: for strangers have come into the Sanctuaries of the House of Jehovah.”
Opposite	51:52	“Therefore, behold, the days are coming,’ says Jehovah, ‘that I will do judgment upon her carved images; and through all her land the wounded shall groan. 51:53 ⁶⁹ Though Babylon should mount up to Heaven, and though she should fortify the height of her strength, <i>yet</i> from me shall plunderers come to her,’ says Jehovah. 51:54 ⁷⁰ A sound of a cry <i>comes</i> from Babylon, and great destruction from the land of the Chaldeans, 51:55 ⁷¹ because Jehovah has plundered Babylon, and destroyed out of her the great voice. When her <i>eves</i> roar like great water, a noise of their voice is uttered, 51:56 ⁷² because the plunderer has come upon her, <i>even</i> upon Babylon. And her mighty men are taken; every one of their bows is broken: for Jehovah God of recompenses shall surely repay. 51:57 ⁷³ And I will make drunk her princes, and her wise <i>men</i> , her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not awake,’ says the King, whose Name is Jehovah of hosts. 51:58 ⁷⁴ Thus says Jehovah of hosts: “The broad walls of Babylon shall be utterly broken; and her high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary.”
	¶Unique	Jeremiah commanded Seraiah to read his prophecies against Babylon and cast it into the Euphrates river (51:59 - 64)
Opposite	51:59	The Word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign.
Opposite		And <i>this</i> Seraiah <i>was</i> a quiet prince.
Complement	51:60	So Jeremiah wrote in a scroll all the evil that should come upon Babylon, <i>even</i> all these words that are written against Babylon. 51:61 ⁷⁵ And Jeremiah said to Seraiah, “When you come to Babylon, and shall see, and shall read all these words, 51:62 ⁷⁶ then shall you say, ‘O Jehovah, you have spoken against this place, to cut it off, that no one shall remain in it; neither man nor beast, but that it shall be desolate forever.’
Complement	51:63	And it shall be, when you have made an end of reading this scroll, <i>that you</i> shall bind a stone to it, and cast it into the midst of Euphrates. 51:64 ⁷⁷ And you shall say, ‘In <i>this</i> manner shall Babylon sink, and shall not arise from the evil that I will bring upon her; and they shall be weary!”
Unique		Thus <i>far</i> <i>are</i> the words of Jeremiah.
	§Unique	Conclusion: Nebuchadnezzar conquered Jerusalem and carried the people captive to Babylon (52:1 - 34)
	¶Complement	The army of Nebuchadnezzar conquered Jerusalem and executed judgment on the king and the princes (52:1 - 11)
Opposite	52:1	Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother’s name was Hamutal the daughter of Jeremiah of Libnah. 52:2 ¹ And he did <i>that</i> which was evil in the eyes of Jehovah, according to all that Jehoiakim had done: 52:3 ² for through the anger of Jehovah it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.
Opposite	52:4	And it came to pass in the ninth year of his reign, in the tenth month, in the tenth <i>day</i> of the month, <i>that</i> Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem. <i>And</i> they camped against it; and built a siege wall against it round about. 52:5 ³ So the city was besieged until the eleventh year of king Zedekiah.
Complement	52:6	And in the fourth month, in the ninth <i>day</i> of the month, the famine was intense in the city, so that there was no bread for the people of the land. 52:7 ⁴ Then the city <i>wall</i> was broken through; and all the men of war fled. And they went forth out of the city by night by the way of the gate between the two walls, which <i>was</i> by the king’s garden (now the Chaldeans <i>were</i> by the city round about); and they went by the way of the plain.
Complement	52:8	But the army of the Chaldeans pursued after the king, and they overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.
Unique	52:9	Then they took the king; and they carried him up to the king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him; 52:10 ⁵ and the king of Babylon executed the sons of Zedekiah before his eyes; also he slew all the princes of Judah in Riblah. 52:11 ⁶ Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon. And he put him in prison until the day of his death.
	¶Complement	Nebuchadnezzar carried the people captive to Babylon, in three separate groups (52:12 - 34)
Opposite	52:12	Now in the fifth month, in the tenth <i>day</i> of the month, which <i>was</i> the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzar-adan, captain of the guard, <i>who</i> served the king of Babylon, came into Jerusalem; 52:13 ⁷ and he burned the House of Jehovah; and the king’s house, and all the houses of Jerusalem, and all the houses of the great <i>men</i> , he burned with fire. 52:14 ⁸ And all the army of the Chaldeans that <i>were</i> with the captain of the guard broke down all the walls of Jerusalem round about.
Opposite	52:15	Then Nebuzar-adan the captain of the guard carried away captive <i>some</i> of the poor of the people, and the rest of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. 52:16 ⁹ But Nebuzar-adan the captain of the guard left <i>a few</i> of the poor of the land for vinedressers and for farmers. 52:17 ¹⁰ Also the Chaldeans broke the pillars of bronze that <i>were</i> in the House of Jehovah, and the bases, and the bronze sea that <i>was</i> in the House of Jehovah, and carried all the bronze of them to Babylon. 52:18 ¹¹ Also they took away the caldrons, the shovels, the snuffers, the bowls, the spoons, and all the vessels of bronze with which they ministered. 52:19 ¹² And the basins, the fire pans, the bowls, the caldrons, the candlesticks, the spoons, and the cups: <i>that</i> which <i>was</i> of gold <i>in</i> gold, and <i>that</i> which <i>was</i> of silver <i>in</i> silver; the captain of the guard took <i>them</i> away. 52:20 ¹³ The two pillars, one sea, and twelve bronze bulls that <i>were</i> under the bases, which king Solomon had made in the House of Jehovah; the bronze of all these vessels <i>was</i> immeasurable. 52:21 ¹⁴ And <i>concerning</i> the pillars, the height of one pillar <i>was</i> eighteen cubits; and it <i>had</i> a fillet of twelve cubits in circumference; and its thickness <i>was</i> four fingers; <i>it was</i> hollow. 52:22 ¹⁵ And a capital of bronze <i>was</i> upon it; and the height of one capital <i>was</i> five cubits, with network and pomegranates upon the capitals round about, all of bronze. The second pillar also and the pomegranates <i>were</i> like these. 52:23 ¹⁶ And there were ninety-six pomegranates on a side; <i>and</i> all the pomegranates upon the network <i>were</i> one hundred round about.
Complement	52:24	And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. 52:25 ¹⁷ Also he took out of the city a eunuch, who had the charge of the men of war; and seven men of them that were near the king’s person, who were found in the city; and the principal scribe of the army, who mustered the people of the land; and sixty men of the people of the land, that were found in the midst of the city. 52:26 ¹⁸ But Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. 52:27 ¹⁹ And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah <i>was</i> carried away captive out of his own land.
Complement	52:28	This is the <i>number</i> of people whom Nebuchadnezzar carried away captive in the seventh year: three thousand and twenty-three Jews. 52:29 ²⁰ In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred <i>and</i> thirty-two persons. 52:30 ²¹ <i>And</i> in the twenty-third year of Nebuchadnezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred and forty-five persons: all the persons <i>were</i> four thousand and six hundred.
Unique	52:31	And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the twenty-fifth <i>day</i> of the month, <i>that</i> Evil-merodach king of Babylon in the <i>first</i> year of his reign lifted up the head of Jehoiachin king of Judah. And he brought him forth out of prison; 52:32 ²² and he spoke kindly to him; and he set his throne above the throne of the kings that <i>were</i> with him in Babylon. 52:33 ²³ And he changed his prison garments. And he continually ate bread before him all the days of his life. 52:34 ²⁴ And <i>for</i> his diet, there was a regular ration given him by the king of Babylon, every day a portion until the day of his death, all the days of his life.

Book 2.3 (Ezekiel): The Old and New Covenant Temples of Zion (1:1 - 48:35)

Complement Part 1: The Old Covenant Temple of Zion (1:1 - 24:27)

- Unique Chapter 1.1: Jehovah sent Ezekiel to prophecy against the city of Jerusalem (1:1 - 7:27)
- \$Complement Introduction: Jehovah revealed Himself to Ezekiel in a vision of living creatures and his throne (1:1 - 28a)

‡Opposite Jehovah revealed Himself in a vision to Ezekiel the Levite priest (1:1 - 14)

‡Opposite The firmament over the living creatures contained the throne of Jehovah (1:15 - 28a)
- \$Complement Body: Jehovah made Ezekiel the prophet both a watchman and a sign to the house of Israel (1:28b - 6:14)

‡Unique Jehovah sent Ezekiel to the house of Israel to preach his Word to them (1:28b - 3:15)

‡Complement Jehovah made Ezekiel a watchman to the house of Israel to warn the righteous and the wicked (3:16 - 27)

‡Complement Jehovah made Ezekiel a sign of his wrath against Jerusalem to the house of Israel (4:1 - 15)

‡Opposite Jehovah was determined to execute judgments against Jerusalem (4:16 - 5:17)

‡Opposite Jehovah was grieved and angry at the house of Israel for their evil abominations (6:1 - 14)
- \$Unique Conclusion: The Day of the wrath of Jehovah will give the people and rulers of Israel exactly what they deserve (7:1 - 27)

‡Complement The Day of the wrath of Jehovah has arrived for the land of Israel (7:1 - 22)

‡Complement The people and rulers of Judah will receive the punishment that they deserve from Jehovah their God (7:23 - 27)
- Complement Chapter 1.2: The priesthood of Aaron worshiped false gods in secret (8:1 - 12:16)
- \$Unique Introduction: Jehovah revealed his glory to Ezekiel and revealed the wickedness of the priests in the Temple in Jerusalem (8:1 - 16)

‡Opposite Jehovah showed his glory to Ezekiel again and brought him in vision to Jerusalem (8:1 - 4)

‡Opposite Jehovah revealed Ezekiel the wickedness of the priests in the Temple in Jerusalem (8:5 - 16)
- \$Complement Body: Jehovah to Ezekiel: Prophecy against the princes of Israel: I will protect the Jews in captivity (8:17 - 11:25)

‡Opposite Jehovah commanded his angels to go through the city of Jerusalem and kill anyone without a mark on their forehead (8:17 - 9:11)

‡Opposite Jehovah departed from the threshold of the Temple with the cherubim angels (10:1 - 22)

‡Complement Jehovah commanded Ezekiel to prophesy against the princes of Israel (11:1 - 12)

‡Complement Jehovah promised Ezekiel that He would protect and bless the Jews in captivity in other countries (11:13 - 21)

‡Unique Ezekiel spoke to the captivity what he had seen (11:22 - 25)
- \$Complement Conclusion: Jehovah used Ezekiel to be a sign to Israel in captivity of the imminent capture of king Zedekiah (12:1 - 16)

‡Complement Jehovah commanded Ezekiel to act out what king Zedekiah in Jerusalem would soon be doing (12:1 - 7)

‡Complement Jehovah would use the Babylonian army to capture king Zedekiah and take him to Babylon (12:8 - 16)
- Complement Chapter 1.3: The false prophets preached lies to the people of Zion (12:17 - 15:8)
- \$Unique Introduction: The prophecies of Ezekiel against Israel would be fulfilled sooner rather than later (12:17 - 28)

‡Opposite The inhabitants of Jerusalem would be terrified of the imminent destruction of their city and land (12:17 - 20)

‡Opposite The house of Israel falsely believed that Ezekiel's prophecies were of the far future (12:21 - 28)
- \$Complement Body: Jehovah will judge the false prophets of Israel with his fury (13:1 - 14:11)

‡Unique The false prophets of Israel had given false hope to the people through their lies (13:1 - 7)

‡Complement The wall built by the false prophets was plastered with unmixed mortar (13:8 - 16)

‡Complement The charm bands and veils sewn by the women to hunt souls with will be torn off by Jehovah (13:17 - 23)

‡Opposite Jehovah refused to be inquired of by the idolatrous elders of Israel (14:1 - 5)

‡Opposite The idolatrous prophets will be punished in the same manner as those who seek their counsel (14:6 - 11)
- \$Complement Conclusion: The inhabitants of Jerusalem will be consumed by the fire of Jehovah; some will be allowed to escape (14:12 - 15:8)

‡Complement Even after Jehovah has judged Israel with famine, wild beasts, the sword, and disease, a remnant will be allowed to escape (14:12 - 23)

‡Complement Jehovah will give the inhabitants of Jerusalem to the fire of his judgment, which shall devour them (15:1 - 8)

- Opposite Chapter 1.4: Both Israel and Judah committed adultery against Jehovah (16:1 - 17:24)
- \$Unique Introduction: Jehovah gave life to Israel; and made it beautiful and powerful by his grace (16:1 - 14)

‡Opposite Jehovah gave life to Israel when it was in danger of death (16:1 - 7)

‡Opposite Jehovah married Israel and made it beautiful and powerful (16:8 - 14)
- \$Complement Body: Israel was more worthy of death than Sodom (16:15 - 63)

‡Opposite Israel became unfaithful to her husband and Lord Jehovah and worshiped false gods (16:15 - 34)

‡Opposite Jehovah will judge Israel for her unfaithfulness until his fury rests (16:35 - 43)

‡Complement Israel has done more wickedness than Sodom (16:44 - 47)

‡Complement Jehovah destroyed Sodom because of her pride and her homosexual abominations (16:48 - 52)

‡Unique Jehovah will one day remember his Covenant with Israel and bring Sodom and Samaria with her (16:53 - 63)
- \$Complement Conclusion: Zedekiah shall be removed from power; but one day the Messiah will replace him on the throne of Israel (17:1 - 24)

‡Complement A parable of two great Eagles (Babylon and Egypt) and a vine (Israel) (17:1 - 10)

‡Complement The last king of Judah fell to the Babylonians; but one day, the Messiah will be the final King of Israel (17:11 - 24)
- Opposite Chapter 1.5: Jehovah will destroy Jerusalem and the Temple of Solomon (18:1 - 24:27)
- \$Complement Introduction: Sin leads to death; so, repent now, and live (18:1 - 32)

‡Opposite The soul that sins, it shall die (18:1 - 13)

‡Opposite Repent, and turn away from your transgressions, so iniquity shall not be your ruin (18:14 - 32)
- \$Complement Body: Israel sinned against Jehovah until their king and people were taken captive into Babylon (19:1 - 22:16)

‡Unique The last king of Israel (Zedekiah) will go into captivity in Babylon (19:1 - 14)

‡Complement In Egypt and in the wilderness, Jehovah commanded Israel to repent of their idolatry, but they refused (20:1 - 26)

‡Complement Jehovah scattered Israel for their idolatry, but one day will bring them back into the bond of the Covenant (20:27 - 44)

‡Opposite Jehovah will draw out his sharp sword against Jerusalem (20:45 - 21:17)

‡Opposite Jerusalem was a bloody and wicked city in the sight of Jehovah (21:18 - 22:16)
- \$Unique Conclusion: Jehovah slew Samaria and Jerusalem, and Ezekiel's wife died (22:17 - 24:27)

‡Complement Samaria and Jerusalem were whorish, wicked wives, whom Jehovah judged with death (22:17 - 23:49)

‡Complement Jehovah used Ezekiel's wife as an illustration of Jerusalem's death (24:1 - 27)

Complement Part 2: The New Covenant Temple of Zion (25:1 - 48:35)

- Unique Chapter 2.1: Jehovah will punish the treacherous friends of Israel among the Gentiles: Tyrus and Egypt (25:1 - 32:32)
- \$Complement Introduction: Jehovah will destroy the neighbors of Israel, because they rejoiced at her fall and coveted her plunder (25:1 - 26:21)

‡Opposite Jehovah will destroy the Ammonites, Edom, and the Philistines, because they rejoiced when Israel was destroyed (25:1 - 17)

‡Opposite Jehovah will destroy Tyrus, because they coveted the plunder of Israel when it was destroyed (26:1 - 21)
- \$Complement Body: The prince of Tyrus, because of Tyrus (Lucifer) imagined themselves to be gods, but Jehovah will destroy them (27:1 - 28:26)

‡Opposite Tyrus became very wealthy and powerful, because of a great fleet of merchant ships (27:1 - 25)

‡Opposite All of the riches of Tyrus will be lost or plundered (27:26 - 36)

‡Complement The prince of Tyrus imagined himself to be a god, but Jehovah would slay him (28:1 - 10)

‡Complement The king of Tyrus (Lucifer) imagined himself to be a god, but Jehovah will destroy him (28:11 - 19)

‡Unique Jehovah will protect the house of Israel from their enemies after He brings them back to their land (28:20 - 26)
- \$Unique Conclusion: Jehovah will destroy the land of Egypt and slay Pharaoh and all his multitude (29:1 - 32:32)

‡Complement Jehovah will destroy Egypt by the hand of his servant Nebuchadnezzar king of Babylon (29:1 - 30:26)

‡Complement Jehovah will slay Pharaoh the king of Egypt and all his multitude (31:1 - 32:32)
- Complement Chapter 2.2: Jehovah will punish the false shepherds of Israel and restore the people to their land (33:1 - 36:38)
- \$Unique Introduction: The responsibility of the watchman is to warn the people, and the responsibility of the hearer is to repent (33:1 - 20)

‡Opposite The responsibility of the watchman is to warn the people of approaching danger (33:1 - 9)

‡Opposite The responsibility of the hearer of the warning is to repent and do what is lawful and right (33:10 - 20)
- \$Complement Body: Jehovah will judge the evil shepherds among his people (33:21 - 36:15)

‡Unique The people of Israel refused to obey Jehovah or his prophet (33:21 - 33)

‡Complement Jehovah will judge the evil shepherds of Israel (34:1 - 16)

‡Complement Jehovah will judge the corrupt leaders of Israel (34:17 - 31)

‡Opposite Jehovah will make mount Seir desolate, because they joined in the attack against Jerusalem (35:1 - 15)

‡Opposite Jehovah will populate the desolate mountains of Israel with his people (36:1 - 15)
- \$Complement Conclusion: Jehovah will take his people from among the heathen and repopulate the cities of Israel with them (36:16 - 38)

‡Complement Jehovah will take his people from among the heathen and give them a new heart and a new spirit (36:16 - 30)

‡Complement Jehovah will rebuild and repopulate the cities of Israel with his people (36:31 - 38)
- Complement Chapter 2.3: Jehovah will punish the Russian dictator Gog for attacking the restored nation of Israel (37:1 - 39:29)
- \$Unique Introduction: Jehovah will return the people of Israel to their land after many years of diaspora (37:1 - 14)

‡Opposite Jehovah commanded Ezekiel to prophesy on the dry bones of Israel to raise them from the dead (37:1 - 10)

‡Opposite Jehovah promised to bring Israel back from the dead and place them in their own land again (37:11 - 14)
- \$Complement Body: Jehovah will defend the restored nation of Israel from the coalition army led by Gog of Russia (37:15 - 39:16)

‡Opposite The division of Israel into two nations will be permanently removed (37:15 - 19)

‡Opposite Jehovah will make an everlasting Covenant of peace with Israel during the Millennial Kingdom of Christ (37:20 - 28)

‡Complement Gog the chief prince of Russia, will assemble a great coalition army to attack the nation of Israel (38:1 - 13)

‡Complement Gog will send his army against the nation of Israel and Jehovah shall defend it (38:14 - 23)

‡Unique The dead soldiers from the army of Gog will take seven months to bury (39:1 - 16)
- \$Complement Conclusion: Jehovah will call the birds and beasts to eat the army of Gog, Israel shall know that Jehovah is their God (39:17 - 29)

‡Complement Jehovah called every bird and beast to feast on the flesh and blood of the dead soldiers of the army of Gog (39:17 - 21)

‡Complement Israel shall know that Jehovah is their God (39:22 - 29)

- Opposite Chapter 2.4: Jehovah will restore the Temple of Zion to Jerusalem during the Millennial Kingdom (40:1 - 44:31)
- \$Unique Introduction: An angel was sent from God to Ezekiel to show him the design of the Millennial Temple (40:1 - 4)

‡Opposite Jehovah brought Ezekiel in a vision to the land of Israel (40:1 - 2)

‡Opposite An angel of God spoke to Ezekiel (40:3 - 4)
- \$Complement Body: The design of the Millennial Temple (40:5 - 43:27)

‡Unique The design of the south and east gates of the Millennial Temple (40:5 - 34)

‡Complement The design of the north gate of the inner court where the animal sacrifices will be slain and prepared (40:35 - 41:26)

‡Complement The design of the outer court with north and south chambers where the priests will eat the animal sacrifices (41:1 - 14)

‡Opposite Jehovah will come into the House by the Eastern Gate (42:15 - 43:17)

‡Opposite Jehovah gave Ezekiel ordinances for offering animal sacrifices on the altar to sanctify it (43:18 - 27)
- \$Complement Conclusion: Service in the Millennial Temple (44:1 - 31)

‡Complement Jehovah rebuked the house of Israel for allowing Gentiles to pollute the Sanctuary of his House (44:1 - 8)

‡Complement Jehovah blessed the sons of Zadok and gave them ordinances for service in the Millennial Temple (44:9 - 31)
- Opposite Chapter 2.5: The Millennial Kingdom will be ruled by a Prince and divided among the twelve tribes (45:1 - 48:35)
- \$Complement Introduction: The land that is devoted to Jehovah, and the possession of the Prince shall be in the center part of Israel (45:1 - 8)

‡Opposite The land that is devoted to the Millennial Temple will be about 100 square miles (45:1 - 5)

‡Opposite The possession of the Prince of Israel shall be next to the land portion of the Millennial Temple (45:6 - 8)
- \$Complement Body: The Laws for the worship of Jehovah in the Millennial Kingdom of Israel (45:9 - 47:12)

‡Opposite Jehovah demanded that the princes of Israel do justice and judgment in all things (45:9 - 12)

‡Opposite The holy days and memorial sacrifices to be observed during the Millennial Kingdom (45:13 - 25)

‡Complement Memorial offerings to Jehovah in the Millennial Temple on the Sabbath Day (46:1 - 12)

‡Complement Memorial offerings to Jehovah in the Millennial Temple every day (46:13 - 18)

‡Unique There shall be a great river of healing and blessing that issues from the Temple toward the East (46:19 - 47:12)
- \$Unique Conclusion: The borders and inheritance of each of the twelve tribes of Israel in the Millennial Kingdom of Israel (47:13 - 48:35)

‡Complement The borders of the Millennial Kingdom of Israel (47:13 - 23)

‡Complement The inheritance of each of the twelve tribes of Israel (48:1 - 35)

Ezekiel, Chapter 1.1:	Jehovah sent Ezekiel to prophesy against the city of Jerusalem (1:1 - 7:27)
§Complement	Introduction: Jehovah revealed Himself to Ezekiel in a vision of living creatures and his throne (1:1 - 28a)
†Opposite	Jehovah revealed Himself in a vision to Ezekiel the Levite priest (1:1 - 14)
†Opposite	The firmament over the living creatures contained the throne of Jehovah (1:15 - 28a)
§Complement	Body: Jehovah made Ezekiel the prophet both a watchman and a sign to the house of Israel (1:28b - 6:14)
†Unique	Jehovah sent Ezekiel to the house of Israel to preach his Word to them (1:28b - 3:15)
†Complement	Jehovah made Ezekiel a watchman to the house of Israel to warn the righteous and the wicked (3:16 - 27)
†Complement	Jehovah made Ezekiel a sign of his wrath against Jerusalem to the house of Israel (4:1 - 15)
†Opposite	Jehovah was determined to execute judgments against Jerusalem (4:16 - 5:17)
†Opposite	Jehovah was both grieved and angry at the house of Israel for their evil abominations (6:1 - 14)
§Unique	Conclusion: The Day of the wrath of Jehovah will give the people and rulers of Israel exactly what they deserve (7:1 - 27)
†Complement	The Day of the wrath of Jehovah has arrived for the land of Israel (7:1 - 22)
†Complement	The people and rulers of Judah will receive the punishment that they deserve from Jehovah their God (7:23 - 27)

	§Complement	Introduction: Jehovah revealed Himself to Ezekiel in a vision of living creatures and his throne (1:1 - 28a)
	†Opposite	Jehovah revealed Himself in a vision to Ezekiel the Levite priest (1:1 - 14)
Unique		^{1:1} Now it came to pass in the thirtieth year, in the fourth <i>month</i> , in the fifth <i>day</i> of the month, as I <i>was</i> among the captives by the river of Chebar, <i>that</i> the heavens were opened, and I saw visions of God.
Complement		^{1:2} In the fifth <i>day</i> of the month, which <i>was</i> the fifth year of king Jehoiachin's captivity, ^{1:3} the Word of Jehovah came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah <i>was</i> there upon him.
Complement		^{1:4} And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness <i>was</i> about it, and out of its midst <i>as</i> the color of amber, out of the midst of the fire.
Opposite		^{1:5} Also out of its midst <i>came</i> the likeness of four living creatures. And this <i>was</i> their appearance: they had the likeness of a man. ^{1:6} And each one had four faces, and each one had four wings. ^{1:7} And their feet <i>were</i> straight feet; and the sole of their feet <i>was</i> like the sole of a calf's foot; and they sparkled like the color of polished bronze. ^{1:8} And <i>they had</i> the hands of a man under their wings on their four sides; and they four had their faces and their wings. ^{1:9} Their wings <i>were</i> joined one to another; they did not turn when they went; they went each one straight forward. ^{1:10} As for the likeness of their faces, <i>each of</i> the four had the face of a man <i>in front</i> , and the face of a lion, on the right side; and <i>each of</i> the four had the face of an ox on the left side; the four also had the face of an eagle <i>in back</i> : ^{1:11} thus <i>were</i> their faces. And their wings <i>were</i> stretched upward; two <i>wings</i> of each one <i>were</i> joined one to another, and two covered their bodies. ^{1:12} And they went each one straight forward: where the spirit <i>was</i> to go, they went; <i>and</i> they did not turn when they went.
Opposite		^{1:13} As for the likeness of the living creatures, their appearance <i>was</i> like burning coals of fire, <i>and</i> like the appearance of lamps; it went up and down among the living creatures; and the fire <i>was</i> bright, and out of the fire went forth lightning. ^{1:14} And the living creatures ran and returned as the appearance of a flash of lightning.
	†Opposite	The firmament over the living creatures contained the throne of Jehovah (1:15 - 28a)
Opposite		^{1:15} Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. ^{1:16} The appearance of the wheels and their work <i>was</i> like the color of a beryl; and <i>each of</i> the four <i>wheels</i> had the same likeness; and their appearance and their work <i>was</i> as it <i>was</i> a wheel in the middle of a wheel. ^{1:17} When they went, they went upon their four sides; <i>and</i> they did not turn when they went. ^{1:18} As for their rings, they were so high that they were dreadful; and their rings <i>were</i> full of eyes round about <i>each of</i> the four.
Opposite		^{1:19} And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. ^{1:20} Wherever the spirit <i>was</i> to go, they went, in the direction the spirit wanted to go; and the wheels were lifted up next to them: for the spirit of the living creature <i>was</i> in the wheels. ^{1:21} When those went, <i>these</i> went; and when those stood, <i>these</i> stood; and when those were lifted up from the earth, the wheels were lifted up next to them: for the spirit of the living creature <i>was</i> in the wheels.
Complement		^{1:22} And the likeness of the firmament upon the heads of the living creature <i>was</i> as the color of the dreadful crystal, stretched forth over their heads above. ^{1:23} And under the firmament their wings <i>were</i> straight, one toward the other. Each one had two <i>wings</i> , which covered on this side; and each one had two <i>wings</i> , which covered on that side, their bodies. ^{1:24} And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host; when they stood, they let down their wings.
Complement		^{1:25} And there <i>was</i> a voice from the firmament that <i>was</i> over their heads, when they stood, <i>and</i> had let down their wings. ^{1:26} And above the firmament that <i>was</i> over their heads <i>was</i> the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne <i>was</i> the likeness as the appearance of a man above upon it.
Unique		^{1:27} And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his waist even upward, and from the appearance of his waist even downward, I saw as it <i>was</i> the appearance of fire, and it had brightness round about. ^{1:28} As the appearance of a rainbow that is in the cloud in the day of rain, so <i>was</i> the appearance of the brightness round about. This <i>was</i> the appearance of the likeness of the glory of Jehovah.
	§Complement	Body: Jehovah made Ezekiel the prophet both a watchman and a sign to the house of Israel (1:28b - 6:14)
	†Unique	Jehovah sent Ezekiel to the house of Israel to preach his Word to them (1:28b - 3:15)
Opposite		And when I saw <i>it</i> , I fell upon my face; and I heard a voice of one that spoke. ^{2:1} And he said to me, “Son of man, stand upon your feet, and I will speak to you.” ^{2:2} And the Spirit entered into me when he spoke to me, and set me upon my feet, so that I heard him that spoke to me. ^{2:3} And he said to me, “Son of man, I send you to the children of Israel, to a rebellious nation that has rebelled against me; they and their fathers have transgressed against me, <i>even</i> to this very day: ^{2:4} for <i>they are</i> impudent and stiffhearted children. I do send you to them; and you shall say to them, “Thus says the Lord Jehovah.” ^{2:5} And they, whether they will hear, or whether they will forbear (for they <i>are</i> a rebellious house), yet they shall know that a prophet has been among them. ^{2:6} And you, son of man, do not be afraid of them; neither be afraid of their words, though briers and thorns <i>are</i> with you, and you dwell among scorpions. Be not afraid of their words, nor be dismayed at their looks, though they <i>are</i> a rebellious house. ^{2:7} And you shall speak my words to them, whether they will hear, or whether they will forbear: for they <i>are</i> most rebellious.
Opposite		^{2:8} “But you, son of man, hear what I say to you: be not rebellious like that rebellious house; open your mouth, and eat what I give you.” ^{2:9} And when I looked, behold, a hand <i>was</i> sent to me; and, behold, a scroll of a book <i>was</i> in it. ^{2:10} And he spread it before me; and it <i>was</i> written inside and outside; and <i>there</i> <i>was</i> written in it lamentations, mourning, and woe. ^{2:31} And he said to me, “Son of man, eat what you find: eat this scroll, and go speak to the house of Israel.” ^{2:32} So I opened my mouth, and he caused me to eat that scroll. ^{2:33} And he said to me, “Son of man, cause your belly to eat, and fill your stomach with this scroll that I give you.” Then I ate <i>it</i> , and it was in my mouth as honey for sweetness.
Complement		^{3:4} And he said to me, “Son of man, go, enter in to the house of Israel, and speak with my words to them: ^{3:5} for you <i>are</i> not sent to a people of a strange speech and of a hard language, <i>but</i> to the house of Israel; ^{3:6} not to many people of a strange speech and of a hard language, whose words you cannot under stand. Surely, had I sent you to them, they would have listened to you. ^{3:7} But the house of Israel will not listen to you, because they will not listen to me: for all the house of Israel <i>are</i> impudent and hardhearted. ^{3:8} Behold, I have made your face strong against their faces, and your forehead strong against their foreheads. ^{3:9} As an adamant stone harder than flint have I made your forehead. Fear them not; neither be dismayed at their looks, though they <i>are</i> a rebellious house.”
Complement		^{3:10} Moreover, he said to me, “Son of man, all my words that I shall speak to you, receive in your heart, and hear with your ears. ^{3:11} And you, enter in to them of the captivity, to the children of your people, and speak to them, and tell them, “Thus says the Lord Jehovah”, whether they will hear, or whether they will forbear.”
Unique		^{3:12} Then the Spirit took me up, and I heard behind me a voice of a great rushing, <i>saying</i> , “Blessed is the glory of Jehovah from his place!” ^{3:13} Also I <i>heard</i> the noise of the wings of the living creatures that touched one another, and the noise of the wheels next to them, and a noise of a great rushing. ^{3:14} So the Spirit lifted me up, and took me away. And I went in bitterness, in the heat of my spirit; but the hand of Jehovah <i>was</i> strong upon me. ^{3:15} Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.
	†Complement	Jehovah made Ezekiel a watchman to the house of Israel to warn the righteous and the wicked (3:16 - 27)
Unique		^{3:16} And it came to pass at the end of seven days, that the Word of Jehovah came to me, saying. ^{3:17} “Son of man, I have made you a watchman to the house of Israel; therefore hear the Word at my mouth, and give them warning from me. ^{3:18} When I say to the wicked, ‘You shall surely die’; and you do not give him warning, nor speak to warn the wicked from his wicked way, to save his life, the same wicked <i>man</i> shall die in his iniquity, but his blood will I require at your hand. ^{3:19} Yet if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way: he shall die in his iniquity; but you have delivered your soul.
Complement		^{3:20} “Again, when a righteous <i>man</i> turns from his righteous works, and commits iniquity; and I lay a stumblingblock before him, he shall die. Because you have not given him warning, he shall die in his sin; and his righteous works that he has done shall not be remembered; but his blood will I require at your hand.
Complement		^{3:21} “Nevertheless if you warn the righteous <i>man</i> , that the righteous should not sin, and he does not sin: he shall surely live, because he was warned; also you have delivered your soul.”
Opposite		^{3:22} And the hand of Jehovah <i>was</i> there upon me; and he said to me, “Arise, go forth into the plain, and I will talk with you there.” ^{3:23} Then I arose, and went forth into the plain; and, behold, the glory of Jehovah stood there, as the glory which I saw by the river of Chebar; and I fell on my face.
Opposite		^{3:24} Then the Spirit entered into me, and set me upon my feet, and spoke with me, and said to me, “Go, shut yourself within your house. ^{3:25} But you, O son of man, behold, they shall put ropes upon you, and shall bind you with them, and you shall not go out among them. ^{3:26} And I will make your tongue cling to the roof of your mouth, so that you shall be mute, and shall not be a rebuker to them: for they <i>are</i> a rebellious house. ^{3:27} But when I speak with you, I will open your mouth, and you shall say to them, “Thus says the Lord Jehovah.’ He that hears, let him hear; and he that forbears, let him forbear: for they <i>are</i> a rebellious house.”
	†Complement	Jehovah made Ezekiel a sign of his wrath against Jerusalem to the house of Israel (4:1 - 15)
Unique		^{4:1} “You also, son of man, take a tile, and lay it before you, and portray upon it the city, <i>that is</i> , Jerusalem; ^{4:2} and lay siege against it, and build a fort against it, and cast a siege mound against it; set the camp also against it, and set <i>battering</i> rams against it round about. ^{4:3} Moreover take an iron pan to you, and set it <i>for</i> a wall of iron between you and the city; and set your face against it, and it shall be besieged; and you shall lay siege against it. This <i>shall be</i> a sign to the house of Israel.
Complement		^{4:4} “Lie also upon your left side, and lay the iniquity of the house of Israel upon it; <i>according</i> to the number of the days that you shall lie upon it you shall bear their iniquity: ^{4:5} for I have laid upon you the years of their iniquity, according to the number of the days, three hundred and ninety days; so shall you bear the iniquity of the house of Israel.
Complement		^{4:6} “And when you have accomplished them, lie again on your right side, and you shall bear the iniquity of the house of Judah forty days; I have appointed you each day for a year. ^{4:7} Therefore you shall set your face toward the siege of Jerusalem, and your arm <i>shall be</i> uncovered, and you shall prophesy against it.”
Opposite		^{4:8} “And, behold, I will lay hands upon you, and you shall not turn yourself from one side to another, until you have ended the days of your siege. ^{4:9} Take also to you wheat, barley, beans, lentils, millet, and fitches, and put them in one vessel, and make yourself bread of it; <i>according</i> to the number of the days that you shall lie upon your side, three hundred and ninety days, shall you eat of it. ^{4:10} And your food which you shall eat <i>shall be</i> twenty shekels a day by weight; from time to time shall you eat it. ^{4:11} You also shall drink water by measure, the sixth part of a hin; from time to time shall you drink. ^{4:12} And you shall eat it <i>as</i> barley cakes; and you shall bake it with dung that comes out of man, in their sight.” ^{4:13} And Jehovah said, “Even in this manner shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them.”
Opposite		^{4:14} Then I said, “Ah Lord Jehovah! Behold, my soul has not been polluted: for from my youth up even until now I have not eaten of that which dies of itself, or is torn in pieces; neither did abominable flesh come into my mouth.” ^{4:15} Then he said to me, “See, I have given you cow's dung instead of man's dung, and you shall prepare your bread with it.”
	†Opposite	Jehovah was determined to execute judgments against Jerusalem (4:16 - 5:17)
Unique		^{4:16} Moreover he said to me, “Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by ration, and with anxiety; and they shall drink water by ration, and with astonishment, ^{4:17} that they may want bread and water, and be astonished one with another, and consume away for their iniquity. ^{5:1} And you, son of man, take a sharp knife. Take a barber's razor, and cause it to pass upon your head and upon your beard. Then take balances to weigh, and divide the <i>hair</i> . ^{5:2} You shall burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and you shall take a third part, <i>and</i> chop about it with a knife; and a third part you shall scatter in the wind, and I will draw out a sword after them. ^{5:3} You shall also take of it a few in number, and bind them in your garment. ^{5:4} Then take some of them again, and cast them into the midst of the fire, and burn them in the fire; <i>for</i> of it shall a fire come forth into all the house of Israel.
Complement		^{5:5} “Thus says the Lord Jehovah: ‘This is Jerusalem; I have set it in the midst of the nations and countries <i>that are</i> round about her. ^{5:6} And she has changed my judgments into wickedness more than the nations, and my Statutes more than the countries that <i>are</i> round about her: for they have refused my judgments and my Statutes; they have not walked in them.’
Complement		^{5:7} “Therefore thus says the Lord Jehovah: ‘Because you multiplied more than the nations that <i>are</i> round about you, <i>and</i> have not walked in my Statutes; neither have kept my judgments; neither have done according to the judgments of the nations that <i>are</i> round about you,’ ^{5:8} therefore thus says the Lord Jehovah: Behold, I, even I, <i>am</i> against you, and will execute judgments in your midst in the sight of the nations. ^{5:9} And I will do in you that which I have not done, and to which I will not anymore do the like, because of all your abominations. ^{5:10} Therefore the fathers shall eat the sons in your midst, and the sons shall eat their fathers; and I will execute judgments in you, and the whole remnant of you will I scatter into all the winds.”
Opposite		^{5:11} “‘Therefore <i>as</i> I live,’ says the Lord Jehovah, ‘Surely, because you have defiled my Sanctuary with all your detestable things, and with all your abominations, therefore I will also diminish <i>you</i> ; neither shall my eye spare; neither will I have any pity. ^{5:12} A third part of you shall die with disease, and with famine shall they be consumed in your midst; and a third part shall fall by the sword round about you; and I will scatter a third part into all the winds, and I will draw out a sword after them. ^{5:13} In this manner my anger shall be accomplished, and I will cause my fury to rest upon them, and I will be comforted; and they shall know that I Jehovah have spoken <i>it</i> in my zeal, when I have accomplished my fury in them.
Opposite		^{5:14} “Moreover I will make you waste, and a reproach among the nations that <i>are</i> round about you, in the sight of all that pass by. ^{5:15} So it shall be a reproach and a taunt, an instruction and an astonishment to the nations that <i>are</i> round about you, when I shall execute judgments in you in anger and in fury and in furious rebukes; I Jehovah have spoken <i>it</i> . ^{5:16} When I shall send upon them the evil arrows of famine, which shall be for <i>their</i> destruction, <i>and</i> which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread; ^{5:17} so will I send upon you famine and evil beasts, and they shall bereave you; and disease and blood shall pass through you; and I will bring the sword upon you. I Jehovah have spoken <i>it</i> .”
	†Opposite	Jehovah was both grieved and angry at the house of Israel for their evil abominations (6:1 - 14)
Opposite		^{6:1} And the Word of Jehovah came to me, saying. ^{6:2} “Son of man, set your face toward the mountains of Israel; and prophesy against them, ^{6:3} and say, ‘You mountains of Israel, hear the Word of the Lord Jehovah; thus says the Lord Jehovah to the mountains, and to the hills, to the rivers, and to the valleys: Behold, I, <i>even</i> I, will bring a sword upon you, and I will destroy your high places. ^{6:4} And your altars shall be desolate, and your images shall be broken; and I will cast down your slain <i>men</i> before your idols. ^{6:5} And I will lay the dead corpses of the children of Israel before their idols; and I will scatter your bones round about your altars. ^{6:6} In all your dwelling places the cities shall be laid waste, and the high places shall be desolate, that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. ^{6:7} And the slain shall fall in your midst, and you shall know that I <i>am</i> Jehovah.
Opposite		^{6:8} “‘Yet will I leave a remnant, that you may have <i>some</i> that shall escape the sword among the nations, when you shall be scattered through the countries. ^{6:9} And they that escape of you shall remember me among the nations where they shall be carried captives (because I am broken with their whorish heart, which has departed from me, and with their eyes, which go a whoring after their idols); and they shall loathe themselves for the evils which they have committed in all their abominations. ^{6:10} And they shall know that I <i>am</i> Jehovah, <i>and that</i> I have not said in vain that I would do this evil to them.”
Complement		^{6:11} “Thus says the Lord Jehovah: ‘Pound with your hand, and stomp with your foot, and say, ‘Alas for all the evil abominations of the house of Israel! For they shall fall by the sword, by famine, and by disease. ^{6:12} He that is far off shall die of disease; and he that is near shall fall by the sword; and he that remains and is besieged shall die by famine; thus will I accomplish my fury upon them.
Complement		^{6:13} “Then shall you know that I <i>am</i> Jehovah, when their slain <i>men</i> shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they offered sweet aroma to all their idols.
Unique		^{6:14} “So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations; and they shall know that I <i>am</i> Jehovah.”
	§Unique	Conclusion: The Day of the wrath of Jehovah will give the people and rulers of Israel exactly what they deserve (7:1 - 27)
	†Complement	The Day of the wrath of Jehovah has arrived for the land of Israel (7:1 - 22)
Opposite		^{7:1} Moreover the Word of Jehovah came to me, saying. ^{7:2} “Also, you son of man, thus says the Lord Jehovah to the land of Israel: ‘An end, the end has come upon the four corners of the land. ^{7:3} Now <i>has</i> the end <i>come</i> upon you, and I will send my anger upon you, and will judge you according to your ways, and will repay you for all your abominations. ^{7:4} And my eye shall not spare you; neither will I have pity; but I will repay you your ways upon you, and your abominations shall be in your midst; and you shall know that I <i>am</i> Jehovah.’
Opposite		^{7:5} “Thus says the Lord Jehovah: ‘An evil, an only evil, behold, has come. ^{7:6} An end has come, the end has come; it watches for you; behold, it has come. ^{7:7} The morning has come unto you, O you that dwell in the land; the time has come, the day of trouble is near; and it is not the echoing of the mountains. ^{7:8} Now will I shortly pour out my fury upon you, and accomplish my anger upon you; and I will judge you according to your ways, and will repay you for all your abominations. ^{7:9} And my eye shall not spare; neither will I have pity. I will repay you according to your ways and your abominations <i>that are</i> in your midst; and you shall know that I <i>am</i> Jehovah that smites.”
Complement		^{7:10} “Behold the day; behold, it has come; the morning has gone forth; the rod has blossomed; pride has budded. ^{7:11} Violence has risen up into a rod of wickedness; none of them <i>shall remain</i> , nor of their multitude, nor of any of theirs; neither <i>shall there be</i> wailing for them. ^{7:12} The time has come; the day draws near; let the buyer not rejoice, nor the seller mourn: for wrath <i>is</i> upon all its multitude: ^{7:13} for the seller shall not return to that which is sold, although they were still alive: for the vision <i>concerns</i> the whole multitude of it, <i>which</i> shall not return; neither shall any strengthen himself in the iniquity of his life. ^{7:14} They have blown the trumpet, even to make all ready; but no one goes to the battle: for my wrath <i>is</i> upon all its multitude.
Complement		^{7:15} “The sword is outside, and disease and famine within. He that is in the field shall die with the sword; and he that <i>is</i> in the city, famine and disease shall devour him. ^{7:16} But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, each one for his iniquity. ^{7:17} All hands shall be feeble, and all knees shall be weak <i>as</i> water. ^{7:18} They shall also gird <i>themselves</i> with sackcloth, and horror shall cover them; and shame <i>shall be</i> upon all faces, and baldness upon all their heads. ^{7:19} They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to save them in the Day of the wrath of Jehovah. They shall not satisfy their souls; neither fill their bowels, because it is the stumblingblock of their iniquity.
Unique		^{7:20} “As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations <i>and</i> of their detestable things in it; therefore have I set it far from them. ^{7:21} And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a plunder; and they shall pollute it. ^{7:22} My face will I turn also from them, and they shall pollute my secret <i>place</i> : for the robbers shall enter into it, and defile it.”
	†Complement	The people and rulers of Judah will receive the punishment that they deserve from Jehovah their God (7:23 - 27)
Opposite		^{7:23} “‘Make a chain! For the land is full of bloody crimes, and the city is full of violence.
Opposite		^{7:24} “Therefore will I bring the worst of the heathen, and they shall possess their houses; I will also make the pomp of the strong to cease, and their holy places shall be defiled. ^{7:25} Destruction is coming; and they shall seek peace, and <i>there shall be</i> none. ^{7:26} Mischief shall come upon mischief, and rumor shall be upon rumor.”
Complement		^{7:27} “Then shall they seek a vision of the prophet, but the Law shall perish from the priest, and counsel from the ancients.
Complement		^{7:27} “The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled.
Unique		“I will do to them after their way; and according to their deserving, I will judge them; and they shall know that I <i>am</i> Jehovah.”

Ezekiel, Chapter 1.2: The priesthood of Aaron worshiped false gods in secret (8:1 - 12:16)	
\$Unique	Introduction: Jehovah revealed his glory to Ezekiel and revealed the wickedness of the priests in the Temple in Jerusalem (8:1 - 16)
¶Opposite	Jehovah revealed his glory to Ezekiel again and brought him in vision to Jerusalem (8:1 - 4)
¶Opposite	Jehovah showed Ezekiel the wickedness of the priests in the Temple in Jerusalem (8:5 - 16)
\$Complement	Body: Jehovah to Ezekiel: Prophecy against the princes of Israel: I will protect the Jews in captivity (8:17 - 11:25)
¶Opposite	Jehovah commanded his angels to go through the city of Jerusalem and kill anyone without a mark on their forehead (8:17 - 9:11)
¶Opposite	Jehovah departed from the threshold of the Temple with the cherubim angels (10:1 - 22)
¶Complement	Jehovah commanded Ezekiel to prophesy against the princes of Israel (11:1 - 12)
¶Complement	Jehovah promised Ezekiel that He would protect and bless the Jews in captivity in other countries (11:13 - 21)
¶Unique	Ezekiel spoke to the captivity what he had seen (11:22 - 25)
\$Complement	Conclusion: Jehovah used Ezekiel to be a sign to Israel in captivity of the imminent capture of king Zedekiah (12:1 - 16)
¶Complement	Jehovah commanded Ezekiel to act out what king Zedekiah in Jerusalem would soon be doing (12:1 - 7)
¶Complement	Jehovah would use the Babylonian army to capture king Zedekiah and take him to Babylon (12:8 - 16)

	\$Unique	Introduction: Jehovah revealed his glory to Ezekiel and revealed the wickedness of the priests in the Temple in Jerusalem (8:1 - 16)
	¶Opposite	Jehovah revealed his glory to Ezekiel again and brought him in vision to Jerusalem (8:1 - 4)
Unique	8:1	And it came to pass in the sixth year, in the sixth <i>month</i> , in the fifth <i>day</i> of the month, <i>as</i> I sat in my house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me.
Complement	8:2	Then I beheld, and saw a likeness as the appearance of fire: from the appearance of his waist even downward, fire;
Complement		and from his waist even upward, as the appearance of brightness, as the color of amber.
Opposite	8:3	And he put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looks toward the north, where <i>was</i> the seat of the image of jealousy, which provokes to jealousy.
Opposite	8:4	And, behold, the glory of the God of Israel <i>was</i> there, according to the vision that I saw in the plain.
	¶Opposite	Jehovah showed Ezekiel the wickedness of the priests in the Temple in Jerusalem (8:5 - 16)
Opposite	8:5	Then he said to me, “ Son of man, lift up your eyes now the way toward the north. ” So I lifted up my eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.
Opposite	8:6	He said furthermore to me, “ Son of man, do you see what they do? <i>Even the great abominations that the house of Israel commits here, that I should go far away from my Sanctuary?</i> ”
Complement		“But turn yet again, <i>and you shall see greater abominations.</i>” 8:7 And he brought me to the door of the court; and when I looked, behold a hole in the wall. 8:8 Then he said to me, “ Son of man, dig now in the wall ”; and when I had dug in the wall, behold a door. 8:9 And he said to me, “ Go in, and behold the wicked abominations that they do here. ” 8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. 8:11 And seventy men of the ancients of the house of Israel stood before them, and in their midst stood Jaazaniah the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up. 8:12 Then he said to me, “ Son of man, have you seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, ‘Jehovah does not see us; Jehovah has forsaken the earth.’”
Complement	8:13	He said also to me, “ Turn yet again, <i>and you shall see even greater abominations that they do.</i>” 8:14 Then he brought me to the door of the gate of the House of Jehovah which <i>was</i> toward the north; and, behold, there sat women weeping for Tammuz.
Unique	8:15	Then he said to me, “ Have you seen <i>this</i>, O son of man? Turn yet again, <i>and you shall see greater abominations than these.</i>” 8:16 And he brought me into the inner court of the House of Jehovah; and, behold, at the door of the Temple of Jehovah, between the porch and the altar, <i>were</i> about twenty-five men, with their backs toward the Temple of Jehovah, and their faces toward the east; and they worshiped the sun toward the east.
	\$Complement	Body: Jehovah to Ezekiel: Prophecy against the princes of Israel: I will protect the Jews in captivity (8:17 - 11:25)
	¶Opposite	Jehovah commanded his angels to go through the city of Jerusalem and kill anyone without a mark on their forehead (8:17 - 9:11)
Unique	8:17	Then he said to me, “ Have you seen <i>this</i>, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose. 8:18 Therefore will I also deal in fury; my eye shall not spare; neither will I have pity; and though they cry in my ears with a loud voice, <i>yet</i> will I not hear them. ”
Complement	9:1	He cried also in my ears with a loud voice, saying, “ Cause them that have charge over the city to draw near, even every man <i>with his destroying weapon in his hand!</i>” 9:2 And, behold, six men came from the way of the higher gate, which lies toward the north, and every man <i>with</i> a slaughter weapon in his hand; and one man among them <i>was</i> clothed with linen, with a writer’s inkhorn by his side; and they went in, and stood beside the bronze altar. 9:3 And the glory of the God of Israel had gone up from the cherub, which he was on, to the threshold of the House. And he called to the man clothed with linen, which <i>had</i> the writer’s inkhorn by his side; 9:4 and Jehovah said to him, “ Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in its midst. ”
Complement	9:5	And to the others he said in my hearing, “Go after him through the city, and smite. Let not your eye spare; neither have pity. 9:6 Slay utterly old <i>and</i> young, including virgins, little children, and women; but do not come near any man upon whom <i>is</i> the mark; and begin at my Sanctuary. ” Then they began at the ancient men which <i>were</i> before the House. 9:7 And he said to them, “ Defile the House, and fill the courts with the slain; go forth. ” And they went forth, and slew in the city.
Opposite	9:8	And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, “Ah Lord Jehovah! Will you destroy all the remainder of Israel in your pouring out of your fury upon Jerusalem?” 9:9 Then he said to me, “ The iniquity of the house of Israel and Judah <i>is</i> exceedingly great; and the land is full of blood, and the city full of perverseness: for they say, ‘Jehovah has forsaken the earth, and Jehovah does not see.’ 9:10 And as for me also, my eye shall not spare; neither will I have pity, <i>but</i> I will repay their way upon their head. ”
Opposite	9:11	And, behold, the man clothed with linen, which <i>had</i> the inkhorn by his side, reported the matter, saying, “I have done as you have commanded me.”
	¶Opposite	Jehovah departed from the threshold of the Temple with the cherubim angels (10:1 - 22)
Opposite	10:1	Then I looked, and, behold, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. 10:2 And he spoke to the man clothed with linen, and said, “ Go in between the wheels, <i>even</i> under the cherub, and fill your hand with coals of fire from between the cherubim, and scatter <i>them</i> over the city. ” And he went in <i>between the wheels</i> in my sight.
Opposite	10:3	Now the cherubim stood on the right side of the House, when the man went in; and the cloud filled the inner court. 10:4 Then the glory of Jehovah went up from the cherub, <i>and stood</i> over the threshold of the House; and the House was filled with the cloud, and the court was full of the brightness of Jehovah’s glory. 10:5 And the sound of the cherubim’ wings was heard <i>even</i> to the outer court, as the voice of the Almighty God when he speaks. 10:6 And it came to pass, <i>that</i> when he had commanded the man clothed with linen, saying, “ Take fire from between the wheels, from between the cherubim ”, then he went in, and stood beside the wheels. 10:7 And <i>one</i> cherub stretched forth his hand from between the cherubim to the fire that <i>was</i> between the cherubim, and took of <i>it</i> , and put <i>it</i> into the hands of <i>him that was</i> clothed with linen, who took <i>it</i> , and went out. 10:8 And there appeared in the cherubim the form of a man’s hand under their wings.
Complement	10:9	And when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels <i>was</i> as the color of a beryl stone. 10:10 And <i>as for</i> their appearances, they four had the same likeness, as if a wheel had been in the midst of a wheel. 10:11 When they went, they went upon their four sides; they did not turn as they went, but to the place where the head looked they followed it; they did not turn as they went. 10:12 And their whole body, and their backs, and their hands, and their wings, and the wheels, <i>were</i> full of eyes round about, <i>even</i> the wheels that they four had.
Complement	10:13	As for the wheels, it was cried to them in my hearing, “O wheel!” 10:14 And each one had four faces: the first face <i>was</i> the face of a cherub; and the second face <i>was</i> the face of a man; and the third the face of a lion; and the fourth the face of an eagle. 10:15 And the cherubim were lifted up. This <i>is</i> the living creature that I saw by the river of Chebar. 10:16 And when the cherubim went, the wheels went by them; and when the cherubim lifted up their wings to mount up from the earth, the same wheels also did not turn from beside them. 10:17 When they stood, <i>these</i> stood; and when they were lifted up, <i>these also</i> lifted themselves up: for the spirit of the living creature <i>was</i> in them.
Unique	10:18	Then the glory of Jehovah left the threshold of the House, and stood over the cherubim. 10:19 And the cherubim lifted up their wings, and mounted up from the earth in my sight. When they went out, the wheels also <i>were</i> beside them, and <i>each one</i> stood at the door of the east gate of the House of Jehovah; and the glory of the God of Israel <i>was</i> over them above. 10:20 This is the living creature that I saw under the God of Israel by the river of Chebar, and I knew that they <i>were</i> the cherubim. 10:21 Each one had four faces each, and each one four wings; and the likeness of the hands of a man <i>was</i> under their wings. 10:22 And the likeness of their faces <i>was</i> the same faces which I saw by the river of Chebar, their appearances and themselves; they went each one straight forward.
	¶Complement	Jehovah commanded Ezekiel to prophesy against the princes of Israel (11:1 - 12)
Unique	11:1	Moreover the Spirit lifted me up, and brought me to the east gate of the House of Jehovah, which looks eastward; and behold at the door of the gate twenty-five men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, the princes of the people.
Complement	11:2	Then he said to me, “ Son of man, <i>these are</i> the men that devise mischief, and give wicked counsel in this city, 11:3 who say, ‘<i>Judgment is</i> not near; let us build houses. This <i>city</i> is the caldron, and we <i>are</i> the flesh.’
Complement	11:4	“Therefore prophecy against them; prophesy, O son of man.”
Opposite	11:5	And the Spirit of Jehovah fell upon me, and said to me, “ Speak, “Thus says Jehovah: Thus have you said, O house of Israel: for I know the things that come into your mind, <i>every one of them.</i>” 11:6 You have multiplied your slain in this city, and you have filled its streets with the slain.’
Opposite	11:7	“Therefore thus says the Lord Jehovah: ‘Your slain whom you have laid in its midst, they <i>are</i> the flesh, and this <i>city</i> is the caldron; but I will bring you forth out of its midst. 11:8 You have feared the sword; and I will bring a sword upon you,’ says the Lord Jehovah. 11:9 “And I will bring you out of its midst, and deliver you into the hands of strangers, and will execute judgments among you. 11:10 You shall fall by the sword; I will judge you in the border of Israel; and you shall know that I <i>am</i> Jehovah. 11:11 This <i>city</i> shall not be your caldron; neither shall you be the flesh in its midst; <i>but</i> I will judge you in the border of Israel; 11:12 and you shall know that I <i>am</i> Jehovah, because you have not walked in my Statutes; neither executed my judgments, but have done after the manners of the heathen that <i>are</i> round about you.”
	¶Complement	Jehovah promised Ezekiel that He would protect and bless the Jews in captivity in other countries (11:13 - 21)
Unique	11:13	And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died.
Complement		Then I fell down upon my face, and cried with a loud voice, and said, “Ah Lord Jehovah! Will you make a full end of the remainder of Israel?” 11:14 Again the Word of Jehovah came to me, saying, 11:15 “Son of man, your brethren, <i>even</i> your brethren, the men of your kindred, and all the house of Israel wholly, <i>are</i> they to whom the inhabitants of Jerusalem have said, ‘Go far from Jehovah; to us is this land given in possession.’
Complement	11:16	“Therefore say, ‘Thus says the Lord Jehovah: ‘Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come.’”
Opposite	11:17	“Therefore say, ‘Thus says the Lord Jehovah: ‘I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel. 11:18 And they shall come there, and they shall take away all its detestable things and all its abominations from there. 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh, 11:20 that they may walk in my Statutes, and keep my Ordinances, and do them; and they shall be my people, and I will be their God.
Opposite	11:21	““But <i>as for them</i> whose heart walks after the heart of their detestable things and their abominations, I will repay their way upon their own heads,’ says the Lord Jehovah.”
	¶Unique	Ezekiel spoke to the captivity what he had seen (11:22 - 25)
Opposite	11:22	Then the cherubim lifted up their wings, and the wheels beside them; and the glory of the God of Israel <i>was</i> over them above.
Opposite	11:23	And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city.
Complement	11:24	Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity.
Complement		So the vision that I had seen went up from me.
Unique	11:25	Then I spoke to them of the captivity all the things that Jehovah had shown me.
	\$Complement	Conclusion: Jehovah used Ezekiel to be a sign to Israel in captivity of the imminent capture of king Zedekiah (12:1 - 16)
	¶Complement	Jehovah commanded Ezekiel to act out what king Zedekiah in Jerusalem would soon be doing (12:1 - 7)
Opposite	12:1	The Word of Jehovah also came to me, saying, 12:2 “Son of man, you dwell in the midst of a rebellious house, which have eyes to see, but see not; they have ears to hear, but hear not: for they <i>are</i> a rebellious house.
Opposite	12:3	“Therefore, you son of man, prepare belongings for moving, and move by day in their sight; and you shall move from your place to another place in their sight. It may be they will consider, though they <i>are</i> a rebellious house. 12:4 Then shall you bring forth your belongings by day in their sight, as belongings for moving; and you shall go forth at evening in their sight, as they that go forth into captivity. 12:5 Dig through the wall in their sight, and carry out thereby. 12:6 In their sight shall you bear <i>it</i> upon <i>your</i> shoulders, <i>and</i> carry <i>it</i> forth in the twilight. You shall cover your face, so that you do not see the ground: for I have set you for a sign to the house of Israel.”
Complement	12:7	And I did so as I was commanded: I brought forth my belongings by day, as belongings for captivity.
Complement		And in the evening I dug through the wall with my hand.
Unique		I brought <i>it</i> forth in the twilight, <i>and</i> I carried <i>them</i> upon <i>my</i> shoulder in their sight.
	¶Complement	Jehovah would use the Babylonian army to capture king Zedekiah and take him to Babylon (12:8 - 16)
Opposite	12:8	And in the morning the Word of Jehovah came to me, saying, 12:9 “Son of man, has not the house of Israel, the rebellious house, said to you, ‘What are you doing?’
Opposite	12:10	“Say to them, ‘Thus says the Lord Jehovah: ‘This burden <i>concerns</i> the prince in Jerusalem, and all the house of Israel that <i>are</i> among them.’”
Complement	12:11	“Say, ‘I <i>am</i> your sign: like as I have done, so shall it be done to them; they shall move <i>and</i> go into captivity. 12:12 And the prince that <i>is</i> among them shall bear upon <i>his</i> shoulder in the twilight; and he shall go forth. They shall dig through the wall to carry out thereby. He shall cover his face, so that he does not see the ground with <i>his</i> eyes.
Complement	12:13	“My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans. Yet he shall not see it, though he shall die there. 12:14 And I will scatter toward every wind all that <i>are</i> around him to help him, and all his bands; and I will draw out the sword after them. 12:15 And they shall know that I <i>am</i> Jehovah, when I shall scatter them among the nations, and disperse them in the countries.
Unique	12:16	“But I will leave a few men of them from the sword, from the famine, and from the disease, that they may declare all their abominations among the heathen where they go; and they shall know that I <i>am</i> Jehovah.”

Ezekiel, Chapter 1.3: The false prophets preached lies to the people of Zion (12:17 - 15:8)	
\$Unique	Introduction: The prophecies of Ezekiel against Israel would be fulfilled sooner rather than later (12:17 - 28)
¶Opposite	The inhabitants of Jerusalem would be terrified of the imminent destruction of their city and land (12:17 - 20)
¶Opposite	The house of Israel falsely believed that Ezekiel's prophecies were of the far future (12:21 - 28)
\$Complement	Body: Jehovah will judge the false prophets of Israel with his fury (13:1 - 14:11)
¶Unique	The false prophets of Israel had given false hope to the people through their lies (13:1 - 7)
¶Complement	The wall built by the false prophets was plastered with unmixed mortar (13:8 - 16)
¶Complement	The charm bands and veils sewn by the women to hunt souls with will be torn off by Jehovah (13:17 - 23)
¶Opposite	Jehovah refused to be inquired of by the idolatrous elders of Israel (14:1 - 5)
¶Opposite	The idolatrous prophets will be punished in the same manner as those who seek their counsel (14:6 - 11)
\$Complement	Conclusion: The inhabitants of Jerusalem will be consumed by the fire of Jehovah; some will be allowed to escape (14:12 - 15:8)
¶Complement	Even after Jehovah has judged Israel with famine, wild beasts, the sword, and disease, a remnant will be allowed to escape (14:12 - 23)
¶Complement	Jehovah will give the inhabitants of Jerusalem to the fire of his judgment, which shall devour them (15:1 - 8)

	\$Unique	Introduction: The prophecies of Ezekiel against Israel would be fulfilled sooner rather than later (12:17 - 28)
	¶Opposite	The inhabitants of Jerusalem would be terrified of the imminent destruction of their city and land (12:17 - 20)
Unique	12:17	Moreover the Word of Jehovah came to me, saying, ^{12:18} “Son of man, eat your bread with shaking, and drink your water with trembling and with anxiety.
Complement	12:19	“And say to the people of the land, ‘Thus says the Lord Jehovah of the inhabitants of Jerusalem, <i>and</i> of the land of Israel: ‘They shall eat their bread with anxiety;
Complement		“and <i>they shall</i> drink their water with astonishment.’”
Opposite		““For her land shall be desolate from all that is in it, because of the violence of all them that dwell in it.
Opposite	12:20	““And the cities that are inhabited shall be laid waste, and the land shall be desolate; and you shall know that I <i>am</i> Jehovah.”
	¶Opposite	The house of Israel falsely believed that Ezekiel's prophecies were of the far future (12:21 - 28)
Opposite	12:21	And the Word of Jehovah came to me, saying, ^{12:22} “Son of man, what <i>is</i> that proverb <i>that</i> you have in the land of Israel, saying, ‘The days are prolonged, and every vision fails?’
Opposite	12:23	“Tell them therefore, ‘Thus says the Lord Jehovah: ‘I will make this proverb to cease; and they shall no longer use it as a proverb in Israel.’ But say to them, ‘The days are near, and the fulfillment of every vision:
	12:24	for there shall no longer be any vain vision nor flattering divination within the house of Israel. ^{12:25} For I <i>am</i> Jehovah; I will speak, and the Word that I shall speak shall come to pass. It shall not be postponed anymore: for in your days, O rebellious house, will I say the Word, and I will perform it,’ says the Lord Jehovah.”
Complement	12:26	Again the Word of Jehovah came to me, saying, ^{12:27} “Son of man, behold, <i>they of</i> the house of Israel say, ‘The vision that he sees <i>is</i> for many days <i>to come</i> ;
Complement		“and he prophesies of the times <i>that are</i> far away.’
Unique	12:28	“Therefore say to them, ‘Thus says the Lord Jehovah: ‘None of my words shall be postponed anymore; but the Word which I have spoken shall be done,’ says the Lord Jehovah.”
	\$Complement	Body: Jehovah will judge the false prophets of Israel with his fury (13:1 - 14:11)
	¶Unique	The false prophets of Israel had given false hope to the people through their lies (13:1 - 7)
Opposite	13:1	And the Word of Jehovah came to me, saying, ^{13:2} “Son of man, prophesy against the prophets of Israel that prophesy; and say to them that prophesy out of their own hearts, ‘Hear the Word of Jehovah; ^{13:3} thus says the Lord Jehovah: ‘Woe to the foolish prophets, that follow their own spirit, and have seen nothing!’
Opposite	13:4	““O Israel, your prophets are like the foxes in the deserts. ^{13:5} You have not gone up into the gaps; neither made up the hedge for the house of Israel to stand in the battle in the Day of Jehovah.”
Complement	13:6	““They have seen vanity and lying divination, saying, ‘Jehovah says’; but Jehovah has not sent them.
Complement		““And they have made <i>others</i> to hope that they would confirm the word.
Unique	13:7	““Have you not seen a vain vision, and have you not spoken a lying divination; whereas you say, ‘Jehovah says <i>it</i> ’, although I have not spoken <i>it</i> ?’”
	¶Complement	The wall built by the false prophets was plastered with unmixed mortar (13:8 - 16)
Unique	13:8	“Therefore thus says the Lord Jehovah: ‘Because you have spoken vanity, and seen lies, therefore, behold, I <i>am</i> against you,’ says the Lord Jehovah. ^{13:9} “And my hand shall be against the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people; neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel; and you shall know that I <i>am</i> the Lord Jehovah.
Complement	13:10	“Because, even because they have seduced my people, saying, ‘Peace’; and <i>there was</i> no peace; and one built up a wall, and, lo, others plastered it with unmixed <i>mortar</i> . ^{13:11} say to them which plaster it with unmixed <i>mortar</i> , that it shall fall; there shall be an overflowing shower, and you, O great hailstones, shall fall; and a stormy wind shall tear <i>it</i> .
Complement	13:12	“Behold, when the wall has fallen, shall it not be said to you, ‘Where <i>is</i> the mortar which you plastered <i>it</i> with?’”
Opposite	13:13	“Therefore thus says the Lord Jehovah: ‘I will even break <i>it</i> with a stormy wind in my fury; and there shall be an overflowing shower in my anger, and great hailstones in <i>my</i> fury to consume <i>it</i> . ^{13:14} So will I break down the wall that you have plastered with unmixed <i>mortar</i> , and bring it down to the ground, so that its foundation shall be discovered. And it shall fall, and you shall be consumed in its midst; and you shall know that I <i>am</i> Jehovah.
Opposite	13:15	“Thus will I accomplish my wrath upon the wall, and upon them that have plastered it with unmixed <i>mortar</i> , and will say to you, ‘The wall <i>is</i> no <i>more</i> ; neither they that plastered it’: ^{13:16} <i>namely</i> , the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, but <i>there is</i> no peace,’ says the Lord Jehovah.”
	¶Complement	The charm bands and veils sewn by the women to hunt souls with will be torn off by Jehovah (13:17 - 23)
Unique	13:17	“Likewise, you son of man, set your face against the daughters of your people, which prophesy out of their own heart; and prophesy against them, ^{13:18} and say, ‘Thus says the Lord Jehovah: ‘Woe to the <i>women</i> that sew charm bands to all armholes, and make veils upon the head of every stature to hunt souls! Will you hunt the souls of my people, and will you save the souls alive <i>that come</i> to you? ^{13:19} And will you pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear <i>your</i> lies?’
Complement	13:20	“Therefore thus says the Lord Jehovah: ‘Behold, I <i>am</i> against your charm bands, with which you there hunt the souls to make <i>them</i> fly; and I will tear them from your arms; and I will let the souls go, <i>even</i> the souls that you hunt to make <i>them</i> fly.
Complement	13:21	“Your veils also will I tear, and deliver my people out of your hand, and they shall not be in your hand to be hunted anymore; and you shall know that I <i>am</i> Jehovah.”
Opposite	13:22	“Because with lies you have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.
Opposite	13:23	“Therefore, you shall not see vanity, nor divine divinations any longer: for I will deliver my people out of your hand; and you shall know that I <i>am</i> Jehovah.”

	¶Opposite	Jehovah refused to be inquired of by the idolatrous elders of Israel (14:1 - 5)
Unique	14:1	Then came certain of the elders of Israel to me, and they sat before me.
Complement	14:2	And the Word of Jehovah came to me, saying, ^{14:3} “Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face.
Complement		“Should I be inquired of by them at all?”
Opposite	14:4	“Therefore speak to them, and say to them: ‘Thus says the Lord Jehovah: ‘Every man of the house of Israel that sets up his idols in his heart, and puts the stumblingblock of his iniquity before his face, and comes to the prophet: I Jehovah will answer him that comes according to the multitude of his idols.
Opposite	14:5	““ <i>This is so</i> that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.”
	¶Opposite	The idolatrous prophets will be punished in the same manner as those who seek their counsel (14:6 - 11)
Opposite	14:6	“Therefore say to the house of Israel, ‘Thus says the Lord Jehovah: ‘Repent, and turn <i>yourselves</i> from your idols, and turn away your faces from all your abominations.
Opposite	14:7	““For every one of the house of Israel, or of the stranger that sojourns in Israel, which separates himself from me, and sets up his idols in his heart, and puts the stumblingblock of his iniquity before his face, and comes to a prophet to inquire of him concerning me, I Jehovah will answer him by myself; ^{14:8} and I will set my face against that man, and will make him a sign and a proverb. And I will cut him off from the midst of my people; and you shall know that I <i>am</i> Jehovah.”
Complement	14:9	““And if the prophet is deceived when he has spoken a thing, I Jehovah have deceived that prophet; and I will stretch out my hand upon him, and destroy him from the midst of my people Israel.
Complement	14:10	“And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeks <i>to him</i> .
Unique	14:11	““ <i>This is so</i> that the house of Israel may not go astray from me anymore; neither be polluted anymore with all their transgressions, but that they may be my people, and I may be their God,’ says the Lord Jehovah.”
	\$Complement	Conclusion: The inhabitants of Jerusalem will be consumed by the fire of Jehovah; some will be allowed to escape (14:12 - 15:8)
	¶Complement	Even after Jehovah has judged Israel with famine, wild beasts, the sword, and disease, a remnant will be allowed to escape (14:12 - 23)
Opposite	14:12	The Word of Jehovah came again to me, saying, ^{14:13} “Son of man, when the land sins against me by trespassing grievously, then will I stretch out my hand upon it, and I will break the staff of its bread, and will send famine upon it. And I will cut off man and beast from it: ^{14:14} though these three men, Noah, Daniel, and Job, were in it, they would deliver <i>only</i> their own souls by their righteousness,’ says the Lord Jehovah. ^{14:15} If I cause wild beasts to pass through the land, and they plunder it, so that it is desolate, that no man may pass through because of the beasts: ^{14:16} though these three men <i>were</i> in it, <i>as</i> I live,’ says the Lord Jehovah, ‘they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. ^{14:17} Or <i>if</i> I bring a sword upon that land, and say, ‘Sword, go through the land’, so that I cut off man and beast from it: ^{14:18} though these three men <i>were</i> in it, <i>as</i> I live,’ says the Lord Jehovah, ‘they shall deliver neither sons nor daughters, but they only shall be delivered themselves. ^{14:19} Or <i>if</i> I send disease into that land, and pour out my fury upon it in blood, to cut off from it man and beast: ^{14:20} though Noah, Daniel, and Job, <i>were</i> in it, <i>as</i> I live,’ says the Lord Jehovah, ‘they shall deliver neither son nor daughter; they shall <i>only</i> deliver their own souls by their righteousness.’
Opposite	14:21	“For thus says the Lord Jehovah: ‘How much more when I send my four sore judgments upon Jerusalem: the sword, the famine, the wild beast, and disease, to cut off from it man and beast?’”
Complement	14:22	“Yet, behold, in it shall be left a remnant that shall be brought forth, <i>both</i> sons and daughters; behold, they shall come forth to you, and you shall see their way and their doings.
Complement		“And you shall be comforted concerning the evil that I have brought upon Jerusalem, <i>even</i> concerning all that I have brought upon it.
Unique	14:23	““And they shall comfort you, when you see their ways and their doings; and you shall know that I have not done without cause all that I have done in it,’ says the Lord Jehovah.”
	¶Complement	Jehovah will give the inhabitants of Jerusalem to the fire of his judgment, which shall devour them (15:1 - 8)
Opposite	15:1	And the Word of Jehovah came to me, saying, ^{15:2} “Son of man, what is the vine tree more than any tree, <i>or than</i> a branch which is among the trees of the forest? ^{15:3} Shall wood be taken of it to do any work? Or will <i>men</i> take a pin of it to hang any vessel on it?
Opposite	15:4	“Behold, it is cast into the fire for fuel; the fire devours both its ends, and its middle is burned. Is it useful for <i>any</i> work? ^{15:5} Behold, when it was whole, it was not fit for any work. How much less shall it be fit yet for <i>any</i> work, when the fire has devoured it, and it is burned?”
Complement	15:6	“Therefore thus says the Lord Jehovah: ‘As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.
Complement	15:7	“And I will set my face against them: they shall go out from <i>one</i> fire, and <i>another</i> fire shall devour them; and you shall know that I <i>am</i> Jehovah, when I set my face against them.
Unique	15:8	“And I will make the land desolate, because they have committed a trespass,’ says the Lord Jehovah.”

Ezekiel, Chapter 1.4: The people of Zion committed spiritual whoredom against Jehovah (16:1 - 17:24)
<div><div>\$Unique</div><div>Introduction: Jehovah gave life to Israel; and made it beautiful and powerful by his grace (16:1 - 14)</div></div>
<div><div>¶Opposite</div><div>Jehovah gave life to Israel when it was in danger of death (16:1 - 7)</div></div>
<div><div>¶Opposite</div><div>Jehovah married Israel and made it beautiful and powerful (16:8 - 14)</div></div>
<div><div>\$Complement</div><div>Body: Israel was more worthy of death than Sodom (16:15 - 63)</div></div>
<div><div>¶Opposite</div><div>Israel became unfaithful to her husband and Lord Jehovah and worshiped false gods (16:15 - 34)</div></div>
<div><div>¶Opposite</div><div>Jehovah will judge Israel for her unfaithfulness until his fury rests (16:35 - 43)</div></div>
<div><div>¶Complement</div><div>Israel has done more wickedness than Sodom (16:44 - 47)</div></div>
<div><div>¶Complement</div><div>Jehovah destroyed Sodom because of her pride and her homosexual abominations (16:48 - 52)</div></div>
<div><div>¶Unique</div><div>Jehovah will one day remember his Covenant with Israel and bring Sodom and Samaria with her (16:53 - 63)</div></div>
<div><div>\$Complement</div><div>Conclusion: Zedekiah shall be removed from power; but one day the Messiah will replace him on the throne of Israel (17:1 - 24)</div></div>
<div><div>¶Complement</div><div>Jehovah spoke a parable of two great Eagles (Babylon and Egypt) and a vine (Israel) (17:1 - 10)</div></div>
<div><div>¶Complement</div><div>The last king of Judah fell to the Babylonians; but one day, the Messiah will be the final King of Israel (17:11 - 24)</div></div>

	<div><div>\$Unique</div><div>Introduction: Jehovah gave life to Israel; and made it beautiful and powerful by his grace (16:1 - 14)</div></div>
	<div><div>¶Opposite</div><div>Jehovah gave life to Israel when it was in danger of death (16:1 - 7)</div></div>
Unique	16:1“Again the Word of Jehovah came to me, saying, 16:2“Son of man, cause Jerusalem to know her abominations; 16:3and say, ‘Thus says the Lord Jehovah to Jerusalem: Your birth and your nativity is of the land of Canaan; your father <i>was</i> an Amorite, and your mother a Hittite.
Complement	16:4“And <i>as for</i> your nativity, in the day you were born your navel was not cut; neither were you washed in water to cleanse <i>you</i> ; you were not salted at all, nor swaddled at all.
Complement	16:5“‘No eye pitied you, to do any of these to you, to have compassion upon you; but you were cast out in the open field, to the loathing of your person, in the day that you were born.’”
Opposite	16:6“‘And when I passed by you, and saw you polluted in your own blood, I said to you <i>when you were</i> in your blood, ‘Live’; yea, I said to you <i>when you were</i> in your blood, ‘Live.’
Opposite	16:7“‘I have caused you to multiply as the bud of the field; and you have increased and grown great, and you have come to excellent ornaments; your breasts are fashioned, and your hair is grown; whereas you <i>were</i> naked and bare.’”
	<div><div>¶Opposite</div><div>Jehovah married Israel and made it beautiful and powerful (16:8 - 14)</div></div>
Opposite	16:8“‘Now when I passed by you, and looked upon you, behold, your time <i>was</i> the time of love; and I spread my skirt over you, and covered your nakedness.
Opposite	“‘Moreover, I swore to you, and entered into a Covenant with you,’ says the Lord Jehovah; ‘and you became mine.’”
Complement	16:9“‘Then I washed you with water; moreover, I thoroughly washed away your blood from you, and I anointed you with oil. 16:10I clothed you also with many-colored work, and shod you with badgers’ skin, and I girded you about with fine linen, and I covered you with silk. 16:11I adorned you also with ornaments, and I put bracelets upon your hands, and a chain on your neck. 16:12And I put a jewel on your forehead, and earrings in your ears, and a beautiful crown upon your head.
Complement	16:13“‘“Thus were you adorned with gold and silver; and your clothing <i>was of</i> fine linen, and silk, and many-colored work; you ate fine flour, and honey, and oil; and you were exceeding beautiful, and you prospered into a kingdom.
Unique	16:14“‘“And your renown went forth among the heathen for your beauty: for it <i>was</i> perfect through my comeliness, which I had put upon you,’ says the Lord Jehovah.”
	<div><div>\$Complement</div><div>Body: Israel was more worthy of death than Sodom (16:15 - 63)</div></div>
	<div><div>¶Opposite</div><div>Israel became unfaithful to her husband and Lord Jehovah and worshiped false gods (16:15 - 34)</div></div>
Unique	16:15“‘“But you trusted in your own beauty, and played the whore because of your renown, and poured out your fornications on every one that passed by; his it was. 16:16And you took of your garments, and adorned your high places with various colors, and played the whore on them. <i>The like things</i> shall not come; neither shall it be so. 16:17You have also taken your beautiful jewels of my gold and of my silver, which I had given you, and made to yourself images of men, and committed whoredom with them, 16:18and took your many-colored garments, and covered them; and you have set my oil and my incense before them. 16:19My food also which I gave you, fine flour, and oil, and honey, <i>with which</i> I fed you, you have even set it before them for a sweet aroma; and <i>thus</i> it was,’ says the Lord Jehovah.
Complement	16:20“‘“Moreover you have taken your sons and your daughters, whom you have borne to me, and these have you sacrificed to them to be devoured. <i>Is this thing</i> of your whoredoms a small matter, 16:21that you have slain my children, and delivered them to cause them to pass through <i>the fire</i> for them?
Complement	16:22“‘“And in all your abominations and your whoredoms you have not remembered the days of your youth, when you were naked and bare, <i>and</i> were polluted in your blood.”
Opposite	16:23“‘“And it came to pass after all your wickedness (‘Woe, woe unto you!’ says the Lord Jehovah), 16:24 <i>that</i> you have also built to you an eminent place, and have made you a high place <i>for idol worship</i> in every street. 16:25You have built your high place at every head of the way, and have made your beauty to be abhorred, and have opened your feet to everyone that passed by, and multiplied your whoredoms. 16:26You have also committed fornication with your neighbors the Egyptians, great of flesh; and have increased your whoredoms, to provoke me to anger. 16:27Behold, therefore I have stretched out my hand over you, and have diminished your ordinary <i>food</i> , and delivered you to the will of them that hate you: the daughters of the Philistines, who are ashamed of your lewd way. 16:28You have played the whore also with the Assyrians, because you were insatiable; moreover, you have played the whore with them, and yet could not be satisfied. 16:29You have moreover multiplied your fornication in the land of Canaan unto Chaldea; and yet you were not satisfied with it.
Opposite	16:30“‘“How degenerate is your heart,’ says the Lord Jehovah, ‘seeing you do all these <i>things</i> , the work of an overbearing whorish woman, 16:31in that you build your pagan shrine in the head of every street, and make your high place in every street; and you have not been as a whore, in that you scorn payment, 16:32 <i>but</i> as a wife that commits adultery, who takes strangers instead of her husband! 16:33They give money to all whores, but you give your money to all your lovers, and hire them, that they may come to you on every side for your whoredom. 16:34And the contrary is in you from <i>other</i> women in your whoredoms, whereas no one follows you to commit whoredoms; and in that you give money, and no money is given to you, therefore you are contrary.’”
	<div><div>¶Opposite</div><div>Jehovah will judge Israel for her unfaithfulness until his fury rests (16:35 - 43)</div></div>
Opposite	16:35“‘“Therefore, O whore, hear the Word of Jehovah; 16:36thus says the Lord Jehovah: ‘Because your filthiness was poured out, and your nakedness discovered through your whoredoms with your lovers, and with all the idols of your abominations, and by the blood of your children, which you gave to them, 16:37behold, therefore I will gather all your lovers, with whom you have taken pleasure, and all <i>them</i> that you have loved, with all <i>them</i> that you have hated; I will even gather them round about against you, and will discover your nakedness to them, that they may see all your nakedness. 16:38And I will judge you, as women that break wedlock and shed blood are judged; and I will give you blood in fury and jealousy.
Opposite	16:39“‘“And I will also give you into their hand, and they shall throw down your eminent place, and shall break down your high places; they shall strip you also of your clothes, and shall take your beautiful jewels, and leave you naked and bare. 16:40They shall also bring up a company against you, and they shall stone you with stones, and thrust you through with their swords. 16:41And they shall burn your houses with fire, and execute judgments upon you in the sight of many women; and I will cause you to cease from playing the whore, and you also shall give no hire anymore.’”
Complement	16:42“‘“So will I make my fury toward you to rest.
Complement	“‘And my jealousy shall depart from you, and I will be quiet, and will not be angry anymore.
Unique	16:43“‘“Because you have not remembered the days of your youth, but have angered me in all these <i>things</i> , behold, therefore I also will repay your way upon <i>your</i> head,’ says the Lord Jehovah; ‘and you shall not commit this lewdness above all your abominations.’”
	<div><div>¶Complement</div><div>Israel has done more wickedness than Sodom (16:44 - 47)</div></div>
Unique	16:44“‘“Behold, every one that uses proverbs shall use <i>this</i> proverb against you, saying, ‘As the mother, <i>so is</i> her daughter.’
Complement	16:45“‘“You <i>are</i> your mother’s daughter, that loathes her husband and her children.
Complement	“‘And <i>you</i> are the sister of your sisters, which loathed their husbands and their children; your mother <i>was</i> a Hittite, and your father an Amorite.’”
Opposite	16:46“‘“And your older sister <i>is</i> Samaria, she and her daughters that dwell at your left hand; and your younger sister, that dwells at your right hand, <i>is</i> Sodom and her daughters.
Opposite	16:47“‘“Yet you have not walked after their ways, nor done after their abominations; but, <i>as if that were</i> a very little <i>thing</i> , you were corrupted more than they in all your ways.’”
	<div><div>¶Complement</div><div>Jehovah destroyed Sodom because of her pride and her homosexual abominations (16:48 - 52)</div></div>
Unique	16:48“‘“As I live,’ says the Lord Jehovah, ‘Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters.
Complement	16:49“‘“Behold, this was the iniquity of your sister Sodom: pride, fullness of bread, and abundance of laziness was in her and in her daughters; neither did she strengthen the hand of the poor and needy.
Complement	16:50“‘“And they were proud, and committed abomination before me; therefore I took them away as I saw <i>good</i> .’”
Opposite	16:51“‘“Neither has Samaria committed half of your sins, but you have multiplied your abominations more than they, and have justified your sisters in all your abominations which you have done.
Opposite	16:52“‘“You also, who have judged your sisters, bear your own shame for your sins that you have committed more abominable than they. They are more righteous than you. Moreover, be ashamed also, and bear your shame, in that you have justified your sisters.’”
	<div><div>¶Unique</div><div>Jehovah will one day remember his Covenant with Israel and bring Sodom and Samaria with her (16:53 - 63)</div></div>
Opposite	16:53“‘“When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then <i>will I bring again</i> the captivity of your captives in their midst, 16:54that you may bear your own shame, and may be disgraced in all that you have done, in that you are a comfort to them.
Opposite	16:55“‘“When your sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then you and your daughters shall return to your former estate. 16:56For your sister Sodom was not mentioned by your mouth in the day of your pride, 16:57before your wickedness was discovered, as at the time of <i>your</i> reproach of the daughters of Syria, and all <i>that are</i> round about her, the daughters of the Philistines, which despise you round about.’”
Complement	16:58“‘“You have borne your lewdness and your abominations,’ says Jehovah: 16:59for thus says the Lord Jehovah: I will even deal with you as you have done, who have despised the oath in breaking the Covenant. 16:60Nevertheless, I will remember my Covenant with you in the days of your youth, and I will establish to you an everlasting Covenant.
Complement	16:61“‘“Then you shall remember your ways, and be ashamed, when you shall receive your sisters, your older and your younger; and I will give them to you for daughters, but not by your covenant.
Unique	16:62“‘“And I will establish my Covenant with you; and you shall know that I <i>am</i> Jehovah, 16:63that you may remember, and be ashamed, and never open your mouth anymore because of your shame, when I am pacified toward you for all that you have done,’ says the Lord Jehovah.”
	<div><div>\$Complement</div><div>Conclusion: Zedekiah shall be removed from power; but one day the Messiah will replace him on the throne of Israel (17:1 - 24)</div></div>
	<div><div>¶Complement</div><div>Jehovah spoke a parable of two great Eagles (Babylon and Egypt) and a vine (Israel) (17:1 - 10)</div></div>
Opposite	17:1And the Word of Jehovah came to me, saying, 17:2“Son of man, put forth a riddle, and speak a parable to the house of Israel. 17:3and say, ‘Thus says the Lord Jehovah: A great eagle with great wings, long winged, full of feathers, which had many colors, came to Lebanon, and took the highest branch of the cedar. 17:4He cropped off the top of his young twigs, and carried it into a land of trade; he set it in a city of merchants. 17:5He took also of the seed of the land, and planted it in a fruitful field; he placed it by great water, <i>and set it</i> as a willow tree. 17:6And it grew, and became a spreading vine of low stature; whose branches turned toward him, and its roots were under him. So it became a vine, and brought forth branches, and shot forth sprigs.
Opposite	17:7“‘“There was also another great eagle with great wings and many feathers; and, behold, this vine bent her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. 17:8It was planted in good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a beautiful vine.’”
Complement	17:9“‘“Say, ‘Thus says the Lord Jehovah: Shall it prosper? Shall he not pull up its roots, and cut off its fruit, so that it withers?
Complement	“‘All its sprouted leaves will wither, even without great power or many people to pluck it up by its roots.
Unique	17:10“‘“Moreover, behold, <i>being</i> planted, shall it prosper? Shall it not utterly wither, when the east wind touches it? It shall wither in the furrows where it grew.’”
	<div><div>¶Complement</div><div>The last king of Judah fell to the Babylonians; but one day, the Messiah will be the final King of Israel (17:11 - 24)</div></div>
Opposite	17:11Moreover the Word of Jehovah came to me, saying, 17:12“Say now to the rebellious house, ‘Do you not understand what these <i>things mean</i> ?
Opposite	“‘Tell <i>them</i> : ‘Behold, the king of Babylon has come to Jerusalem, and has taken its king, and its princes, and led them with him to Babylon; 17:13and has taken of the king’s seed, and made a covenant with him, and has taken an oath of him. He has also taken the mighty of the land, 17:14so that the kingdom might be weak, that it might not lift itself up, <i>but</i> that by keeping of his covenant it might stand. 17:15But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and many people. Shall he prosper? Shall he escape that does such <i>things</i> ? Or shall he break the covenant, and be delivered? 17:16As I live,’ says the Lord Jehovah, ‘surely in the place <i>where</i> the king <i>dwells</i> that made him king, whose oath he despised, and whose covenant he broke, <i>even</i> with him in the midst of Babylon shall he die. 17:17Neither shall Pharaoh with <i>his</i> mighty army and great company make for him in the war, by casting up siege mounds, and building siege walls, to cut off many persons. 17:18Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and has done all these <i>things</i> , he shall not escape.’ 17:19Therefore thus says the Lord Jehovah: ‘As I live, surely my oath that he <i>has</i> despised, and my Covenant that he has broken, even it will I repay upon his own head. 17:20And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will contend with him there for his trespass that he has trespassed against me. 17:21And all his fugitives with all his bands shall fall by the sword; and they that remain shall be scattered toward all winds; and you shall know that I Jehovah have spoken <i>it</i> .’”
Complement	17:22“‘“Thus says the Lord Jehovah: ‘I will also take of the highest branch of the high cedar, and will set <i>it</i> . I will crop off from the top of his young twigs a tender one, and will plant it upon a high and prominent mountain.
Complement	17:23“‘“On the high mountain of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a beautiful cedar; and under it shall dwell all birds of every wing; in the shadow of its branches shall they dwell.
Unique	17:24“‘“And all the trees of the field shall know that I Jehovah have brought down the high tree, exalted the low tree, dried up the green tree, and made the dry tree to flourish. I Jehovah have spoken and have done <i>it</i> .’”

Ezekiel, Chapter 2:1	Jehovah will punish the treacherous friends of Israel among the Gentiles: Tyrus and Egypt (25:1 - 32:32)
§Complement	Introduction: Jehovah will destroy the neighbors of Israel, because they rejoiced at her fall and coveted her plunder (25:1 - 26:21)
¶Opposite	Jehovah will destroy the Ammonites, Edom, and the Philistines, because they rejoiced when Israel was destroyed (25:1 - 17)
¶Opposite	Jehovah will destroy Tyrus, because they coveted the plunder of Israel when it was destroyed (26:1 - 21)
§Complement	Body: The prince and the king of Tyrus (Lucifer) imagined themselves to be gods, but Jehovah will destroy them (27:1 - 28:26)
¶Opposite	Tyrus became very wealthy and powerful, because of a great fleet of merchant ships (27:1 - 25)
¶Opposite	All of the riches of Tyrus will be lost or plundered (27:26 - 36)
¶Complement	The king of Tyrus imagined himself to be a god, but Jehovah would slay him (28:1 - 10)
¶Complement	The king of Tyrus (Lucifer) imagined himself to be a god, but Jehovah will destroy him (28:1 - 19)
¶Unique	Jehovah will protect the house of Israel from their enemies after He brings them back to their land (28:20 - 26)
§Unique	Conclusion: Jehovah will destroy the land of Egypt and slay Pharaoh and all his multitude (29:1 - 32:32)
¶Complement	Jehovah will destroy Egypt by the hand of his servant Nebuchadnezzar king of Babylon (29:1 - 30:26)
¶Complement	Jehovah will slay Pharaoh the king of Egypt and all his multitude (31:1 - 32:32)
§Complement	Introduction: Jehovah will destroy the neighbors of Israel, because they rejoiced at her fall and coveted her plunder (25:1 - 26:21)
¶Opposite	Jehovah will destroy the Ammonites, Edom, and the Philistines, because they rejoiced when Israel was destroyed (25:1 - 17)
Unique	25:1 [¶] The Word of Jehovah came again to me, saying, ^{25:2} “Son of man, set your face against the Ammonites; and prophesy against them.
Complement	25:3 [¶] “And say to the Ammonites, ‘Hear the Word of the Lord Jehovah; thus says the Lord Jehovah: ‘Because you said ‘Aha!’ against my Sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; ^{25:4} therefore, behold, I will deliver you to the men of the east for a possession; and they shall set their palaces in you, and make their dwellings in you; they shall eat your fruit, and they shall drink your milk. ^{25:5} And I will make Rabbah a stable for camels; and the Ammonites a couching place for flocks; and you shall know that <i>I am</i> Jehovah.’ ^{25:6} For thus says the Lord Jehovah: ‘Because you have clapped <i>your</i> hands, and stamped with the feet, and rejoiced in heart with all your spite against the land of Israel: ^{25:7} behold, therefore I will stretch out my hand upon you, and I will deliver you for a plunder to the heathen. And I will cut you off from the people, and I will cause you to perish out of the countries. I will destroy you; and you shall know that <i>I am</i> Jehovah.’
Complement	25:8 [¶] “Thus says the Lord Jehovah: ‘Because Moab and Seir say, ‘Behold, the house of Judah is like all the heathen’, ^{25:9} therefore, behold, I will open the side of Moab from the cities: from his cities <i>which are</i> on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriaithaim, ^{25:10} to the men of the east with the Ammonites. And I will give them in possession, that the Ammonites may not be remembered among the nations. ^{25:11} And I will execute judgments upon Moab; and they shall know that <i>I am</i> Jehovah.’”
Opposite	25:12 [¶] “Thus says the Lord Jehovah: ‘Because Edom has dealt against the house of Judah by taking vengeance, and has greatly offended, and revenged himself upon them;’ ^{25:13} therefore thus says the Lord Jehovah: ‘I will also stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. ^{25:14} And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to my anger and according to my fury; and they shall know my vengeance,’ says the Lord Jehovah.
Opposite	25:15 [¶] “Thus says the Lord Jehovah: ‘Because the Philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy it for the old hatred;’ ^{25:16} therefore thus says the Lord Jehovah: ‘Behold, I will stretch out my hand upon the Philistines; and I will cut off the Cherethims, and destroy the remnant of the seacoast. ^{25:17} And I will execute great vengeance upon them with furious rebukes. And they shall know that <i>I am</i> Jehovah, when I shall lay my vengeance upon them.’”
¶Opposite	Jehovah will destroy Tyrus, because they coveted the plunder of Israel when it was destroyed (26:1 - 21)
Opposite	26:1 [¶] And it came to pass in the eleventh year, in the first <i>day</i> of the month, <i>that</i> the Word of Jehovah came to me, saying, ^{26:2} “Son of man, because Tyrus has said against Jerusalem, ‘Aha, she is broken <i>that was</i> the gates of the people; she is turned to me. I shall be replenished, <i>now that</i> she is laid waste’, ^{26:3} therefore thus says the Lord Jehovah: ‘Behold, <i>I am</i> against you, O Tyrus, and will cause many nations to come up against you, as the sea causes his waves to come up. ^{26:4} And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. ^{26:5} It shall be a <i>place</i> for the spreading of nets in the midst of the sea: for I have spoken <i>it</i> ,’ says the Lord Jehovah, ‘and it shall become a plunder to the nations. ^{26:6} And her daughters which <i>are</i> in the field shall be slain by the sword; and they shall know that <i>I am</i> Jehovah.’
Opposite	26:7 [¶] “For thus says the Lord Jehovah: ‘Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and many people. ^{26:8} He shall slay your daughters in the field with the sword; and he shall make a fort against you, and cast a mount against you, and lift up the buckler against you. ^{26:9} And he shall set engines of war against your walls, and with his axes shall he break down your towers. ^{26:10} By reason of the abundance of his horses their dust shall cover you; your walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into your gates, as men enter into a city in which a breach has been made. ^{26:11} With the hoofs of his horses shall he tread down all your streets; he shall slay your people by the sword, and your strong garrisons shall go down to the ground. ^{26:12} And they shall make a plunder of your riches, and make a prey of your merchandise; and they shall break down your walls, and destroy your pleasant houses; and they shall lay your stones and your timber and your dust in the midst of the water. ^{26:13} And I will cause the noise of your songs to cease; and the sound of your harps shall be heard no more. ^{26:14} And I will make you like the top of a rock. You shall be a <i>place</i> to spread nets upon; you shall be built no more: for I Jehovah have spoken <i>it</i> ,’ says the Lord Jehovah.’
Complement	26:15 [¶] “Thus says the Lord Jehovah to Tyrus: ‘Shall not the isles shake at the sound of your fall, when the wounded cry, when the slaughter is made in your midst?’ ^{26:16} Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their many-colored garments. They shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at <i>every</i> moment, and be astonished at you. ^{26:17} And they shall take up a lamentation for you, and say to you, ‘How are you destroyed, <i>that were</i> inhabited of seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!’
Complement	26:18 [¶] “Now shall the isles tremble in the day of your fall; moreover, the isles that <i>are</i> in the sea shall be troubled at your departure:’ ^{26:19} for thus says the Lord Jehovah: ‘When I shall make you a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon you, and great water shall cover you; ^{26:20} when I shall bring you down with them that descend into the Pit, with the people of old time, and shall set you in the low parts of the earth, in places desolate of old, with them that go down to the Pit, so that you are not inhabited; and I shall set glory in the land of the living.
Unique	26:21 [¶] “I will make you a terror, and you <i>shall be no more</i> ; though you are sought for, yet you shall never be found again,’ says the Lord Jehovah.’
§Complement	Body: The prince and the king of Tyrus (Lucifer) imagined themselves to be gods, but Jehovah will destroy them (27:1 - 28:26)
¶Opposite	Tyrus became very wealthy and powerful, because of a great fleet of merchant ships (27:1 - 25)
Unique	27:1 [¶] The Word of Jehovah came again to me, saying, ^{27:2} “Now, you son of man, take up a lamentation for Tyrus; ^{27:3} and say to Tyrus, ‘O you that are situated at the entry of the sea, a merchant of the people for many isles, thus says the Lord Jehovah: ‘O Tyrus, you have said, ‘ <i>I am</i> of perfect beauty.’’ ^{27:4} Your borders <i>are</i> in the midst of the seas; Your builders have perfected your beauty. ^{27:5} They have made all your <i>ship</i> boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for you. ^{27:6} Of the oaks of Bashan have they made your oars. The company of the Ashurites have made your benches of ivory, <i>brought out</i> of the isles of Chittim. ^{27:7} Fine linen with many-colored work from Egypt was that which you spread forth to be your sail; blue and purple from the isles of Elishah was that which covered you.
Complement	27:8 [¶] “The inhabitants of Zidon and Arvad were your armiers; your wise <i>men</i> , O Tyrus, that were in you, were your pilots. ^{27:9} The ancients of Gebal and its wise <i>men</i> were in you your calkers; all the ships of the sea with their mariners were in you to occupy your merchandise.
Complement	27:10 [¶] “They of Persia and of Lud and of Phut were in your army, your men of war; they hung the shield and helmet in you; they set forth your comeliness. ^{27:11} The men of Arvad with your army were upon your walls round about; and the Gammadians were in your towers; they hung their shields upon your walls round about; they have made your beauty perfect.”
Opposite	27:12 [¶] “Tarshish was your merchant by reason of the multitude of all <i>kinds</i> of riches: with silver, iron, tin, and lead, they traded in your fairs. ^{27:13} Javan, Tubal, and Meshech, they <i>were</i> your merchants; they traded the persons of men and vessels of bronze in your market. ^{27:14} They of the house of Togamah traded in your fairs with horses and horsemen and mules. ^{27:15} The men of Dedan <i>were</i> your merchants; many isles <i>were</i> the merchandise of your hand, they brought you horns of ivory and ebony for a present. ^{27:16} Syria was your merchant by reason of the multitude of the wares of your making, they traded in your fairs with emeralds, purple, and many-colored work, and fine linen, and coral, and agate. ^{27:17} Judah and the land of Israel, they <i>were</i> your merchants; they traded in your market wheat of Minnith, and Pannag, and honey, and oil, and balm. ^{27:18} Damascus was your merchant in the multitude of the wares of your making, for the multitude of all riches: in the wine of Helbon, and white wool. ^{27:19} Dan also and Javan going to and fro traded in your fairs; bright iron, cassia, and calamus, were in your market. ^{27:20} Dedan was your merchant in precious clothes for chariots. ^{27:21} Arabia, and all the princes of Kedar, they traded with you in lambs, and rams, and goats: in these <i>were they</i> your merchants. ^{27:22} The merchants of Sheba and Raamah, they <i>were</i> your merchants; they traded in your fairs with chief of all spices, and with all precious stones, and gold. ^{27:23} Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, <i>were</i> your merchants. ^{27:24} These <i>were</i> your merchants in all sorts of <i>things</i> , in blue clothes, and many-colored work, and in chests of rich apparel, bound with cords, and made of cedar, among your merchandise.
Opposite	27:25 [¶] “The ships of Tarshish sang of you in your market; and you were replenished, and made very glorious in the midst of the seas.”
¶Opposite	All of the riches of Tyrus will be lost or plundered (27:26 - 36)
Opposite	27:26 [¶] “ <i>But</i> your rowers have brought you into great water; the east wind has broken you in the midst of the seas. ^{27:27} Your riches, and your fairs, your merchandise, your mariners, and your pilots, your calkers, and the occupiers of your merchandise, and all your men of war, that <i>are</i> in you, and in all your company which <i>is</i> in your midst, shall fall into the midst of the seas in the day of your ruin. ^{27:28} The suburbs shall shake at the sound of the cry of your pilots.
Opposite	27:29 [¶] “And all that handle the oar, the mariners, <i>and</i> all the pilots of the sea, shall come down from their ships; they shall stand upon the land; ^{27:30} and they shall cause their voice to be heard against you; and they shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes; ^{27:31} and they shall make themselves utterly bald for you, and gird themselves with sackcloth; and they shall weep for you with bitterness of heart and bitter wailing. ^{27:32} And in their wailing they shall take up a lamentation for you, and lament over you, saying, ‘What <i>city</i> is like Tyrus, like the destroyed city in the midst of the sea?’”
Complement	27:33 [¶] “When your wares went forth out of the seas, you filled many people; you enriched the kings of the earth with the multitude of your riches and of your merchandise.
Complement	27:34 [¶] “In the time <i>when</i> you shall be broken by the seas in the depths of the water your merchandise and all your company in your midst shall fall.
Unique	27:35 [¶] “All the inhabitants of the isles shall be astonished at you; and their kings shall be very afraid, they shall be troubled in <i>their</i> countenance. ^{27:36} The merchants among the people shall whistle at you; you shall be a terror, and never <i>shall be</i> anymore.”
¶Complement	The prince of Tyrus imagined himself to be a god, but Jehovah would slay him (28:1 - 10)
Unique	28:1 [¶] The Word of Jehovah came again to me, saying, ^{28:2} “Son of man, say to the prince of Tyrus, ‘Thus says the Lord Jehovah: Because your heart is lifted up; and you have said, ‘ <i>I am</i> a god; I <i>sit in</i> the seat of gods, in the midst of the seas; yet you <i>are</i> a man, and not a god, though you set your heart as the heart of a god.
Complement	28:3 [¶] “Behold, you are wiser than Daniel; there is no secret that they can hide from you. ^{28:4} And your wisdom and with your understanding, you have acquired riches; and you have brought gold and silver into your treasures.
Complement	28:5 [¶] “By your great wisdom <i>and</i> by your trade you have increased your riches, and your heart is lifted up because of your riches.”
Opposite	28:6 [¶] “Therefore thus says the Lord Jehovah: Because you have set your heart as the heart of a god, ^{28:7} behold, therefore I will bring strangers upon you, the dreadful of the nations; and they shall draw their swords against the beauty of your wisdom, and they shall defile your brightness. ^{28:8} They shall bring you down to the Pit; and you shall die the deaths of <i>them that are</i> slain in the midst of the seas.
Opposite	28:9 [¶] “Will you still say ‘ <i>I am</i> a god’, before him that slays you? But you <i>shall be</i> a man, and not a god, in the hand of him that slays you. ^{28:10} You shall die the deaths of the uncircumcised by the hand of strangers: for I have spoken <i>it</i> ,’ says the Lord Jehovah.”
¶Complement	The king of Tyrus (Lucifer) imagined himself to be a god, but Jehovah will destroy him (28:11 - 19)
Unique	28:11 [¶] Moreover the Word of Jehovah came to me, saying, ^{28:12} “Son of man, take up a lamentation upon the king of Tyrus; and say to him, ‘Thus says the Lord Jehovah: You seal up the sum: full of wisdom, and perfect in beauty. ^{28:13} You have been in Eden the garden of God. Every precious stone was your covering: the sardius, topaz, the diamond, the beryl, the onyx, the jasper, the sapphire, the emerald, and the carbunde, and gold. The workmanship of your timbrels and your music pipes was prepared in you in the day that you were created.
Complement	28:14 [¶] “You <i>are</i> the anointed cherub that covers; and I have set you so. You were upon the holy mountain of God; you walked up and down in the midst of the stones of fire.
Complement	28:15 [¶] “You <i>were</i> perfect in your ways from the day that you were created, until iniquity was found in you.”
Opposite	28:16 [¶] “By the multitude of your merchandise, they have filled the midst of you with violence, and you have sinned; therefore I will cast you as profane out of the mountain of God; and I will destroy you, O covering cherub, from the midst of the stones of fire.
Opposite	28:17 [¶] “Your heart was lifted up with pride because of your beauty; you have corrupted your wisdom by reason of your brightness. I will cast you to the ground, and I will lay you before kings, that they may behold you. ^{28:18} You have defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your traffic; therefore I will bring forth a fire from your midst; it shall devour you, and I will bring you to ashes upon the earth in the sight of all them that behold you. ^{28:19} All they that know you among the people shall be astonished at you. You shall be a terror, and never <i>shall you be</i> anymore.”
¶Unique	Jehovah will protect the house of Israel from their enemies after He brings them back to their land (28:20 - 26)
Opposite	28:20 [¶] Again the Word of Jehovah came to me, saying, ^{28:21} “Son of man, set your face against Zidon, and prophesy against it; ^{28:22} and say, ‘Thus says the Lord Jehovah: Behold, <i>I am</i> against you, O Zidon; and I will be glorified in your midst. And they shall know that <i>I am</i> Jehovah, when I shall have executed judgments in her, and shall be sanctified in her. ^{28:23} For I will send disease into her, and blood into her street; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that <i>I am</i> Jehovah.
Opposite	28:24 [¶] “And there shall no longer be a pricking brier to the house of Israel, nor <i>any</i> grieving thorn of all <i>that are</i> round about them, that despised them; and they shall know that <i>I am</i> the Lord Jehovah.”
Complement	28:25 [¶] “Thus says the Lord Jehovah: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.
Complement	28:26 [¶] “And they shall dwell safely in it, and shall build houses, and plant vineyards.
Unique	“Moreover, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them. And they shall know that <i>I am</i> Jehovah their God.”
§Unique	Conclusion: Jehovah will destroy the land of Egypt and slay Pharaoh and all his multitude (29:1 - 32:32)
¶Complement	Jehovah will destroy Egypt by the hand of his servant Nebuchadnezzar king of Babylon (29:1 - 30:26)
Opposite	29:1 [¶] In the tenth year, in the tenth <i>month</i> , in the twelfth <i>day</i> of the month, the Word of Jehovah came to me, saying, ^{29:2} “Son of man, set your face against Pharaoh king of Egypt; and prophesy against him; and against all Egypt. ^{29:3} Speak, and say, ‘Thus says the Lord Jehovah: Behold, <i>I am</i> against you, Pharaoh king of Egypt: the great dragon that lies in the midst of his rivers, who has said, ‘ <i>My river</i> is my own, and I have made <i>it</i> for myself.’ ^{29:4} But I will put hooks in your jaws, and I will cause the fish of your rivers to stick to your scales, and I will bring you up out of the midst of your rivers, and all the fish of your rivers shall stick to your scales. ^{29:5} And I will leave you <i>thrown</i> into the wilderness, you and all the fish of your rivers; you shall fall upon the open fields; you shall not be brought together, nor gathered. I have given you for food to the beasts of the field and to the birds of the heaven. ^{29:6} And all the inhabitants of Egypt shall know that <i>I am</i> Jehovah, because they have been a staff of reed to the house of Israel. ^{29:7} When they took hold of you by your hand, you broke, and tore all their shoulder; and when they leaned upon you, you broke, and made all their loins to be at a stand.’ ^{29:8} Therefore thus says the Lord Jehovah: Behold, I will bring a sword upon you, and cut off man and beast out of you. ^{29:9} And the land of Egypt shall be desolate and waste; and they shall know that <i>I am</i> Jehovah, because he has said, ‘The river is mine, and I have made <i>it</i> .’’ ^{29:10} Behold, therefore <i>I am</i> against you, and against your rivers; and I will make the land of Egypt utterly waste <i>and</i> desolate, from the tower of Syene even to the border of Ethiopia. ^{29:11} No foot of man shall pass through it, nor foot of beast shall pass through it; neither shall it be inhabited forty years. ^{29:12} And I will make the land of Egypt desolate in the midst of the countries that <i>are</i> desolate; and her cities shall be desolate forty years, among the cities <i>that are</i> laid waste; and I will scatter the Egyptians among the nations, and will disperse them through the countries.’
Opposite	29:13 [¶] “Yet thus says the Lord Jehovah: At the end of forty years will I gather the Egyptians from the people where they were scattered, ^{29:14} and I will bring again the captivity of Egypt, and will cause them to return <i>into</i> the land of Pathros, into the land of their habitation; and there they shall be a lowly kingdom. ^{29:15} It shall be the lowliest of the kingdoms; neither shall it exalt itself anymore above the nations: for I will diminish them, so that they shall rule over the nations no more. ^{29:16} And it shall no longer be the confidence of the house of Israel, which brings <i>their</i> iniquity to remembrance, when they shall look after them; but they shall know that <i>I am</i> the Lord Jehovah.”
Complement	29:17 [¶] And it came to pass in the twenty-seventh year, in the first <i>month</i> , in the first <i>day</i> of the month, the Word of Jehovah came to me, saying, ^{29:18} “Son of man, Nebuchadnezzar king of Babylon has rubbed his army to serve a great service against Tyrus, ^{29:19} every head was made bald, and every shoulder was cuffed raw; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. ^{29:19} Therefore thus says the Lord Jehovah: Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her prey, and take her pilt, and it shall be the wages for his army. ^{29:20} I have given him the land of Egypt for his labor with which he served against it, because they worked for me,’ says the Lord Jehovah. ^{29:21} In that day will I cause the horn of the house of Israel to bud forth; and I will give you the opening of the mouth in their midst; and they shall know that <i>I am</i> Jehovah.”
Complement	30:1 [¶] The Word of Jehovah came again to me, saying, ^{30:2} “Son of man, prophesy and say, ‘Thus says the Lord Jehovah: Howl, ‘Alas for the day!’ ^{30:3} For the Day is near, even the Day of Jehovah is near; a cloudy day; it shall be the time of the heathen. ^{30:4} And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt. And they shall take away her multitude; and her foundations shall be broken down. ^{30:5} Ethiopia, Libya, Lydia, and all the mingled people, and Chub, and the men of the land that are in league, shall fall with them by the sword.’ ^{30:6} Thus says Jehovah: ‘They also that uphold Egypt shall fall; and the pride of her power shall come down. From the tower of Syene shall they fall in it by the sword,’ says the Lord Jehovah. ^{30:7} And they shall be desolate in the midst of the countries <i>that are</i> desolate; and her cities shall be in the midst of the cities <i>that are</i> wasted. ^{30:8} And they shall know that <i>I am</i> Jehovah, when I have set a fire in Egypt, and all her helpers shall be destroyed. ^{30:9} In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid; and great pain shall come upon them, as in the day of Egypt: for, lo, it is coming.’ ^{30:10} Thus says the Lord Jehovah: ‘I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. ^{30:11} He and his people with him, the dreadful of the nations, shall be brought to destroy the land. And they shall draw their swords against Egypt, and fill the land with the slain. ^{30:12} And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is in it, by the hand of strangers; I Jehovah have spoken <i>it</i> .’’ ^{30:13} Thus says the Lord Jehovah: ‘I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put fear in the land of Egypt. ^{30:14} And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in the city of No. ^{30:15} And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. ^{30:16} And I will set fire in Egypt: Sin shall have great pain, and No shall be torn asunder, and Noph <i>shall have</i> distresses daily. ^{30:17} The young men of Aven and of Pi-beseth shall fall by the sword; and <i>these cities</i> shall go into captivity. ^{30:18} At Têphanehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her. As for her, a cloud shall cover her; and her daughters shall go into captivity. ^{30:19} In this manner will I execute judgments in Egypt; and they shall know that <i>I am</i> Jehovah.”
Unique	30:20 [¶] And it came to pass in the eleventh year, in the first <i>month</i> , in the seventh <i>day</i> of the month, <i>that</i> the Word of Jehovah came to me, saying, ^{30:21} “Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. ^{30:22} Therefore thus says the Lord Jehovah: ‘Behold, <i>I am</i> against Pharaoh king of Egypt; and I will break his arms: the strong, and that which was broken; and I will cause the sword to fall out of his hand. ^{30:23} And I will scatter the Egyptians among the nations, and will disperse them through the countries. ^{30:24} And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh’s arms, and he shall groan before him with the groaning of a mortally wounded <i>man</i> .’ ^{30:25} But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that <i>I am</i> Jehovah, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. ^{30:26} And I will scatter the Egyptians among the nations; and disperse them among the countries; and they shall know that <i>I am</i> Jehovah.”
¶Complement	Jehovah will slay Pharaoh the king of Egypt and all his multitude (31:1 - 32:32)
Opposite	31:1 [¶] And it came to pass in the eleventh year, in the third <i>month</i> , in the first <i>day</i> of the month, <i>that</i> the Word of Jehovah came to me, saying, ^{31:2} “Son of man, speak to Pharaoh king of Egypt, and to his multitude: ‘Who are you like in your greatness?’ ^{31:3} Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. ^{31:4} The waters made him great; the deep set him up on high with her rivers running round about his plants, and sent out her little rivers to all the trees of the field. ^{31:5} Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the great quantity of water, when he shot forth. ^{31:6} All the birds of heaven made their nests in his boughs; and under his branches did all the beasts of the field bring forth their young; and under his shadow dwelt all great nations. ^{31:7} Thus he was beautiful in his greatness, in the length of his branches: for his root was by great water. ^{31:8} The cedars in the garden of God could not hide him; the fir trees were not like his boughs, and the chestnut trees were not like his branches, nor was any tree in the garden of God like him in his beauty. ^{31:9} ‘I have made him beautiful by the multitude of his branches, so that all the trees of Eden, that were in the garden of God, envied him.’
Opposite	31:10 [¶] “Therefore, thus says the Lord Jehovah: ‘Because you have lifted up yourself in height, and he has shot up his top among the thick boughs, and his height is lifted up in his height, ^{31:11} therefore I have delivered him into the hand of the mighty one of the heathen; he shall surely deal with him. I have driven him out for his wickedness. ^{31:12} And strangers, the dreadful of the nations, have cut him off, and have left him; upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth have gone down from his shadow, and have left him. ^{31:13} Upon his ruin shall all the birds of the heaven remain, and all the beasts of the field shall be upon his branches. ^{31:14} At the end that none of all the trees by the water exalt themselves for their height; neither do they shoot up their top among the thick boughs: neither do their trees stand up in their height, all that drink water: for they are all delivered to death, to the lower parts of the earth, in the midst of the children of men, with them that go down to the Pit.’” ^{31:15} Thus says the Lord Jehovah: In the day when he went down to the grave I caused a mourning; I covered the deep for him; and I restrained its floods, and the great water was stayed. And I caused Lebanon to mourn for him, and all the trees of the field fainted for him. ^{31:16} I made the nations to shake at the sound of his fall, when I cast him down to Hell with them that descend into the Pit. And all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the lower parts of the earth. ^{31:17} They also went down into Hell with him to <i>them that were</i> slain with the sword; and <i>they that were</i> his arm, that dwelt under his shadow in the midst of the heathen. ^{31:18} To whom are you thus like in glory and in greatness among the trees of Eden? Yet you shall be brought down with the trees of Eden to the lower parts of the earth; you shall lie in the midst of the uncircumcised with <i>them that were</i> slain by the sword.” This is Pharaoh and all his multitude,’ says the Lord Jehovah.”
Complement	32:1 [¶] And it came to pass in the twelfth year, in the twelfth <i>month</i> , in the first <i>day</i> of the month, <i>that</i> the Word of Jehovah came to me, saying, ^{32:2} “Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him, ‘You are like a young lion of the nations; and you <i>are</i> like a whale in the seas; and you came forth with your rivers, and troubled the water with your feet, and fouled their rivers.’” ^{32:3} Thus says the Lord Jehovah: ‘Therefore will I spread out my net over you with a company of many people; and they shall bring you up in my net. ^{32:4} Then will I leave you upon the land, I will cast you forth upon the open field, and will cause all the birds of the heaven to remain upon you; and I will fill the beasts of the whole earth with you. ^{32:5} And I will lay your flesh upon the mountains, and fill the valleys with your height. ^{32:6} I will also water with your blood the land in which you swim, <i>even</i> to the mountains; and the rivers shall be full of you. ^{32:7} And when I shall put you out, I will cover the heaven, and make its stars dark; I will cover the sun with a cloud, and the moon shall not give her light. ^{32:8} All the bright lights of heaven will I make dark over you, and set darkness upon your land,’ says the Lord Jehovah. ^{32:9} I will also trouble the hearts of many people, when I shall bring your destruction among the nations, into the countries which you have not known. ^{32:10} Moreover, I will make many people amazed at you, and their kings shall be horribly afraid for you, when I shall brandish my sword before them; and they shall tremble at <i>every</i> moment, every man for his own life, in the day of your fall.’
Complement	32:11 [¶] “For thus says the Lord Jehovah: ‘The sword of the king of Babylon shall come upon you. ^{32:12} By the swords of the mighty will I cause your multitude to fall, the dreadful of the nations, all of them; and they shall plunder the pomp of Egypt, and all its multitude shall be destroyed. ^{32:13} I will destroy also all its beasts from beside the great waters; neither shall the foot of man trouble them anymore, nor the hoofs of beasts trouble them. ^{32:14} Then will I make their water deep, and cause their rivers to run like oil,’ says the Lord Jehovah. ^{32:15} When I shall make the land of Egypt desolate, and the country shall be destitute of that by which it was lush; when I shall smite all them that dwell in it, then shall they know that <i>I am</i> Jehovah. ^{32:16} This is the lamentation with which they shall lament her. The daughters of the nations shall lament her; they shall lament for her, even for Egypt, and for all her multitude,’ says the Lord Jehovah.”
Unique	32:17 [¶] It came to pass also in the twelfth year, in the fifteenth <i>day</i> of the month, <i>that</i> the Word of Jehovah came to me, saying, ^{32:18} “Son of man, wail for the multitude of Egypt, and cast them down, <i>even</i> her, and the daughters of the famous nations, to the lower parts of the earth, with them that go down into the Pit, saying, ^{32:19} ‘Whom do you surpass in beauty? Go down, and be laid with the uncircumcised. ^{32:20} They shall fall in the midst of <i>them that are</i> slain by the sword; she is delivered to the sword; draw her and all her multitudes. ^{32:21} The strong among the mighty shall speak in him out of the midst of Sheol with them that help him; they have gone down, they lie uncircumcised, slain by the sword. ^{32:22} Assyria is there and all her company; his graves are around him: all of them slain, fallen by the sword, ^{32:23} whose graves are set in the sides of the Pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. ^{32:24} ‘Elam and all her multitude <i>are</i> there, round about her grave; all of them slain, fallen by the sword, which have gone down uncircumcised into the lower parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the Pit. ^{32:25} They have set her a bed in the midst of the slain with all her multitude. Her graves are round about him; all of them uncircumcised, slain by the sword; though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the Pit. He is put in the midst of <i>them that are</i> slain. ^{32:26} Moreover, you shall be broken in the midst of the uncircumcised, and shall lie with <i>them that were</i> slain with the sword. ^{32:29} Edom is there, her kings, and all her princes, which with their might are laid by <i>them that were</i> slain by the sword. ^{32:30} They shall lie with the uncircumcised, and with them that go down to the Pit. ^{32:31} ‘The princes of the world <i>are</i> there, all of them, and all the Zidonians, which have gone down with the slain. With their terror they are ashamed of their might; and they lie uncircumcised with <i>them that were</i> slain by the sword, and bear their shame with them that go down to the Pit. ^{32:33} ‘Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword,’ says the Lord Jehovah. ^{32:32} For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, <i>even</i> Pharaoh and all his multitude,’ says the Lord Jehovah.”
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	§Unique	Introduction: The responsibility of the watchman is to warn the people, and the responsibility of the hearer is to repent (33:1 - 20)
	¶Opposite	The responsibility of the watchman is to warn the people of approaching danger (33:1 - 9)
Unique	33:1	Again the Word of Jehovah came to me, saying, ^{33:2} “Son of man, speak to the children of your people, and say to them: ‘When I bring the sword upon a land, if the people of the land take a man of their country, and set him for their watchman: ^{33:3} if when he sees the sword come upon the land, he blows the trumpet, and warns the people, ^{33:4} then whosoever hears the sound of the trumpet, and does not take warning; if the sword comes, and takes him away, his blood shall be upon his own head.
Complement	33:5	“He heard the sound of the trumpet, and did not take warning; his blood shall be upon him. But he that takes warning shall deliver his soul.
Complement	33:6	“But if the watchman sees the sword coming, and does not blow the trumpet, and the people are not warned: if the sword comes, and takes <i>any</i> person from among them: he is taken away in his iniquity; but his blood will I require at the watchman’s hand.”
Opposite	33:7	“So you, O son of man, I have set you as a watchman to the house of Israel; therefore you shall hear the Word at my mouth, and warn them from me. ^{33:8} When I say to the wicked, ‘O wicked <i>man</i> , you shall surely die’: if you do not speak to warn the wicked from his way, that wicked <i>man</i> shall die in his iniquity; but his blood will I require at your hand.
Opposite	33:9	“Nevertheless, if you warn the wicked of his way to turn from it: if he does not turn from his way, he shall die in his iniquity; but you have delivered your soul.”
	¶Opposite	The responsibility of the hearer of the warning is to repent and do what is lawful and right (33:10 - 20)
0.05 in	33:10	“Therefore, O you son of man, speak to the house of Israel, ‘Thus you speak, saying, ‘If our transgressions and our sins <i>are</i> upon us, and we pine away in them, how then should we live?’
Opposite	33:11	“Say to them, ‘As I live,’ says the Lord Jehovah, ‘I have no pleasure in the death of the wicked; but that the wicked turns from his way and lives. Turn, turn from your evil ways: for why will you die, O house of Israel?’”
Complement	33:12	“Therefore, you son of man, say to the children of your people: ‘The righteous works of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turns from his wickedness; neither shall the righteous be able to live for his <i>righteous works</i> in the day that he sins. ^{33:13} When I shall say to the righteous, <i>that</i> he shall surely live: if he trusts to his own righteous works, and commits iniquity, all his righteous works shall not be remembered but for his iniquity that he has committed, he shall die for it.
Complement	33:14	“Again, when I say to the wicked, ‘You shall surely die’: if he turns from his sin, and does that which is lawful and right: ^{33:15} <i>if</i> the wicked restores the pledge, gives back what he had robbed, walks in the Statutes of life, without committing iniquity; he shall surely live, he shall not die. ^{33:16} None of his sins that he has committed shall be mentioned to him; he has done that which is lawful and right: he shall surely live.’
Unique	33:17	“Yet the children of your people say, ‘The way of the Lord is not equal;’ but as for them, their way is not equal. ^{33:18} When the righteous turns from his righteous works, and commits iniquity, he shall even die by it. ^{33:19} But if the wicked turns from his wickedness, and does that which is lawful and right, he shall live by it. ^{33:20} Yet you say, ‘The way of the Lord is not equal.’ O you house of Israel, I will judge each one of you after his ways.”
	§Complement	Body: Jehovah will judge the evil shepherds among his people (33:21 - 36:15)
	¶Unique	The people of Israel refused to obey Jehovah or his prophet (33:21 - 33)
Opposite	33:21	And it came to pass in the twelfth year of our captivity, in the tenth <i>month</i> , in the fifth <i>day</i> of the month, <i>that</i> one that had escaped out of Jerusalem came to me, saying, “The city has been destroyed.”
Opposite	33:22	Now the hand of Jehovah was upon me in the evening (before he that had escaped came); and had opened my mouth, until he came to me in the morning. And my mouth was opened; and I was no longer mute.
Complement	33:23	Then the Word of Jehovah came to me, saying, ^{33:24} “Son of man, they that inhabit those wastes of the land of Israel speak, saying, ‘Abraham was one, and he inherited the land; but we <i>are</i> many; the land is given us for inheritance.’ ^{33:25} Therefore say to them, ‘Thus says the Lord Jehovah: ‘You eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall you possess the land? ^{33:26} You rely upon your sword, you work abomination, and you defile every one his neighbor’s wife; and shall you possess the land?’
Complement	33:27	“Say this to them, ‘Thus says the Lord Jehovah: ‘As I live, surely they that <i>are</i> in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that <i>are</i> in the forts and in the caves shall die of disease: ^{33:28} for I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, so that no one shall pass through. ^{33:29} Then shall they know that I <i>am</i> Jehovah, when I have laid the land most desolate because of all their abominations which they have committed.”
Unique	33:30	“Also, you son of man, the children of your people still talk about you by the walls and in the doors of the houses, and speak one to another, each one to his brother, saying, ‘Please, come and hear what is the Word that comes forth from Jehovah.’ ^{33:31} And they come to you as the people come, and they sit before you <i>as</i> my people. And they hear your words, but they will not do them: for with their mouth they show much love, <i>but</i> their heart goes after their covetousness. ^{33:32} And, see, you <i>are</i> to them like a very lovely song of one that has a pleasant voice, and can play well on an instrument: for they hear your words, but they do not do them. ^{33:33} And when this comes to pass (lo, it will come), then shall they know that a prophet has been among them.”
	¶Complement	Jehovah will judge the evil shepherds of Israel (34:1 - 16)
Unique	34:1	And the Word of Jehovah came to me, saying, ^{34:2} “Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, ‘Thus says the Lord Jehovah to the shepherds: ‘Woe to the shepherds of Israel that feed themselves! Should not the shepherds feed the flocks? ^{34:3} You eat the fat, you clothe yourself with the wool, and you kill them that are fed; <i>but</i> you do not feed the flock. ^{34:4} The diseased have you not strengthened; neither have you healed that which was sick; neither have you bound up <i>that which</i> was broken; neither have you brought again that which was driven away; neither have you sought that which was lost; but with force and with cruelty have you ruled them. ^{34:5} And they were scattered, because <i>there</i> is no shepherd; and they became food to all the beasts of the field, when they were scattered. ^{34:6} My sheep wandered through all the mountains, and upon every high hill; moreover, my flock was scattered upon all the face of the earth, and no one searched or sought <i>after them</i> .”
Complement	34:7	“Therefore, you shepherds, hear the Word of Jehovah: ^{34:8} ‘As I live,’ says the Lord Jehovah, ‘surely because my flock became a prey, and my flock became food to every beast of the field, because <i>there</i> was no shepherd; neither did my shepherds search for my flock, but the shepherds fed themselves, and did not feed my flock.’ ^{34:9} therefore, O you shepherds, hear the Word of Jehovah; ^{34:10} thus says the Lord Jehovah: ‘Behold, I <i>am</i> against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore: for I will deliver my flock from their mouth, that they may not be food for them.’
Complement	34:11	“For thus says the Lord Jehovah: ‘Behold, I, <i>even</i> I, will both search my sheep, and seek them out. ^{34:12} As a shepherd seeks out his flock in the day that he is among his sheep <i>that are</i> scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. ^{34:13} And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. ^{34:14} I will feed them in a good pasture; and their fold shall be upon the high mountains of Israel. There shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. ^{34:15} I will feed my flock, and I will cause them to lie down,’ says the Lord Jehovah.”
Opposite	34:16	“I will seek that which was lost, and bring again that which was driven away, and will bind up <i>that which</i> was broken, and will strengthen that which was sick.
Opposite		“But I will destroy the fat and the strong; I will feed them with judgment!”
	¶Complement	Jehovah will judge the corrupt leaders of Israel (34:17 - 31)
Unique	34:17	“And <i>as for</i> you, O my flock;’ thus says the Lord Jehovah: ‘Behold, I judge between cattle and cattle, between the rams and the male goats. ^{34:18} Does it seem a small thing to you to have eaten up the good pasture, but you must tread down with your feet the remainder of your pastures? And to have drunk of the deep water; but you must foul the rest of it with your feet? ^{34:19} And <i>as for</i> my flock, they eat that which you have trodden with your feet; and they drink that which you have fouled with your feet.’
Complement	34:20	“Therefore thus says the Lord Jehovah to them: ‘Behold, I, <i>even</i> I, will judge between the fat cattle and between the lean cattle. ^{34:21} Because you have thrust with side and with shoulder, and pushed all the diseased with your horns, until you have scattered them abroad; ^{34:22} therefore will I save my flock, and they shall no longer be a prey; and I will judge between cattle and cattle.
Complement	34:23	“And I will set up one shepherd over them, and he shall feed them, <i>even</i> my servant David; he shall feed them, and he shall be their shepherd. ^{34:24} And I Jehovah will be their God, and my servant David a prince among them; I Jehovah have spoken <i>it</i> .”
Opposite	34:25	“And I will make a Covenant of peace with them, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. ^{34:26} And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. ^{34:27} And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I <i>am</i> Jehovah, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. ^{34:28} And they shall no longer be a prey to the heathen; neither shall the beast of the land devour them; but they shall dwell safely, and no one shall make them afraid. ^{34:29} And I will raise up for them a plant of renown, and they shall not be consumed with hunger in the land anymore; neither bear the shame of the heathen anymore.
Opposite	34:30	“Thus shall they know that I Jehovah their God <i>am</i> with them, and <i>that</i> they, <i>even</i> the house of Israel, <i>are</i> my people,’ says the Lord Jehovah. ^{34:31} ‘And you my flock, the flock of my pasture, are men, and I am your God,’ says the Lord Jehovah.”
	¶Opposite	Jehovah will make mount Seir desolate, because they joined in the attack against Jerusalem (35:1 - 15)
Unique	35:1	Moreover the Word of Jehovah came to me, saying, ^{35:2} “Son of man, set your face against mount Seir, and prophesy against it; ^{35:3} and say to it, ‘Thus says the Lord Jehovah: ‘Behold, O mount Seir, I <i>am</i> against you; and I will stretch out my hand against you, and I will make you most desolate. ^{35:4} I will lay your cities waste, and you shall be desolate; and you shall know that I <i>am</i> Jehovah.
Complement	35:5	“Because you have had a perpetual hatred, and have shed <i>the blood</i> of the children of Israel by the force of the sword in the time of their calamity, in the time <i>that their</i> iniquity <i>had</i> an end, ^{35:6} therefore, <i>as</i> I live,’ says the Lord Jehovah, ‘I will prepare you to blood, and blood shall pursue you. Since you have not hated blood, even blood shall pursue you.
Complement	35:7	“Thus will I make mount Seir most desolate, and cut off from it him that passes out and him that returns; ^{35:8} and I will fill his mountains with his slain <i>men</i> ; in your hills, and in your valleys, and in all your rivers, shall they fall that are slain with the sword. ^{35:9} I will make you perpetual desolations, and your cities shall not return; and you shall know that I <i>am</i> Jehovah.”
Opposite	35:10	“Because you have said, ‘These two nations and these two countries shall be mine; and we will possess it,’ although Jehovah was there; ^{35:11} therefore, <i>as</i> I live,’ says the Lord Jehovah, ‘I will even do according to your anger, and according to your envy which you have used out of your hatred against them; and I will make myself known among them, when I have judged you. ^{35:12} And you shall know that I <i>am</i> Jehovah, <i>and that</i> I have heard all your revilings which you have spoken against the mountains of Israel, saying, ‘They are laid desolate; they are given us to consume.’ ^{35:13} Thus have you boasted with your mouth against me, and have multiplied your words against me; I have heard <i>them</i> .’
Opposite	35:14	“Thus says the Lord Jehovah: ‘When the whole earth rejoices, I will make you desolate. ^{35:15} As you rejoiced at the inheritance of the house of Israel, because it was desolate, so will I do to you. You shall be desolate, O mount Seir, and all Idumaea, <i>even</i> all of it; and they shall know that I <i>am</i> Jehovah.”
	¶Opposite	Jehovah will populate the desolate mountains of Israel with his people (36:1 - 15)
Opposite	36:1	“Also, you son of man, prophesy to the mountains of Israel, and say, ‘You mountains of Israel, hear the Word of Jehovah;’ ^{36:2} thus says the Lord Jehovah: ‘Because the enemy has said against you, ‘Aha, even the ancient high places are ours in possession’, ^{36:3} therefore, prophesy and say, ‘Thus says the Lord Jehovah: ‘Because they have made <i>you</i> desolate, and swallowed you up on every side, that you might be a possession to the rest of the heathen; and you are taken up in the lips of talkers, and <i>are</i> an infamy of the people’; ^{36:4} therefore you mountains of Israel, hear the Word of the Lord Jehovah; thus says the Lord Jehovah to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the rest of the heathen that <i>are</i> round about. ^{36:5} therefore thus says the Lord Jehovah: ‘Surely in the fire of my jealousy have I spoken against the rest of the heathen, and against all Idumaea, which have appointed my land into their possession with the joy of all <i>their</i> heart with spiteful minds, to cast it out for a prey.”
Opposite	36:6	“Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the rivers, and to the valleys, ‘Thus says the Lord Jehovah: ‘Behold, I have spoken in my jealousy and in my fury, that because you have borne the shame of the heathen,’ ^{36:7} therefore thus says the Lord Jehovah: ‘I have lifted up my hand; surely the heathen that <i>are</i> about you, they shall bear their shame.”
Complement	36:8	“But you, O mountains of Israel, you shall shoot forth your branches, and yield your fruit to my people of Israel: for they are at hand to come. ^{36:9} For, behold, I <i>am</i> for you, and I will turn to you, and you shall be tilled and sown; ^{36:10} and I will multiply men upon you, all the house of Israel, <i>even</i> all of it; and the cities shall be inhabited, and the wastes shall be built; ^{36:11} and I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better <i>to you</i> than at your beginnings; and you shall know that I <i>am</i> Jehovah.
Complement	36:12	“Moreover, I will cause men to walk upon you, <i>even</i> my people Israel; and they shall possess you, and you shall be their inheritance; and you shall not henceforth bereave them anymore <i>of men</i> .”
Unique	36:13	“Thus says the Lord Jehovah: ‘Because they say to you, ‘You devour up men, and have bereaved your nations’; ^{36:14} therefore you shall devour men no more; neither bereave your nations anymore,’ says the Lord Jehovah. ^{36:15} Neither will I cause <i>men</i> to hear in you the shame of the heathen anymore; neither shall you bear the reproach of the people anymore; neither shall you cause your nations to stumble anymore,’ says the Lord Jehovah.”
	§Complement	Conclusion: Jehovah will take his people from among the heathen and repopulate the cities of Israel with them (36:16 - 38)
	¶Complement	Jehovah will take his people from among the heathen and give them a new heart and a new spirit (36:16 - 30)
Opposite	36:16	Moreover the Word of Jehovah came to me, saying, ^{36:17} “Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings; their way was before me as the uncleanness of a menstruous woman. ^{36:18} Therefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols <i>with which</i> they had polluted it; ^{36:19} and I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them. ^{36:20} And when they entered unto the heathen, where they went, they profaned my holy Name, when they said to them, ‘These <i>are</i> the people of Jehovah, and they have gone forth out of his land.’
Opposite	36:21	“But I had pity for my holy Name, which the house of Israel had profaned among the heathen, where they went.”
Complement	36:22	“Therefore say to the house of Israel, ‘Thus says the Lord Jehovah: ‘I do not do <i>this</i> for your sakes, O house of Israel, but for my holy Name’s sake, which you have profaned among the heathen, where you went. ^{36:23} And I will sanctify my great Name, which was profaned among the heathen, which you have profaned in their midst; and the heathen shall know that I <i>am</i> Jehovah,’ says the Lord Jehovah, ‘when I shall be sanctified in you before their eyes: ^{36:24} for I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
Complement	36:25	“Then will I sprinkle clean water upon you, and you shall be clean; from all your filthiness, and from all your idols, will I cleanse you. ^{36:26} A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. ^{36:27} And I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my judgments, and do <i>them</i> . ^{36:28} And you shall dwell in the land that I gave to your fathers; and you shall be my people, and I will be your God.
Unique	36:29	“I will also save you from all your uncleanness; and I will call for the grain, and will increase it, and lay no famine upon you. ^{36:30} And I will multiply the fruit of the tree, and the increase of the field, that you shall receive no more reproach of famine among the heathen.”
	¶Complement	Jehovah will rebuild and repopulate the cities of Israel with his people (36:31 - 38)
Opposite	36:31	“Then shall you remember your own evil ways, and your doings that <i>were</i> not good; and you shall loathe yourselves in your own sight for your iniquities and for your abominations.
Opposite	36:32	“Not for your sakes do I do <i>this</i> ,’ says the Lord Jehovah. ‘Be it known to you; be ashamed and disgraced for your own ways, O house of Israel.”
Complement	36:33	“Thus says the Lord Jehovah: ‘In the day that I shall have cleansed you from all your iniquities I will also cause <i>you</i> to dwell in the cities, and the wastes shall be built. ^{36:34} And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. ^{36:35} And they shall say, ‘This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities <i>have become</i> fortified, <i>and</i> are inhabited.’
Complement	36:36	“Then the heathen that are left round about you shall know that I Jehovah build the ruined <i>places</i> , <i>and</i> plant that which was desolate; I Jehovah have spoken <i>it</i> , and I will do <i>it</i> .’
Unique	36:37	“Thus says the Lord Jehovah: ‘I will yet <i>for</i> this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. ^{36:38} As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I <i>am</i> Jehovah.”

Ezekiel, Chapter 2.3: Jehovah will restore Israel as an independent nation before the Millennial Kingdom (37:1 - 39:29)	
§Unique	Introduction: Jehovah will return the people of Israel to their land after many years of diaspora (37:1 - 14)
¶Opposite	Jehovah commanded Ezekiel to prophesy on the dry bones of Israel to raise them from the dead (37:1 - 10)
¶Opposite	Jehovah promised to bring Israel back from the dead and place them in their own land again (37:11 - 14)
§Complement	Body: Jehovah will defend the restored nation of Israel from the coalition army led by Gog of Russia (37:15 - 39:16)
¶Opposite	The division of Israel into two nations will be permanently removed (37:15 - 19)
¶Opposite	Jehovah will make an everlasting Covenant of peace with Israel during the Millennial Kingdom of Christ (37:20 - 28)
¶Complement	Gog, the chief prince of Russia, will assemble a great coalition army to attack the nation of Israel (38:1 - 13)
¶Complement	Gog will send his army against the nation of Israel and Jehovah shall defend it (38:14 - 23)
¶Unique	The dead soldiers from the army of Gog will take seven months to bury (39:1 - 16)
§Complement	Conclusion: Jehovah will call the birds and beasts to eat the army of Gog, Israel shall know that Jehovah is their God (39:17 - 29)
¶Complement	Jehovah called every bird and beast to feast on the flesh and blood of the dead soldiers of the army of Gog (39:17 - 21)
¶Complement	Israel shall know that Jehovah is their God (39:22 - 29)

	§Unique	Introduction: Jehovah will restore the nation of Israel after many years of diaspora (37:1 - 14)
	¶Opposite	Jehovah commanded Ezekiel to prophesy on the dry bones of Israel to raise them from the dead (37:1 - 10)
Unique		37:1The hand of Jehovah was upon me; and he carried me out in the Spirit of Jehovah, and set me down in the midst of the valley which <i>was</i> full of bones; 37:2and he caused me to pass by them round about; and, behold, <i>there were</i> very many in the open valley; and, lo, <i>they were</i> very dry.
Complement		37:3And he said to me, “Son of man, <i>can these bones live?</i> ” And I answered, “O Lord Jehovah, you know.”
Complement		37:4Again he said to me, “Prophesy upon these bones, and say to them, ‘O you dry bones, hear the Word of Jehovah. 37:5Thus says the Lord Jehovah to these bones: ‘Behold, I will cause breath to enter into you, and you shall live; 37:6and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I <i>am</i> Jehovah.’”
Opposite		37:7So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 37:8And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but <i>there was</i> no breath in them.
Opposite		37:9Then he said to me, “Prophesy to the Spirit; prophesy, son of man, and say to the Spirit, ‘Thus says the Lord Jehovah: ‘Come from the four winds, O Spirit, and blow upon these slain, that they may live.’” 37:10So I prophesied as he commanded me, and the Spirit came into them; and they lived, and stood up on their feet, a vast army.
	¶Opposite	Jehovah promised to bring Israel back from the dead and place them in their own land again (37:11 - 14)
Opposite		37:11Then he said to me, “Son of man, these bones are the whole house of Israel.
Opposite		“Behold, they say, ‘Our bones are dried, and our hope is lost; we are completely cut off.’”
Complement		37:12“Therefore prophesy and say to them, ‘Thus says the Lord Jehovah: ‘Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.
Complement		37:13““ And you shall know that I <i>am</i> Jehovah, when I have opened your graves, O my people, and have brought you up out of your graves; 37:14and I shall put my Spirit in you, and you shall live; and I shall place you in your own land.
Unique		““Then you shall know that I Jehovah have spoken <i>it</i> ; and I have performed <i>it</i> ,’ says Jehovah.”
	§Complement	Body: Jehovah will defend the restored nation of Israel from the coalition army led by Gog of Russia (37:15 - 39:16)
	¶Opposite	The division of Israel into two nations will be permanently removed (37:15 - 19)
Unique		37:15The Word of Jehovah came again to me, saying, 37:16“Moreover, you son of man, take one stick, and write upon it: ‘For Judah, and for the children of Israel his companions.’ Then take another stick, and write upon it, ‘For Joseph, the stick of Ephraim, and <i>for</i> all the house of Israel his companions.’
Complement		37:17““And join them one to another into one stick;
Complement		“and they shall become one in your hand.”
Opposite		37:18“And when the children of your people shall speak to you, saying, ‘Will you not show us what you <i>mean</i> by these?’
Opposite		37:19“Say to them, ‘Thus says the Lord Jehovah: ‘Behold, I will take the stick of Joseph, which <i>is</i> in the hand of Ephraim, and the tribes of Israel his companions, and will put them with him, <i>even</i> with the stick of Judah, and make them one stick, and they shall be one in my hand.’”
	¶Opposite	Jehovah will make an everlasting Covenant of peace with Israel during the Millennial Kingdom of Christ (37:20 - 28)
Opposite		37:20“And the sticks which you write on shall be in your hand before their eyes, 37:21and say to them, ‘Thus says the Lord Jehovah: ‘Behold, I will take the children of Israel from among the heathen, where they are gone, and will gather them on every side, and bring them into their own land. 37:22And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall not be two nations anymore; neither shall they be divided into two kingdoms anymore at all; 37:23neither shall they defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, in which they have sinned, and will cleanse them; so shall they be my people, and I will be their God.
Opposite		37:24““And David my servant <i>shall be</i> king over them; and they shall all have one Shepherd. They shall also walk in my Judgments, and observe my Statutes, and do them. 37:25And they shall dwell in the land that I have given to Jacob my servant, in which your fathers have dwelt; and they shall dwell in it, <i>even</i> they, and their children, and their children’s children forever; and my servant David <i>shall be</i> their prince forever.”
Complement		37:26““Moreover I will make a Covenant of peace with them; it shall be an everlasting Covenant with them; and I will place them, and multiply them, and will set my Sanctuary in their midst forevermore.
Complement		37:27““My Tabernacle also shall be with them; moreover, I will be their God, and they shall be my people.
Unique		37:28““And the heathen shall know that I Jehovah do sanctify Israel, when my Sanctuary shall be in their midst forevermore.”

	¶Complement	Gog, the chief prince of Russia, will assemble a great coalition army to attack the nation of Israel (38:1 - 13)
Unique		38:1And the Word of Jehovah came to me, saying, 38:2“Son of man, set your face against Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him; 38:3and say, ‘Thus says the Lord Jehovah: ‘Behold I <i>am</i> against you, O Gog, the chief prince of Meshech and Tubal.
Complement		38:4““And I will turn you back, and put hooks into your jaws, and I will bring you forth, and all your army, horses and horsemen, all of them clothed with all sorts of <i>armor</i> , <i>even</i> a great company <i>with</i> bucklers and shields, all of them handling swords 38:5(Persia, Ethiopia, and Libya with them), all of them with shield and helmet; 38:6Gomer, and all his bands; the house of Togamah of the north quarters, and all his bands; <i>and</i> many people with you.
Complement		38:7““Be prepared; and prepare for yourself: you, and all your company that are assembled to you; and be a guard to them.”
Opposite		38:8““After many days you shall be visited; in the Latter years you shall come into the land <i>that</i> is brought back from the sword, <i>and is</i> gathered out of many people: against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. 38:9You shall ascend and come like a storm, you shall be like a cloud to cover the land: you, all your bands, and many people with you.”
Opposite		38:10““Thus says the Lord Jehovah: ‘It shall also come to pass, <i>that</i> at the same time shall things come into your mind, and you shall think an evil thought. 38:11And you shall say, ‘I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, 38:12to take plunder, and to take a prey’: to turn your hand upon the desolate places <i>that are</i> now inhabited, and upon the people <i>that are</i> gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. 38:13Sheba, Dedan, and the merchants of Tarshish, with all its young lions, shall say to you, ‘Have you come to take plunder? Have you gathered your company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great plunder?’”
	¶Complement	Gog will send his army against the nation of Israel and Jehovah shall defend it (38:14 - 23)
Unique		38:14“Therefore, son of man, prophesy and say to Gog, ‘Thus says the Lord Jehovah: ‘In that day when my people of Israel dwells safely, shall you not know <i>it</i> ?
Complement		38:15““And you shall come from your place out of the north parts, you, and many people with you, all of them riding upon horses, a great company, and a mighty army. 38:16And you shall come up against my people of Israel, as a cloud to cover the land; it shall be in the Latter Days, and I will bring you against my land, that the heathen may know me, when I shall be sanctified in you, O Gog, before their eyes.’
Complement		38:17““Thus says the Lord Jehovah: ‘ <i>Are</i> you not he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days that I would bring you against them <i>many</i> years later?’”
Opposite		38:18““And it shall come to pass at the same time when Gog shall come against the land of Israel,’ says the Lord Jehovah, ‘ <i>that</i> my fury shall come up in my face.’ 38:19For in my jealousy <i>and</i> in the fire of my wrath have I spoken: ‘Surely in that day there shall be a great earthquake in the land of Israel, 38:20so that the fish of the sea, and the birds of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that <i>are</i> upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.
Opposite		38:21““And I will call for a sword against him throughout all my mountains,’ says the Lord Jehovah. ‘Every man’s sword shall be against his brother. 38:22And I will contend against him with disease and with blood; and I will rain upon him, and upon his bands, and upon the many people that <i>are</i> with him, an overflowing rain, great hailstones, fire, and brimstone. 38:23Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I <i>am</i> Jehovah.’”
	¶Unique	The dead soldiers from the army of Gog will take seven months to bury (39:1 - 16)
Opposite		39:1“Therefore, you son of man, prophesy against Gog, and say, ‘Thus says the Lord Jehovah: ‘Behold, I <i>am</i> against you, O Gog, the chief prince of Meshech and Tubal; 39:2and I will turn you back, and leave but the sixth part of you, and will cause you to come up from the north parts, and will bring you upon the mountains of Israel, 39:3and I will smite your bow out of your left hand, and will cause your arrows to fall out of your right hand.
Opposite		39:4““You shall fall upon the mountains of Israel: you, all your bands, and the people that <i>are</i> with you; I will give you to the ravenous birds of every sort, and <i>to</i> the beasts of the field to be devoured. 39:5You shall fall upon the open field: for I have spoken it,’ says the Lord Jehovah. 39:6And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I <i>am</i> Jehovah.”
Complement		39:7““So will I make my holy Name known in the midst of my people Israel; and I will not <i>let them</i> pollute my holy Name anymore; and the heathen shall know that I <i>am</i> Jehovah, the Holy One in Israel. 39:8Behold, it has come, and it is done,’ says the Lord Jehovah; ‘this is the day of which I have spoken. 39:9And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand staves, and the spears, and they shall burn them with fire seven years, 39:10so that they shall take no wood out of the field; neither cut down <i>any</i> out of the forests: for they shall burn the weapons with fire; and they shall plunder those that plundered them, and rob those that robbed them,’ says the Lord Jehovah.
Complement		39:11““And it shall come to pass in that day, <i>that</i> I will give to Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the <i>noses</i> of the passengers; and there shall they bury Gog and all his multitude; and they shall call <i>it</i> ‘The Valley of Hamon-gog.’ 39:12And seven months shall the house of Israel be burying of them, that they may cleanse the land. 39:13Moreover, all the people of the land shall bury <i>them</i> ; and it shall be to them a renown the day that I shall be glorified,’ says the Lord Jehovah.
Unique		39:14““And they shall set apart men of regular employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. 39:15And the passengers <i>that</i> pass through the land, when <i>any</i> sees a man’s bone, then shall he set up a sign by it, until the buriers have buried it in the valley of Hamon-gog. 39:16And also the name of the city <i>shall be</i> Hamonah. Thus shall they cleanse the land.”
	§Complement	Conclusion: Jehovah will call the birds and beasts to eat the army of Gog, Israel shall know that Jehovah is their God (39:17 - 29)
	¶Complement	Jehovah called every bird and beast to feast on the flesh and blood of the dead soldiers of the army of Gog (39:17 - 21)
Opposite		39:17“And, you son of man, thus says the Lord Jehovah: ‘Speak to every feathered bird, and to every beast of the field, ‘Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I am sacrificing for you, <i>even</i> a great sacrifice upon the mountains of Israel, that you may eat flesh, and drink blood.
Opposite		39:18““You shall eat the flesh of the mighty, and drink the blood of the princes of the earth: of rams, of lambs, and of goats, of bulls; all of them fatlings of Bashan.”
Complement		39:19““And you shall eat fat until you are full, and drink blood until you are drunk, of my sacrifice which I have sacrificed for you.
Complement		39:20““Thus you shall be filled at my table with horses and chariots, with mighty men, and with all men of war,’ says the Lord Jehovah.
Unique		39:21““And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.”
	¶Complement	Israel shall know that Jehovah is their God (39:22 - 29)
Opposite		39:22“So the house of Israel shall know that I <i>am</i> Jehovah their God from that day and forward.
Opposite		39:23“And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so they all fell by the sword. 39:24According to their uncleanness and according to their transgressions have I done to them, and hidden my face from them.”
Complement		39:25“Therefore thus says the Lord Jehovah: ‘Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy Name, 39:26after they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and no one made <i>them</i> afraid.
Complement		39:27““When I have brought them again from the people, and gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations, 39:28then shall they know that I <i>am</i> Jehovah their God, which caused them to be led into captivity among the heathen; but I have gathered them to their own land, and have left none of them there anymore.
Unique		39:29““Neither will I hide my face any longer from them: for I have poured out my Spirit upon the house of Israel,’ says the Lord Jehovah.”

Ezekiel, Chapter 2:4: Jehovah will restore the Temple of Zion to Jerusalem during the Millennial Kingdom (40:1 - 44:31)

¶Unique

¶Opposite

¶Opposite

¶Unique

¶Opposite

¶Opposite

Introduction: An angel was sent from God to Ezekiel to show him the design of the Millennial Temple (40:1 - 4)

Jehovah brought Ezekiel in a vision to the land of Israel (40:1 - 2)

An angel of God spoke to Ezekiel (40:3 - 4)

¶Complement

¶Unique

¶Complement

¶Complement

¶Unique

¶Complement

Body: The design of the Millennial Temple (40:5 - 43:27)

The design of the south and east gates of the Millennial Temple (40:5 - 34)

The design of the north gate of the inner court where the animal sacrifices will be slain and prepared (40:35 - 41:26)

The design of the outer court with north and south chambers where the priests will eat the animal sacrifices (41:1 - 14)

¶Opposite

¶Opposite

¶Opposite

¶Opposite

Jehovah will come into the House by the Eastern Gate (42:15 - 43:17)

Jehovah gave Ezekiel ordinances for offering animal sacrifices on the altar to sanctify it (43:18 - 27)

¶Complement

¶Complement

¶Complement

¶Complement

Conclusion: Service in the Millennial Temple (44:1 - 31)

Jehovah rebuked the house of Israel for allowing Gentiles to pollute the Sanctuary of his House (44:1 - 8)

Jehovah blessed the sons of Zadok and gave them ordinances for service in the Millennial Temple (44:9 - 31)

¶Unique

¶Opposite

¶Unique

¶Opposite

Introduction: An angel was sent from God to Ezekiel to show him the design of the Millennial Temple (40:1 - 4)

Jehovah brought Ezekiel in a vision to the land of Israel (40:1 - 2)

¶Unique

¶Opposite

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^{40:1}In the twenty-fifth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the very same day the hand of Jehovah was upon me;

And he brought me there.

Introduction: An angel was sent from God to Ezekiel to show him the design of the Millennial Temple (40:1 - 4)

Jehovah brought Ezekiel in a vision to the land of Israel (40:1 - 2)

An angel of God spoke to Ezekiel (40:3 - 4)

	<div><div>§Unique</div><div>¶Opposite</div></div> <div>Introduction: An angel was sent from God to Ezekiel to show him the design of the Millennial Temple (40:1 - 4)</div> <div>Jehovah brought Ezekiel in a vision to the land of Israel (40:1 - 2)</div>	
Unique	<div>40:1</div> <div>In the twenty-fifth year of our captivity, in the beginning of the year, in the tenth <i>day</i> of the month, in the fourteenth year after that the city was smitten, in the very same day the hand of Jehovah was upon me;</div>	
Complement	<div>And he brought me there.</div>	
Complement	<div>40:2</div> <div>In the visions of God, he brought me into the land of Israel.</div>	
Opposite	<div>And he set me upon a very high mountain;</div>	
Opposite	<div>by which <i>was</i> as the frame of a city on the south.</div>	
Opposite	<div>¶Opposite</div> <div>An angel of God spoke to Ezekiel (40:3 - 4)</div>	
Opposite	<div>40:3</div> <div>And he brought me there;</div>	
Opposite	<div>and, behold, a man, whose appearance <i>was</i> like the appearance of bronze, with a line of flax in his hand, and a measuring reed; and he stood in the gate.</div>	
Complement	<div>40:4</div> <div>And the man said to me, “Son of man, behold with your eyes, and hear with your ears;</div>	
Complement	<div>“and set your heart upon all that I shall show you.</div>	
Unique	<div>“For the intent that I might show <i>them</i> to you, you <i>have been</i> brought here; declare all that you see to the house of Israel.”</div>	
Complement	<div>§Complement</div> <div>Body: The design of the Millennial Temple (40:5 - 43:27)</div>	
Unique	<div>¶Unique</div> <div>The design of the south and east gates of the Millennial Temple (40:5 - 34)</div>	
Opposite	<div>40:5</div> <div>And behold a wall on the outside of the House round about, and in the man’s hand a measuring reed of six cubits <i>long</i> (by the cubit and a hand breadth); so he measured the breadth of the building, one reed; and the height, one reed. 40:6 Then he came to the gate which looks toward the east, and went up its stairs, and measured the threshold of the gate, <i>which was</i> one reed broad; and the other threshold <i>of the gate, which was</i> one reed broad. 40:7 And <i>every</i> little chamber <i>was</i> one reed long, and one reed broad; and between the little chambers <i>were</i> five cubits; and the threshold of the gate by the porch of the gate within <i>was</i> one reed. 40:8 He measured also the porch of the gate within, one reed. 40:9 Then he measured the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate <i>was</i> inward. 40:10 And the little chambers of the gate eastward <i>were</i> three <i>cubits</i> on this side, and three <i>cubits</i> on that side: they three <i>were</i> of the same measure; and the posts had the same measure on this side and on that side. 40:11 And he measured the breadth of the entry of the gate, ten cubits; <i>and</i> the length of the gate, thirteen cubits. 40:12 The space also before the little chambers <i>was</i> one cubit <i>on this side</i>, and the space <i>was</i> one cubit on that side; and the little chambers <i>were</i> six cubits on this side, and six cubits on that side. 40:13 He measured then the gate from the roof of <i>one</i> little chamber to the roof of another: the breadth <i>was</i> twenty-five cubits, door against door. 40:14 He made also posts of sixty cubits, even to the post of the court round about the gate. 40:15 And from the face of the gate of the entrance to the face of the porch of the inner gate <i>were</i> fifty cubits. 40:16 And <i>there were</i> narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches; and windows <i>were</i> round about inward; and upon <i>each</i> post <i>were</i> palm trees.</div>	
Opposite	<div>40:17</div> <div>Then he brought me into the outer court; and, lo, <i>there were</i> chambers, and a pavement made for the court round about: thirty chambers <i>were</i> upon the pavement. 40:18 And the pavement by the side of the gates next to the length of the gates <i>was</i> the lower pavement. 40:19 Then he measured the breadth from the forefront of the lower gate to the forefront of the inner court outside, one hundred cubits eastward and northward. 40:20 And the gate of the outward court that looked toward the north, he measured its length and its breadth. 40:21 And its little chambers <i>were</i> three on this side and three on that side; and its posts and its arches <i>were</i> after the measure of the first gate: its length <i>was</i> fifty cubits, and the breadth twenty-five cubits. 40:22 And their windows, and their arches, and their palm trees, <i>were</i> after the measure of the gate that looks toward the east; and they went up to it by seven steps; and its arches <i>were</i> before them. 40:23 And the gate of the inner court <i>was</i> next to the gate toward the north, and toward the east; and he measured from gate to gate one hundred cubits.</div>	
Complement	<div>40:24</div> <div>After that he brought me toward the south, and behold a gate toward the south; and he measured its posts and its arches according to these measures. 40:25 And <i>there were</i> windows in it and in its arches round about, like those windows: the length <i>was</i> fifty cubits, and the breadth twenty-five cubits. 40:26 And <i>there were</i> seven steps to go up to it, and its arches <i>were</i> before them; and it had palm trees, one on this side, and another on that side, upon its posts. 40:27 And <i>there was</i> a gate in the inner court toward the south; and he measured from gate to gate toward the south one hundred cubits.</div>	
Complement	<div>40:28</div> <div>And he brought me to the inner court by the south gate; and he measured the south gate according to these measures; 40:29 and its little chambers, and its posts, and its arches, according to these measures; and <i>there were</i> windows in it and in its arches round about: <i>it was</i> fifty cubits long, and twenty-five cubits broad. 40:30 And the arches round about <i>were</i> twenty-five cubits long, and five cubits broad. 40:31 And its arches <i>were</i> toward the utter court; and palm trees <i>were</i> upon its posts; and the going up to it <i>had</i> eight steps.</div>	
Unique	<div>40:32</div> <div>And he brought me into the inner court toward the east; and he measured the gate according to these measures. 40:33 And its little chambers, and its posts, and its arches, <i>were</i> according to these measures; and <i>there were</i> windows in it and in its arches round about: <i>it was</i> fifty cubits long, and twenty-five cubits broad. 40:34 And its arches <i>were</i> toward the outward court; and palm trees <i>were</i> upon its posts, on this side, and on that side; and the going up to it <i>had</i> eight steps.</div>	
Unique	<div>¶Complement</div> <div>The design of the north gate of the inner court where the animal sacrifices will be slain and prepared (40:35 - 41:26)</div>	
Unique	<div>40:35</div> <div>And he brought me to the north gate, and measured <i>it</i> according to these measures. 40:36 Its little chambers, its posts, and its arches, and the windows to it round about: the length <i>was</i> fifty cubits, and the breadth twenty-five cubits. 40:37 And its posts <i>were</i> toward the utter court; and palm trees <i>were</i> upon its posts, on this side, and on that side; and the going up to it <i>had</i> eight steps. 40:38 And the chambers and its entries <i>were</i> by the posts of the gates, where they washed the burnt offering. 40:39 And in the porch of the <i>north</i> gate <i>were</i> two tables on this side, and two tables on that side, to lay on it the burnt offering and the sin offering and the trespass offering. 40:40 And at the side outside, as one is going up to the entry of the north gate, <i>were</i> two tables; and on the other side, which <i>was</i> at the porch of the gate, <i>were</i> two tables. 40:41 Four tables <i>were</i> on this side, and four tables on that side, by the side of the gate: eight tables, which they slew <i>their sacrifices</i> on. 40:42 And the four tables <i>were</i> of cut stone for the burnt offering, of one and a half cubits long, and one and a half cubits broad, and one cubit high; which also they laid the instruments on, by which they slew the burnt offering and the sacrifice. 40:43 And within <i>were</i> hooks, a hand-width broad, fastened round about; and upon the tables <i>was</i> the flesh of the offering. 40:44 And outside the inner gate <i>were</i> the chambers of the singers in the inner court, which <i>was</i> at the side of the north gate; and their face <i>was</i> toward the south: one at the side of the east gate <i>having</i> the face toward the north. 40:45 And he said to me, “This chamber, whose face <i>is</i> toward the south, <i>is</i> for the priests, the keepers of the charge of the House. 40:46 And the chamber whose prospect <i>is</i> toward the north <i>is</i> for the priests, the keepers of the charge of the altar: these <i>are</i> the sons of Zadok among the sons of Levi, which come near to Jehovah to minister to him.” 40:47 So he measured the <i>inner</i> court, one hundred cubits long, and one hundred cubits broad: foursquare; and the altar <i>that was</i> before the House.</div>	
Complement	<div>40:48</div> <div>And he brought me to the porch of the House, and measured <i>each</i> post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate <i>was</i> three cubits on this side, and three cubits on that side. 40:49 The length of the porch <i>was</i> twenty cubits, and the breadth eleven cubits; and <i>he brought me</i> by the steps whereby they went up to it; and <i>there were</i> pillars by the posts, one on this side, and another on that side.</div>	
Complement	<div>41:1</div> <div>Afterward he brought me to the Temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, <i>which was</i> the breadth of the Tabernacle. 41:2 And the breadth of the door <i>was</i> ten cubits; and the sides of the door <i>were</i> five cubits on the one side, and five cubits on the other side; and he measured its length, forty cubits; and the breadth, twenty cubits. 41:3 Then he went inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. 41:4 So he measured its length, twenty cubits; and the breadth, twenty cubits, before the Temple; and he said to me, “This is the most holy <i>place</i>.”</div>	
Opposite	<div>41:5</div> <div>Afterward he measured the wall of the House, six cubits; and the breadth of <i>every</i> side chamber, four cubits, round about the House on every side. 41:6 And the side chambers <i>were</i> three, one over another, and thirty in order; and they entered into the wall which <i>was</i> of the House for the side chambers round about, that they might be supported, but not fastened to the wall of the House. 41:7 And <i>there was</i> an enlarging, and a winding about still upward to the side chambers: for the winding about of the House went still upward round about the House; therefore the breadth of the House <i>was still</i> upward, and so increased <i>from</i> the lowest <i>chamber</i> to the highest by the midst. 41:8 I saw also the height of the House round about: the foundations of the side chambers <i>were</i> a full reed of six great cubits. 41:9 The thickness of the wall, which <i>was</i> for the side chamber outside, <i>was</i> five cubits; and <i>that</i> which <i>was</i> left <i>was</i> the place of the side chambers that <i>were</i> within. 41:10 And between the chambers <i>was</i> the width of twenty cubits round about the House on every side. 41:11 And the doors of the side chambers <i>were</i> toward <i>the place that was</i> left, one door toward the north, and another door toward the south; and the breadth of the place that was left <i>was</i> five cubits round about.</div>	
Opposite	<div>41:12</div> <div>Now the building that <i>was</i> before the separate place at the end toward the west <i>was</i> seventy cubits broad; and the wall of the building <i>was</i> five cubits thick round about, and its length ninety cubits. 41:13 So he measured the House, one hundred cubits long; and the separate place, and the building, with its walls, one hundred cubits long. 41:14 Also the breadth of the face of the House, and of the separate place toward the east, one hundred cubits. 41:15 And he measured the length of the building next to the separate place which <i>was</i> behind it, and its galleries on the one side and on the other side, one hundred cubits, with the inner Temple, and the porches of the court: 41:16 the door posts, and the narrow windows, and the galleries round about on their three stories, next to the door, covered with wood round about, and from the ground up to the windows, and the windows <i>were</i> covered, 41:17 to that above the door, even to the inner House, and outside, and by all the wall round about inside and outside, by measure. 41:18 And <i>it was</i> made with cherubim and palm trees, so that a palm tree <i>was</i> between a cherub and a cherub; and <i>every</i> cherub had two faces, 41:19 so that the face of a man <i>was</i> toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side; <i>it was</i> made through all the House round about. 41:20 From the ground to above the door <i>were</i> cherubim and palm trees made, and <i>on</i> the wall of the Temple. 41:21 The posts of the Temple <i>were</i> squared, <i>and</i> the face of the Sanctuary; the appearance <i>of the one was</i> as the appearance <i>of the other</i>. 41:22 The altar of wood <i>was</i> three cubits high, and its length two cubits; and its corners, and its length, and its walls, <i>were</i> of wood; and he said to me, “This is the table that <i>is</i> before Jehovah.” 41:23 And the Temple and the Sanctuary had two doors. 41:24 And the doors had two leaves <i>each</i>, two turning leaves: two <i>leaves</i> for the one door, and two leaves for the other door. 41:25 And <i>there were</i> made on them, on the doors of the Temple, cherubim and palm trees, like as <i>were</i> made upon the walls; and <i>there were</i> thick planks upon the face of the porch outside. 41:26 And <i>there were</i> narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and <i>upon</i> the side chambers of the House, and thick planks.</div>	
Unique	<div>¶Complement</div> <div>The design of the outer court with north and south chambers where the priests will eat the animal sacrifices (41:1 - 14)</div>	
Unique	<div>42:1</div> <div>Then he brought me forth into the outer court, the way toward the north; and he brought me into the chamber that <i>was</i> next to the separate place, and which <i>was</i> before the building toward the north. 42:2 Before the length of one hundred cubits <i>was</i> the north door, and the breadth <i>was</i> fifty cubits. 42:3 Next to the twenty <i>cubits</i> which <i>were</i> for the inner court, and next to the pavement which <i>was</i> for the utter court, <i>was</i> gallery against gallery in three levels. 42:4 And before the chambers <i>was</i> a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.</div>	
Complement	<div>42:5</div> <div>Now the upper chambers <i>were</i> shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. 42:6 For they <i>were</i> in three levels, but did not have pillars as the pillars of the courts; therefore <i>the top story</i> <i>was</i> narrowed more than the lowest and the middlemost from the ground. 42:7 And the wall that <i>was</i> outside next to the chambers, toward the utter court on the forepart of the chambers, its length <i>was</i> fifty cubits. 42:8 For the length of the chambers that <i>were</i> in the utter court <i>was</i> fifty cubits; and, lo, before the Temple <i>were</i> one hundred cubits.</div>	
Complement	<div>42:9</div> <div>And from under these chambers <i>was</i> the entry on the east side, as one goes into them from the utter court. 42:10 The chambers <i>were</i> in the thickness of the wall of the court toward the east, next to the separate place, and next to the building. 42:11 And the way before them <i>was</i> like the appearance of the chambers which <i>were</i> toward the north, as long as they, <i>and</i> as broad as they; and all their goings out <i>were</i> both according to their fashions, and according to their doors. 42:12 And according to the doors of the chambers that <i>were</i> toward the south <i>was</i> a door in the head of the way, <i>even</i> the way directly before the wall toward the east, as one enters into them.</div>	
Opposite	<div>42:13</div> <div>Then he said to me, “The north chambers <i>and</i> the south chambers, which <i>are</i> before the separate place, they <i>are</i> holy chambers, where the priests that approach to Jehovah shall eat the most holy things; there shall they lay the most holy things, the meal offering, the sin offering, and the trespass offering; for the place <i>is</i> holy.</div>	
Opposite	<div>42:14</div> <div>When the priests enter into it, then they shall not go out of the holy <i>place</i> into the utter court, but there shall they lay their garments wherein they minister: for they <i>are</i> holy; and shall put on other garments, and shall approach to <i>those things</i> which <i>are</i> for the people.”</div>	
Unique	<div>¶Opposite</div> <div>Jehovah will come into the House by the Eastern Gate (42:15 - 43:17)</div>	
Unique	<div>42:15</div> <div>Now when he had made an end of measuring the inner House, he brought me forth toward the gate that faces toward the east, and measured it round about. 42:16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. 42:17 He measured the north side, five hundred reeds, with the measuring reed round about. 42:18 He measured the south side, five hundred reeds, with the measuring reed. 42:19 He turned about to the west side, <i>and</i> measured five hundred reeds with the measuring reed. 42:20 He measured it by the four sides; it had a wall round about, five hundred reeds long, and five hundred reeds broad, to make a separation between the Sanctuary and the common place.</div>	
Complement	<div>43:1</div> <div>Afterward he brought me to the gate, <i>even</i> the gate that looks toward the east; 43:2 and, behold, the glory of the God of Israel came from the way of the east; and his voice <i>was</i> like a sound of many waters; and the earth shined with his glory. 43:3 And <i>it was</i> according to the appearance of the vision which I saw, <i>even</i> according to the vision that I saw when I came to destroy the city; and the visions <i>were</i> like the vision that I saw by the river Chebar; and I fell upon my face.</div>	
Complement	<div>43:4</div> <div>And the glory of Jehovah came into the House by the way of the gate which faces toward the east. 43:5 So the Spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the House.</div>	
Opposite	<div>43:6</div> <div>I heard <i>him</i> speaking to me out of the House; and the man stood by me; 43:7 and he said to me, “Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy Name, shall the house of Israel no longer defile; <i>neither</i> they, nor their kings, by their whoredom, nor by the corpses of their kings in their high places. 43:8 In their setting of their threshold by my thresholds, and their posts by my posts, and the wall between me and them, they have even defiled my holy Name by their abominations that they have committed; therefore I have consumed them in my anger. 43:9 Now let them put away their whoredom, and the corpses of their kings, far from me, and I will dwell in their midst forever.</div>	
Opposite	<div>43:10</div> <div>“You, son of man, show the House to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. 43:11 And if they are ashamed of all that they have done, show them the form of the House, and the design thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form of it, and all its Ordinances, and <i>do</i> them. 43:12 This is the Law of the House: upon the top of the mountain the whole limit of it round about <i>shall be</i> most holy. Behold, this <i>is</i> the Law of the House. 43:13 And these <i>are</i> the measures of the altar after the cubits (the <i>long cubit is</i> a cubit and a hand breadth): even the bottom <i>shall be</i> one cubit, and the breadth one cubit, and its border by its edge round about <i>shall be</i> a span; and this <i>shall be</i> the higher place of the altar. 43:14 And from the base <i>upon</i> the ground <i>even</i> to the lower ledge <i>shall be</i> two cubits, and the breadth one cubit; and from the lesser ledge <i>even</i> to the greater ledge <i>shall be</i> four cubits, and the breadth <i>one</i> cubit. 43:15 So the altar <i>shall be</i> four cubits; and from the altar and upward <i>shall be</i> four horns. 43:16 And the altar <i>shall be</i> twelve cubits long, and twelve cubits broad: square in its four squares. 43:17 And the ledge of the altar <i>shall be</i> fourteen cubits long and fourteen cubits broad in its four squares; and the border about it <i>shall be</i> half a cubit; and its bottom <i>shall be</i> one cubit about; and his stairs shall face toward the east.”</div>	
Unique	<div>¶Opposite</div> <div>Jehovah gave Ezekiel ordinances for offering animal sacrifices on the altar to sanctify it (43:18 - 27)</div>	
Opposite	<div>43:18</div> <div>And he said to me, “Son of man, thus says the Lord Jehovah: ‘These <i>are</i> the Ordinances of the altar in the day when they shall make it, to offer burnt offerings on it, and there shall be blood on it. 43:19 And you shall give to the priests the Levites that are of the seed of Zadok, which approach to me, to minister to me,’ says the Lord Jehovah, ‘a young bull for a sin offering. 43:20 And you shall take of its blood, and put it on its four horns, and on the four corners of the ledge, and upon the rim round about; thus shall you cleanse and purge it. 43:21 You shall also take the bull of the sin offering, and he shall burn it in the appointed place of the House, outside the Sanctuary.</div>	
Opposite	<div>43:22</div> <div>“And on the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed <i>it</i> with the bull.”</div>	
Complement	<div>43:23</div> <div>“When you have made an end of cleansing <i>it</i>, you shall offer a young bull without blemish, and a ram out of the flock without blemish. 43:24 And you shall offer them before Jehovah; and the priests shall cast salt upon them; and they shall offer them up <i>for</i> a burnt offering to Jehovah.</div>	
Complement	<div>43:25</div> <div>Seven days shall you prepare every day a goat for a sin offering; they shall also prepare a young bull, and a ram out of the flock, without blemish. 43:26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.</div>	
Unique	<div>43:27</div> <div>“And when these days are expired, it shall be, <i>that</i> upon the eighth day and forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you,’ says the Lord Jehovah.”</div>	
Complement	<div>§Complement</div> <div>Conclusion: Service in the Millennial Temple (44:1 - 31)</div>	
Opposite	<div>¶Complement</div> <div>Jehovah rebuked the house of Israel for allowing Gentiles to pollute the Sanctuary of his House (44:1 - 8)</div>	
Opposite	<div>44:1</div> <div>Then he brought me back the way of the gate of the outward Sanctuary which looks toward the east; and it <i>was</i> shut. 44:2 Then Jehovah said to me, “This gate shall be shut. It shall not be opened; and no man shall enter in by it, because Jehovah, the God of Israel, has entered in by it; therefore it shall be shut.</div>	
Opposite	<div>44:3</div> <div>“It is for the Prince; the Prince, he shall sit in it to eat bread before Jehovah; he shall enter by the way of the porch of <i>that</i> gate; and shall go out by the way of the same.”</div>	
Complement	<div>44:4</div> <div>Then he brought me the way of the north gate before the House; and I looked, and, behold, the glory of Jehovah filled the House of Jehovah; and I fell upon my face. 44:5 And Jehovah said to me, “Son of man, mark well, and behold with your eyes, and hear with your ears all that I say to you concerning all the Ordinances of the House of Jehovah, and all its Laws; and mark well the entering in of the House, with every going forth of the Sanctuary.</div>	
Complement	<div>44:6</div> <div>“And you shall say to the rebellious, <i>even</i> to the house of Israel, ‘Thus says the Lord Jehovah: ‘O you house of Israel, let it suffice you of all your abominations, 44:7 in that you have brought Gentiles, uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary; to pollute it, <i>even</i> my House, when you offer my bread, the fat and the blood, and they have broken my Covenant because of all your abominations.</div>	
Unique	<div>44:8</div> <div>“And you have not kept the charge of my holy things; but you have set keepers of my charge in my Sanctuary for yourselves.”</div>	
Opposite	<div>¶Complement</div> <div>Jehovah blessed the sons of Zadok and gave them ordinances for service in the Millennial Temple (44:9 - 31)</div>	
Opposite	<div>44:9</div> <div>“Thus says the Lord Jehovah: ‘No Gentile, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, of any Gentile that is among the children of Israel.</div>	
Opposite	<div>44:10</div> <div>“And the Levites that went far away from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. 44:11 Yet they shall be ministers in my Sanctuary, <i>having</i> charge at the gates of the House, and ministering to the House; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. 44:12 Because they ministered to them before their idols, and caused the house of Israel to fall into iniquity; therefore I have lifted up my hand against them,’ says the Lord Jehovah, ‘and they shall bear their iniquity. 44:13 And they shall not come near to me, to do the office of a priest to me, nor to come near to any of my holy things, in the most holy <i>place</i>; but they shall bear their shame, and their abominations which they have committed. 44:14 But I will make them keepers of the charge of the House, for all its service, and for all that shall be done in it.”</div>	
Complement	<div>44:15</div> <div>“But the priests the Levites, the sons of Zadok, that kept the charge of my Sanctuary when the children of Israel went astray from me, they shall come near to me to minister to me. And they shall stand before me to offer to me the fat and the blood,’ says the Lord Jehovah. 44:16 They shall enter into my Sanctuary, and they shall come near to my table, to minister to me, and they shall keep my charge.</div>	
Complement	<div>44:17</div> <div>“And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall touch them, while they minister in the gates of the inner court, and within. 44:18 They shall have linen caps upon their heads, and shall have linen pants upon their loins; they shall not gird <i>themselves</i> with anything that causes sweat. 44:19 And when they go forth into the utter court, <i>even</i> into the utter court to the people, they shall put off their garments in which they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. 44:20 Neither shall they shave their heads, nor allow their hair to grow long; they shall only trim the hair of their heads. 44:21 Neither shall any priest drink wine, when they enter into the inner court. 44:22 Neither shall they take for their wives a widow, nor her that is divorced; but they shall take virgins of the seed of the house of Israel, or a widow that had a priest before. 44:23 And they shall teach my people <i>the difference</i> between the holy and profane, and cause them to discern between the unclean and the clean. 44:24 And in controversy they shall stand in judgment; <i>and</i> they shall judge it according to my judgments. And they shall keep my Laws and my Statutes in all my assemblies; and they shall hallow my Sabbaths. 44:25 And they shall not come near any dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that has had no husband, they may defile themselves. 44:26 And after he is cleansed, they shall reckon to him seven days. 44:27 And in the day that he goes into the Sanctuary, to the inner court, to minister in the Sanctuary, he shall offer his sin offering,’ says the Lord Jehovah.</div>	
Unique	<div>44:28</div> <div>“And it shall be to them for an inheritance. I <i>am</i> their inheritance; and you shall give them no possession in Israel; I <i>am</i> their possession. 44:29 They shall eat the meal offering, the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. 44:30 And the best of all the firstfruits of all <i>things</i>, and every oblation of all, of every <i>sort</i> of your oblations, shall be the priest’s; you shall also give to the priest the first of your dough, that he may cause the blessing to rest in your house. 44:31 The priests shall not eat of anything that is dead of itself, or torn, whether it is bird or beast.”</div>	

Ezekiel, Chapter 2:5	The Millennial Kingdom will be ruled by a Prince and divided among the twelve tribes (45:1 - 48:35)
§Complement	Introduction: The land that is devoted to Jehovah, and the possession of the Prince shall be in the center part of Israel (45:1 - 8)
¶Opposite	The land that is devoted to the Millennial Temple will be about 100 square miles (45:1 - 5)
¶Opposite	The possession of the Prince of Israel shall be next to the land portion of the Millennial Temple (45:6 - 8)
§Complement	Body: The Laws for the worship of Jehovah in the Millennial Kingdom of Israel (45:9 - 47:12)
¶Opposite	Jehovah demanded that the princes of Israel do justice and judgment in all things (45:9 - 12)
¶Opposite	The holy days and memorial sacrifices to be observed during the Millennial Kingdom (45:13 - 25)
¶Complement	Memorial offerings to Jehovah in the Millennial Temple on the Sabbath Day (46:1 - 12)
¶Complement	Memorial offerings to Jehovah in the Millennial Temple every day (46:13 - 18)
¶Unique	There shall be a great river of healing and blessing that issues from the Temple toward the East (46:19 - 47:12)
§Unique	Conclusion: The borders and inheritance of each of the twelve tribes of Israel in the Millennial Kingdom of Israel (47:13 - 48:35)
¶Complement	The borders of the Millennial Kingdom of Israel (47:13 - 23)
¶Complement	The inheritance of each of the twelve tribes of Israel (48:1 - 35)

	§Complement	Introduction: The land that is devoted to Jehovah, and the possession of the Prince shall be in the center part of Israel (45:1 - 8)
	¶Opposite	The land that is devoted to the Millennial Temple will be about 100 square miles (45:1 - 5)
Unique	45:1	“Moreover, when you shall divide the land by lot for inheritance, you shall offer an oblation to Jehovah, a holy portion of the land: the length <i>shall be</i> the length of twenty-five thousand <i>reeds</i> , and the breadth <i>shall be</i> ten thousand <i>reeds</i> . This <i>shall be</i> holy in all its borders round about.
Complement	45:2	“Out of this there shall be for the Sanctuary five hundred reeds <i>in length</i> , with five hundred reeds <i>in breadth</i> : square round about; and fifty cubits round about for its suburbs.
Complement	45:3	“And of this measure, you shall measure the length of twenty-five thousand reeds, and the breadth of ten thousand reeds; and in it shall be the Sanctuary <i>and</i> the most holy <i>place</i> .”
Opposite	45:4	“The holy <i>portion</i> of the land shall be for the priests the ministers of the Sanctuary, which shall come near to minister to Jehovah; and it shall be a place for their houses, and a holy place for the Sanctuary.
Opposite	45:5	“And the twenty-five thousand reeds of length, and the ten thousand reeds of breadth, shall the Levites, the ministers of the House, also have for themselves, for a possession for twenty chambers.”
	¶Opposite	The possession of the Prince of Israel shall be next to the land portion of the Millennial Temple (45:6 - 8)
Opposite	45:6	“And you shall appoint the possession of the city five thousand reeds broad, and twenty-five thousand reeds long, next to the oblation of the holy <i>portion</i> ; it shall be for the whole house of Israel.
Opposite	45:7	“And a <i>portion shall be</i> for the Prince on one side and on the other side of the oblation of the holy <i>portion</i> , and of the possession of the city, before the oblation of the holy <i>portion</i> , and before the possession of the city, from the west side westward, and from the east side eastward; and the length <i>shall be</i> next to one of the portions, from the west border to the east border.”
Complement	45:8	“His possession in Israel shall be in the land;
Complement		“and my princes shall not oppress my people anymore;
Unique		“and <i>the rest of</i> the land shall they give to the house of Israel according to their tribes.”
	§Complement	Body: The Laws for the worship of Jehovah in the Millennial Kingdom of Israel (45:9 - 47:12)
	¶Opposite	Jehovah demanded that the princes of Israel do justice and judgment in all things (45:9 - 12)
Unique	45:9	“Thus says the Lord Jehovah: ‘Let it suffice you, O princes of Israel! Remove violence and plunder, and execute judgment and justice. Take away your exactions from my people,’ says the Lord Jehovah.
Complement	45:10	“You shall have just balances, a just ephah, and a just bath.
Complement	45:11	“The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer.”
Opposite		“And the ephah shall contain the tenth part of a homer; its measure shall be after the homer.
Opposite	45:12	“And the shekel <i>shall be</i> twenty gerahs: twenty shekels plus twenty-five shekels plus fifteen shekels, shall be your mina.”
	¶Opposite	The holy days and memorial sacrifices to be observed during the Millennial Kingdom (45:13 - 25)
Opposite	45:13	“This <i>is</i> the oblation that you shall offer: the sixth part of an ephah of a homer of wheat; and you shall give the sixth part of an ephah of a homer of barley.” 45:14 Concerning the ordinance of oil, the bath of oil, <i>you shall offer</i> the tenth part of a bath out of the cor, <i>which</i> is a homer of ten baths: for ten baths <i>are</i> a homer; 45:15 and one lamb out of the flock, out of two hundred, out of the fat pastures of Israel: for a meal offering, and for a burnt offering, and for peace offerings, to make reconciliation for them,’ says the Lord Jehovah. 45:16 All the people of the land shall give this oblation for the Prince in Israel.
Opposite	45:17	“And it shall be the Prince’s responsibility <i>to give</i> burnt offerings, and meal offerings, and drink offerings, in the feasts, and in the new moons, and in the Sabbaths, in all solemnities of the house of Israel. He shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.”
Complement	45:18	“Thus says the Lord Jehovah: ‘In the first <i>month</i> , in the first <i>day</i> of the month, you shall take a young bull without blemish, and cleanse the Sanctuary; 45:19 and the priest shall take of the blood of the sin offering, and put <i>it</i> upon the posts of the House, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. 45:20 And so you shall do the seventh <i>day</i> of the month for every one that goes astray, and for <i>him that is</i> simple; so shall you reconcile the House.
Complement	45:21	“In the first month, in the fourteenth day of the month, you shall have the Passover, a feast of seven days; unleavened bread shall be eaten. 45:22 And upon that day shall the Prince prepare for himself and for all the people of the land a bull <i>for</i> a sin offering. 45:23 And seven days of the feast he shall prepare a burnt offering to Jehovah, seven bulls and seven rams without blemish daily the seven days; and a kid of the goats daily <i>for</i> a sin offering. 45:24 And he shall prepare a meal offering of an ephah for a bull, and an ephah for a ram, and a hin of oil for an ephah.
Unique	45:25	“In the seventh <i>month</i> , in the fifteenth day of the month, shall he do the same in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.”

	¶Complement	Memorial offerings to Jehovah in the Millennial Temple on the Sabbath Day (46:1 - 12)
Unique	46:1	“Thus says the Lord Jehovah: ‘The gate of the inner court that looks toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened.
Complement	46:2	“And the Prince shall enter by the way of the porch of <i>that</i> gate outside, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings; and he shall worship at the threshold of the gate. Then he shall go forth, but the gate shall not be shut until the evening. 46:3 Likewise the people of the land shall worship at the door of this gate before Jehovah in the Sabbaths and in the new moons.
Complement	46:4	“And the burnt offering that the Prince shall offer to Jehovah in the Sabbath day <i>shall be</i> six lambs without blemish, and a ram without blemish. 46:5 And the meal offering <i>shall be</i> an ephah for a ram, and the meal offering for the lambs as he shall be able to give, and a hin of oil to an ephah. 46:6 And in the day of the new moon, <i>it shall be</i> a young bull without blemish, and six lambs, and a ram; they shall be without blemish. 46:7 And he shall prepare a meal offering: an ephah for a bull, and an ephah for a ram, and for the lambs according as his hand shall attain to, and a hin of oil to an ephah.”
Opposite	46:8	“And when the Prince shall enter, he shall go in by the way of the porch of <i>that</i> gate, and he shall go forth by its way. 46:9 But when the people of the land shall come before Jehovah in the solemn feasts, he that enters in by the way of the north gate to worship shall go out by the way of the south gate; and he that enters by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth next to it. 46:10 And the Prince in their midst, when they go in, he shall go in; and when they go forth, he shall go forth. 46:11 And in the feasts and in the solemnities the meal offering shall be an ephah to a bull, and ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.
Opposite	46:12	“But when the Prince shall prepare a voluntary burnt offering or peace offerings voluntarily to Jehovah, <i>one</i> shall then open him the gate that looks toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the Sabbath day. Then he shall go forth; and after his going forth, <i>one</i> shall shut the gate.”
	¶Complement	Memorial offerings to Jehovah in the Millennial Temple every day (46:13 - 18)
Unique	46:13	“You shall daily prepare a burnt offering to Jehovah <i>of</i> a lamb of the first year without blemish; you shall prepare it every morning.
Complement	46:14	“And you shall prepare a meal offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to mix with the fine flour: a meal offering continually by a perpetual Ordinance to Jehovah.
Complement	46:15	“Thus shall they prepare the lamb, and the meal offering, and the oil, every morning <i>for</i> a continual burnt offering.”
Opposite	46:16	“Thus says the Lord Jehovah: ‘If the Prince gives a gift to any of his sons, its inheritance shall be his son’s; <i>it shall be</i> their possession by inheritance. 46:17 But if he gives a gift of his inheritance to one of his servants, then it shall be his to the year of liberty. Afterwards it shall return to the Prince; but his inheritance shall be his sons’ for them.
Opposite	46:18	“Moreover the Prince shall not take of the people’s inheritance by oppression, to thrust them out of their possession. <i>But</i> out of his own possession shall he give his sons inheritance, so that my people are not scattered every man from his possession.”
	¶Unique	There shall be a great river of healing and blessing that issues from the Temple toward the East (46:19 - 47:12)
Opposite	46:19	Afterward he brought me through the entry, which <i>was</i> at the side of the gate, into the holy chambers of the priests, which looked toward the north. And, behold, there <i>was</i> a place on the two sides westward. 46:20 Then he said to me, “This <i>is</i> the place where the priests shall boil the trespass offering and the sin offering and where they shall bake the meal offering, that they do not bear <i>them</i> out into the utter court, to sanctify the people.”
Opposite	46:21	Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court <i>there was</i> a court. 46:22 In the four corners of the court <i>there were</i> courts joined of forty <i>cubits</i> long and thirty broad; these four corners <i>were</i> of one measure. 46:23 And <i>there was</i> a row of <i>building</i> round about in them, round about them four, and <i>it was</i> made with boiling places under the rows round about. 46:24 Then he said to me, “These <i>are</i> the places of them that boil, where the ministers of the House shall boil the sacrifice of the people.”
Complement	47:1	Afterward he brought me again to the door of the House; and, behold, water issued out from under the threshold of the House eastward: for the forefront of the House <i>stood toward</i> the east; and the water came down from under from the right side of the House, at the south <i>side</i> of the altar.
Complement	47:2	Then he brought me out of the way of the gate northward; and he led me about the way outside to the utter gate by the way that faces eastward. And, behold, there ran out water on the right side. 47:3 And when the man that had the line in his hand went forth eastward, he measured one thousand cubits; and he brought me through the water; the water <i>was</i> to the ankles. 47:4 Again he measured one thousand, and brought me through the water; the water <i>was</i> to the knees. Again he measured one thousand, and brought me through; the water was to the waist. 47:5 Afterward he measured one thousand; <i>and it was</i> a river that I could not pass over: for the water was risen, water to swim in, a river that could not be passed over. 47:6 And he said to me, “Son of man, have you seen <i>this</i> ?”
Unique		Then he brought me, and caused me to return to the brink of the river. 47:7 And when I had returned, behold, at the bank of the river <i>were</i> very many trees on the one side and on the other. 47:8 Then he said to me, “These waters flow out toward the east country, and go down into the desert, and go into the salt sea; <i>after being</i> brought forth into the sea, the waters shall be healed. 47:9 And it shall come to pass, <i>that</i> everything that lives, which moves (whosoever the rivers shall come) shall live; and there shall be a very great multitude of fish, because this water shall come there: for it shall be healed; and everything shall live where the river comes. 47:10 And it shall come to pass, <i>that</i> the fishermen shall stand upon it from En-gedi even to En-eglain; they shall be a <i>place</i> to spread forth nets. Their fish shall be according to their kinds, as the fish of the great sea, exceedingly many. 47:11 But its miry places and its marshes shall not be healed; they shall be given to salt. 47:12 And by the river upon its bank, on this side and on that side, shall grow all trees for food, whose leaf shall not fade; neither shall its fruit fail. It shall bring forth new fruit according to his months, because their water issued out of the Sanctuary; and its fruit shall be for food, and its leaf for medicine.”

	§Unique	Conclusion: The borders and inheritance of each of the twelve tribes of Israel in the Millennial Kingdom of Israel (47:13 - 48:35)
	¶Complement	The borders of the Millennial Kingdom of Israel (47:13 - 23)
Opposite	47:13	“Thus says the Lord Jehovah: ‘This <i>shall be</i> the border, by which you shall inherit the land according to the twelve tribes of Israel; Joseph <i>shall have</i> two portions.
Opposite	47:14	“And you shall inherit it, one as well as another, which I lifted up my hand to give it to your fathers; and this land shall fall to you for inheritance.”
Complement	47:15	“And this <i>shall be</i> the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad: 47:16 Hamath, Berothah, and Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which <i>is by</i> the territory of Hauran. 47:17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath; and <i>this is</i> the north side. 47:18 And the east side you shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel <i>by</i> Jordan, from the border to the east sea; and <i>this is</i> the east side. 47:19 And the south side southward, from Tamar <i>even</i> to the water of strife in Kadesh, the river to the great sea; and <i>this is</i> the south side southward. 47:20 The west side also <i>shall be</i> the great sea from the border, until a man comes next to Hamath; <i>this is</i> the west side.
Complement	47:21	“So shall you divide this land to you according to the tribes of Israel.
Unique	47:22	“And it shall come to pass, <i>that</i> you shall divide it by lot for an inheritance to you; and to the strangers that sojourn among you, which shall beget children among you; and they shall be to you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. 47:23 And it shall come to pass, <i>that</i> in whichever tribe the stranger sojourns, there shall you give <i>him</i> his inheritance,’ says the Lord Jehovah.”
	¶Complement	The inheritance of each of the twelve tribes of Israel (48:1 - 35)
Opposite	48:1	“Now these <i>are</i> the names of the tribes: from the north end to the border of the way of Hethlon, as one goes to Hamath, Hazar-enan, the border of Damascus northward, to the border of Hamath (for these are his sides east <i>and</i> west), a <i>portion for</i> Dan. 48:2 And by the border of Dan, from the east side to the west side, a <i>portion for</i> Asher. 48:3 And by the border of Asher, from the east side even to the west side, a <i>portion for</i> Naphtali. 48:4 And by the border of Naphtali, from the east side to the west side, a <i>portion for</i> Manasseh. 48:5 And by the border of Manasseh, from the east side to the west side, a <i>portion for</i> Ephraim. 48:6 And by the border of Ephraim, from the east side even to the west side, a <i>portion for</i> Reuben. 48:7 And by the border of Reuben, from the east side to the west side, a <i>portion for</i> Judah. 48:8 And by the border of Judah, from the east side to the west side, shall be the offering which you shall offer of twenty-five thousand <i>reeds in</i> breadth, and <i>in</i> length as one of the <i>other</i> parts, from the east side to the west side; and the Sanctuary shall be in its midst. 48:9
Opposite	48:9	“The oblation that you shall offer to Jehovah <i>shall be</i> of twenty-five thousand in length, and of ten thousand in breadth. 48:10 And for them, <i>even</i> for the priests, shall be <i>this</i> holy oblation: toward the north twenty-five thousand <i>in length</i> , and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south twenty-five thousand in length; and the Sanctuary of Jehovah shall be in its midst. 48:11 <i>It shall be</i> for the priests that are sanctified of the sons of Zadok, which have kept my charge, who did not go astray when the children of Israel went astray, as the Levites went astray. 48:12 And <i>this</i> oblation of the land that is offered shall be to them a thing most holy by the border of the Levites. 48:13 And next to the border of the priests the Levites <i>shall have</i> twenty-five thousand in length, and ten thousand in breadth: all the length <i>shall be</i> twenty-five thousand, and the breadth ten thousand. 48:14 And they shall not sell of it; neither exchange, nor alienate the firstfruits of the land: <i>for it is</i> holy to Jehovah. 48:15 And the five thousand reeds, that are left in the breadth next to the twenty-five thousand, shall be a common <i>place</i> for the city, for dwelling, and for suburbs; and the city shall be in its midst. 48:16 And these <i>shall be</i> the measures of it: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. 48:17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. 48:18 And the remainder in length next to the oblation of the holy <i>portion shall be</i> ten thousand eastward, and ten thousand westward; and it shall be next to the oblation of the holy <i>portion</i> ; and its increase shall be for food to them that serve the city. 48:19 And they that serve the city shall serve it out of all the tribes of Israel. 48:20 All the oblation <i>shall be</i> twenty-five thousand by twenty-five thousand reeds: you shall offer the holy oblation foursquare, with the possession of the city. 48:21 And the remainder <i>shall be</i> for the Prince, on the one side and on the other of the holy oblation, and of the possession of the city, next to the twenty-five thousand reeds of the oblation toward the east border, and westward next to the twenty-five thousand reeds toward the west border, next to the portions for the Prince; and it shall be the holy oblation; and the Sanctuary of the House <i>shall be</i> in its midst. 48:22 Moreover from the possession of the Levites, and from the possession of the city, <i>being</i> in the midst of <i>that</i> which is the Prince’s, between the border of Judah and the border of Benjamin, a portion shall be for the Prince.”
Complement	48:23	“As for the rest of the tribes, from the east side to the west side, Benjamin <i>shall have</i> a <i>portion</i> . 48:24 And by the border of Benjamin, from the east side to the west side, Simeon a <i>portion</i> . 48:25 And by the border of Simeon, from the east side to the west side, Issachar a <i>portion</i> . 48:26 And by the border of Issachar, from the east side to the west side, Zebulon a <i>portion</i> . 48:27 And by the border of Zebulon, from the east side to the west side, Gad a <i>portion</i> . 48:28 And by the border of Gad, at the south side southward, the border shall be even from Tamar to the water of strife <i>in</i> Kadesh, and to the river toward the great sea.
Complement	48:29	“This <i>is</i> the land which you shall divide by lot to the tribes of Israel for inheritance, and these <i>are</i> their portions,’ says the Lord Jehovah.
Unique	48:30	“And these <i>are</i> the outgoings of the city on the north side: four thousand and five hundred measures. 48:31 And the gates of the city <i>shall be</i> named after the names of the tribes of Israel: three gates northward: one gate of Reuben, one gate of Judah, and one gate of Levi. 48:32 And at the east side four thousand and five hundred, and three gates: even one gate of Joseph, one gate of Benjamin, and one gate of Dan. 48:33 And at the south side four thousand and five hundred measures, and three gates: one gate of Simeon, one gate of Issachar, and one gate of Zebulon. 48:34 At the west side four thousand and five hundred, with their three gates: one gate of Gad, one gate of Asher, and one gate of Naphtali. 48:35 <i>It was</i> round about eighteen thousand <i>measures</i> . And the name of the city from <i>that day shall be</i> , ‘JEHOVAH IS THERE.’”

Book 2.4 (Isaiah): The Old and New Covenant Kingdoms of Zion (1:1 - 66:24)

Complement Part 1: The End of the Old Covenant Kingdom of Zion (1:1 - 39:8)

- Opposite

Chapter 1.1: The southern Kingdom of Zion has rebelled against Jehovah (1:1 - 3:12)
- \$Unique

Introduction: The people of Judah had turned their backs on Jehovah, and their land was destroyed by foreign invasions (1:1 - 9)
- †Opposite

The people of Judah had turned their backs on Jehovah their God (1:1 - 5a)
- †Opposite

The land of Judah was burned with fire and desolate by foreign invasions (1:5b - 9)
- \$Complement

Body: The people of Judah and Jerusalem had fallen away from Jehovah their God (1:10 - 2:21)
- †Unique

Jehovah detested the empty religion of his people (1:10 - 15)
- †Complement

Jehovah called his people to repentance (1:16 - 20)
- †Complement

Jehovah promised to purify his people and restore them to service for Him (1:21 - 31)
- †Opposite

In the Millennial Kingdom, the people of Jehovah and all nations shall serve the Messiah (2:1 - 5)
- †Opposite

Jehovah shall remove all idols from the world at his second coming before the Millennial Kingdom (2:6 - 21)
- \$Complement

Conclusion: The sins of Judah made them very weak and leaderless (2:22 - 3:12)
- †Complement

Jehovah gave Judah young boys as their rulers (2:22 - 3:7)
- †Complement

The people of Judah and Jerusalem were oppressed by bad leaders, because of their own sins (3:8 - 12)
- Opposite

Chapter 1.2: Jehovah will judge the southern Kingdom of Zion (3:13 - 6:13)
- \$Complement

Introduction: The sins of the proud and ungodly women of Zion will be purged from Zion (3:13 - 4:6)
- †Opposite

Jehovah will judge the proud and ungodly women of Zion (3:13 - 4:1)
- †Opposite

Jehovah will wash away the filth of the daughters of Zion and purge the blood of Jerusalem (4:2 - 6)
- \$Complement

Body: Jehovah will not let sin go unpunished (5:1 - 30)
- †Opposite

The Vineyard of Jehovah brought forth wild fruit instead of good fruit (5:1 - 4)
- †Opposite

The house of Israel produced oppression and crying rather than judgment and righteousness (5:5 - 7)
- †Complement

Woe to them who take the inheritance of others by oppression and wrong (5:8 - 13)
- †Complement

Jehovah will make the humble to triumph over the proud (5:14 - 20)
- †Unique

The anger of Jehovah is kindled against his people and He will bring invading armies to punish them (5:21 - 30)
- \$Unique

Conclusion: Jehovah called Isaiah to be his prophet to Judah (6:1 - 13)
- †Complement

Isaiah realized that he had sin in his life when he saw Jehovah on his throne (6:1 - 7)
- †Complement

Isaiah surrendered his life to Jehovah to preach his Word (6:8 - 13)

- Complement

Chapter 1.3: The Messiah will bring Light and blessing to Israel in the Millennial Kingdom (7:1 - 12:6)
- \$Unique

Introduction: Ahaz king of Judah refused the help and blessing of Jehovah (7:1 - 25)
- †Opposite

Jehovah sent Isaiah to comfort Ahaz concerning a pending invasion of Judah by an alliance of Syria and Israel (7:1 - 9)
- †Opposite

Jehovah warned Ahaz about a future invasion of Judah by Babylon (7:10 - 25)
- \$Complement

Body: Judah will suffer because of their unbelief in Jehovah, but the Messiah will come to restore the Kingdom of David (8:1 - 10:34)
- †Unique

The land of Immanuel shall be invaded by the king of Assyria (8:1 - 15)
- †Complement

The Messiah and his children are for signs and wonders in Israel (8:16 - 22)
- †Complement

The Messiah will bring great Light to Galilee of the Gentiles (9:1 - 7)
- †Opposite

The hand of Jehovah is stretched out against Israel in judgment and cut it off permanently (9:8 - 10:4)
- †Opposite

The king of Assyria will attack Judah, but he will be destroyed (10:5 - 34)
- \$Complement

Conclusion: In the Millennial Kingdom, Jehovah shall restore Israel to their land, and they will praise Him (11:1 - 12:6)
- †Complement

In the Millennial Kingdom, Jehovah shall bring the remnant of his people back to the land of Israel (11:1 - 16)
- †Complement

In the Millennial Kingdom, the people of Israel will sing and praise Jehovah their God in their midst (12:1 - 6)

- Complement

Chapter 1.4: Jehovah will judge the Gentiles through great wars, and restore his people to their land (13:1 - 27:13)
- \$Unique

Introduction: Jehovah will destroy Babylon, but restore Israel to their own land (13:1 - 14:32)
- †Opposite

Jehovah will destroy Babylon (13:1 - 14:11)
- †Opposite

Jehovah will restore Israel to their own land (14:12 - 32)
- \$Complement

Body: The future course of history from the day of the prophet Isaiah to the Millennial Kingdom (15:1 - 24:23)
- †Opposite

Jehovah will destroy Moab and Syria by the hand of the Babylonians (15:1 - 18:7)
- †Opposite

Jehovah will destroy Egypt by the hand of the Babylonians (19:1 - 20:6)
- †Complement

Jehovah will send Elam and Media to destroy Babylon (21:1 - 10)
- †Complement

Jehovah will destroy the Arabians by the Babylonians (21:11 - 22:25)
- †Unique

Jehovah will destroy the Earth during the Great Tribulation (23:1 - 24:23)
- \$Complement

Conclusion: The Millennial Kingdom of Christ (25:1 - 27:13)
- †Complement

The people of Jehovah shall praise Him (25:1 - 26:19)
- †Complement

Jehovah will gather his people into the land of Israel (26:20 - 27:13)

- Unique

Chapter 1.5: Jehovah protected Judah from the Assyrian army (28:1 - 39:8)
- \$Complement

Introduction: Woe to the drunken rulers of Ephraim, and woe to the rebellious children of Zion (28:1 - 31:5)
- †Opposite

Woe to the drunken rulers of Ephraim (28:1 - 22)
- †Opposite

Woe to the rebellious children of Zion, who seek the help of Egypt, but not of Jehovah (28:23 - 31:5)
- \$Complement

Body: Jehovah will protect Zion from its enemies, but judge the sinners in Zion (31:6 - 37:38)
- †Unique

Jehovah called his people to repent and return to Him (31:6 - 32:20)
- †Complement

Jehovah will repay the sinners in Zion with Judgment (33:1 - 14a)
- †Complement

Jehovah will save Zion from its enemies (33:14b - 35:10)
- †Opposite

The messenger of the king of Assyria railed against Jehovah the God of Israel (36:1 - 37:7)
- †Opposite

Jehovah answered the prayer of Hezekiah to save him from the army of the Assyrians (37:8 - 38)
- \$Unique

Conclusion: King Hezekiah received a good answer to his prayer, but bad news about his descendants (38:1 - 39:8)
- †Complement

King Hezekiah thanked Jehovah for healing him and answering his prayer (38:1 - 22)
- †Complement

Isaiah the prophet gave Hezekiah the bad news about the future of his descendants (39:1 - 8)

Complement Part 2: The coming of the New Covenant Kingdom of Zion (40:1 - 66:24)

- Opposite

Chapter 2.1: Jehovah is the Almighty Triune God (40:1 - 41:20)
- \$Unique

Introduction: The glory of Jehovah and the power of Jehovah will be revealed in the two comings of Jesus the Messiah (40:1 - 11)
- †Opposite

The glory of Jehovah the Messiah will be revealed at his first coming (40:1 - 8)
- †Opposite

The power of Jehovah the Messiah will be revealed at his second coming (40:9 - 11)
- \$Complement

Body: Jehovah the Father gives strength to his people and will give the Messiah to rule the world (40:12 - 41:7)
- †Opposite

The Holy Spirit is Almighty Jehovah God (40:12 - 17)
- †Opposite

The Holy Spirit is far greater than idols (40:18 - 26)
- †Complement

Jehovah the Father is the Source of all strength to those that wait upon Him (40:27 - 31)
- †Complement

Jehovah the Father will give the Messiah all authority and power to rule the world (41:1 - 4)
- †Unique

The makers of idols trust in a man-made falsehood (41:5 - 7)
- \$Complement

Conclusion: The Triune Jehovah is the great Helper and Benefactor of Israel (41:8 - 20)
- †Complement

Jehovah is the great Helper of Israel against all of their adversaries (41:8 - 14)
- †Complement

Jehovah is the great Benefactor of his people Israel (41:15 - 20)
- Opposite

Chapter 2.2: Jehovah has redeemed his servant Jacob from their sins (41:21 - 45:8)
- \$Complement

Introduction: Jehovah demanded of the idols, but they could not answer Him (41:21 - 29)
- †Opposite

Jehovah demanded that the idols prove that they are truly gods (41:21 - 25)
- †Opposite

The idols could not answer Jehovah, because they were nothing (41:26 - 29)
- \$Complement

Body: Jehovah is the Covenant God of Israel and will not forsake them (42:1 - 44:5)
- †Unique

Jehovah has called his Servant to be a Light of the Gentiles (42:1 - 9)
- †Complement

Jehovah shall make war and prevail against his enemies (42:10 - 20)
- †Complement

The nation of Israel has sinned against Jehovah, but He has redeemed Jacob (42:21 - 43:7)
- †Opposite

Jehovah is the one true God, and there is no other (43:8 - 15)
- †Opposite

Jehovah blots out the transgressions of Israel and will not remember their sins (43:16 - 44:5)
- \$Unique

Conclusion: Jehovah, the one true Creator God of all things, has redeemed Israel (44:6 - 45:8)
- †Complement

Jehovah urged Israel to remember that He is far greater than the idols, and they are his servants (44:6 - 23)
- †Complement

Jehovah is the one true God, the Creator of all things, the Redeemer of Israel (44:24 - 45:8)

- Complement

Chapter 2.3: Jehovah has redeemed Israel from captivity in Babylon (45:9 - 48:22)
- \$Unique

Introduction: Jehovah has planned great things for the seed of Jacob (45:9 - 19)
- †Opposite

Shall the created thing strive with his Maker? (45:9 - 15)
- †Opposite

Jehovah did not speak to the seed of Jacob to seek Him in vain (45:16 - 19)
- \$Complement

Body: Jehovah will destroy Babylon (45:20 - 48:11)
- †Opposite

Look unto Jehovah and be saved, all the Earth! (45:20 - 25)
- †Opposite

Jehovah will place salvation in Zion for Israel his glory (46:1 - 13)
- †Complement

Jehovah will judge Babylon (47:1 - 7)
- †Complement

Evil will come upon Babylon suddenly (47:8 - 15)
- †Unique

Jehovah has chosen the house of Jacob in the furnace of affliction (48:1 - 11)
- \$Complement

Conclusion: Jehovah has sent his Messiah and redeemed his servant Jacob (48:12 - 22)
- †Complement

The Lord Jehovah and his Spirit has called and sent the Messiah (48:12 - 16)
- †Complement

Jehovah has redeemed his servant Jacob (48:17 - 22)

- Complement

Chapter 2.4: The Servant of Jehovah will redeem both Jews and Gentiles with his suffering for our sins (49:1 - 55:13)
- \$Unique

Introduction: Jehovah has chosen the Messiah to restore Israel to Him, and deliver them from their enemies (49:1 - 50:3)
- †Opposite

Jehovah formed the Messiah from the womb to be his Servant and to bring Jacob again to Him (49:1 - 13)
- †Opposite

Jehovah will deliver the children of Israel from their enemies (49:14 - 50:3)
- \$Complement

Body: The Messiah will judge the enemies of the Jews and suffer for our sins (50:4 - 54:17)
- †Unique

The Messiah will comfort Zion (50:4 - 51:8)
- †Complement

Jehovah shall repay the suffering of the Jews upon their enemies (51:9 - 52:12)
- †Complement

The Messiah will suffer for our transgressions and be bruised for our iniquities (52:13 - 53:12)
- †Opposite

The formerly barren nation of Israel shall inherit the Gentiles (54:1 - 10)
- †Opposite

No weapon formed against Israel shall prosper (54:11 - 17)
- \$Complement

Conclusion: Come to Jesus the Messiah and be blessed (55:1 - 13)
- †Complement

Jehovah has given the Messiah for a witness, a leader and a Commander to the people (55:1 - 5)
- †Complement

The Word of Jehovah shall not return to Him void, but it shall accomplish that which He pleases (55:6 - 13)

- Unique

Chapter 2.5: The Messiah will rule the world from Jerusalem (56:1 - 66:24)
- \$Complement

Introduction: Those who join themselves to Jehovah will be blessed, and those who depart from Jehovah will be cursed (56:1 - 57:21)
- †Opposite

Blessed are those who join themselves to Jehovah and do those things that please Him (56:1 - 8)
- †Opposite

Cursed are those who depart from Jehovah (56:9 - 57:21)
- \$Complement

Body: The Millennial Kingdom of the Messiah (58:1 - 64:12)
- †Opposite

Doing justice to your neighbor is better than fasting (58:1 - 14)
- †Opposite

Jehovah will repay fury to his enemies when the Redeemer comes to Zion (59:1 - 21)
- †Complement

The Jews will be blessed by the Gentiles during the Millennial Kingdom of the Messiah (60:1 - 61:9)
- †Complement

Jerusalem will be blessed by Jehovah during the Millennial Kingdom of the Messiah (61:10 - 62:12)
- †Unique

The Messiah will judge the nations (63:1 - 64:12)
- \$Unique

Conclusion: The Final State (65:1 - 66:24)
- †Complement

Jehovah will create a New Heaven and New Earth (65:1 - 25)
- †Complement

Jehovah shall consume iniquity and sinners out of the Earth (66:1 - 24)

Isaiah, Chapter 1.1: The southern Kingdom of Zion has rebelled against Jehovah (1:1 - 3:12)	
§Unique	Introduction: The people of Judah had turned their backs on Jehovah, and their land was destroyed by foreign invasions (1:1 - 9)
¶Opposite	The people of Judah had turned their backs on Jehovah their God (1:1 - 5a)
¶Opposite	The land of Judah was burned with fire and desolate by foreign invasions (1:5b - 9)
§Complement	Body: The people of Judah and Jerusalem had fallen away from Jehovah their God (1:10 - 2:21)
¶Unique	Jehovah detested the empty religion of his people (1:10 - 15)
¶Complement	Jehovah called his people to repentance (1:16 - 20)
¶Complement	Jehovah promised to purify his people and restore them to service for Him (1:21 - 31)
¶Opposite	In the Millennial Kingdom, the people of Jehovah and all nations shall serve the Messiah (2:1 - 5)
¶Opposite	Jehovah shall remove all idols from the world at his Second Coming before the Millennial Kingdom (2:6 - 21)
§Complement	Conclusion: The sins of Judah made them very weak and leaderless (2:22 - 3:12)
¶Complement	Jehovah gave Judah young boys as their rulers (2:22 - 3:7)
¶Complement	The people of Judah and Jerusalem were oppressed by bad leaders, because of their own sins (3:8 - 12)

	§Unique	Introduction: The people of Judah had turned their backs on Jehovah, and their land was destroyed by foreign invasions (1:1 - 9)
	¶Opposite	The people of Judah had turned their backs on Jehovah their God (1:1 - 5a)
Unique		1:1The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah.
Complement		1:2“Hear, O heavens, and give ear, O earth: for Jehovah has spoken: ‘I have nourished and brought up children; and they have rebelled against me.
Complement		1:31“‘The ox knows his owner, and the donkey his master’s crib; <i>but</i> Israel does not know me, and my people do not consider.”
Opposite		1:4“‘Ah sinful nation, a people heavy with iniquity, a seed of evildoers, children that are corrupters. They have forsaken Jehovah; they have provoked the Holy One of Israel to anger; they have gone away backward.
Opposite		1:5“‘Why should you be smitten anymore? You will only rebel more and more.”
	¶Opposite	The land of Judah was burned with fire and desolate by foreign invasions (1:5b - 9)
Opposite		“The whole head is sick, and the whole heart faint; ^{1:6} from the sole of the foot even to the head, <i>there is no</i> soundness in it, <i>but only</i> wounds, bruises, and putrefying sores.
Opposite		“They have not been closed; neither bound up; neither soothed with ointment.”
Complement		1:7“‘Your country <i>is</i> desolate; your cities <i>are</i> burned with fire. Your land, strangers devour it in your presence; and <i>it is</i> desolate, as overthrown by strangers.
Complement		1:8“‘And the daughter of Zion is left as a shelter in a vineyard; as a hut in a garden of cucumbers, as a besieged city.”
Unique		1:9“‘Unless Jehovah of hosts had left a very small remnant to us, we would have been as Sodom, <i>and</i> we would have been like Gomorrah.”
	§Complement	Body: The people of Judah and Jerusalem had fallen away from Jehovah their God (1:10 - 2:21)
	¶Unique	Jehovah detested the empty religion of his people (1:10 - 15)
Opposite		1:10Hear the Word of Jehovah, you rulers of Sodom; give ear to the Law of our God, you people of Gomorrah: ^{1:11} “‘To what purpose <i>is</i> the multitude of your sacrifices to me?’ says Jehovah. ‘I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bulls, or of lambs, or of male goats.
Opposite		1:12“‘When you come to appear before me, who has required this at your hand, to tread my courts?”
Complement		1:13“‘Bring no more useless offerings; incense is an abomination to me, even the new moons and Sabbaths, and the calling of assemblies. I cannot stand it! <i>It is</i> iniquity, even the solemn meeting.
Complement		1:14“‘My soul hates your new moons and your appointed feasts. They are a trouble to me; I am weary to bear <i>them</i> .
Unique		1:15“‘And when you spread forth your hands to pray, I will hide my eyes from you. Moreover, when you make many prayers, I will not hear, because your hands are full of blood.”
	¶Complement	Jehovah called his people to repentance (1:16 - 20)
Unique		1:16“‘Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil; ^{1:17} learn to do well; seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow.
Complement		1:18“‘Come now, and let us reason together,’ says Jehovah: Though your sins are as scarlet, they shall be as white as snow;
Complement		“‘though they are red like crimson, they shall be as wool.”
Opposite		1:19“‘If you are willing and obedient, you shall eat the good of the land;
Opposite		1:20“‘but if you refuse and rebel, you shall be devoured with the sword: for the mouth of Jehovah has spoken <i>it</i> .”
	¶Complement	Jehovah promised to purify his people and restore them to service for Him (1:21 - 31)
Unique		1:21“‘How the faithful city has become a prostitute! It was once full of judgment; righteousness lodged in it, but now murderers. ^{1:22} Your silver has become dross; your wine is mixed with water. ^{1:23} Your princes <i>are</i> rebellious, and companions of thieves; every one loves bribes, and follows after rewards. They judge not the fatherless; neither does the cause of the widow come unto them.’
Complement		1:24“‘Therefore the Lord Jehovah of hosts, the Mighty One of Israel says, ‘Ah, I will ease me of my adversaries, and avenge me of my enemies.
Complement		1:25“‘And I will turn my hand upon you, and thoroughly refine away your dross, and take away all your tin; ^{1:26} and I will restore your judges as at the first, and your counselors as at the beginning.”
Opposite		“‘Afterward, you shall be called, ‘The city of righteousness, the faithful city.’ ^{1:27} Zion shall be redeemed with judgment, and her returnees from captivity with righteousness.
Opposite		1:28“‘And the destruction of the transgressors and of the sinners <i>shall be</i> together; and they that forsake Jehovah shall be consumed. ^{1:29} For they shall be ashamed of the oaks that you have desired. And you shall be ashamed for the gardens that you have chosen. ^{1:30} For you shall be as an oak whose leaf fades, and as a garden that has no water; ^{1:31} and the strong shall be as tinder, and its maker as a spark; and they shall both burn together, and none shall quench <i>them</i> .”

	¶Opposite	In the Millennial Kingdom, the people of Jehovah and all nations shall serve the Messiah (2:1 - 5)
Unique		2:1The Word that Isaiah the son of Amoz saw concerning Judah and Jerusalem: ^{2:2} “‘And it shall come to pass in the Last Days, <i>that</i> the mountain of the House of Jehovah shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
Complement		2:3“‘And many people shall go and say, ‘Come, and let us go up to the mountain of Jehovah, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.’
Complement		“For out of Zion shall go forth the Law; and the Word of Jehovah from Jerusalem.”
Opposite		2:4“‘And he shall judge among the nations, and shall rebuke many people;
Opposite		“and they shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up sword against nation; neither shall they learn war anymore.”
	¶Opposite	Jehovah shall remove all idols from the world at his Second Coming before the Millennial Kingdom (2:6 - 21)
Opposite		2:5“‘O house of Jacob, come, and let us walk in the light of Jehovah.
Opposite		2:6“‘Therefore you have forsaken your people the house of Jacob, because they are replenished from the east, and <i>are</i> soothsayers like the Philistines, and they please themselves in the children of Gentiles. ^{2:7} Their land also is full of silver and gold; neither <i>is there any</i> end of their treasures. Their land is also full of horses; neither <i>is there any</i> end of their chariots. ^{2:8} Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made; ^{2:9} and the common man bows down, and the great man humbles himself <i>before idols</i> ; therefore forgive them not.”
Complement		2:10“‘Enter into the rock, and hide yourself in the dust, for fear of Jehovah, and for the glory of his majesty. ^{2:11} The lofty looks of man shall be humbled, and the arrogance of men shall be bowed down, and Jehovah alone shall be exalted in that day: ^{2:12} for the Day of Jehovah of hosts <i>shall be</i> upon every <i>one that is</i> proud and lofty, and upon every <i>one that is</i> lifted up, and he shall be brought low; ^{2:13} and upon all the cedars of Lebanon <i>that are</i> high and lifted up, and upon all the oaks of Bashan, ^{2:14} and upon all the high mountains, and upon all the hills <i>that are</i> lifted up, ^{2:15} and upon every high tower, and upon every fortified wall, ^{2:16} and upon all the ships of Tarshish, and upon all pleasant appearances. ^{2:17} And the loftiness of man shall be bowed down, and the arrogance of men shall be made low; and Jehovah alone shall be exalted in that day. ^{2:18} And he shall utterly abolish the idols.
Complement		2:19“‘And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Jehovah, and for the glory of his majesty, when he arises to shake the earth terribly.
Unique		2:20“‘In that day a man shall cast his idols of silver, and his idols of gold, which they made <i>each one</i> for himself to worship, unto the moles and to the bats, ^{2:21} to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Jehovah, and for the glory of his majesty, when he arises to shake the earth terribly.”
	§Complement	Conclusion: The sins of Judah made them very weak and leaderless (2:22 - 3:12)
	¶Complement	Jehovah gave Judah young boys as their rulers (2:22 - 3:7)
Opposite		2:22“‘Cease from man, whose breath is in his nostrils: for why should he be esteemed?
Opposite		3:1“‘For, behold, the Lord Jehovah of hosts is taking away from Jerusalem and from Judah the support and the staff: the whole support of bread, and the whole support of water, ^{3:2} the mighty man, the man of war, the judge, the prophet, the prudent, the ancient, ^{3:3} the captain of fifty, the honorable man, the counselor, the cunning artificer, and the eloquent orator.”
Complement		3:4“‘And I will give children <i>to be</i> their princes, and boys shall rule over them.
Complement		3:5“‘And the people shall be oppressed, everyone by another, and everyone by his neighbor. The child shall behave himself proudly against the ancient, and the base against the honorable.
Unique		3:6“‘When a man shall take hold of his brother of the house of his father, <i>saying</i> , ‘You have clothing; therefore, you be our ruler, and <i>let</i> this ruin <i>be</i> under your hand.’ ^{3:7} In that day shall he swear, saying, ‘I will not be a healer <i>for the nation</i> : for neither bread nor clothing <i>is</i> in my house; make me not a ruler of the people.”
	¶Complement	The people of Judah and Jerusalem were oppressed by bad leaders, because of their own sins (3:8 - 12)
Opposite		3:8“‘For Jerusalem has stumbled, and Judah has fallen, because their tongue and their doings <i>are</i> against Jehovah, to provoke the eyes of his glory. ^{3:9} The look on their faces witnesses against them, and they declare their sin as <i>brazenly as</i> Sodom; they conceal <i>it</i> not.
Opposite		“Woe to their soul! For they have rewarded evil to themselves.”
Complement		3:10“‘Say to the righteous, that <i>it shall be</i> well <i>with him</i> : for they shall eat the fruit of their doings.
Complement		3:11“‘But woe to the wicked! <i>It shall be</i> ill <i>with him</i> : for the reward of his hands shall be given him.
Unique		3:12“‘ <i>As for</i> my people, children <i>are</i> their oppressors, and women rule over them. O my people, they who lead you cause <i>you</i> to go astray from Jehovah, and destroy the way of your paths.”

Isaiah, Chapter 1.2:	Jehovah will judge the southern Kingdom of Zion (Judah) (3:13 - 6:13)
§Complement	Introduction: The sins of the proud and ungodly women of Zion will be purged from Zion (3:13 - 4:6)
¶Opposite	Jehovah will judge the proud and ungodly women of Zion (3:13 - 4:1)
¶Opposite	Jehovah will wash away the filth of the daughters of Zion and purge the blood of Jerusalem (4:2 - 6)
§Complement	Body: Jehovah will not let sin go unpunished (5:1 - 30)
¶Opposite	The Vineyard of Jehovah brought forth wild fruit instead of good fruit (5:1 - 4)
¶Opposite	The house of Israel produced oppression and crying rather than judgment and righteousness (5:5 - 7)
¶Complement	Woe to them who take the inheritance of others by oppression and wrong (5:8 - 13)
¶Complement	Jehovah will make the humble to triumph over the proud (5:14 - 20)
¶Unique	The anger of Jehovah is kindled against his people and He will bring invading armies to punish them (5:21 - 30)
§Unique	Conclusion: Jehovah called Isaiah to be his prophet to Judah (6:1 - 13)
¶Complement	Isaiah realized that he had sin in his life when he saw Jehovah on his throne (6:1 - 7)
¶Complement	Isaiah surrendered his life to Jehovah to preach his Word (6:8 - 13)

	§Complement	Introduction: The sins of the proud and ungodly women of Zion will be purged from Zion (3:13 - 4:6)
	¶Opposite	Jehovah will judge the proud and ungodly women of Zion (3:13 - 4:1)
Unique	3:13	“Jehovah stands up to plead, and stands to judge the people. 3:14Jehovah will enter into judgment with the ancients of his people, and its princes: for you have eaten up the vineyard; the plunder of the poor <i>is</i> in your houses: 3:15”What do you mean <i>that</i> you beat my people to pieces, and grind the faces of the poor?” says Lord Jehovah of hosts.
Complement	3:16	“Moreover Jehovah says, ‘Because the daughters of Zion are proud, and walk with outstretched necks and seductive eyes, walking and skipping <i>as</i> they go, making a jingling with their feet, 3:17therefore Jehovah will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will discover their secret parts.
Complement	3:18	“In that day the Lord will take away the finery of <i>their</i> jingling ornaments <i>around their feet, their head</i> ornaments and <i>their</i> little moons around their necks, 3:19the pendants and the bracelets, the veils, 3:20the turbans, the ornaments of the legs, the headbands, the tablets, the amulets, 3:21the rings and nose jewels, 3:22the festal apparel, the mantles, the outer garments, the purses, 3:23the mirrors, the fine linen, the tiaras, and the robes.”
Opposite	3:24	“And it shall come to pass, <i>that</i> instead of sweet smell there shall be a stink; and instead of a girdle a tear; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; <i>and</i> burning instead of beauty. 3:25Your men shall fall by the sword, and your mighty in the war. 3:26And her gates shall lament and mourn; and she <i>being</i> desolate shall sit upon the ground.
Opposite	4:1	“And in that day, seven women shall take hold of one man, saying, ‘We will eat our own bread, and wear our own apparel; only let us be called by your name, to take away our reproach.”
	¶Opposite	Jehovah will wash away the filth of the daughters of Zion and purge the blood of Jerusalem (4:2 - 6)
Opposite	4:2	“In that day, the BRANCH of Jehovah shall be beautiful and glorious;
Opposite		“and the fruit of the earth <i>shall be</i> excellent and glorious for them that are escaped of Israel.”
Complement	4:3	“And it shall come to pass, <i>that he that is</i> left in Zion, and <i>he that</i> remains in Jerusalem, shall be called holy, <i>even</i> every one that is written among the living in Jerusalem, 4:4when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from its midst by the Spirit of judgment, and by the Spirit of burning,
Complement	4:5	“And Jehovah will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory <i>shall be</i> a defense.
Unique	4:6	“And there shall be a tabernacle for a shade in the daytime from the heat; and for a place of refuge and for a shelter from storm and from rain.”
	§Complement	Body: Jehovah will not let sin go unpunished (5:1 - 30)
	¶Opposite	The Vineyard of Jehovah brought forth wild fruit instead of good fruit (5:1 - 4)
Unique	5:1	“Now will I sing to my well beloved a song of my beloved concerning his vineyard.
Complement		“My well-beloved has a vineyard in a very fruitful hill; 5:2and he fenced it, and gathered out its stones, and planted it with the choicest vine, and built a tower in its midst, and also made a winepress in it.
Complement		“And he expected that it should bring forth good grapes, and instead it brought forth wild grapes.”
Opposite	5:3	“And now, O inhabitants of Jerusalem, and men of Judah, please judge between me and my vineyard.
Opposite	5:4	What could have been done more to my vineyard, that I have not done in it?
Opposite		“Why, when I looked that it should bring forth grapes, did it bring forth wild grapes?”
	¶Opposite	The house of Israel produced oppression and crying rather than judgment and righteousness (5:5 - 7)
Opposite	5:5	“And now come, I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be eaten up; <i>and I will</i> break down its wall, and it shall be trampled down; 5:6and I will lay it waste.
Opposite		“It shall not be pruned, nor dug; but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it.”
Complement	5:7	“For the vineyard of Jehovah of hosts <i>is</i> the house of Israel;
Complement		“and the men of Judah are his pleasant plant.
Unique		“And he looked for judgment, but behold oppression; for righteousness, but behold a cry.”

	¶Complement	Woe to them who take the inheritance of others by oppression and wrong (5:8 - 13)
Unique	5:8	“Woe to them that join house to house, <i>that</i> lay field to field, until <i>there is</i> no place, that they may be placed alone in the midst of the land!”
Complement	5:9	Jehovah of hosts <i>said</i> in my ears, “Truly many houses shall be desolate, <i>even</i> great and fair, without inhabitant.
Complement	5:10	“Moreover, ten acres of vineyard shall yield one bath of wine, and the seed of a homer shall yield an ephah of grain.”
Opposite	5:11	“Woe to them that rise up early in the morning, <i>that</i> they may pursue alcohol; and that continue until night, <i>until</i> wine inflames them! 5:12And the harp, the viol, the timbrel, pipe, and wine, are in their feasts; but they do not regard the work of Jehovah; neither consider the operation of his hands.
Opposite	5:13	“Therefore my people have gone into captivity, because <i>they have</i> no knowledge; and their honorable men <i>are</i> famished, and their multitude dried up with thirst.”
	¶Complement	Jehovah will make the humble to triumph over the proud (5:14 - 20)
Unique	5:14	“Therefore Hell has enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoices, shall descend into it.
Complement	5:15	“And the common man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled; 5:16but Jehovah of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.
Complement	5:17	“Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.”
Opposite	5:18	“Woe to them that drag iniquity with cords of vanity, and sin, as it were, with a cart rope; 5:19that say, ‘Let him make speed, <i>and</i> hasten his work, that we may see <i>it</i> ; and let the counsel of the Holy One of Israel draw near and come, that we may know it!’
Opposite	5:20	“Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”
	¶Unique	The anger of Jehovah is kindled against his people and He will bring invading armies to punish them (5:21 - 30)
Opposite	5:21	“Woe to <i>them that are</i> wise in their own eyes, and prudent in their own sight!
Opposite	5:22	“Woe to <i>them that are</i> mighty to drink wine, and men of strength to mingle alcohol, 5:23who justify the wicked for a bribe, and take away the righteousness of the righteous from him! 5:24Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the Law of Jehovah of hosts, and despised the Word of the Holy One of Israel.”
Complement	5:25	“Therefore is the anger of Jehovah kindled against his people, and he has stretched forth his hand against them, and has smitten them; and the hills trembled, and their corpses <i>were</i> torn in the midst of the streets: for all this his anger has not turned away, but his hand <i>is</i> stretched out still <i>in judgment</i> .
Complement	5:26	“And he will lift up an ensign to the nations from afar, and will whistle to them from the end of the earth; and, behold, they shall come with speed swiftly; 5:27none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the belt on their waist be loosed, nor the strap of their shoes be broken; 5:28whose arrows <i>are</i> sharp, and all their bows bent; their horses’ hoofs shall be counted like flint, and their wheels like a whirlwind; 5:29their roaring <i>shall be</i> like a lion; they shall roar like young lions; moreover, they shall roar, and lay hold of the prey, and shall carry <i>it</i> away safely, and no one shall deliver <i>it</i> .
Unique	5:30	“And in that day they shall roar against them like the roaring of the sea; and if <i>one</i> looks to the land, behold darkness <i>and</i> sorrow, and the light is darkened in the heavens of it.”
	§Unique	Conclusion: Jehovah called Isaiah to be his prophet to Judah (6:1 - 13)
	¶Complement	Isaiah realized that he had sin in his life when he saw Jehovah on his throne (6:1 - 7)
Opposite	6:1	In the year that king Uzziah died, I also saw the Lord sitting upon a throne, high and lifted up; and his train filled the Temple.
Opposite	6:2	Above it stood the seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. 6:3And one cried to another, and said, “Holy, Holy, Holy <i>is</i> Jehovah of hosts; the whole earth <i>is</i> full of his glory!!”
Complement	6:4	And the posts of the door shook at the voice of him that cried, and the House was filled with smoke.
Complement	6:5	Then I said, “Woe is me! For I am undone, because I <i>am</i> a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, Jehovah of hosts!”
Unique	6:6	Then one of the seraphim flew to me, having a live coal in his hand, <i>which</i> he had taken with the tongs from off the altar; 6:7and he laid <i>it</i> upon my mouth, and said, “Lo, this has touched your lips; and your iniquity is taken away, and your sin <i>has been</i> covered.”
	¶Complement	Isaiah surrendered his life to Jehovah to preach his Word (6:8 - 13)
Opposite	6:8	Also I heard the voice of the Lord, saying, “Whom shall I send, and who will go for us?” Then I said, “Here I <i>am</i> ; send me.”
Opposite	6:9	And he said, “Go, and tell this people: ‘Truly you hear, but do not understand; and truly you see, but do not perceive. 6:10Make the heart of this people fat; and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart; and convert and be healed.”
Complement	6:11	Then I said, “Lord, how long?” And he answered, “Until the cities are wasted without an inhabitant, and the houses without man, and the land is utterly desolate, 6:12and Jehovah has removed men far away, and <i>there is</i> a great apostasy in the midst of the land.
Complement	6:13	“But yet in it <i>shall be</i> a tenth, and <i>it</i> shall return, and shall be eaten.
Unique		“As a terebinth tree, and as an oak, whose substance <i>is</i> in them, when they cast <i>their leaves</i> , so the holy seed <i>shall be</i> its substance.”

Isaiah, Chapter 1.3: The Messiah will bring Light and blessing to Israel in the Millennial Kingdom (7:1 - 12:6)
§Unique Introduction: Ahaz king of Judah refused the help and blessing of Jehovah (7:1 - 25)
¶Opposite Jehovah sent Isaiah to comfort Ahaz concerning a pending invasion of Judah by an alliance of Syria and Israel (7:1 - 9)
¶Opposite Jehovah warned Ahaz about a future invasion of Judah by Babylon (7:10 - 25)
§Complement Body: Judah will suffer because of their unbelief in Jehovah, but the Messiah will come to restore the Kingdom of David (8:1 - 10:34)
¶Unique The land of Immanuel shall be invaded by the king of Assyria (8:1 - 15)
¶Complement The Messiah and his children are for signs and wonders in Israel (8:16 - 22)
¶Complement The Messiah will bring great Light to Galilee of the Gentiles (9:1 - 7)
¶Opposite The hand of Jehovah is stretched out against Israel in judgment and cut it off permanently (9:8 - 10:4)
¶Opposite The king of Assyria will attack Judah, but he will be destroyed (10:5 - 34)
§Complement Conclusion: In the Millennial Kingdom, Jehovah shall restore Israel to their land, and they will praise Him (11:1 - 12:6)
¶Complement In the Millennial Kingdom, Jehovah shall bring the remnant of his people back to the land of Israel (11:1 - 16)
¶Complement In the Millennial Kingdom, the people of Israel will sing and praise Jehovah their God in their midst (12:1 - 6)

	§Unique Introduction: Ahaz king of Judah refused the help and blessing of Jehovah (7:1 - 25)
	¶Opposite Jehovah sent Isaiah to comfort Ahaz concerning a pending invasion of Judah by an alliance of Syria and Israel (7:1 - 9)
Unique	^{7:1} And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, <i>that</i> Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to make war against it, but could not prevail against it. ^{7:2} And it was told the house of David, saying, “Syria is allied with Ephraim.” And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.
Complement	^{7:3} Then Jehovah said to Isaiah, “Go forth now to meet Ahaz, you and Shear-jashub your son, at the end of the conduit of the upper pool in the highway of the washer’s field; ^{7:4} and say to him, “Take heed, and be quiet; fear not; neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.
Complement	^{7:5} “Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against you, saying, ^{7:6} Let us go up against Judah, and put it in fear; and let us make a breach in it for us, and set a king in its midst, <i>even</i> the son of Tabeal’; ^{7:7} thus says the Lord Jehovah: It shall not stand; neither shall it come to pass: ^{7:8} for the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty-five years shall Ephraim be broken, so that it is no longer a people.”
Opposite	^{7:9} “And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son.
Opposite	“If you will not believe, surely you shall not be established.”
	¶Opposite Jehovah warned Ahaz about a future invasion of Judah by Babylon (7:10 - 25)
Opposite	^{7:10} Moreover Jehovah spoke again to Ahaz, saying, ^{7:11} “Ask a sign of Jehovah your God; ask it either in the depth, or in the height above.” ^{7:12} But Ahaz said, “I will not ask; neither will I tempt Jehovah.”
Opposite	^{7:13} And he said, “Hear now, O house of David: <i>is it</i> a small thing for you to weary men, but will you weary my God also? ^{7:14} Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a Son, and shall call his Name Immanuel. ^{7:15} Butter and honey shall he eat, that he may know to refuse the evil, and choose the good: ^{7:16} for before the child shall know to refuse the evil, and choose the good, the land that you abhor shall be forsaken of both her kings. ^{7:17} Jehovah shall bring upon you, and upon your people, and upon your father’s house, days that have not come, from the day that Ephraim departed from Judah <i>even</i> the king of Assyria.”
Complement	^{7:18} “And it shall come to pass in that day, <i>that</i> Jehovah shall whistle for the fly that <i>is</i> in the uttermost part of the rivers of Egypt, and for the bee that <i>is</i> in the land of Assyria. ^{7:19} And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. ^{7:20} In the same day the Lord shall shave you with a razor that is hired (<i>namely</i> , by them beyond the Euphrates river, by the king of Assyria) the head and the hair of the feet; and it shall also consume the beard.
Complement	^{7:21} “And it shall come to pass in that day, <i>that</i> a man shall nourish a young cow, and two sheep; ^{7:22} and it shall come to pass, for the abundance of milk <i>that</i> they shall give shall he eat butter: for butter and honey shall everyone eat that is left in the land.
Unique	^{7:23} “And it shall come to pass in that day, <i>that</i> every place shall be, where there were a thousand vines worth a thousand silver coins, it shall <i>even</i> be for briers and thorns. ^{7:24} With arrows and with bows shall <i>men</i> come there, because all the land shall become briers and thorns. ^{7:25} And <i>on</i> all hills that could be dug with the mattock, there shall not come there the fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle.”
	§Complement Body: Judah will suffer because of their unbelief in Jehovah, but the Messiah will come to restore the Kingdom of David (8:1 - 10:34)
	¶Unique The land of Immanuel shall be invaded by the king of Assyria (8:1 - 15)
Opposite	^{8:1} Moreover Jehovah said to me, “Take a great roll, and write in it with a man’s pen concerning Maher-shalal-hash-baz.” ^{8:2} And I took faithful witnesses to me to record: Uriah the priest, and Zechariah the son of Jeberechiah. ^{8:3} And I went to the prophetess; and she conceived, and bore a son.
Opposite	Then Jehovah said to me, “Call his name Maher-shalal-hash-baz: ^{8:4} for before the child shall have knowledge to cry, ‘My father and my mother’, the riches of Damascus and the plunder of Samaria shall be taken away before the king of Assyria.”
Complement	^{8:5} Jehovah also spoke to me again, saying, ^{8:6} “Forasmuch as this people refuse the waters of Shiloh that go softly, and rejoice in Rezin and Remaliah’s son: ^{8:7} now therefore, behold, the Lord is bringing up upon them the water of the Euphrates river, strong and many: <i>that is to say</i> , the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks; ^{8:8} and he shall pass through Judah. He shall overflow and go over; he shall reach <i>even</i> to the neck; and the stretching out of his wings shall fill the breadth of your land, O Immanuel.”
Complement	^{8:9} “Associate yourselves, O you people, and you shall be broken in pieces; and give ear, all you of far countries; gird yourselves, and you shall be broken in pieces; gird yourselves, and you shall be broken in pieces.
Unique	^{8:10} “Take counsel together, and it shall come to nothing; speak the word, and it shall not stand, because God <i>is</i> with us. ^{8:11} for Jehovah spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, ^{8:12} “Say not, ‘A conspiracy’ to all <i>them to</i> whom this people shall say, ‘A conspiracy’; neither fear their fear, nor be afraid. ^{8:13} Sanctify Jehovah of hosts himself; and <i>let him be</i> your fear, and <i>let him be</i> your dread. ^{8:14} And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a trap and for a snare to the inhabitants of Jerusalem. ^{8:15} And many among them shall stumble, and fall, and be broken, and be snared, and be taken.”
	¶Complement The Messiah and his children are for signs and wonders in Israel (8:16 - 22)
Unique	^{8:16} “Bind up the Testimony; seal the Law among my disciples.
Complement	^{8:17} “And I will wait upon Jehovah, that hides his face from the house of Jacob; and for him will I look.
Complement	^{8:18} “Behold, I and the children whom Jehovah has given me <i>are</i> for signs and for wonders in Israel from Jehovah of hosts, who dwells in mount Zion”.
Opposite	^{8:19} “And when they shall say to you, ‘Seek to them that have familiar spirits, and to wizards that whisper, and that mutter magic spells’, should not a people seek to their God, rather than to the dead in behalf of the living?
Opposite	^{8:20} “To the Law and to the Testimony: if they speak not according to this Word, <i>it is</i> because <i>there is</i> no Light in them. ^{8:21} And they shall pass through it, harshly treated and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. ^{8:22} And they shall look to the earth; and behold trouble and darkness, and dimness of anguish; and <i>they shall be</i> driven to darkness.”
	¶Complement The Messiah will bring great Light to Galilee of the Gentiles (9:1 - 7)
Unique	^{9:1} “Nevertheless the dimness <i>shall not be</i> such as <i>was</i> in her vexation, when at the first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterward more grievously afflicted <i>her by</i> the way of the sea, beyond Jordan, in Galilee of the Gentiles. ^{9:2} The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death, upon them has the Light dawned.
Complement	^{9:3} “You have multiplied the nation, <i>but</i> not increased the joy; they joy before you according to the joy in harvest, <i>and as men</i> rejoice when they divide the plunder.
Complement	^{9:4} “For you have broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian: ^{9:5} for every battle of the warrior <i>is</i> with confused noise, and garments rolled in blood; but <i>this</i> shall be with burning <i>and</i> fuel of fire.”
Opposite	^{9:6} “For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his Name shall be called Wonderful, Counselor, the mighty God, the Everlasting Father, and the Prince of Peace. ^{9:7} Of the increase of <i>his</i> government and peace <i>there shall be</i> no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.
Opposite	“The zeal of Jehovah of hosts will perform this.”
	¶Opposite The hand of Jehovah is stretched out against Israel in judgment and cut it off permanently (9:8 - 10:4)
Unique	^{9:8} The Lord sent a Word into Jacob, and it has lighted upon Israel. ^{9:9} “And all the people shall know, <i>even</i> Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart. ^{9:10} ‘The bricks are fallen down, but we will build with cut stones; the sycamores are cut down, but we will replace <i>them with</i> cedars.’
Complement	^{9:11} “Therefore Jehovah shall set up the adversaries of Rezin against him, and join his enemies together: ^{9:12} the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth: for all this his anger has not turned away, but his hand <i>is</i> stretched out still.
Complement	^{9:13} “For the people do not turn to him that smites them; neither do they seek Jehovah of hosts. ^{9:14} Therefore Jehovah will cut off from Israel head and tail, palm branch and bulrush, in one day. ^{9:15} The ancient and honorable, he <i>is</i> the head; and the prophet that teaches lies, he <i>is</i> the tail: ^{9:16} for the leaders of this people cause <i>them</i> to go astray; and <i>they that are</i> led by them <i>are</i> destroyed. ^{9:17} Therefore the Lord shall have no joy in their young men; neither shall he have mercy on their fatherless and widows, because every <i>one</i> is a hypocrite and an evildoer, and every mouth speaks foolishness: for all this his anger has not turned away, but his hand <i>is</i> stretched out still.”
Opposite	^{9:18} “For wickedness burns as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up <i>like</i> the lifting up of smoke. ^{9:19} Through the wrath of Jehovah of hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother. ^{9:20} And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm. ^{9:21} Manasseh, Ephraim, and Ephraim, Manasseh; <i>and they together shall be</i> against Judah. For all this his anger has not turned away, but his hand is stretched out still.
Opposite	^{10:1} “Woe to them that decree unrighteous decrees, and that write grievousness <i>which</i> they have prescribed: ^{10:2} to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and <i>that</i> they may rob the fatherless! ^{10:3} And what will you do in the day of visitation, and in the desolation <i>that</i> shall come from afar? To whom will you flee for help? And where will you leave your glory? ^{10:4} Without me they shall bow down under the prisoners, and they shall fall under the slain: for all this his anger has not turned away, but his hand <i>is</i> stretched out still.”
	¶Opposite The king of Assyria will attack Judah, but he will be destroyed (10:5 - 34)
Opposite	^{10:5} “O Assyrian, <i>you are</i> the rod of my anger; and the staff in their hand is my indignation. ^{10:6} I will send him against a hypocritical nation; and against the people of my wrath will I give him a charge, to take the plunder, and to take the prey, and to tread them down like the mud of the streets. ^{10:7} Nevertheless he does not mean so; neither does his heart think so, but <i>it is</i> in his heart to destroy and cut off nations not a few: ^{10:8} for he says, ‘Are not my princes altogether kings? ^{10:9} Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?’ ^{10:10} As my hand has found the kingdoms of the idols, and whose carved images excelled them of Jerusalem and of Samaria, ^{10:11} shall I not, as I have done to Samaria and her idols, also do to Jerusalem and her idols? ^{10:12} Therefore it shall come to pass, <i>that</i> when the Lord has performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. ^{10:13} For he says, ‘By the strength of my hand I have done <i>it</i> , and by my wisdom: for I am prudent. And I have removed the boundaries of the people, and have robbed their treasures; and I have put down the inhabitants like a valiant man. ^{10:14} And my hand has found as a nest the riches of the people; and as one gathers eggs <i>that are</i> left, have I gathered all the earth; and there was no one that moved the wing, or opened the mouth, or peeped.’
Opposite	^{10:15} “Shall the axe boast itself against him that chops with it? Or shall the saw magnify itself against him that saws with it? As if the rod should wield <i>itself</i> against them that lift it up; or as if the staff should lift up <i>itself</i> , as if <i>it were</i> not wood. ^{10:16} Therefore shall the Lord Jehovah of hosts send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. ^{10:17} And the light of Israel shall be for a fire, and his Holy One for a flame; and in one day shall it burn and devour his thorns and his briers. ^{10:18} and shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer faints. ^{10:19} And the rest of the trees of his forest shall be few, so that a child may write them.”
Complement	^{10:20} “And it shall come to pass in that day, <i>that</i> the remnant of Israel, and such as are escaped of the house of Jacob, shall no longer again rely upon him that smote them; but shall rely upon Jehovah, the Holy One of Israel, in truth. ^{10:21} The remnant shall return, <i>even</i> the remnant of Jacob, to the mighty God: ^{10:22} for though your people Israel are as the sand of the sea, yet a remnant of them shall return. The destruction decreed shall overflow with righteousness: ^{10:23} for the Lord Jehovah of hosts shall make a destruction, even determined, in the midst of all the land.’
Complement	^{10:24} “Therefore thus says the Lord Jehovah of hosts: ‘O my people that dwell in Zion, do not be afraid of the Assyrian. He shall smite you with a rod, and shall lift up his staff against you, after the manner of Egypt: ^{10:25} for yet a very little while, and the indignation shall cease, and my anger in their destruction. ^{10:26} And Jehovah of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and <i>as</i> his rod <i>was</i> upon the Red sea, so shall he lift it up after the manner of Egypt.
Unique	^{10:27} “And it shall come to pass in that day, <i>that</i> his burden shall be taken away from off your shoulder, and his yoke from off your neck; and the yoke shall be destroyed because of the anointing. ^{10:28} ‘He came to Aiath; he passed to Migron; at Michmash he laid up his equipment; ^{10:29} they went over the passage; they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul has fled. ^{10:30} Lift up your voice, O daughter of Gallim; cause it to be heard at Laish, O poor Anathoth. ^{10:31} Madmenah is removed; the inhabitants of Gebim gather themselves to flee. ^{10:32} As yet shall he remain at Nob that day; he shall shake his hand <i>against</i> the mount of the daughter of Zion, the hill of Jerusalem. ^{10:33} Behold, the Lord Jehovah of hosts shall lop the bough with terror; and the high ones of stature <i>shall be</i> cut down, and the arrogant shall be humbled. ^{10:34} And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.”
	§Complement Conclusion: In the Millennial Kingdom, Jehovah shall restore Israel to their land, and they will praise Him (11:1 - 12:6)
	¶Complement In the Millennial Kingdom, Jehovah shall bring the remnant of his people back to the land of Israel (11:1 - 16)
Opposite	^{11:1} “And a rod shall come forth out of the stem of Jesse, and a Branch shall grow out of his roots. ^{11:2} And the Spirit of Jehovah shall rest upon him: the Spirit of wisdom and understanding, the Spirit of counsel and might, and the Spirit of knowledge and of the fear of Jehovah. ^{11:3} And he shall make him of quick understanding in the fear of Jehovah. And he shall not judge after the sight of his eyes; neither reprove after the hearing of his ears; ^{11:4} but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. ^{11:5} And righteousness shall be the belt of his waist, and faithfulness the girdle of his reins. ^{11:6} The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fattened calf shall lie down together; and a little child shall lead them. ^{11:7} And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. ^{11:8} And the nursing child shall play on the hole of the asp, and the weaned child shall put his hand on the viper’s den. ^{11:9} They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of Jehovah, as the water covers the sea.
Opposite	^{11:10} “And in that day there shall be a root of Jesse, that shall stand for an ensign of the people; to him shall the Gentiles seek, and his rest shall be glorious.”
Complement	^{11:11} “And it shall come to pass in that day, <i>that</i> the Lord shall set his hand again the second time to recover the remnant of his people, who shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ^{11:12} And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
Complement	^{11:13} “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not oppress Ephraim. ^{11:14} But they shall fly upon the shoulders of the Philistines toward the west. They shall plunder them in the east together. They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.
Unique	^{11:15} “And Jehovah shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make <i>men</i> go over in sandals. ^{11:16} And there shall be a highway for the remnant of his people, who shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.”
	¶Complement In the Millennial Kingdom, the people of Israel will sing and praise Jehovah their God in their midst (12:1 - 6)
Opposite	^{12:1} “And in that day you shall say, ‘O Jehovah, I will praise you; though you were angry with me, your anger has turned away, and you comfort me.
Opposite	^{12:2} “Behold, God is my salvation; I will trust, and not be afraid: for JAH Jehovah <i>is</i> my strength and <i>my</i> song; he also has become my salvation.’ ^{12:3} Therefore, with joy you shall draw water out of the wells of salvation.”
Complement	^{12:4} “And in that day you shall say, ‘Praise Jehovah; call upon his Name; declare his doings among the people; make mention that his Name is exalted.
Complement	^{12:5} “Sing to Jehovah: for he has done excellent things; this <i>is</i> known in all the earth.’
Unique	^{12:6} “Cry out and shout, you inhabitant of Zion: for great is the Holy One of Israel in your midst!”

	Isaiah, Chapter 1.4: Jehovah will judge the Gentiles through great wars, and restore his people to their land (13:1 - 27:13)
	Introduction: Jehovah will destroy Babylon, but restore Israel to their own land (13:1 - 14:32)
§Unique	†Opposite Jehovah will destroy Babylon (13:1 - 14:11)
†Opposite	†Opposite Jehovah will restore Israel to their own land (14:12 - 32)
§Complement	Body: The future course of history from the day of the prophet Isaiah to the Millennial Kingdom (15:1 - 24:23)
†Opposite	†Opposite Jehovah will destroy Moab and Syria by the hand of the Babylonians (15:1 - 18:7)
†Opposite	†Opposite Jehovah will destroy Egypt by the hand of the Babylonians (19:1 - 20:6)
†Complement	†Complement Jehovah will send Elam and Media to destroy Babylon (21:1 - 10)
†Complement	†Complement Jehovah will destroy the Arabians by the Babylonians (21:11 - 22:25)
†Unique	†Unique Jehovah will destroy the Earth during the Great Tribulation (23:1 - 24:23)
§Complement	Conclusion: The Millennial Kingdom of Christ (25:1 - 27:13)
†Complement	†Complement The people of Jehovah shall praise Him (25:1 - 26:19)
†Complement	†Complement Jehovah will gather his people into the land of Israel (26:20 - 27:13)
	§Unique Introduction: Jehovah will destroy Babylon, but restore Israel to their own land (13:1 - 14:32)
	†Opposite Jehovah will destroy Babylon (13:1 - 14:11)
Unique	13:1The burden of Babylon, which Isaiah the son of Amoz saw; 13:2Lift up a banner upon the high mountain; exalt the voice to them; shake the hand, that they may go into the gates of the nobles. 13:3I have commanded my sanctified ones; I have also called my mighty ones for my anger, <i>even</i> them that rejoice in my highness. 13:4The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; Jehovah of hosts musters the army of the battle. 13:5They come from a far country, from the end of Heaven, <i>even</i> Jehovah and the weapons of his indignation to destroy the whole land.
Complement	13:6Howl! For the Day of Jehovah is near; it shall come as a destruction from the Almighty. 13:7Therefore shall all hands be faint, and every man's heart shall melt; 13:8and they shall be afraid, Pangs and sorrows shall take hold of them; they shall be in pain as a woman that travails; they shall be astonished one at another; their faces <i>shall be as flames</i> .
Complement	13:9Behold, the Day of Jehovah is coming, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. 13:10For the stars of heaven and its constellations shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. 13:11And I will punish the world for <i>their</i> evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the arrogance of the dreadful. 13:12I will make a man more precious than fine gold; <i>even</i> a man more precious than the golden wedge of Ophir. 13:13Therefore will I shake the heavens; and the earth shall move out of her place, in the wrath of Jehovah of hosts, and in the Day of His fierce anger. 13:14And it shall be as the chased gazelle, and as a sheep that no man gathers; they shall turn every man to his own people, and flee everyone into his own land. 13:15Every one that is found shall be thrust through; and everyone that is joined to <i>them</i> shall fall by the sword. 13:16Their children also shall be dashed to pieces before their eyes; their houses shall be plundered, and their wives ravished."
Opposite	13:17Behold, I will stir up the Medes against them, who shall not regard silver; and <i>as for</i> gold, they shall not delight in it. 13:18Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. 13:19And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellence, shall be as when God overthrew Sodom and Gomorrah. 13:20I shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. 13:21But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. 13:22And the wild beasts of the islands shall cry in their desolate houses, and dragons in <i>their</i> pleasant palaces; and her time is near to come, and her days shall not be prolonged.
Opposite	14:1For Jehovah will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall be added to the house of Jacob. 14:2And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of Jehovah for menservants and maidservants; and they shall take them captives, whose captives they were; and they shall rule over their oppressors."
Opposite	†Opposite Jehovah will restore Israel to their own land (14:12 - 32)
Opposite	14:3And it shall come to pass in the day that Jehovah shall give you rest from your sorrow, and from your fear, and from the hard slavery in which you were made to serve, 14:4that you shall take up this proverb against the king of Babylon, and say, 'How has the oppressor ceased! And the golden city ceased! 14:5Jehovah has broken the staff of the wicked, <i>and</i> the scepter of the rulers.' 14:6He who struck the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, <i>and</i> no one hinders.' 14:7The whole earth is at rest, <i>and</i> is quiet; they break forth into singing. 14:8Moreover, the fir trees rejoice at you, and the cedars of Lebanon, <i>saying</i> , 'Since you were laid down, no woodcutter has come up against us.' 14:9Hell from beneath has moved for you to meet <i>you</i> at your coming; it stirs up the dead for you, <i>even</i> all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. 14:10All they shall speak and say to you, 'Have you also become weak as we? Have you become like us? 14:11Your pomp is brought down to Hell, and the noise of your harps; the worm is spread under you, and the worms cover you.
Opposite	14:12How have you fallen from Heaven, O Lucifer, son of the morning! How have you been cut down to the ground, who weakened the nations? 14:13For you have said in your heart, 'I will ascend into Heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; 14:14I will ascend above the heights of the clouds; I will be like the most High God.' 14:15Yet you shall be brought down to Hell, to the sides of the Pit. 14:16They that see you shall narrowly look upon you, <i>and</i> consider you, <i>saying</i> , 'Is this the man that made the earth to tremble, that shook kingdoms, 14:17that made the world as a wilderness, and destroyed its cities, <i>that would</i> not open the house of his prisoners?' 14:18All the kings of the nations, <i>even</i> all of them, lie in glory, everyone in his own house. 14:19But you are cast out of your grave like an abominable branch, <i>and</i> as the garment of those that are slain, thrust through with a sword, that go down to the stones of the Pit; as a corpse trampled under foot. 14:20You shall not be joined with them in burial, because you have destroyed your land, and slain your people; the seed of evildoers shall never be named."
Complement	14:21Prepare slaughter for his children for the iniquity of their fathers, so that they do not rise, nor possess the land, nor fill the face of the world with cities. 14:22For I will rise up against them, says Jehovah of hosts, 'and cut off from Babylon the name, and remnant, and son, and nephew,' says Jehovah. 14:23I will also make it a possession for the bitter, and pools of water; and I will sweep it with the broom of destruction,' says Jehovah of hosts.
Complement	14:24Jehovah of hosts has sworn, saying, 'Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: 14:25that I will break the Assyrian in my land, and upon my mountains tread him under foot. Then shall his yoke depart from off them, and his burden depart from off their shoulders. 14:26This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. 14:27For Jehovah of hosts has purposed, and who shall annul <i>it</i> ? And his hand is stretched out, and who shall turn it back?'"
Unique	14:28In the year that king Ahaz died was this burden: 14:29Rejoice not, whole Philistia, because the rod of him that smote you is broken; for out of the serpent's root shall come forth a viper, and his fruit <i>shall be</i> a fiery killing serpent. 14:30And the firstborn of the poor shall feed, and the needy shall lie down in safety; and I will kill your root with famine, and he shall slay your remnant. 14:31Howl, O gate. Cry, O city, O city, whole Philistia, are dissolved: for a smoke shall come from the north; and no one <i>shall be</i> alone in his appointed times. 14:32What shall <i>one</i> then answer the messengers of the nation? That Jehovah has founded Zion, and the poor of this people shall trust in it."
	§Complement Body: The future course of history from the day of the prophet Isaiah to the Millennial Kingdom (15:1 - 24:23)
	†Opposite Jehovah will destroy Moab and Syria by the hand of the Babylonians (15:1 - 18:7)
Unique	15:1The burden of Moab: "Because in the night Ar of Moab is laid waste, <i>and</i> brought to silence; because in the night Kir of Moab was laid waste, and brought to silence. 15:2He has gone up to Bajith, and to Dibon, the high places, to weep. Moab shall howl over Nebo, and over Medeba; on all their heads <i>shall be</i> baldness, <i>and</i> every beard cut off. 15:3In their streets they shall grind themselves with sackcloth; on the tops of their houses, and in their streets, everyone shall howl, weeping abundantly. 15:4And Heshbon shall cry, and Elealeh; their voice shall be heard even to Jahaz; therefore the armed soldiers of Moab shall cry out; his life shall be grievous to him. 15:5My heart shall cry out for Moab; his fugitives <i>shall flee</i> to Zoar, a heifer of three years old: for by the mounting up of Luhith with weeping shall they go up: for in the way of Horonaim they shall raise up a cry of destruction: 15:6for the waters of Nimrim shall be desolate: for the hay is withered away, the grass fails, and nothing is green. 15:7Therefore the abundance they have acquired, and that which they have laid up, shall they carry away to the brook of the willows. 15:8For the cry has gone round about the borders of Moab; the howling of it to Eglaïm, and the howling of it to Beer-elim: 15:9for the waters of Dimon shall be full of blood; for I will bring more upon Dimon, even lions upon him that escapes of Moab, and upon the remnant of the land.
Complement	16:1Send the lamb to the ruler of the land from Sela to the wilderness, to the mount of the daughter of Zion: 16:2for it shall be, <i>that</i> , as a wandering bird is cast out of the nest, so shall the daughters of Moab be at the fords of Arnon. 16:3Take counsel; execute judgment; make your shadow as the night in the midst of the noonday; hide the outcasts; do not betray him that wanders. 16:4Let my outcasts dwell with you, O Moab; be a shelter to them from the face of the plunderer: for the extortionist is at an end, the plunderer ceases, and the oppressors are consumed out of the land. 16:5And in mercy shall the throne be established; and he shall sit upon it in truth in the Tabernacle of David; judging, seeking judgment, and hastening righteousness. 16:6We have heard of the pride of Moab (<i>he</i> is very proud), <i>even</i> of his arrogance, his pride, and his wrath; <i>but his</i> lies shall not be so. 16:7Therefore shall Moab howl for Moab; every one shall howl. You shall mourn for the foundations of Kir-hareseth; surely <i>they are</i> afflicted: 16:8for the fields of Heshbon and the vine of Sibmah languishes. The lords of the wilderness have broken down its principal plants; they have come <i>even</i> to Jazer. They wandered <i>through</i> the heat; her branches are stretched out; they went over the sea. 16:9Therefore I will bewail with the weeping of Jazer the vine of Sibmah. I will water you with my tears, O Heshbon and Elealeh: for the shouting for your summer fruits and for your harvest has fallen. 16:10And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing; neither shall there be shouting. The treaders shall tread out no wine in <i>their</i> presses; I have made <i>their vintage</i> shouting to cease. 16:11Therefore my bowels shall sound like a harp for Moab, and my inward parts for Kir-hareseth. 16:12And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail."
Complement	16:13This is the Word that Jehovah has spoken concerning Moab since that time. 16:14But now Jehovah has spoken, saying, "Within three years, as the years of a hireling, so the glory of Moab shall be despised, with all that great multitude; and the remnant <i>shall be</i> very small <i>and</i> feeble."
Opposite	17:1The burden of Damascus: "Behold, Damascus is taken away from <i>being</i> a city, and it shall be a ruined heap. 17:2The cities of Aroer are forsaken; they shall be for flocks, which shall lie down, and no one shall make <i>them</i> afraid. 17:3The fortress also shall cease from Ephraim, and the kingdom from Damascus; and the remnant of Syria, they shall be as the glory of the children of Israel; says Jehovah of hosts. 17:4And in that day it shall come to pass, <i>that</i> the glory of Jacob shall be made thin, and the fatness of his flesh shall become lean. 17:5And it shall be as when the harvestman gathers the grain, and reaps the ears with his arm; and it shall be as he that gathers ears in the valley of Rephaim. 17:6Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in its outmost fruitful branches,' says Jehovah God of Israel. 17:7At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. 17:8And he shall not look to the altars, the work of his hands; neither shall he respect <i>that</i> which his fingers have made: neither the images of Asherah, nor the images of Baal. 17:9In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel; and there shall be desolation. 17:10Because you have forgotten the God of your salvation, and have not been mindful of the Rock of your strength, therefore shall you plant pleasant plants, and shall set it with strange trees. 17:11In the day you shall make your plant to grow, and in the morning you shall make your seed to flourish; <i>but</i> the harvest <i>shall be</i> a heap in the day of grief and of desperate sorrow. 17:12Woe to the multitude of many people, <i>who</i> make a noise like the noise of the seas; and to the rushing of nations, <i>that</i> make a rushing like the rushing of mighty water! 17:13The nations shall rush like the rushing of great water; but God shall rebuke them, and they shall flee far away, and shall be chased as the chaff of the mountains before the wind, and like chaff in the whirlwind. 17:14And behold at evening trouble; <i>and before</i> the morning he is not. This is the portion of them that plunder us, and the lot of them that rob us. 18:1Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia, 18:2that sends ambassadors by the sea, even in vessels of bulrushes upon the water, <i>saying</i> , 'Go, you swift messengers, to a nation strong and fierce, to a people dreadful from their beginning until now: a very strong and treading-down nation, whose land the rivers divide, to the place of the Name of Jehovah of hosts, the mount Zion."
Opposite	18:3All you inhabitants of the world, and dwellers on the earth, see, when he lifts up an ensign on the mountains; and when he blows a trumpet, hear: 18:4for so Jehovah said to me: 'I will take my rest, and I will consider in my dwelling place like a deer heat upon herbs, <i>and</i> like a cloud of dew in the heat of harvest: 18:5for before the harveing, when the bud is perfect, and the sour grape ripens in the flower, he shall both cut off the sprigs with pruning hooks, and to take away <i>and</i> cut down the branches. 18:6They shall be left together to the birds of the mountains, and to the beasts of the earth; and the birds shall summer upon them, and all the beasts of the earth shall winter upon them. 18:7In that time shall a present be brought to Jehovah of hosts from a people strong and fierce, and from a people dreadful from their beginning until now: a very strong and treading-down nation, whose land the rivers divide, to the place of the Name of Jehovah of hosts, the mount Zion."
Opposite	†Opposite Jehovah will destroy Egypt by the hand of the Babylonians (19:1 - 20:6)
Opposite	19:1The burden of Egypt: "Behold, Jehovah rides upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall tremble at his presence, and the heart of Egypt shall melt in its midst. 19:2And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbor: city against city, <i>and</i> kingdom against kingdom. 19:3And the spirit of Egypt shall fail in its midst; and I will destroy its counsel; and they shall seek to the idols, and to the ventriloquists, and to them that have familiar spirits, and to the wizards. 19:4And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them,' says the Lord Jehovah of hosts. 19:5And the water shall fail from the sea, and the river shall be wasted and dried up. 19:6And they shall turn the rivers far away; and the brooks of defense shall be emptied and dried up: the reeds and flags shall wither. 19:7The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no <i>more</i> . 19:8The fishermen also shall mourn, and all they that cast a hook into the brooks shall lament, and they that spread nets upon the water shall languish. 19:9Moreover, they that work in fine flax, and they that weave for fish, shall be ashamed. 19:10And they shall be broken in its purposes, all that make sluices and ponds for fish. 19:11Surely the princes of Zoan are fools, the counsel of the wise advisors of Pharaoh has become foolish. How do you say to Pharaoh, 'I am the son of the wise, the son of ancient kings'? 19:12Where <i>are</i> they? Where <i>are</i> your wise men? And let them tell you now, and let them know what Jehovah of hosts has purposed upon Egypt. 19:13The princes of Zoan have become fools; the princes of Noph are deceived; they have also seduced Egypt, <i>even</i> they that are the defense of its tribes. 19:14Jehovah has mingled a perverse spirit in its midst; and they have caused Egypt to stumble in every work of it, as a drunken man staggers in his vomit. 19:15Neither shall there be <i>any</i> work for Egypt, which the head or tail, branch or rush, may do.
Opposite	19:16In that day shall Egypt be like women; and it shall be afraid and fear because of the shaking of the hand of Jehovah of hosts, which he shakes over it. 19:17And the land of Judah shall be a terror to Egypt; everyone that makes mention of it shall be afraid in himself, because of the counsel of Jehovah of hosts, which he has determined against it."
Complement	19:18In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to Jehovah of hosts: 19:19In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at its border to Jehovah. 19:20And it shall be for a sign and for a witness to Jehovah of hosts in the land of Egypt; for they shall cry to Jehovah because of the oppressors; and he shall send them a savior, and a great one, and he shall deliver them. 19:21And Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day, and shall do sacrifice of oblation; moreover, they shall vow a vow to Jehovah, and perform it. 19:22And Jehovah shall smite Egypt; he shall smite and heal it; and they shall return to Jehovah, and he shall be entreated of them, and shall heal them. 19:23In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. 19:24In that day shall Israel be the third with Egypt and with Assyria, <i>even</i> a blessing in the midst of the land, <i>whom</i> Jehovah of hosts shall bless, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance."
Unique	20:1In the year that Tartan came to Ashdod (when Sargon the king of Assyria sent him); and he fought against Ashdod, and took it. 20:2At the same time Jehovah spoke by Isaiah the son of Amoz, saying, "Go and take the sackcloth from off your waist; and put off your shoe by your foot." And he did so, walking lightly clothed and barefoot. 20:3And Jehovah said, "Like as my servant Isaiah has walked lightly clothed and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia, 20:4so shall the king of Assyria lead away the Egyptians as prisoners, and the Ethiopians as captives, young and old, lightly clothed and barefoot, even with <i>their</i> buttocks uncovered, to the shame of Egypt. 20:5And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. 20:6And the inhabitant of this isle shall say in that day, 'Behold, such is our expectation, where we flee for help to be delivered from the king of Assyria; and how shall we escape?'"
	†Complement Jehovah will send Elam and Media to destroy Babylon (21:1 - 10)
Unique	21:1The burden of the desert of the sea: "As whirlwinds in the south pass through, so it comes from the desert, from a dreadful land.
Complement	21:2A grievous vision is declared to me; the treacherous dealer deals treacherously, and the plunderers plunderers.
Complement	"Go up, O Elam; besiege, O Media; all its sighing have I made to cease."
Opposite	21:3Therefore my loins are filled with pain; pangs have taken hold upon me, as the pangs of a woman that travails. I was bowed down at the hearing of it; I was dismayed at the sight of it. 21:4My heart reels, fearfulness gripped me. The night of my pleasure has turned into fear to me.
Opposite	21:5Prepare the table; watch in the watchtower; eat, <i>and</i> drink; arise, you princes, <i>and</i> anoint the shield: 21:6for the Lord has said this to me: "Go, set a watchman; let him declare what he sees. 21:7And he saw a chariot with a couple of horsemen, a chariot of donkeys, <i>and</i> a chariot of camels; and he listened carefully with great care; 21:8and he cried, 'A lion! My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights; 21:9and behold, here comes a chariot of men, <i>with</i> a couple of horsemen.' And he answered and said, 'Babylon has fallen, has fallen! And all the carved images of her gods has been broken to the ground.'" 21:10O my threshing, and the grain of my floor, that which I have heard of Jehovah of hosts, the God of Israel, have I declared unto you.
	†Complement Jehovah will destroy the Arabians by the Babylonians (21:11 - 22:25)
Unique	21:11The burden of Dumah: "He calls to me out of Seir: 'Watchman, what of the night? Watchman, what of the night?' 21:12The watchman said, 'The morning comes; and also the night.' If you will inquire, inquire; return, come."
Complement	21:13The burden upon Arabia: "In the forest in Arabia shall you lodge, O you traveling companies of Dedanim. 21:14The inhabitants of the land of Tema brought water to them that was thirsty; they met with their bread him that fled: 21:15for they fled from the swords, from the drawn sword, from the bent bow, and from the grievousness of war."
Complement	21:16For thus has the Lord said to me, "Within a year (according to the years of a hireling), and all the glory of Kedar shall fail; 21:17and the remainder of the number of archers, the mighty men of the children of Kedar, shall be diminished: for Jehovah God of Israel has spoken it."
Opposite	22:1The burden of the valley of vision: "What troubles you now, that you have wholly gone up to the housetops? 22:2You that are full of a tumultuous city, a joyous city, your slain <i>men are</i> not slain with the sword, nor dead in battle. 22:3All your rulers have fled together; they are bound by the archers; all that are found in you are bound together, <i>who</i> have fled from afar. 22:4Therefore I said, 'Look away from me; I will weep bitterly; do not labor to comfort me, because of the plundering of the daughter of my people: 22:5for <i>it</i> is a day of trouble, and of treading down, and of perplexity by the Lord Jehovah of hosts in the valley of vision, breaking down the walls, and of crying to the mountains. 22:6And Elam carried the quiver with chariots of men <i>and</i> horsemen, and Kir uncovered the shield. 22:7And it shall come to pass, that your choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. 22:8And he discovered the covering of Judah, and you looked in that day to the armor of the house of the forest. 22:9You have also seen the breaches of the city of David, that they are many; and you gathered together the water of the lower pool. 22:10And you have numbered the houses of Jerusalem, and the houses have you broken down to fortify the wall. 22:11You also made a ditch between the two walls for the water of the old pool; but you have not looked to its maker; neither did you have respect to him that fashioned it long ago. 22:12And in that day did the Lord Jehovah of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth; 22:13and instead behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, saying, 'Let us eat and drink; for tomorrow we shall die!' 22:14And it was revealed in my ears by Jehovah of hosts: "Surely this iniquity shall not be purged from you until you die," says the Lord Jehovah of hosts."
Opposite	22:15Thus says the Lord Jehovah of hosts: 'Go, proceed to this treasurer, <i>even</i> to Shebna, who is over the House, and say, 22:16What do you have here? And whom do you have here, that you have cut you out a tomb here, as he that cuts himself out a tomb on high, <i>and</i> that carves a tomb for himself in a rock? 22:17Behold, Jehovah will carry you away with a mighty captivity, and will surely cover you. 22:18He shall surely violently turn and toss you like a ball into a large country. There you shall die, and there the chariots of your glory <i>shall be</i> the shame of your lord's house. 22:19And I will drive you from your office, and from your position shall he pull you down. 22:20And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah; 22:21and I will clothe him with your robe, and strengthen him with your girdle, and I will commit your government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. 22:22And the key of the house of David will I lay upon his shoulder; so he shall open, and no one shall shut; and he shall shut, and no one shall open. 22:23And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father's house. 22:24And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. 22:25In that day,' says Jehovah of hosts, 'shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for Jehovah has spoken it."
	†Unique Jehovah will destroy the Earth during the Great Tribulation (23:1 - 24:23)
Unique	23:1The burden of Tyre: "Howl, you ships of Tarshish: for it is laid waste, so that there is no house, and no entering in; from the land of Chittim it is revealed to them. 23:2Be still, you inhabitants of the isle; you whom the merchants of Tyre, that pass over the sea, have replenished. 23:3And by great waters the seed of Sidon, the harvest of the river, is her revenue; and she is a marketplace of nations. 23:4Be ashamed, O Tyre; for the sea has spoken, <i>even</i> the strength of the sea, saying, 'I do not travail, nor bring forth children; neither do I nourish up young men, <i>nor</i> bring up virgins.' 23:5As at the report concerning Egypt, they shall also be sorely pained at the report of Tyre. 23:6Pass over to Tarshish; howl, you inhabitants of the isle! 23:7Is this your joyous city, whose antiquity is of ancient days? Her own feet shall carry her far off to sojourn. 23:8Who has taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traders are the honorable of the earth? 23:9Jehovah of hosts has purposed it, to stain the pride of all glory, <i>and</i> to bring into contempt all the honorable of the earth. 23:10Pass through your land as a river, O daughter of Tarshish; there is no more strength. 23:11He stretched out his hand over the sea; he shook the kingdoms. Jehovah has given a commandment against the merchant city, to destroy its strongholds. 23:12And he said, 'You shall rejoice no more, O you oppressed virgin, daughter of Zidon; arise, pass over to Chittim; there also shall you have no rest.' 23:13Behold the land of the Chaldeans; this people was not, <i>until</i> the Assyrian founded it for them: that dwell in the wilderness, they set up its towers, and they raised up its palaces, <i>and then</i> he brought it to ruin. 23:14Howl, you ships of Tarshish: for your strength is laid waste.
Opposite	23:15And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing like a prostitute. 23:16Take a harp, and go around the city, you prostitute that has been forgotten; make sweet melody, and sing many songs, that you may be remembered. 23:17And it shall come to pass after the end of seventy years, that Jehovah will visit Tyre; and she shall turn to her hire, and commit fornication with all the kingdoms of the world upon the face of the earth. 23:18And her merchandise and her hire shall be holiness to Jehovah; it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before Jehovah, to eat sufficiently, and for durable clothing."
Complement	24:1Behold, Jehovah makes the land empty; and makes it waste, and turns it upside down, and scatters abroad its inhabitants. 24:2And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maidservant, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; and with the taker of usury, so with the giver of usury to him. 24:3The land shall be utterly emptied, and utterly plundered: for Jehovah has spoken this Word. 24:4The land mourns and fades away; the world languishes and fades away. The arrogant people of the land languish. 24:5The land also is defiled under its inhabitants, because they have transgressed the laws, changed the Ordinance, and broken the everlasting Covenant. 24:6Therefore the curse has devoured the land, and they that dwell in it are desolate; therefore the inhabitants of the land are burned, and few men left. 24:7The new wine mourns, the vine languishes, and all the merry-hearted sigh. 24:8The merriment of timbrels cease, the noise of them that rejoice ends, and the joy of the harp ceases. 24:9They shall not drink wine with a song; alcohol shall be bitter to them that drink it. 24:10The city of confusion is broken down; every house is shut up, that no man may come in. 24:11There is a crying for wine in the streets; all joy is darkened; the merriment of the land has gone. 24:12In the city is left only desolation, and the gate is smitten with destruction. 24:13When thus it shall be in the midst of the land among the people, <i>there shall be</i> as the shaking of an olive tree, and as the gleanings grapes when the vintage is done. 24:14They shall lift up their voice; they shall sing for the majesty of Jehovah; they shall cry aloud from the sea. 24:15They shall glorify Jehovah in the fires, <i>even</i> the Name of Jehovah God of Israel in the isles of the sea. 24:16From the uttermost part of the earth have we heard songs, <i>even</i> glory to the righteous.
Complement	"But I said, 'My leanness, my leanness, woe to me! The treacherous dealers have dealt treacherously; moreover, the treacherous dealers have dealt very treacherously.' 24:17Fear, the pit, and the snare, are upon you, O inhabitant of the earth. 24:18And it shall come to pass, that he who flees from the noise of the fear shall fall into the pit; and he that comes up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth shake. 24:19The earth is violently broken in pieces; the earth is split open; the earth is shaken exceedingly. 24:20The earth shall reel to and fro like a drunkard, and shall totter like a flimsy hut; and the transgression of it shall be heavy upon it; and it shall fall, and not rise again.
Unique	24:21And it shall come to pass in that day, that Jehovah shall punish the host of the high ones <i>that are</i> on high, and the kings of the earth upon the earth. 24:22And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited. 24:23Then shall the moon blush, and the star shall be ashamed, when Jehovah of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."
	§Complement Conclusion: The Millennial Kingdom of Christ (25:1 - 27:13)
	†Complement The people of Jehovah shall praise Him (25:1 - 26:19)
Opposite	25:1O Jehovah, you are my God; I will exalt you, <i>and</i> I will praise your Name: for you have done wonderful things; your counsels of old are faithful and true: 25:2For you have made a city a heap, a fortified city a ruin, and a palace of strangers to be no city; it shall never be rebuilt. 25:3Therefore shall the strong people glorify you, and the city of the dreadful nations shall fear you. 25:4For you have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, and a shadow from the heat, when the blast of the dreadful ones is like a storm <i>against</i> the wall. 25:5You shall bring down the noise of strangers, as the heat in a dry place, <i>even</i> the heat with the shadow of a cloud; the branch of the dreadful ones shall be brought low. 25:6And in this mountain shall Jehovah of hosts make to all people a feast of fat things, a mountain of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 25:7And in this feast will he destroy the face of the covering cast over all people, and the veil that is spread over all nations. 25:8He will swallow up death in victory; and the Lord Jehovah will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for Jehovah has spoken it.
Opposite	25:9And it shall be said in that day, 'See, this is our God; we have waited for him, and he will save us. This is Jehovah; we have waited for him; we will be glad and rejoice in his salvation.' 25:10For the hand of Jehovah shall rest in this mountain, and Moab shall be trampled down under him, <i>even</i> as straw is trampled down to dung. 25:11And he shall spread forth his hands in their midst, as he that swims spreads forth <i>his hands</i> to swim; and he shall bring down their pride together with the devisousness of their hands. 25:12And the fortress of the high fort of your walls shall he bring down, lay low, <i>and</i> bring to the ground, <i>even</i> to the dust."
Complement	26:1In that day shall this song be sung in the land of Judah, 'We have a strong city; salvation will God appoint for walls and bulwarks. 26:2Upon the gates, that the righteous nation which keeps the truth may enter in.' 26:3You will keep <i>him</i> in perfect peace, <i>whose</i> mind relies upon you, because he trusts in you. 26:4Trust in Jehovah forever: for in JAH Jehovah is the Rock of Ages. 26:5For he brings them down that dwell on high; the lofty city, he lays it low; he lays it low, <i>even</i> to the ground; he brings it <i>even</i> to the dust. 26:6The foot shall tread it down, <i>even</i> the feet of the poor, and the steps of the needy. 26:7The way of the just is uprightness; you, most upright, weigh the path of the just. 26:8Moreover, in the way of your judgments, O Jehovah, have we waited for you; the desire of our soul is to your Name, and to the remembrance of you. 26:9With my soul have I desired you in the night; moreover, with my spirit within me will I seek you early: for when your judgments are in the earth, the inhabitants of the world will learn righteousness. 26:10I et favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of Jehovah. 26:11O Jehovah, when your hand is lifted up, they will not see; <i>but</i> they shall see, and be ashamed for their envy at the people; moreover, the fire of your enemies shall devour them.
Complement	26:12Jehovah, you will ordain peace for us: for you also have done all our works in us. 26:13O Jehovah our God, other lords besides you have had dominion over us; <i>but</i> by you only will we make mention of your Name. 26:14They are dead, they shall not live, <i>they are</i> deceased, and they shall not rise; therefore you have visited and destroyed them, and made all their memory to perish.
Unique	26:15You have increased the nation, O Jehovah; you have increased the nation; you are glorified. You have removed it far unto all the ends of the earth. 26:16Jehovah, in trouble have they visited you; they poured out a prayer, when your discipline was upon them. 26:17Like a woman with child, <i>that</i> draws near the time of her delivery, is in pain, <i>and</i> cries out in her pangs, so have we been in your sight, O Jehovah. 26:18We have been with child; we have been in pain; we have as it were given birth to you; and we have not worked any deliverance in the earth; neither have the inhabitants of the world fallen. 26:19Your dead <i>men</i> shall live, <i>together with</i> my dead body shall they arise. Awake and sing, you that dwell in dust: for your dew is as the dew of herbs, and the earth shall cast out the dead."
	†Complement Jehovah will gather his people into the land of Israel (26:20 - 27:13)
Opposite	26:20Come, my people, enter into your chambers, and shut your doors around you; hide yourself as it were for a little moment, until the indignation has passed over. 26:21For, behold, Jehovah is coming out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no longer cover her slain. 27:1In that day Jehovah with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea.
Opposite	27:2In that day, says the Lord, I will be a vineyard of red wine; 27:3I Jehovah guard it; I will water it every morning; lest any hurt it, I will protect it night and day. 27:4Fury is not in me; who would see the briers and thorns against me in battle? I would go through them, I would burn them together. 27:5Or let him take hold of my strength, <i>that</i> he may make peace with me, <i>and</i> he shall make peace with me. 27:6He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit."
Complement	27:7Has he smitten him, as he smote those that smote him; or is he slain according to the slaughter of them that are slain by him? 27:8In measure, when it shoots forth, you will debate with it; he restrains his rough wind in the day of the east wind. 27

Isaiah, Chapter 1.5: Jehovah protected Judah from the Assyrian army (28:1 - 39:8)	
Introduction: Woe to the drunken rulers of Ephraim, and woe to the rebellious children of Zion (28:1 - 31:5)	
§Complement	Woe to the drunken rulers of Ephraim (28:1 - 22)
†Opposite	Woe to the rebellious children of Zion, who seek the help of Egypt, but not of Jehovah (28:23 - 31:5)
§Complement	Body: Jehovah will protect Zion from its enemies, but judge the sinners in Zion (31:6 - 37:38)
†Unique	Jehovah called his people to repent and return to him (31:6 - 32:20)
†Complement	Jehovah will repay the sinners in Zion with judgment (33:1 - 14a)
†Complement	Jehovah will save Zion from its enemies (33:14b - 35:10)
†Opposite The messenger of the king of Assyria rallied against Jehovah the God of Israel (36:1 - 37:7)	
†Opposite	Jehovah answered the prayer of Hezekiah to save him from the army of the Assyrians (37:8 - 38)
§Unique Conclusion: King Hezekiah received a good answer to his prayer, but bad news about his descendants (38:1 - 39:8)	
†Complement	King Hezekiah thanked Jehovah for healing him and answering his prayer (38:1 - 22)
†Complement	Isaiah the prophet gave Hezekiah the bad news about the future of his descendants (39:1 - 8)

§Complement Introduction: Woe to the drunken rulers of Ephraim, and woe to the rebellious children of Zion (28:1 - 31:5)	
†Opposite	Woe to the drunken rulers of Ephraim (28:1 - 22)
†Unique	28:1 "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which is on the head of the fat valleys of them that are overcome with wine! Behold, the Lord has a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty water overflowing, shall cast them down to the earth with the hand. 28:3 The crown of pride, the drunkards of Ephraim, shall be trampled under feet. 28:4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower; and as the firstfruit before the summer, which when he that looks upon it sees, while it is still in his hand he eats it up. 28:5 In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty, to the remainder of his people; 28:6 and for a Spirit of judgment to him that sits in judgment; and for strength to them that turn the battle to the gate. 28:7 But they also have gone astray through wine, and through alcohol: the priest and the prophet have gone astray through alcohol; they are swallowed up by wine; they are out of the Way through alcohol; they go astray from God in vision; they stumble in judgment. 28:8 For all tables are full of vomit and filthiness, so that no place is clean. 28:9 Whom shall he teach knowledge? And whom shall he make to understand doctrine? They that are weaned from the milk, and drawn from the breasts. 28:10 For precept must unto precept, precept upon precept; line upon line, line upon line; here a little, and there a little. 28:11 For with stammering lips and another tongue will he speak to this people. 28:12 To whom he said, 'This is the rest with which you may cause the weary to rest, and this is the refreshing'; yet they would not hear. 28:13 But the Word of Jehovah was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little, that they might go and fall backward, and be broken and snared, and taken."
†Opposite	28:14 "Therefore hear the Word of Jehovah, you scornful men, that rule this people which is in Jerusalem: 28:15 because you have said, 'We have made a covenant with death, and with Hell are we in agreement: when the overflowing scourge shall pass through, it shall not come to us; for we have made lies our refuge, and under falsehood have we hidden ourselves.' 28:16 Therefore thus says the Lord Jehovah: 'Behold, I lay in Zion for a foundation a Stone, a tested Stone, a precious Corner Stone, a sure Foundation; he that believes shall not make haste. 28:17 Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding place. 28:18 And your covenant with death shall be made void, and your agreement with Hell shall not stand. When the overflowing scourge shall pass through, then shall you be trampled down by it. 28:19 From the time that it goes forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report: 28:20 for the bed is shorter than one can stretch himself on it; and the covering narrower than he can wrap himself in it. 28:21 For Jehovah shall rise up as in mount Perazim; he shall be angry as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."
†Opposite	28:22 "Now therefore be not mockers, lest your bonds are made strong: for I have heard from the Lord Jehovah of hosts a destruction, even determined upon the whole earth."
†Opposite	†Opposite Woe to the rebellious children of Zion, who seek the help of Egypt, but not of Jehovah (28:23 - 31:5)
†Unique	28:23 "Give ear, and hear my voice; give heed, and hear my speech. 28:24 Does the plowman plow all day to sow? Does he open and break the clods of his ground? 28:25 When he has made smooth its face, does he not cast abroad the black cumin, and scatter the cumin, and cast in the principal wheel and the appointed barley and spelt in their place? 28:26 For his God instructs him to discretion, and teaches him. 28:27 For the black cumin is not threshed with a threshing instrument; neither is a cartwheel turned about upon the cumin; but the black cumin is beaten out with a staff, and the cumin with a rod. 28:28 Wheat is beaten out, but he does not continue threshing it, nor does he drive the wheels of his threshing cart, nor does he beat it small with his horsemen."
†Opposite	28:29 "This also comes forth from Jehovah of hosts, who is wonderful in counsel, and excellent in working: 29:1 "Woe to Ariel, to Ariel, the city where David dwelt! Add year to year; let them kill sacrifices. 29:2 Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be to me as Ariel. 29:3 And I will camp against you round about, and will lay siege against you with a siege mound, and I will raise forts against you. 29:4 And you shall be brought down, and shall speak out of the ground; and your speech shall be low out of the dust, and your voice shall be like one that has a familiar spirit, out of the ground, and your speech shall whisper out of the dust. 29:5 Moreover the multitude of your strangers shall be like small dust, and the multitude of the dead upon you shall be as chaff that passes away; moreover, it shall be at an instant suddenly. 29:6 You shall be visited by Jehovah of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. 29:7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her fortress, and that distress her, shall be as a dream of a night vision. 29:8 It shall even be like when a hungry man dreams; and, behold, he eats; but he awakes, and his soul is empty; or like when a thirsty man dreams; and, behold, he drinks; but he awakes, and, behold, he is faint, and his soul still craves: so shall the multitude of all the nations be, that fight against mount Zion. 29:9 Pause yourselves and wonder; delight yourselves, and be blind: they are drunken, but not with wine; they stagger, but not with alcohol: 29:10 For Jehovah has poured out upon you the spirit of deep sleep, and has closed your eyes; the prophets, your rulers, and the seers has he covered with blindness. 29:11 And the entire vision has become to you as the words of a book that is sealed, which men deliver to one that is educated, saying, 'Read this please'; and he says, 'I cannot: for it is sealed'; 29:12 and the book is delivered to him that is uneducated, saying, 'Read this, please'; and he says, 'I am illiterate.' 29:13 Therefore the Lord said, 'Forasmuch as this people draw near to me with their mouth, and honor me with their lips, but have removed their heart far from me, and their fear toward me is taught by the precept of men,' 29:14 therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hidden."
†Complement	29:15 "Woe to them that seek deep to hide their counsel from Jehovah; and their works are in the dark, and they say, 'Who sees us? And who knows us?' 29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, 'He did not make me? Or shall the thing framed say of him that framed it, 'He had no understanding? 29:17 Is not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? 29:18 And in that day shall the deaf hear the words of the Book; and the eyes of the blind shall see out of obscurity, and out of darkness. 29:19 The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel. 29:20 For the dreadful one is brought to nothing, and the sinner is consumed, and all that watch for iniquity are cut off. 29:21 That makes a man an offender for a word, and lays a snare for him that repoves in the gate, and turns aside the just for a thing of nothing.' 29:22 Therefore thus says Jehovah, who redeemed Abraham: 'Concerning the house of Jacob, Jacob shall not now be ashamed; neither shall his face now grow pale. 29:23 But when he sees his children, the work of my hands, in his midst, they shall sanctify my Name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. 29:24 They also that went astray in spirit shall come to understanding; and they that murmured shall learn doctrine."
†Complement	30:1 "Woe to the rebellious children,' says Jehovah, 'that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add more sin to their sin; 30:2 that walk to go down into Egypt, and have not asked at my mouth: to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.' 30:3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion: 30:4 for his princes were at Zoan, and his ambassadors came to Hanes. 30:5 They were all ashamed of a people that could not benefit them; neither be a help nor a benefit; but a shame, and also a reproach. 30:6 The burden of the beasts of the south: into the land of trouble and anguish, from which come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people that shall not benefit them. 30:7 For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, 'Their strength is to sit still.' 30:8 Now you go, write it before them in a tablet, and note it in a Book, that it may be for the time to come forever and ever: 30:9 that this is a rebellious people, lying children: children that will not hear the Law of Jehovah; 30:10 who say to the Seers, 'Do not see'; and to the prophets, 'Do not prophesy right things to us; speak to us smooth things, and prophesy deceits.' 30:11 go out of the Way, turn aside out of the Path, and cause the Holy One of Israel to cease from before us. 30:12 Therefore thus says the Holy One of Israel: 'Because you despise this Word, and trust in oppression and perverseness, and rely on it; 30:13 therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly at an instant. 30:14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare, so that there shall not be found in the bursting of it even a fragment to take fire from the hearth, or to take water out of the pit.' 30:15 For thus says the Lord Jehovah, the Holy One of Israel: 'In returning and rest you shall be delivered; in quietness and in confidence shall be your strength; and you would not say, 'Behold But you said, 'No, for we will flee upon horses'; therefore, you shall flee. And, 'We will ride upon the swift'; therefore shall they that pursue you be swift. 30:17 A thousand shall flee at the rebuke of one; at the rebuke of five shall you flee, until you are left as a beacon upon the top of a mountain, and as an ensign on a hill. 30:18 And therefore will Jehovah wait, that he may be gracious to you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of judgment; blessed are all they that wait for him. 30:19 For the people shall dwell in Zion at Jerusalem; you shall weep no more; he will be very gracious to you at the voice of your cry. When he shall hear it, he will answer you. 30:20 And though the Lord gives you the bread of adversity, and the water of affliction, yet your teachers shall not be removed into a corner any longer, but your eyes shall see your teachers; 30:21 and your ears shall hear a Word behind you, saying, 'This is the Way: walk in it,' when you turn to the right hand, and when you turn to the left. 30:22 You shall also defile the covering of your sculptured images of silver, and the ornament of your molten images of gold; you shall cast them away as a menstruous cloth; you shall say to it, 'Go away!' 30:23 Then shall he give the rain of your seed, that you shall sow the ground with; and bread of the increase of the earth; and it shall be fat and abundant. In that day shall your cattle feed in large pastures; 30:24 the oxen likewise and the young donkeys that plow the ground shall eat clean provender, which has been winnowed with the shovel and with the fan. 30:25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of water in the day of the great slaughter, when the towers fall. 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah binds up the breach of his people, and heals the stroke of their wound. 30:27 Behold, the Name of Jehovah comes from afar, burning with his anger, and its burden is heavy; his lips are full of indignation, and his tongue is as a devouring fire; 30:28 and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to stumble. 30:29 You shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goes with a pipe to come into the mountain of Jehovah, to the Mighty One of Israel. 30:30 And Jehovah shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. 30:31 For through the voice of Jehovah shall the Assyrian be beaten down, who smote with a rod. 30:32 And in every place where the rod sent by God shall pass, which Jehovah shall lay upon him, it shall be with tinkling and preparation; and in wars of shaking will he fight with it. 30:33 For Tophet is ordained of old; yea, for the king it is prepared; he has made it deep and large; its pile is fire and much wood, and the breath of Jehovah, like a stream of brimstone, kindles it."
†Unique	31:1 "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel; neither seek Jehovah! 31:2 Yet he also is wise, and will bring evil, and will not call back his words; but will arise against the house of the evildoers, and against the help of them that work iniquity. 31:3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When Jehovah shall stretch out his hand, both he that helps shall fall, and he that is helped shall fall down, and they all shall fail together." 31:4 For thus has Jehovah spoken to me, 'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor lose his courage at their multitude. In the same manner shall Jehovah of hosts come down to fight for mount Zion, and for its hill; 31:5 as hovering birds, so will Jehovah of hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it."
§Complement Body: Jehovah will protect Zion from its enemies, but judge the sinners in Zion (31:6 - 37:38)	
†Unique	Jehovah called his people to repent and return to him (31:6 - 32:20)
†Opposite	31:6 "Turn to him from whom the children of Israel have deeply revolted: 31:7 for in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made to you for a sin. 31:8 Then shall the Assyrian fall with the sword, but not of a mighty man; and the sword, not of a common man, shall devour him; but he shall flee from the sword, and his young men shall be servants. 31:9 And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign,' says Jehovah, 'whose fire is in Zion, and his furnace in Jerusalem. 32:1 "Behold, a king shall reign in righteousness, and princes shall rule in judgment. 32:2 And a man shall be as a hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. 32:3 And the eyes of them that see shall not be dim, and the ears of them that hear shall give heed. 32:4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. 32:5 The foolish person shall be no longer called noble, nor the miser said to be bountiful: 32:6 for the foolish person will speak wickedness, and his heart will work iniquity, to practice hypocrisy, and to utter error against Jehovah, to make empty the soul of the heavens; and he will cause the drunk of the thirsty to fall. 32:7 The instruments also of the crafty are evil. He devises wicked devices to destroy the poor with lying words, even when the needy speaks rightly. 32:8 But the generous devises generous things; and by generous things shall he stand."
†Complement	32:9 "Rise up, you women that are at ease; hear my voice, you careless daughters: give ear to my speech. 32:10 Many days and years shall you be troubled, you careless women: for the vintage shall fail, and the gathering shall not come. 32:11 Tremble, you women that are at ease; be troubled, you careless ones; strip yourself, and make yourself bare, and gird sackcloth upon your waist. 32:12 They shall lament upon the breasts for the pleasant fields and for the fruitful vine. 32:13 Upon the land of my people shall come up thorns and briers; moreover, they shall come upon all the houses of joy in the joyous city, 32:14 because the palaces shall be forsaken, the multitude of the city shall be left, and the forts and towers shall be for dens forever, a joy of wild donkeys, and a pasture of flocks, 32:15 until the Spirit is poured upon us from on high, and the wilderness is a fruitful field, and the fruitful field is counted for a forest. 32:16 Then shall judgment dwell in the wilderness, and righteousness remain in the fruitful field. 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. 32:18 And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places. 32:19 when it shall hail, coming down on the forest; and the city shall be low in a low place. 32:20 "Blessed are you that sow beside all waters, that send forth the feet of the ox and the donkey."
†Unique	†Complement Jehovah will repay the sinners in Zion with judgment (33:1 - 14a)
†Unique	33:1 "Woe to you that plunder, and you were not plundered; and deal treacherously, and they dealt not treacherously with you! When you shall cease to plunder, you shall be plundered; and when you shall make an end to deal treacherously, they shall deal treacherously with you." 33:2 "O Jehovah, be gracious to us, we have waited for you. Be their arm every morning, and our salvation also in the time of trouble. 33:3 At the noise of the tumult, the people fled; at the lifting up of yourself, the nations were scattered." 33:4 "And your plunder shall be gathered like the gathering of the caterpillar; as the running to and fro of locusts shall he run upon them. 33:5 Jehovah is exalted, because he dwells on high; he has filled Zion with judgment and righteousness. 33:6 And wisdom and knowledge shall be the stability of your times, and strength of salvation; the fear of Jehovah is his treasure."
†Opposite	33:7 "Behold, their valiant ones shall cry outside; the ambassadors of peace shall weep bitterly. 33:8 The highways lie waste; the wayfaring man ceases; he has broken the covenant; he has despised the cities; he regards no man. 33:9 The earth mourns and languishes; Lebanon is ashamed and cut down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. 33:10 "Now will I arise,' says Jehovah. 'Now will I be exalted; now will I lift myself up. 33:11 You shall conceive chaff; you shall bring forth stubble. Your breath, as fire, shall devour you. 33:12 And the people shall be as the burning of lime; as thorns cut up shall they be burned in the fire. 33:13 Hear, you that are far off, what I have done; and, you that are near, acknowledge my might. 33:14 The sinners in Zion are afraid; fearfulness has surprised the hypocrites!"
†Unique	†Complement Jehovah will save Zion from its enemies (33:14b - 35:10)
†Unique	34:1 "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? 34:2 He that walks righteously, and speaks uprightly; he that despises the gain of oppressions, that shakes his hands from holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil. 34:3 He shall dwell on high; his place of defense shall be the fortress of rocks; bread shall be given him; his water shall be assured. 34:4 Your eyes shall see the king in his beauty; they shall behold the land that is very far off. 34:5 Your heart shall meditate terror, saying, 'Where is the scribe? Where is the receiver? Where is he that counted the towers?' 34:6 You shall not see a fierce people, a people of a deeper speech than you can perceive: of a stammering tongue, that you cannot understand. 34:7 Look upon Zion, the city of our solemnities: your eyes shall see Jerusalem a quiet habitation: a tabernacle that shall not be taken down; nor one of its stakes shall ever be removed; neither shall any of its cords be broken. 34:8 But there the glorious Jehovah will be to us as a place of broad rivers and streams, in which shall go no galley with oars; neither shall any gallant ship pass thereby: 34:9 for Jehovah is our Judge, Jehovah is our Lawgiver, and Jehovah is our King; he will save us. 34:10 Your tacklings are loosed; they could not well strengthen their mass; they could not spread the sail. This is the prey of a great plunder divided; the lame take the prey. 34:11 And the inhabitant shall not say, 'I am sick'; the people that dwell in it shall be forgiven their iniquity."
†Opposite	34:12 "Come near, you nations, to hear; and give heed, you

Isaiah, Chapter 2.2: Jehovah has redeemed his Servant Jacob from their sins (41:21 - 45:8)

§Complement Introduction: Jehovah demanded of the idols, but they could not answer Him (41:21 - 29)

¶Opposite Jehovah demanded that the idols prove that they are truly gods (41:21 - 25)

¶Opposite The idols could not answer Jehovah, because they were nothing (41:26 - 29)

§Complement Body: Jehovah is the Covenant God of Israel and will not forsake them (42:1 - 44:5)

¶Unique Jehovah has called his Servant to be a Light of the Gentiles (42:1 - 9)

¶Complement Jehovah shall make war and prevail against his enemies (42:10 - 20)

¶Complement The nation of Israel has sinned against Jehovah, but He has redeemed Jacob (42:21 - 43:7)

¶Opposite Jehovah is the one true God, and there is no other (43:8 - 15)

¶Opposite Jehovah blots out the transgressions of Israel and will not remember their sins (43:16 - 44:5)

§Unique Conclusion: Jehovah, the one true Creator God of all things, has redeemed Israel (44:6 - 45:8)

¶Complement Jehovah urged Israel to remember that He is far greater than the idols, and they are his servants (44:6 - 23)

¶Complement Jehovah is the one true God, the Creator of all things, the Redeemer of Israel (44:24 - 45:8)

§Complement Introduction: Jehovah demanded of the idols, but they could not answer Him (41:21 - 29)

¶Opposite Jehovah demanded that the idols prove that they are truly gods (41:21 - 25)

Unique 41:21“‘Produce your cause,’ says Jehovah; ‘bring forth your strong *reasons*,’ says the King of Jacob.

Complement 41:22“‘Let them bring *them* forth, and show us what shall happen; let them show the former things, what they *are*, that we may consider them, and know their latter end; or declare for us things to come.

Complement 41:23“‘Show the things that are to come hereafter, that we may know that you *are* gods; yea, do good, or do evil, that we may be dismayed, and behold *it* together.”

Opposite 41:24“‘Behold, you *are* nothing; and your work is nothing; an abomination *is he that* chooses you.

Opposite 41:25“‘I have raised up *One* from the north, and he shall come; from the rising of the sun, he shall call upon my Name; and he shall come upon princes as *upon* mortar, and as the potter treads clay.”

¶Opposite The idols could not answer Jehovah, because they were nothing (41:26 - 29)

Opposite 41:26“‘Who has declared *the future* from the beginning, that we may know *it*? And, in the past, that we may say, ‘*He is* righteous’?

Opposite “‘Yea, *there is* no one that shows; yea, *there is* no one that declares; yea, *there is* no one that hears your words.”

Complement 41:27“‘The first *shall say* to Zion, ‘Behold, behold them; and I will give to Jerusalem one that brings good news.’

Complement 41:28“‘For I beheld, and *there was* no man, even among them; and *there was* no counselor that, when I asked of them, could answer a word.

Unique 41:29“‘Behold, they *are all* vanity; their works *are* nothing; their molten images *are* wind and confusion.”

§Complement Body: Jehovah is the Covenant God of Israel and will not forsake them (42:1 - 44:5)

¶Unique Jehovah has called his Servant to be a Light of the Gentiles (42:1 - 9)

Opposite 42:1“‘Behold my Servant, whom I uphold; my Elect, *in whom* my soul delights. I have put my Spirit upon him; and he shall bring forth judgment to the Gentiles.

Opposite 42:2“‘He shall not cry, nor lift up, nor cause his voice to be heard in the street. ^{42:3}A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth. ^{42:4}He shall not fail nor be discouraged, until he has set judgment in the earth; and the isles shall wait for his Law.”

Complement 42:5“‘Thus says Jehovah God (he that created the heavens, and stretched them out; he that spread forth the earth, and that which comes out of it; he that gives breath to the people upon it, and spirit to them that walk in it): ^{42:6}I Jehovah have called you in righteousness, and will hold your hand, and will keep you, and give you for a Covenant of the people, for a light of the Gentiles. ^{42:7}to open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

Complement 42:8“‘*I am* Jehovah: that *is* my Name; and my glory will I not give to another; neither will I give my praise to carved images.

Unique 42:9“‘Behold, the former things have come to pass, and I declare new things; before they spring forth, I tell you of them.”

¶Complement Jehovah shall make war and prevail against his enemies (42:10 - 20)

Unique 42:10“‘Sing to Jehovah a new song, *and* his praise from the end of the earth, you that go down to the sea, and all that is in it: the isles, and its inhabitants. ^{42:11}Let the wilderness and its cities lift up *their voice*, the villages *that* Kedar inhabits; let the inhabitants of the rock sing; let them shout from the top of the mountains.

42:12Let them give glory to Jehovah, and declare his praise in the islands.

Complement 42:13“‘Jehovah shall go forth like a mighty man; he shall stir up jealousy like a man of war. He shall cry; yea, roar; he shall prevail against his enemies.

Complement 42:14“‘I have held my peace a long time; I have been still, *and* refrained myself; *but now* will I cry like a travailing woman; I will destroy and devour at once. ^{42:15}I will make mountains and hills waste, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. ^{42:16}And I will bring the blind by a way *that* they did not know; I will lead them in paths *that* they have not known. I will make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them.”

Opposite 42:17“‘They shall be turned back, and they shall be greatly ashamed, that trust in carved images, that say to the molten images, ‘You *are* our gods.”

Opposite 42:18“‘Hear, you deaf; and look, you blind, that you may see. ^{42:19}Who *is* blind, but my Servant; or deaf, as my Messenger *that* I sent? Who *is* blind as *he that is* perfect, and blind as the Servant of Jehovah? ^{42:20}Seeing many things, but you do not observe; opening the ears, but he does not hear.”

¶Complement The nation of Israel has sinned against Jehovah, but He has redeemed Jacob (42:21 - 43:7)

Unique 42:21“‘Jehovah is well pleased for his righteousness’ sake; he will magnify the Law, and make *it* honorable.

Complement 42:22“‘But this is a people robbed and plundered; all of them *are* snared in holes, and they are hidden in prison houses; they are for a prey, and no one delivers; for a plunder, and no one says, ‘Restore.’

Complement 42:23“‘*Who* among you will listen to this? Who will give heed and hear for the time to come? ^{42:24}Who gave Jacob for a plunder, and Israel to the robbers? Did not Jehovah, he against whom we have sinned? For they would not walk in his ways; neither were they obedient to his Law. ^{42:25}Therefore he has poured upon him the fury of his anger, and the strength of battle; and it has set him on fire round about, yet he did not know; and it burned him, yet he did not lay *it* to heart.”

Opposite 43:1“‘But now, thus says Jehovah that created you, O Jacob, and he that formed you, O Israel: ‘Fear not: for I have redeemed you; I have called *you* by your name; you *are* mine. ^{43:2}When you pass through the water, I *will be* with you; and through the rivers, they shall not overflow you; when you walk through the fire, you shall not be burned; neither shall the flame kindle upon you: ^{43:3}for *I am* Jehovah your God, the Holy One of Israel, your Savior. I gave Egypt *for* your ransom: Ethiopia and Seba for you. ^{43:4}Since you were precious in my sight, you have been honorable, and I have loved you; therefore, will I give men for you, and people for your life.

Opposite 43:5“‘Fear not: for I *am* with you; I will bring your seed from the east, and gather you from the west; ^{43:6}I will say to the north, ‘Give up’; and to the south, ‘Do not keep back.’ Bring my sons from afar, and my daughters from the ends of the earth; ^{43:7}*even* every one that is called by my Name; because I have created him for my glory; I have formed him; yea, I have made him.”

¶Opposite Jehovah is the one true God, and there is no other (43:8 - 15)

Unique 43:8“‘Bring forth the blind people that have eyes, and the deaf that have ears. ^{43:9}Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, ‘*It is* truth.’

Complement 43:10“‘You *are* my witnesses,’ says Jehovah, and my Servant whom I have chosen, ‘that you may know and believe me, and understand that I *am* he: before me there was no God formed; neither shall there be any after me.

Complement 43:11“‘I, *even* I, *am* Jehovah; and *there is* no Savior other than me. ^{43:12}I have declared *the future*, and have saved, and I have shown, when *there was* no strange *god* among you; therefore you *are* my witnesses,’ says Jehovah, ‘that I *am* the *true* God. ^{43:13}Moreover, before the day *was*, I *am* he; and *there is* no one that can deliver out of my hand. I will work, and who shall hinder it?”

Opposite 43:14“‘Thus says Jehovah, your Redeemer, the Holy One of Israel: ‘For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, who rejoice *in* their ships.

Opposite 43:15“‘*I am* Jehovah, your Holy One, the Creator of Israel, your King.”

¶Opposite Jehovah blots out the transgressions of Israel and will not remember their sins (43:16 - 44:5)

Opposite 43:16“‘Thus says Jehovah (who makes a way in the sea, and a path in the mighty water; ^{43:17}who brings forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinguished; they are quenched as a wick of burning flax): ^{43:18}Do not remember the former things; neither consider the things of old.

Opposite 43:19“‘Behold, I will do a new thing; now it shall spring forth; shall you not know it? I will even make a Way in the wilderness, *and* rivers in the desert. ^{43:20}The beast of the field shall honor me, the dragons and the owls, because I give water in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen. ^{43:21}This people have I formed for myself; they shall show forth my praise.”

Complement 43:22“‘But you have not called upon me, O Jacob; but you have been weary of me, O Israel. ^{43:23}You have not brought me the small cattle of your burnt offerings; neither have you honored me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense. ^{43:24}You have bought me no sweet calamus with money; neither have you filled me with the fat of your sacrifices; but you have made me to serve with your sins; you have wearied me with your iniquities.

Complement 43:25“‘I, *even* I, *am* he that blots out your transgressions for my own sake, and will not remember your sins. ^{43:26}Put me in remembrance. Let us contend together. Declare, so that you may be justified. ^{43:27}Your first father has sinned, and your teachers have transgressed against me: ^{43:28}therefore I have profaned the princes of the Sanctuary, and have given Jacob to the curse, and Israel to reproaches.’

Unique 44:1“‘Yet now hear, O Jacob my servant, and Israel, whom I have chosen; ^{44:2}thus says Jehovah that made you and formed you from the womb, *who* will help you: ‘Fear not, O Jacob, my servant; and you, Jeshurun, whom I have chosen: ^{44:3}for I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon your seed, and my blessing upon your offspring; ^{44:4}and they shall spring up *as* among the grass, as willows by the water courses. ^{44:5}One shall say, ‘I *am* Jehovah’s; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand to Jehovah, and surname *himself* by the name of Israel.”

§Unique Conclusion: Jehovah, the one true Creator God of all things, has redeemed Israel (44:6 - 45:8)

¶Complement Jehovah urged Israel to remember that He is far greater than the idols, and they are his servants (44:6 - 23)

Opposite 44:6“‘Thus says Jehovah the King of Israel, and his Redeemer Jehovah of hosts: ‘*I am* the First, and I *am* the Last; and *there is* no God other than me. ^{44:7}And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them show to them. ^{44:8}Fear not; neither be afraid. Have I not told you from that time, and have declared *it*? You *are* even my witnesses. Is there a God other than me? Truly, *there is* no other God; I know *and* say *any*.

Opposite 44:9“‘They that make a carved image *are* all of them vanity, and their desirable things shall not profit; and they *are* their own witnesses: they do not see, nor know, and they may be ashamed. ^{44:10}Who has formed a god, or molten a sculptured image *that is* good for nothing? ^{44:11}Behold, all his companions shall be ashamed; and the workmen, they *are* of men; therefore, let them all be gathered together: let them stand up; *yet* they shall fear, *and* they shall be ashamed together. ^{44:12}The blacksmith with the tongs both works in the coals, and fashions it with hammers, and works it with the strength of his arms; moreover, he is hungry, and his strength fails; he drinks no water, and is faint. ^{44:13}The artisan stretches out *his* measuring cord; he marks it out with a line; he fashions it with a carving tool, and he marks it out with the compass, and makes it after the figure of a man, according to the beauty of a man, so that it may remain in the house. ^{44:14}He cuts down cedars for himself, and takes the cypress and the oak, which he strengthens for himself among the trees of the forest; he plants an ash tree, and the rain nourishes *it*. ^{44:15}Then shall it be for a man to burn: for he will take of it, and warm himself; moreover, he kindles *it*, and bakes bread; moreover, he makes a god, and worships *it*; he makes it a carved image, and falls down to it. ^{44:16}He burns part of it in the fire; with part of it he eats flesh: he roasts meat, and is satisfied; moreover, he warms *himself*, and says, ‘Ah, I am warm; I have seen the fire’; ^{44:17}and the remainder of it he makes a god, *even* his carved image; he falls down to it, and worships *it*, and prays to it, and says, ‘Deliver me: for you *are* my god.’ ^{44:18}They have not known nor understood: for he has shut their eyes, that they cannot see; *and* their hearts, that they cannot understand. ^{44:19}And no one considers in his heart; neither *is there* knowledge or understanding to say, ‘I have burned part of it in the fire; moreover, also I have baked bread upon its coals; I have roasted flesh, and eaten *it*; and shall I make the remainder of it an abomination? Shall I fall down to the stock of a tree?’ ^{44:20}He feeds on ashes; a deceived heart has turned him aside, that he cannot deliver his soul, nor say, ‘*Is there* not a lie in my right hand?’”

Complement 44:21“‘Remember these, O Jacob and Israel: for you *are* my servant; I have formed you; you *are* my servant.

Complement “‘O Israel, you shall not be forgotten by me. ^{44:22}I have blotted out, as a thick cloud, your transgressions; and, as a cloud, your sins; return to me: for I have redeemed you.

Unique 44:23“‘Sing, O you heavens: for Jehovah has done *it*; shout, you lower parts of the earth: break forth into singing, you mountains, O forest, and every tree in it: for Jehovah has redeemed Jacob, and glorified himself in Israel.”

¶Complement Jehovah is the one true God, the Creator of all things, the Redeemer of Israel (44:24 - 45:8)

Opposite 44:24“‘Thus says Jehovah, your Redeemer, and he that formed you from the womb: ‘I *am* Jehovah that makes *all things*; that stretches forth the heavens alone; that spreads abroad the earth by myself; ^{44:25}that frustrates the tokens of the liars, and makes diviners insane; that turns wise *men* backwards, and makes their knowledge foolish; ^{44:26}that confirms the word of his Servant, and *performs* the counsel of his messengers; that says to Jerusalem, ‘You shall be inhabited’; and to the cities of Judah, ‘You shall be built, and I will raise up its decayed places’; ^{44:27}that says to the deep, ‘Be dry, and I will dry up your rivers’; ^{44:28}that says of Cyrus, ‘*He is* my shepherd, and shall perform all my pleasure’; even saying to Jerusalem, ‘You shall be built; and to the Temple, ‘Your foundation shall be laid.’

Opposite 45:1“‘Thus says Jehovah to his anointed, to Cyrus (whose right hand I have held, to subdue nations before him; and I will loosen the loins of kings, to open before him the two leaved gates, and the gates shall not be shut): ^{45:2}I will go before you, and make the crooked places straight. I will break in pieces the gates of bronze, and cut the bars of iron; ^{45:3}and I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, Jehovah, who call *you* by your name, *am* the God of Israel. ^{45:4}For Jacob my servant’s sake, and Israel my elect, I have even called you by your name; I have surnamed you, though you have not known me.”

Complement 45:5“‘*I am* Jehovah, and *there is* no other; *there is* no God other than me. I girded you, though you have not known me: ^{45:6}that they may know from the rising of the sun, and from the west, that *there is* no God other than me.’

Complement “‘*I am* Jehovah, and *there is* no other *God*. ^{45:7}I form the light, and create darkness; I make peace, and create calamity. I Jehovah do all these *things*.

Unique 45:8“‘Rain down, you heavens, from above, and let the skies pour down righteousness! Let the earth open, and let them bring forth salvation, and let righteousness spring up together. I Jehovah have created it!”

Isaiah, Chapter 2:3: Jehovah has redeemed Israel from captivity in Babylon (45:9 - 48:22)
§Unique Introduction: Jehovah has planned great things for the seed of Jacob (45:9 - 19)
¶Opposite Shall the created thing strive with his Maker? (45:9 - 15)
¶Opposite Jehovah did not speak to the seed of Jacob to seek Him in vain (45:16 - 19)
§Complement Body: Jehovah will destroy Babylon (45:20 - 48:11)
¶Opposite Look unto Jehovah and be saved, all the Earth! (45:20 - 25)
¶Opposite Jehovah will place salvation in Zion for Israel his glory (46:1 - 13)
¶Complement Jehovah will judge Babylon (47:1 - 7)
¶Complement Evil will come upon Babylon suddenly (47:8 - 15)
¶Unique Jehovah has chosen the house of Jacob in the furnace of affliction (48:1 - 11)
§Complement Conclusion: Jehovah has sent his Messiah and redeemed his servant Jacob (48:12 - 22)
¶Complement The Lord Jehovah and his Spirit has called and sent the Messiah (48:12 - 16)
¶Complement Jehovah has redeemed his servant Jacob (48:17 - 22)

	§Unique Introduction: Jehovah has planned great things for the seed of Jacob (45:9 - 19)
	¶Opposite Shall the created thing strive with his Maker? (45:9 - 15)
Unique	45:9 [“] Woe to him that strives with his Maker! <i>Let</i> the potsherd <i>strive</i> with the potsherds of the earth. Shall the clay say to him that fashions it, ‘What are you making?’ Or your work, ‘He has no hands?’ 45:10 [”] Woe to him that says to <i>his</i> father, ‘What have you begotten?’ Or to the woman, ‘What have you brought forth?’
Complement	45:11 [“] Thus says Jehovah, the Holy One of Israel, and his Maker: ‘Ask me of things to come concerning my sons; and concerning the work of my hands, command me.
Complement	45:12 [“] I have made the earth, and created man upon it. I, <i>even</i> my hands, have stretched out the heavens, and all their host have I commanded. 45:13 [”] I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, but not for price nor reward,’ says Jehovah of hosts.”
Opposite	45:14 [“] Thus says Jehovah: ‘The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over to you, and they shall be yours. They shall come after you; in chains shall they come over, and they shall fall down to you. They shall make supplication to you, <i>saying</i> , ‘Surely God <i>is</i> in you, and <i>there is no other: there is no other</i> God.’”
Opposite	45:15 [“] Truly you <i>are</i> a God that hides yourself, O God of Israel, the Savior.”
	¶Opposite Jehovah did not speak to the seed of Jacob to seek Him in vain (45:16 - 19)
Opposite	45:16 [“] “They shall be ashamed, and also disgraced, all of them: they shall go to confusion together <i>that are</i> makers of idols.
Opposite	45:17 [“] “ <i>But</i> Israel shall be saved in Jehovah with an everlasting salvation; you shall not be ashamed nor disgraced world without end.”
Complement	45:18 [“] For thus says Jehovah that created the heavens (God himself that formed the earth and made it; he has established it; he did not create it in vain; he formed it to be inhabited): ‘I <i>am</i> Jehovah; and <i>there is no other God</i> .
Complement	45:19 [“] I have not spoken in secret, in a dark place of the earth. I did not say to the seed of Jacob, ‘Seek me in vain.’
Unique	“I, Jehovah, speak righteousness; I declare things that are right.”
	§Complement Body: Jehovah will destroy Babylon (45:20 - 48:11)
	¶Opposite Look unto Jehovah and be saved, all the Earth! (45:20 - 25)
Unique	45:20 [“] “Assemble yourselves and come; draw near together, you <i>that are</i> escaped of the nations. They have no knowledge that set up the wood of their carved image, and pray to a god <i>that</i> cannot save.
Complement	45:21 [“] “Tell, and bring <i>them</i> near; moreover, let them take counsel together. Who has declared this from ancient times? <i>Who</i> has told it from that time? <i>Have</i> not I Jehovah? And <i>there is no</i> God other than me, a just God and a Savior; <i>there is no</i> God other than me.
Complement	45:22 [“] “Look unto me, and be saved, all the ends of the earth: for I <i>am the true</i> God; and <i>there is no other</i> .”
Opposite	45:23 [“] I have sworn by myself, the Word has gone out of my mouth <i>in</i> righteousness, and shall not return, that to me every knee shall bow, and every tongue shall swear. 45:24 [”] ‘Surely,’ shall <i>one</i> say, ‘in Jehovah have I righteousness and strength. To him, <i>all mankind</i> shall come; and all that are incensed against him shall be ashamed.’
Opposite	45:25 [“] “In Jehovah, all the seed of Israel shall be justified, and shall glory.”
	¶Opposite Jehovah will place salvation in Zion for Israel his glory (46:1 - 13)
Opposite	46:1 [“] “Bel bows down; Nebo stoops; their idols were upon the beasts, and upon the cattle. Your carriages <i>were</i> heavily loaded; <i>they were</i> a burden to the weary <i>beast</i> . 46:2 [”] They stoop; they bow down together; they could not deliver the burden, but themselves went into captivity.
Opposite	46:3 [“] “Listen to me, O house of Jacob, and all the remnant of the house of Israel (which are borne <i>by me</i> from the belly, which are carried from the womb, 46:4 [”] and <i>even</i> to <i>your</i> old age, I <i>am</i> he; and <i>even</i> to gray hairs will I carry <i>you</i>), ‘I have made you, and I will carry <i>you</i> ; even I will carry <i>you</i> , and will deliver <i>you</i> .”
Complement	46:5 [“] “To whom will you liken me, and make <i>me</i> equal, and compare me, that we may be like? 46:6 [”] They lavish gold out of the bag, and weigh silver in the balance, <i>and</i> hire a goldsmith; and he makes it a god; they fall down; yea, they worship. 46:7 [”] They bear him upon the shoulder; they carry him, and set him in his place; and he stands. He shall not move from his place; moreover, <i>one</i> shall cry to him, yet he cannot answer, nor save him out of his trouble.
Complement	46:8 [“] “Remember this, and show yourselves men; bring <i>it</i> again to mind, O you transgressors. 46:9 [”] Remember the former things of old: for I <i>am</i> the <i>true</i> God, and <i>there is no</i> other; I <i>am the true</i> God, and <i>there is no</i> one like me, 46:10 [”] declaring the end from the beginning, and from ancient times <i>the things</i> that are not <i>yet</i> done, saying, ‘My counsel shall stand, and I will do all my pleasure’. 46:11 [”] calling a ravenous bird from the east, and the man that executes my counsel from a far country; moreover, I have spoken <i>it</i> , and I will also bring it to pass; I have purposed <i>it</i> , and I will also do it.
Unique	46:12 [“] “Listen to me, you stouthearted, that <i>are</i> far from righteousness. 46:13 [”] I bring near my righteousness; it shall not be far away, and my salvation shall not delay; and I will place salvation in Zion for Israel my glory.”
	¶Complement Jehovah will judge Babylon (47:1 - 7)
Unique	47:1 [“] “Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground. <i>There is no</i> throne, O daughter of the Chaldeans: for you shall no more be called tender and delicate.
Complement	47:2 [“] “Take the millstones, and grind meal; uncover your locks, make bare the leg, uncover the thigh, and pass over the rivers.
Complement	47:3 [“] “Your nakedness shall be uncovered; moreover, your shame shall be seen; I will take vengeance, and I will not meet <i>you as</i> a man.”
Opposite	47:4 [“] “(As <i>for</i> our Redeemer, Jehovah of hosts is his Name, the Holy One of Israel.”)
Opposite	47:5 [“] “Sit silent, and go into darkness, O daughter of the Chaldeans: for you shall no more be called, ‘The lady of kingdoms.’ 47:6 [”] I was angry with my people; therefore I polluted my inheritance, and gave them into your hand; but you showed them no mercy: upon the ancient have you very heavily laid your yoke. 47:7 [”] And you said, ‘I shall be a lady forever’, so that you did not lay these <i>things</i> to your heart; neither did you remember its latter end.”
	¶Complement Evil will come upon Babylon suddenly (47:8 - 15)
Unique	47:8 [“] “Therefore hear now this, <i>you that are</i> given to pleasures, that dwells carelessly, that says in your heart, ‘I <i>am</i> , and there is no other beside me; I shall not sit <i>as</i> a widow; neither shall I know the loss of children’: 47:9 [”] but these two <i>things</i> shall come to you in a moment in one day: both the loss of children and widowhood. They shall come upon you in their perfection because of the multitude of your sorceries, <i>and</i> because of the great abundance of your witchcraft.
Complement	47:10 [“] “For you have trusted in your wickedness; you have said, ‘No one sees me.’ Your wisdom and your knowledge, it has perverted you; and you have said in your heart, ‘I <i>am</i> , and <i>there is no</i> other beside me.’
Complement	47:11 [“] “Therefore evil shall come upon you; you shall not know from where it arises. And mischief shall fall upon you; you shall not be able to put it off. And desolation shall come upon you suddenly, <i>which</i> you shall not know.”
Opposite	47:12 [“] “Stand now with your witchcraft, and with the multitude of your sorceries, in which you have labored from your youth, if perhaps you shall be able to profit: if perhaps you may prevail. 47:13 [”] You are wearied in the multitude of your counsels. Let now the astrologers, the stargazers, and the monthly prognosticators stand up and save you from <i>these things</i> that shall come upon you.
Opposite	47:14 [“] “Behold, they shall be as stubble, and the fire shall burn them; they shall not deliver themselves from the power of the flame: <i>there shall not be</i> a coal to warm at, <i>nor</i> fire to sit before it. 47:15 [”] Thus shall they be to you with whom you have labored, <i>even</i> your merchants, from your youth; they shall wander everyone to his quarter, and no one shall save you.”
	¶Unique Jehovah has chosen the house of Jacob in the furnace of affliction (48:1 - 11)
Opposite	48:1 [“] “Hear this, O house of Jacob, which are called by the name of Israel, and have come forth out of the waters of Judah (which swear by the Name of Jehovah, and make mention of the God of Israel, <i>but</i> not in truth, nor in righteousness. 48:2 [”] for they call themselves of the holy city, and rely upon the God of Israel: Jehovah of hosts <i>is</i> his Name): 48:3 [”] I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did <i>them</i> suddenly, and they came to pass.
Opposite	48:4 [“] “Because I knew that you <i>are</i> obstinate, and your neck <i>is an</i> iron sinew, and your brow bronze, 48:5 [”] I have even from the beginning declared <i>it</i> to you; before it came to pass I showed <i>it</i> to you, lest you should say: ‘My idol has done them; and my carved image and my molten image has commanded them.”
Complement	48:6 [“] “You have heard; see all this; and will not you declare <i>it</i> ? I have shown you new things from this time: even hidden things, and you did not know them. 48:7 [”] They are created now, and not from the beginning; even before the day when you did not hear them, lest you should say, ‘Behold, I knew them.’
Complement	48:8 [“] “Indeed, you did not hear; moreover, you did not know; moreover, from that time your ear was not opened: for I knew that you would deal very treacherously, and were called a transgressor from the womb. 48:9 [”] For my Name’s sake will I defer my anger, and for my praise will I refrain for you, that I do not cut you off.
Unique	48:10 [“] “Behold, I have refined you, but not with silver; I have chosen you in the furnace of affliction. 48:11 [”] For my own sake, <i>even</i> for my own sake, I will do <i>it</i> : for how should <i>my Name</i> be polluted? And I will not give my glory to another.”
	§Complement Conclusion: Jehovah has sent his Messiah and redeemed his servant Jacob (48:12 - 22)
	¶Complement The Lord Jehovah and his Spirit has called and sent the Messiah (48:12 - 16)
Opposite	48:12 [“] “Listen to me, O Jacob and Israel, my called: I <i>am</i> he. I <i>am</i> the First; I also <i>am</i> the Last. 48:13 [”] My hand has also laid the foundation of the earth, and my right hand has spanned the heavens. <i>When</i> I call to them, they stand up together.
Opposite	48:14 [“] “All of you, assemble yourselves, and hear. Who among them has declared these <i>things</i> ? Jehovah has loved him; he will do his pleasure on Babylon, and his arm <i>shall be on</i> the Chaldeans.”
Complement	48:15 [“] “I, <i>even</i> I, have spoken;
Complement	“moreover, I have called him; I have brought him, and he shall make his way prosperous.
Unique	48:16 [“] “Come near to me; hear this: I have not spoken in secret from the beginning. From the time that it was, I <i>am</i> there; and now the Lord Jehovah, and his Spirit, has sent me.”
	¶Complement Jehovah has redeemed his servant Jacob (48:17 - 22)
Opposite	48:17 [“] “Thus says Jehovah, your Redeemer, the Holy One of Israel: ‘I <i>am</i> Jehovah your God who teaches you to profit, who leads you by the way <i>that</i> you should go.
Opposite	48:18 [“] “O that you had listened to my Commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea; 48:19 [”] your seed also would have been like the sand, and the offspring of your bowels like the gravel thereof: his name would not have been cut off nor destroyed from before me.”
Complement	48:20 [“] “Go forth of Babylon, and flee from the Chaldeans.
Complement	“With a voice of singing declare it: tell this, utter it <i>even</i> to the end of the earth: say, ‘Jehovah has redeemed his servant Jacob.’
Unique	48:21 [“] “And they did not thirst <i>when</i> he led them through the deserts. He caused the waters to flow out of the rock for them; also he opened the rock, and the waters gushed out. 48:22 [”] <i>There is no peace</i> ,’ says Jehovah, ‘to the wicked.”

Isaiah, Chapter 24:	The Servant of Jehovah will redeem both Jews and Gentiles with his suffering for our sins (49:1 - 55:13)
§Unique	Introduction: Jehovah has chosen the Messiah to restore Israel to Him, and deliver them from their enemies (49:1 - 50:3)
¶Opposite	Jehovah formed the Messiah from the womb to be his Servant and to bring Jacob again to Him (49:1 - 50:3)
¶Opposite	Jehovah will deliver the children of Israel from their enemies (49:14 - 50:3)
§Complement	Body: The Messiah will judge the enemies of the Jews and suffer for our sins (50:4 - 54:17)
¶Unique	The Messiah will comfort Zion (50:4 - 51:8)
¶Complement	Jehovah shall repay the suffering of the Jews upon their enemies (51:9 - 52:12)
¶Complement	The Messiah will suffer for our transgressions and be bruised for our iniquities (52:13 - 53:12)
¶Opposite	The formerly barren nation of Israel shall inherit the Gentiles (54:1 - 10)
¶Opposite	No weapon formed against Israel shall prosper (54:11 - 17)
§Complement	Conclusion: Come to Jesus the Messiah and be blessed (55:1 - 13)
¶Complement	Jehovah has given the Messiah for a witness, a leader and a Commander to the people (55:1 - 5)
¶Complement	The Word of Jehovah shall not return to Him void, but it shall accomplish that which He pleases (55:6 - 13)

	§Unique	Introduction: Jehovah has chosen the Messiah to restore Israel to Him, and deliver them from their enemies (49:1 - 50:3)
	¶Opposite	Jehovah formed the Messiah from the womb to be his Servant and to bring Jacob again to Him (49:1 - 13)
Unique	49:1	“Listen, O isles, to me; and give heed, you people, from afar. Jehovah has called me from the womb; from the bowels of my mother has he made mention of my Name. 49:2 And he has made my mouth like a sharp sword; in the shadow of his hand has he hidden me, and made me a polished shaft; in his quiver has he hidden me, 49:3 and he said to me, ‘You <i>are</i> my servant, O Israel, in whom I will be glorified.’” 49:4 And I said, “I have labored in vain; I have spent my strength for nothing, and in vain; <i>yet</i> surely my judgment is with Jehovah, and my work with my God.”
Complement	49:5	“And now,’ says Jehovah that formed me from the womb <i>to be</i> his Servant, to bring Jacob again to him, ‘Though Israel is not gathered; yet shall I be glorious in the eyes of Jehovah, and my God shall be my strength.’
Complement	49:6	“And he said, ‘It is a light thing that you should be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give you for a Light to the Gentiles, that you may be my salvation unto the ends of the earth.’”
Opposite	49:7	“Thus says Jehovah, the Redeemer of Israel, <i>and</i> his Holy One (to him whom man despises, to him whom the nation abhors, to a servant of rulers): ‘Kings shall see and arise; princes also shall worship, because of Jehovah that is faithful, <i>and</i> the Holy One of Israel; and he shall choose you.’
Opposite	49:8	“Thus says Jehovah: ‘In an acceptable time have I heard you; and in a day of salvation have I helped you; and I will preserve you, and give you for a Covenant of the people, to establish the earth, to cause you to inherit the desolate heritages, 49:9 that you may say to the prisoners, ‘Go forth’; and to them that <i>are</i> in darkness, ‘Show yourselves.’ They shall feed in the ways, and their pastures <i>shall be</i> in all high places. 49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that has mercy on them shall lead them: even by the springs of water shall he guide them. 49:11 And I will make all my mountains a road, and my highways shall be exalted. 49:12 Behold, these shall come from afar; and, see, these shall come from the north and from the west; and these from the land of Sinim. 49:13 Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains: for Jehovah has comforted his people, and he will have mercy upon his afflicted.’”
	¶Opposite	Jehovah will deliver the children of Israel from their enemies (49:14 - 50:3)
Opposite	49:14	“But Zion said, ‘Jehovah has forsaken me, and my Lord has forgotten me.’ 49:15 Can a woman forget her nursing child, so that she would not have compassion on the son of her womb? Indeed, they may forget, yet I will not forget you. 49:16 Behold, I have inscribed you upon the palms of <i>my</i> hands; your walls <i>are</i> continually before me. 49:17 Your children shall make haste; your destroyers and they that made you waste shall go forth of you. 49:18 Lift up your eyes round about, and behold: all these gather themselves together, <i>and</i> come to you. As I live,’ says Jehovah, ‘you shall surely clothe yourself with them all as with an ornament; and bind them <i>on you</i> as a bride <i>does</i> . 49:19 for your waste and your desolate places, and the land of your destruction, shall <i>even now</i> be too narrow by reason of the inhabitants, and they that swallowed you up shall be far away. 49:20 The children which you shall have, after you have lost the other, shall say again in your ears, ‘The place is too narrow for me; give space to me that I may dwell.’
Opposite	49:21	“Then shall you say in your heart, ‘Who has begotten me these? Seeing I have lost my children, and am desolate, a captive, and moving to and fro? And who has brought up these? Behold, I was left alone. These, where <i>did they come from?</i> ’ 49:22 Thus says the Lord Jehovah: ‘Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring your sons in <i>their</i> arms, and your daughters shall be carried upon <i>their</i> shoulders. 49:23 And kings shall be your nursing fathers, and their queens your nursing mothers; they shall bow down to you with their face toward the earth, and lick up the dust of your feet. And you shall know that I <i>am</i> Jehovah: for they shall not be ashamed that wait for me.’”
Complement	49:24	“Shall the prey be taken from the mighty, or the lawful captive delivered?” 49:25 But thus says Jehovah: Even the captives of the mighty shall be taken away, and the prey of the dreadful shall be delivered: for I will contend with him that contends with you, and I will save your children. 49:26 And I will feed them that oppress you with their own flesh; and they shall be drunk with their own blood, as with sweet wine; and all flesh shall know that I Jehovah <i>am</i> your Savior and your Redeemer, the mighty One of Jacob.’
Complement	50:1	“Thus says Jehovah: ‘Where <i>is</i> the bill of your mother’s divorce, whom I have put away? Or which of my creditors <i>is it</i> to whom I have sold you? Behold, for your own iniquities have you sold yourselves; and for your own transgressions was your mother put away.
Unique	50:2	“Why, when I came, was <i>there</i> no man? When I called, <i>was there</i> no one to answer? Is my hand shortened at all, that it cannot redeem? Or have I no power to deliver? Behold, at my rebuke I dry up the sea, and I make the rivers a wilderness; their fish stinks, because <i>there is</i> no water, and they die for thirst. 50:3 I clothe the heavens with blackness, and I make sackcloth their covering.’”
	§Complement	Body: The Messiah will judge the enemies of the Jews and suffer for our sins (50:4 - 54:17)
	¶Unique	The Messiah will comfort Zion (50:4 - 51:8)
Opposite	50:4	“The Lord Jehovah has given me the tongue of the learned, that I would know how to speak a Word in season <i>to him that is</i> weary; he wakens morning by morning; he wakens my ear to hear as the learned. 50:5 The Lord Jehovah has opened my ear; and I was not rebellious; neither did I turn away back. 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. 50:7 For the Lord Jehovah will help me; therefore I shall not be disgraced; therefore have I set my face like a flint, and I know that I shall not be ashamed. 50:8 <i>He is</i> near that justifies me. Who will contend with me? Let us stand together. Who <i>is</i> my adversary? Let him come near to me. 50:9 Behold, the Lord Jehovah will help me. Who <i>is he that</i> shall condemn me? Lo, they all shall grow old as a garment; the moth shall eat them up.
Opposite	50:10	“Who <i>is</i> among you that fears Jehovah, that obeys the voice of his Servant, that walks <i>in</i> darkness, and has no light? Let him trust in the Name of Jehovah, and rely upon his God. 50:11 Behold, all you that kindle a fire, that surround <i>yourselves</i> with sparks: walk in the light of your fire, and in the sparks <i>that</i> you have kindled. This shall you have of my hand; you shall lie down in sorrow.’”
Complement	51:1	“Listen to me, you that follow after righteousness, you that seek Jehovah: look to the rock <i>from which</i> you were hewn, and to the hole of the pit <i>from which</i> you were dug. 51:2 Look to Abraham your father, and to Sarah <i>that</i> bore you: for I alone called him, blessed him, and increased him. 51:3 For Jehovah shall comfort Zion; he will comfort all her waste places. And he will make her wilderness like Eden, and her desert like the garden of Jehovah. Joy and gladness shall be found in it; also thanksgiving, and the voice of melody.
Complement	51:4	“Listen to me, my people; and give ear to me, O my nation: for a Law shall proceed from me, and I will make my judgment to rest for a light of the people. 51:5 My righteousness <i>is</i> near; my salvation has gone forth, and my arms shall judge the people. The isles shall wait upon me, and on my arm shall they trust. 51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall grow old like a garment, and they that dwell in it shall die in like manner; but my salvation shall be forever; and my righteousness shall not be abolished.
Unique	51:7	“Listen to me, you that know righteousness, the people in whose heart is my Law: fear not the reproach of men; neither be afraid of their reviling. 51:8 for the moth shall eat them up like a garment; and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generations.”
	¶Complement	Jehovah shall repay the suffering of the Jews upon their enemies (51:9 - 52:12)
Unique	51:9	“Awake, awake! Put on strength, O arm of Jehovah; awake, as in the ancient days, in the generations of old. <i>Are you</i> not the One that has cut Rahab, <i>and</i> wounded the dragon? 51:10 <i>Are you</i> not the One who has dried the sea, the water of the great deep, that has made the depths of the sea a way for the Ransomed to pass over? 51:11 Therefore the Redeemed of Jehovah shall return, and come with singing unto Zion; and everlasting joy <i>shall be</i> upon their heads; they shall obtain gladness and joy, <i>and</i> sorrow and mourning shall flee away. 51:12 I, <i>even</i> I, <i>am</i> he that comforts you. Who <i>are you</i> , that you should be afraid of a man <i>that</i> shall die, and of the son of man <i>who</i> shall be made <i>as</i> grass; 51:13 and you forget Jehovah your Maker (that has stretched forth the heavens, and laid the foundations of the earth); and have been afraid continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? 51:14 The captive exile hurries that he may be released, and that he should not die in the pit, nor that his bread should fail. 51:15 But I <i>am</i> Jehovah your God that divided the Red sea, whose waves roared: Jehovah of hosts <i>is</i> his Name. 51:16 And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, ‘You <i>are</i> my people!’
Complement	51:17	“Awake, awake! Stand up, O Jerusalem, which have drunk at the hand of Jehovah the cup of his fury; you have drunk the dregs of the cup of trembling, <i>and</i> wrung <i>them</i> out. 51:18 <i>There is</i> no one to guide her among all the sons <i>whom</i> she has brought forth; neither <i>is there any</i> that takes her by the hand of all the sons <i>that</i> she has brought up. 51:19 These two <i>things</i> have come to you. Who shall be sorry for you? Desolation, destruction, the famine, and the sword. By whom shall I comfort you? 51:20 Your sons have fainted; they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of Jehovah, and the rebuke of your God.’ 51:21 Therefore hear now this, you afflicted, and drunken, but not with wine: 51:22 thus says your Lord Jehovah, and your God <i>that</i> pleads the cause of his people: ‘Behold, I have taken out of your hand the cup of trembling, <i>even</i> the dregs of the cup of my fury; you shall no more drink it again; 51:23 but I will put it into the hand of them that afflict you, who have said to your soul, ‘Bow down, that we may go over’; and you have laid your body as the ground, and as the street, to them that went over.
Complement	52:1	“Awake, awake! Put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into you the uncircumcised and the unclean. 52:2 Shake yourself from the dust; arise, <i>and</i> sit down, O Jerusalem; release yourself from the bands of your neck, O captive daughter of Zion.’ 52:3 For thus says Jehovah: You have sold yourselves for nothing; and you shall be redeemed without money.’ 52:4 For thus says the Lord Jehovah: My people went down in time past into Egypt to sojourn there; and the Assyrian oppressed them without cause. 52:5 Now therefore, what have I here,’ says Jehovah, ‘that my people are taken away for nothing? They that rule over them make them to howl,’ says Jehovah; ‘and every day my Name <i>is</i> continually blasphemed. 52:6 Therefore my people shall know my Name; therefore <i>they shall know</i> in that day that I <i>am</i> he that speaks: behold, <i>it is</i> I.’”
Opposite	52:7	“How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace; that brings good news of good, that publishes salvation; that says to Zion, ‘Your God reigns!’ 52:8 Your watchmen shall lift up the voice; with the voice together shall they sing, because they shall see eye to eye, when Jehovah shall bring Zion again. 52:9 Break forth into joy, and sing together; you waste places of Jerusalem: for Jehovah has comforted his people, and he has redeemed Jerusalem. 52:10 Jehovah has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
Opposite	52:11	“Depart, depart, go out from there: touch no unclean <i>things</i> ; go out of the midst of her; be clean, you that bear the vessels of Jehovah: 52:12 for you shall not go out with haste, nor go by flight: for Jehovah will go before you; and the God of Israel <i>will be</i> your rear guard.’”
	¶Complement	The Messiah will suffer for our transgressions and be bruised for our iniquities (52:13 - 53:12)
Unique	52:13	“Behold, my Servant shall deal prudently; he shall be exalted and extolled, and be very high. 52:14 As many were astonished at you (his visage was so marred more than any man; and his form more than the sons of men), 52:15 so shall he sprinkle many nations. The kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.’”
Complement	53:1	“Who has believed our report? And to whom is the arm of Jehovah revealed?” 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground; he has no form nor majesty; and when we shall see him, <i>there is</i> no beauty that we should desire him. 53:3 He is despised and rejected by men; a man of sorrows, and acquainted with grief. And we hid as it were <i>our</i> faces from him; he was despised, and we did not esteem him. 53:4 Surely he has borne our griefs, and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. 53:5 But he <i>was</i> wounded for our transgressions, <i>he was</i> bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah has laid on him the iniquity of us all.”
Complement	53:7	“He was oppressed; and he was afflicted, yet he did not open his mouth. He is brought as a lamb to the slaughter; and as a sheep before her shearers is mute, so he does not open his mouth. 53:8 He was taken from prison and from judgment. And who shall declare his generation? For he was cut off out of the land of the living. For the transgression of my people was he stricken; 53:9 and he made <i>his</i> grave with the wicked, and with the rich in his death, because he had done no violence; neither <i>was there any</i> deceit in his mouth.”
Opposite	53:10	“Yet it pleased Jehovah to bruise him; he has put <i>him</i> to grief. When you shall make his soul an offering for sin, he shall see <i>his</i> seed, he shall prolong <i>his</i> days, and the pleasure of Jehovah shall prosper in his hand. 53:11 He shall see of the anguish of his soul, <i>and</i> shall be satisfied.”
Opposite		“By his knowledge shall my righteous Servant justify many: for he shall bear their iniquities. 53:12 Therefore will I divide him <i>a portion</i> with the great; and he shall divide the plunder with the strong, because he has poured out his soul unto death. And he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.”
	¶Opposite	The formerly barren nation of Israel shall inherit the Gentiles (54:1 - 10)
Unique	54:1	“Sing, O barren, you <i>that</i> did not bear; break forth into singing, and cry aloud, you <i>that</i> did not travail with child, because the children of the desolate are more than the children of the married wife,’ says Jehovah. 54:2 Enlarge the place of your tent, and let them stretch forth the curtains of your habitations; spare not; lengthen your cords and strengthen your stakes, 54:3 because you shall break forth on the right hand and on the left; and your seed shall inherit the Gentiles, and make the desolate cities to be inhabited.
Complement	54:4	“Fear not: for you shall not be ashamed; neither be disgraced, because you shall not be put to shame: for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood any longer.
Complement	54:5	“For your Maker <i>is</i> your husband (Jehovah of hosts <i>is</i> his Name); and your Redeemer is the Holy One of Israel (the God of the whole earth shall he be called).”
Opposite	54:6	“For Jehovah has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were refused,’ says your God. 54:7 For a small moment have I forsaken you; but with great mercies will I gather you. 54:8 In a little wrath I hid my face from you for a moment; but with everlasting kindness will I have mercy on you,’ says Jehovah your Redeemer.
Opposite	54:9	“For this <i>is like</i> the waters of Noah to me: because <i>as</i> I have sworn that the waters of Noah should no longer go over the earth, so have I sworn that I would not be angry with you, nor rebuke you: 54:10 for the mountains shall depart, and the hills be removed; but my kindness shall not depart from you; neither shall the Covenant of my peace be removed,’ says Jehovah that has mercy on you.”
	¶Opposite	No weapon formed against Israel shall prosper (54:11 - 17)
Opposite	54:11	“O you afflicted, tossed with tempest <i>and</i> not comforted, behold, I will lay your stones with fair colors, and lay your foundations with sapphires. 54:12 And I will make your windows of agates, and your gates of carbuncles, and all your borders of pleasant stones. 54:13 And all your children <i>shall be</i> taught of Jehovah; and great <i>shall be</i> the peace of your children. 54:14 In righteousness shall you be established.
Opposite		“You shall be far from oppression: for you shall not fear; and from terror: for it shall not come near you.”
Complement	54:15	“Behold, they shall surely gather together, <i>but</i> not by me; whosoever shall gather together against you shall fall for your sake.
Complement	54:16	“Behold, I have created the smith that blows the coals in the fire, and that brings forth an instrument for his work; and I have created the waster to destroy.
Unique	54:17	“ <i>But</i> no weapon that is formed against you shall prosper; and every tongue <i>that</i> shall rise against you in judgment, you shall condemn. This <i>is</i> the heritage of the servants of Jehovah, and their righteousness <i>is</i> of me, says Jehovah.”
	§Complement	Conclusion: Come to Jesus the Messiah and be blessed (55:1 - 13)
	¶Complement	Jehovah has given the Messiah for a witness, a leader and a Commander to the people (55:1 - 5)
Opposite	55:1	“Get up, everyone that thirsts, and come to the water, and he that has no money, come, buy, and eat; yea, come, buy wine and milk without money, and without cost.
Opposite	55:2	“Why do you spend money for <i>that which</i> is not bread, and your labor for <i>that which</i> does not satisfy?”
Complement		“Listen diligently to me, and eat <i>that which</i> is good, and let your soul delight itself in fatness. 55:3 Incline your ear, and come to me; hear, and your soul shall live; and I will make an everlasting Covenant with you, <i>even</i> the sure mercies of David.
Complement	55:4	“Behold, I have given him <i>for</i> a witness to the people, a leader and commander to the people.
Unique	55:5	“Behold, you shall call a nation <i>that</i> you do not know; and nations <i>that</i> did not know you shall run to you because of Jehovah your God, and for the Holy One of Israel: for he has glorified you.”
	¶Complement	The Word of Jehovah shall not return to Him void, but it shall accomplish that which He pleases (55:6 - 13)
Opposite	55:6	“Seek Jehovah while he may be found; call upon him while he is near.
Opposite	55:7	“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.”
Complement	55:8	“For my thoughts <i>are</i> not your thoughts; neither <i>are</i> your ways my ways,’ says Jehovah. 55:9 For <i>as</i> the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
Complement	55:10	“For as the rain comes down, and the snow from heaven, and does not return there, but waters the earth, and makes it bring forth and bud, that it may give both seed to the sower, and bread to the eater, 55:11 so shall be my Word that goes forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper <i>in the thing</i> to which I sent it.
Unique	55:12	“For you shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap <i>their</i> hands. 55:13 Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it shall be to Jehovah for a name, for an everlasting sign <i>that</i> shall not be cut off.’”

Isaiah, Chapter 25: The Messiah will rule the world from Jerusalem (56:1 - 66:24)		
[§Complement Introduction: Those who join themselves to Jehovah will be blessed, and those who depart from Jehovah will be cursed (56:1 - 57:21)]		
[§Opposite Blessed are those who join themselves to Jehovah and do those things that please Him (56:1 - 8)]		
[§Opposite Cursed are those who depart from Jehovah (56:9 - 57:21)]		
[§Complement Body: The Millennial Kingdom of the Messiah (58:1 - 64:12)]		
[§Opposite Doing justice to your neighbor is better than fasting (58:1 - 14)]		
[§Opposite Jehovah will repay fury to his enemies when the Redeemer comes to Zion (59:1 - 21)]		
[§Complement The Jews will be blessed by the Gentiles during the Millennial Kingdom of the Messiah (60:1 - 61:9)]		
[§Complement Jerusalem will be blessed by Jehovah during the Millennial Kingdom of the Messiah (61:10 - 62:12)]		
[§Unique The Messiah will judge the nations (63:1 - 64:12)]		
[§Unique Conclusion: The Final State (65:1 - 66:24)]		
[§Complement Jehovah will create a New Heaven and New Earth (65:1 - 25)]		
[§Complement Jehovah shall consume iniquity and sinners out of the Earth (66:1 - 24)]		
[§Complement Introduction: Those who join themselves to Jehovah will be blessed, and those who depart from Jehovah will be cursed (56:1 - 57:21)]		
Unique	[§Opposite Blessed are those who join themselves to Jehovah and do those things that please Him (56:1 - 8)]	
	56:1 ¹⁴ “Thus says Jehovah: ‘Keep judgment, and do justice: for my salvation is near to come; and my righteousness to be revealed. 56:2Blessed is the man <i>that</i> does this, and the son of man <i>that</i> lays hold on it, that keeps the Sabbath from polluting it, and keeps his hand from doing any evil.	
Complement	56:3 ¹⁵ “Neither let the son of the Gentile, that has joined himself to Jehovah, speak, saying, ‘Jehovah has utterly separated me from his people; neither let the eunuch say, ‘Behold, <i>I am a dry tree.</i> ”	
Complement	56:4 ¹⁶ “For thus says Jehovah to the eunuchs that keep my Sabbaths, and choose <i>the things</i> that please me, and take hold of my Covenant: 56:5Even to them will I give in my House and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off.”	
Opposite	56:6 ¹⁷ “Also the sons of the Gentile, that join themselves to Jehovah, to serve him, and to love the Name of Jehovah, to be his servants, everyone that keeps the Sabbath from polluting it, and takes hold of my Covenant: 56:7even them will I bring to my holy mountain, and make them joyful in my House of prayer. Their burnt offerings and their sacrifices <i>shall be</i> accepted upon my altar: for my House shall be called a House of prayer for all people.”	
Opposite	56:8 ¹⁸ “The Lord Jehovah who gathers the outcasts of Israel says, ‘Yet will I gather <i>others</i> to him, beside those that are already gathered to him.”	
Opposite	[§Opposite Cursed are those who depart from Jehovah (56:9 - 57:21)]	
Opposite	56:9 ¹⁹ “All you beasts of the field, come to devour; <i>also</i> all you beasts in the forest. 56:10His watchmen <i>are</i> blind; they are all ignorant; they <i>are</i> all mute dogs: they cannot bark; sleeping, lying down, and loving to slumber. 56:11Moreover, <i>they are</i> greedy dogs <i>which</i> can never have enough; and they <i>are</i> shepherds that <i>they</i> cannot understand; they all look to their own way, everyone for his gain, from his quarter. 56:12‘Come,’ <i>says</i> they, ‘I will bring wine, and we will fill ourselves with alcohol; and tomorrow shall be as this day, <i>and</i> much more abundant.’	
Opposite	57:1 ²⁰ “The righteous perish, and no man lays it to heart; and merciful men <i>are</i> taken away, no one considering that the righteous are taken away from the evil to <i>come</i> . 57:2He shall enter into peace; they shall rest in their beds, <i>each one</i> walking in his uprightness.”	
Complement	57:3 ²¹ “But draw near here, you sons of the sorceress, the seed of the adulterer and the prostitute. 57:4Against whom do you sport yourselves? Against whom do you make a wide mouth, <i>and stick out</i> the tongue? <i>Are</i> you not children of transgression, a seed of falsehood, 57:5inflaming yourselves with idols under every green tree, and murdering the children in the valleys under the clefts of the rocks? 57:6Among the smooth <i>stones</i> of the stream is your portion; they, <i>even</i> they <i>are</i> your lot; even to them have you poured a drink offering, and you have offered a meal offering. Should I receive comfort in these? 57:7Upon a lofty and high mountain have you set your bed; even there you went up to offer sacrifice. 57:8Behind the doors also and the posts have you set up your remembrance: for you have discovered <i>yourself</i> to a false god rather than me, and went up; you have enlarged your bed, and made a <i>covenant</i> with them; you loved their bed where you saw it. 57:9And you went to the king with ointment, and increased your perfumes, and sent your messengers far away, and debased <i>yourself</i> even unto Hell. 57:10You are wearied in the greatness of your way, yet you did not say, ‘There is no hope; you have found the life of your hand; therefore you were not grieved. 57:11And of whom have you been afraid or feared, that you have lied, and have not remembered me, nor laid it to your heart? Have I not held my peace even of old, and you did not fear me? 57:12I will declare your righteousness, and your works: for they shall not benefit you. 57:13When you cry, let your companies deliver you; but the wind shall carry them all away, and vanity shall take <i>them</i> .	
Complement	“But he that puts his trust in me shall possess the land, and shall inherit my holy mountain; 57:14and he shall say, ‘Cast up, cast up; prepare the way, and take up the stumbling block out of the way of my people.’ 57:15For thus says the high and lofty One that inhabits eternity, whose Name is Holy: I dwell in the high and holy <i>place</i> , with him also <i>that is</i> of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. 57:16For I will not contend forever; neither will I always be angry, because the spirit would fail before me, and the souls <i>that</i> I have made. 57:17I was angry because of the iniquity of his covetousness, and smote him; I hid myself, and was angry, and he went on perversely in the way of his heart. 57:18I have seen his ways, and will heal him; I will lead him also, and restore comforts to him and to his mourners. 57:19I create the fruit of the lips: peace, peace to <i>him</i> that is far away, and to <i>him</i> that is near,’ says Jehovah; ‘and I will heal him.	
Unique	57:20 ²² “But the wicked <i>are</i> like the troubled sea, when it cannot rest, whose water casts up mire and dirt. 57:21 <i>There is</i> no peace,’ says my God, ‘to the wicked.’”	
[§Complement Body: The Millennial Kingdom of the Messiah (58:1 - 64:12)]		
[§Opposite Doing justice to your neighbor is better than fasting (58:1 - 14)]		
Unique	58:1 ¹⁴ “Cry aloud; spare not; lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.	
Complement	58:2 ¹⁵ “Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and did not forsake the Ordinance of their God; they ask of me the Ordinances of justice; they take delight in approaching to God. 58:3“Why have we fasted,’ <i>they say</i> , ‘but you do not see? Why have we afflicted our soul, but you do not take knowledge? Behold, in the day of your fast you find pleasure, and you oppress all your laborers. 58:4Behold, you fast for strife and debate, and to smite with the fist of wickedness. You shall not fast as <i>you do</i> this day, to make your voice to be heard on high. 58:5Is it such a fast as I have chosen? A day for a man to afflict his soul? <i>Is it</i> to bow down his head as a bulrush, and to spread sackcloth and ashes <i>under him</i> ? Will you call this a fast, and an acceptable day to Jehovah?	
Complement	58:6 ¹⁶ “Is not this rather the fast that I have chosen: to loosen the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? 58:7 <i>Is it</i> not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? When you see the naked, that you cover him; and that you do not hide yourself from your own flesh? 58:8Then shall your light break forth as the morning, your health shall spring forth speedily, and your righteousness shall go before you: the glory of Jehovah shall be your rear guard. 58:9Then you shall call, and Jehovah shall answer; you shall cry, and he shall say, ‘Here I am.’”	
Opposite	“If you take away from the midst of you the yoke, the pointing of the finger, and speaking vanity; 58:10and if you draw out your soul to the hungry and satisfy the afflicted soul, then shall your light rise in obscurity, and your darkness <i>shall be</i> as the noonday; 58:11and Jehovah shall guide you continually, and satisfy your soul in drought, and make your bones fat; and you shall be like a watered garden, and like a spring of water, whose waters do not fail. 58:12And <i>they that shall be</i> of you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called ‘The repairer of the breach’ and ‘The restorer of paths to dwell in.’	
Opposite	58:13 ¹⁷ “If you turn away your foot from the Sabbath, <i>from</i> doing your pleasure on my holy day; and call the Sabbath a delight, the holy of Jehovah, honorable, and shall honor him, not doing <i>your own</i> ways, nor finding your own pleasure, nor speaking your own words, 58:14then shall you delight yourself in Jehovah; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of Jehovah has spoken it.”	
[§Opposite Jehovah will repay fury to his enemies when the Redeemer comes to Zion (59:1 - 21)]		
Opposite	59:1 ¹⁴ “Behold, Jehovah’s hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear. 59:2But your iniquities have separated between you and your God, and your sins have hidden <i>his</i> face from you, so that he will not hear: 59:3for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, and your tongue has muttered perverseness. 59:4No one calls for justice, nor contends for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. 59:5They hatch viper’s eggs, and weave the spider’s web; he that eats of their eggs dies, and that which is crushed breaks out into a viper. 59:6Their webs shall not become garments; neither shall they cover themselves with their works, because their works <i>are</i> works of iniquity, and the act of violence is in their hands. 59:7Their feet run to evil, and they make haste to shed innocent blood. Their thoughts <i>are</i> thoughts of iniquity; wasting and destruction <i>are</i> in their paths. 59:8They do not know the Way of peace, and <i>there is</i> no judgment in their goings; they have made themselves crooked paths: whosoever goes in them shall not know peace.”	
Opposite	59:9 ¹⁹ “Therefore, judgment is far from us; neither does justice overtake us; we wait for light, but behold obscurity; for brightness, <i>but</i> we walk in darkness. 59:10We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night; <i>we are</i> in desolate places as dead men. 59:11We all roar like bears, and mourn bitterly like doves; we look for judgment, but <i>there is</i> none; for salvation, <i>but</i> it is far away from us. 59:12for our transgressions are multiplied before you, and our sins testify against us; for our transgressions <i>are</i> with us; and <i>as</i> for our iniquities, we know them: 59:13in transgressing and lying against Jehovah, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.”	
Complement	59:14 ²⁰ “And judgment has turned away backward, and justice stands far away: for truth has fallen in the street, and equity cannot enter. 59:15moreover, truth fails; and he <i>that</i> departs from evil makes himself a prey. And Jehovah saw it, and it displeased him that <i>there was</i> no judgment. 59:16And he saw that <i>there was</i> no man, and wondered that <i>there was</i> no intercessor; therefore his arm brought salvation to him; and his righteousness, it sustained him: 59:17for he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. 59:18According to <i>their</i> deeds, accordingly he will repay, fury to his adversaries, and recompense to his enemies: to the islands he will fully repay. 59:19So shall they fear the Name of Jehovah from the west, and his glory from the rising of the sun.	
Complement	“When the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him. 59:20 And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob,’ says Jehovah.	
Unique	59:21 ²¹ “As for me, this is my Covenant with them,’ says Jehovah: ‘My Spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed’s seed,’ says Jehovah, ‘from henceforth and forever.”	
[§Complement The Jews will be blessed by the Gentiles during the Millennial Kingdom of the Messiah (60:1 - 61:9)]		
Unique	60:1 ¹ “Arise, shine: for your light has come, and the glory of Jehovah has risen upon you: 60:2for, behold, the darkness shall cover the earth, and gross darkness the people; but Jehovah shall arise upon you, and his glory shall be seen upon you. 60:3And the Gentiles shall come to your light, and kings to the brightness of your rising. 60:4Lift up your eyes round about, and see: all they gather themselves together; they come to you. Your sons shall come from far, and your daughters shall be nursed at <i>your</i> side.	
Complement	60:5 ² “Then shall you see, and flow together; and your heart shall fear, and be enlarged, because the abundance of the sea shall be converted to you: the wealth of the Gentiles shall come to you. 60:6The multitude of camels shall cover you, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of Jehovah. 60:7All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto you; they shall come up with acceptance on my altar, and I will glorify the house of my glory.	
Complement	60:8 ³ “Who <i>are</i> these <i>that</i> fly as a cloud, and as the doves to their windows? 60:9Surely the isles shall wait for me, and the ships of Tarshish first, to bring your sons from afar, and their silver and their gold with them, to the Name of Jehovah your God, and to the Holy One of Israel, because he has glorified you. 60:10And the sons of strangers shall build up your walls, and their kings shall minister to you: for in my wrath I smote you, but in my favor have I had mercy on you. 60:11Therefore your gates shall be open continually; they shall not be shut day nor night, that <i>men</i> may bring to you the wealth of the Gentiles, and <i>that</i> their kings <i>may</i> be brought; 60:12for the nation and kingdom that will not serve you shall perish; moreover, <i>those</i> nations shall be utterly wasted. 60:13The glory of Lebanon shall come to you, the fir tree, the pine tree, and the box tree together, to beautify the place of my Sanctuary; and I will make the place of my feet glorious. 60:14Also the sons of them that afflicted you shall come bending to you; and all they that despised you shall bow themselves down at the soles of your feet; and they shall call you ‘The city of Jehovah,’ and ‘The Zion of the Holy One of Israel.’ 60:15Whereas you have been forsaken and hated, so that no man went through <i>you</i> , I will make you an eternal excellency, a joy of many generations. 60:16Also you shall suck the milk of the Gentiles, and shall suck the breast of kings; and you shall know that I Jehovah am your Savior and your Redeemer, the mighty One of Jacob. 60:17For bronze will I bring gold, and for iron I will bring silver, and for wood bronze, and for stones iron. Also I will make your officers peace, and your tax collectors righteousness. 60:18Violence shall no longer be heard in your land; neither wasting nor destruction within your borders; but you shall call your walls ‘Salvation’, and your gates ‘Praise.’ 60:19The sun shall not be your light by day anymore; neither shall the moon give light to you for brightness; but Jehovah shall be to you an everlasting light, and your God your day. 60:20Your sun shall not go down anymore; neither shall your moon withdraw itself, because Jehovah shall be your everlasting light, and the days of your mourning shall be ended. 60:21Also your people <i>shall be</i> all righteous; they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified. 60:22A little one shall become a thousand, and a small one a strong nation: I Jehovah will hasten it in his time.”	
Opposite	61:1 ¹ “The Spirit of the Lord Jehovah is upon me, because Jehovah has anointed me to preach good news to the meek; he has sent me to bind up the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to <i>them</i> that are bound; 61:2to proclaim the acceptable Year of Jehovah, and the Day of Vengeance of our God; to comfort all that mourn: 61:3to appoint unto them that mourn in Zion, to give them beauty instead of ashes, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness; that they might be called trees of righteousness and the planting of Jehovah, that he might be glorified.	
Opposite	61:4 ² “And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 61:5And Gentiles shall stand and feed your flocks, and the sons of the alien <i>shall be</i> your plowmen and your vinedressers. 61:6But you shall be named the priests of Jehovah; <i>men</i> shall call you the ministers of our God. You shall eat the riches of the Gentiles, and in their glory shall you boast yourselves. 61:7Instead of your shame <i>you shall</i> have double, and <i>instead</i> of confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them. 61:8For I Jehovah love judgment; I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting Covenant with them. 61:9And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they <i>are</i> the seed which Jehovah has blessed.”	
[§Complement Jerusalem will be blessed by Jehovah during the Millennial Kingdom of the Messiah (61:10 - 62:12)]		
Unique	61:10 ¹ “I will greatly rejoice in Jehovah; my soul shall be joyful in my God: for he has clothed me with the garments of salvation, and he has covered me with the robe of righteousness, as a bridegroom decks <i>himself</i> with ornaments, and as a bride adorns <i>herself</i> with her jewels. 61:11For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth, so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations. 61:12For Zion’s sake will I not hold my peace; and for Jerusalem’s sake, I will not rest, until its righteousness goes forth as brightness, and its salvation like a lamp that burns. 61:13And the Gentiles shall see your righteousness, and all kings your glory; and you shall be called by a new name, which the mouth of Jehovah shall name. 61:14Also you shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of your God. 61:15You shall no longer be termed ‘Forsaken;’ neither shall your land anymore be termed ‘Desolate;’ but you shall be called ‘Hephzi-bah,’ and your land ‘Beulah’: for Jehovah delights in you, and your land shall be married. 61:16And I will tread down the people in a virgin, so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.	
Complement	61:16 ² “I have set watchmen upon your walls, O Jerusalem, <i>who</i> shall never hold their peace day nor night; you that make mention of Jehovah, do not keep silence, 61:17and give him no rest, until he establishes, and until he makes Jerusalem a praise in the earth.	
Complement	61:18 ³ “Jehovah has sworn by his right hand, and by the arm of his strength, ‘Surely I will no longer give your grain to be food for your enemies; and the sons of the stranger shall not drink your wine, for which you have labored; 61:19but they that have gathered it shall eat it, and praise Jehovah; and they that have brought it together shall drink it in the courts of my holiness.”	
Opposite	62:10 ⁴ “Go through, go through the gates; prepare the way of the people; cast up, cast up the highways; gather out the stones; lift up a standard for the people.	
Opposite	62:11 ⁵ “Behold, Jehovah has proclaimed to the end of the world, ‘Say to the daughter of Zion, ‘Behold, your salvation is coming; behold, his reward is with him, and his work before him.’” 62:12And they shall call them ‘The Holy People;’ ‘The Redeemed of Jehovah;’ and you shall be called, ‘Sought out;’ and ‘A city not forsaken.”	
[§Unique The Messiah will judge the nations (63:1 - 64:12)]		
Opposite	63:1 ¹ “Who is this that comes from Edom, with dyed garments from Bozrah? This <i>One that is</i> glorious in his apparel, traveling in the greatness of his strength?” “I <i>that</i> speak in righteousness, mighty to save.”	
Opposite	63:2 ² “Why <i>are</i> you red in your apparel, and your garments like him that treads in the winefat?” 63:3 ³ “I have trampled the winepress alone; and of the people <i>there was</i> no one with me: for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my clothing; 63:4for the Day of Vengeance is in my heart; and the Year of my Redeemed has come. 63:5And I looked, and <i>there was</i> no one to help; and I wondered that <i>there was</i> no one to uphold; therefore my own arm brought salvation to me; and my fury, it upheld me. 63:6And I will tread down the people in my anger, and make them drunk in my fury; and I will bring down their strength to the earth.”	
Complement	63:7 ⁴ “I will mention the loving-kindnesses of Jehovah, <i>and</i> the praises of Jehovah, according to all that Jehovah has bestowed on us; and the great goodness toward the house of Israel, which he has bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses: 63:8for he said, ‘Surely <i>they are</i> my people, children <i>that will not lie</i> ,’ so he was their Savior. 63:9In all their affliction he was afflicted, and the angel of his presence saved them. In his love and in his pity, he redeemed them; and he took them up, and carried them all the days of old. 63:10But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, <i>and he</i> fought against them. 63:11Then he remembered the days of old, Moses, and his people, saying, ‘Where is he that brought them up out of the Red Sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? 63:12That led <i>them</i> by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? 63:13That led <i>them</i> through the deep, as a horse in the wilderness, <i>that</i>	

Book 2.5 (Daniel & Zechariah): The future Kingdom and King of Zion

Complement Part 1 (Daniel): The coming of the New Covenant Kingdom of Zion (1:1 - 12:13)

- Unique** Chapter 1.1: The coming of the Kingdom was predicted by Nebuchadnezzar’s dream of the great statue (1:1 - 3:30)
- §Complement** Introduction: Nebuchadnezzar appointed Daniel and his three friends to serve in his court (1:1 - 21)
- ‡Opposite** Nebuchadnezzar chose some of the young captives of Israel to prepare them to serve in his court (1:1 - 7)
- ‡Opposite** Daniel and his three friends passed the test of the king and were chosen to serve in his court (1:8 - 21)
- §Complement** Body: God gave Daniel the interpretation of the dream of Nebuchadnezzar, who rewarded him with great authority (2:1 - 49)
- ‡Unique** The Chaldean magicians, astrologers, and sorcerers could not tell the king his dream nor interpret it for him (2:1 - 13)
- ‡Complement** Daniel went to the God of Heaven to request understanding of the king’s dream and its interpretation (2:14 - 23)
- ‡Complement** Daniel went to the king with the dream and the interpretation from Jehovah (2:24 - 30)
- ‡Opposite** Daniel gave the dream and the interpretation to the king Nebuchadnezzar (2:31 - 45)
- ‡Opposite** Nebuchadnezzar rewarded Daniel with great gifts and political authority (2:46 - 49)
- §Unique** Conclusion: Shadrach, Meshach, and Abed-nego refused to worship the idol, and Nebuchadnezzar praised their God (3:1 - 30)
- ‡Complement** The three friends of Daniel refused to worship the golden statue of king Nebuchadnezzar (3:1 - 23)
- ‡Complement** Nebuchadnezzar praised their God, because He delivered them from the fiery furnace (3:24 - 30)

- Complement** Chapter 1.2: The coming of the Kingdom was confirmed by Jehovah’s authority over rulers (4:1 - 5:31)
- §Unique** Introduction: Through the fulfillment of a dream, Jehovah taught Nebuchadnezzar that He was the only true God (4:1 - 37)
- ‡Opposite** Nebuchadnezzar the king had another dream, but only Daniel could interpret it (4:1 - 18)
- ‡Opposite** The interpretation was fulfilled, teaching Nebuchadnezzar that Jehovah was the only true God and King of Heaven (4:19 - 37)
- §Complement** Body: Daniel agreed to interpret the writing on the wall for king Belshazzar (5:1 - 21)
- ‡Opposite** Belshazzar drank wine in the vessels of the Temple of Jehovah taken from Jerusalem (5:1 - 5)
- ‡Opposite** Belshazzar asked the wise men of Babylon to read the message and interpret it, but none could (5:6 - 9)
- ‡Complement** The queen told Belshazzar about Daniel, who could interpret the message (5:10 - 12)
- ‡Complement** The king Belshazzar asked Daniel to interpret the message (5:13 - 16)
- ‡Unique** Daniel reminded Belshazzar of the experience of his grandfather Nebuchadnezzar with Jehovah God (5:17 - 21)
- §Unique** Conclusion: Daniel rebuked the arrogance and pride of the king, and the king was slain that same night (5:22 - 31)
- ‡Complement** Daniel rebuked the arrogance and pride of the king, who used the vessels of Jehovah God to get drunk (5:22 - 23)
- ‡Complement** The king made Daniel the third ruler in the kingdom, just before the Medians killed him (5:24 - 31)

- Complement** Chapter 1.3: The coming of the Kingdom was confirmed by Jehovah’s authority over lions (6:1 - 28)
- §Unique** Introduction: God blessed Daniel with great authority in Persia, but his enemies plotted to remove him (6:1 - 5)
- ‡Opposite** Darius reorganized his government with Daniel at the top of the presidents (6:1 - 2)
- ‡Opposite** The other presidents and princes plotted to remove Daniel, using his faithfulness to God as the means (6:3 - 5)
- §Complement** Body: Daniel was determined to remain faithful to God, no matter the consequences (6:6 - 23)
- ‡Unique** The enemies of Daniel created a law to trap Daniel, but he continued praying three times a day (6:6 - 10)
- ‡Complement** The enemies of Daniel found Daniel in violation of their new law, and accused him to the king (6:11 - 13)
- ‡Complement** The king attempted in vain to undo the law to save Daniel (6:14 - 16a)
- ‡Opposite** In the evening, the king believed that the God of Daniel would deliver his faithful servant from the lions (6:16b - 18)
- ‡Opposite** In the morning, the king rejoiced to find that God had sent his angel to save Daniel from the lions (6:19 - 22)
- §Complement** Conclusion: The enemies of Daniel were executed, and the king of Persia praised the God of Daniel as the Living God (6:23 - 28)
- ‡Complement** The king cast the men and their families into the den of lions, because of their wickedness (6:23 - 24)
- ‡Complement** The king praised Jehovah the Living God, who delivered Daniel from the power of the lions (6:25 - 28)

- Opposite** Chapter 1.4: Satan futilely opposes the coming of the Kingdom through evil human governments (7:1 - 8:27)
- §Unique** Introduction: Daniel dreamed of four great beasts, which were replaced by the Kingdom of the Son of man (7:1 - 14)
- ‡Opposite** Daniel dreamed of three great beasts which were not destroyed (7:1 - 6)
- ‡Opposite** The fourth beast was destroyed by the arrival of the Son of man and the Kingdom of Heaven (7:7 - 14)
- §Complement** Body: God revealed a brief history from the time of Daniel until Antiochus Epiphanes died in 164 B.C. (7:15 - 8:14)
- ‡Opposite** The four beasts symbolize four great kings/kingdoms (7:15 - 18)
- ‡Opposite** The Antichrist will rise out of the fourth kingdom, but he will be destroyed (7:19 - 28)
- ‡Complement** Daniel saw a vision of a ram with two horns (Medo-Persia) (8:1 - 4)
- ‡Complement** Daniel saw a goat coming from the west with one horn (Alexander the Great of Greece), who conquered the ram (8:5 - 8)
- ‡Unique** Antiochus Epiphanes attacked Egypt and Jerusalem and persecuted the Jews until he died in 164 B.C. (8:9 - 14)
- §Complement** Conclusion: Medo-Persia & Greece were symbolized by the second and third beasts (8:15 - 27)
- ‡Complement** The angel Gabriel explained that the vision would be at the time of the End (8:15 - 17)
- ‡Complement** Antiochus Epiphanes was a type of the future Antichrist, who attempted to destroy the Jews and their faith (8:18 - 27)

- Opposite** Chapter 1.5: God is moving human history inexorably toward the coming Kingdom of Zion (9:1 - 12:13)
- §Complement** Introduction: Daniel prayed for mercy on Israel; Gabriel explained the timeline until the Kingdom of Zion (9:1 - 27)
- ‡Opposite** Daniel prayed for mercy on Israel in captivity (9:1 - 19)
- ‡Opposite** The angel Gabriel explained the timeline until the Kingdom of Zion (9:20 - 27)
- §Complement** Body: The Angel came to Daniel to reveal the future course of human history until the Great Tribulation (10:1 - 11:45)
- ‡Unique** Daniel saw a vision of a powerful angel (10:1 - 8)
- ‡Complement** The angel comforted Daniel (10:9 - 14)
- ‡Complement** The angel strengthened Daniel (10:15 - 11:1)
- ‡Opposite** Alexander the Great would conquer the kingdom of Persia, but his kingdom would be divided (11:2 - 19)
- ‡Opposite** Antiochus Epiphanes would attack the Jews before the first coming of Christ, and the Antichrist will do the same (11:20 - 45)
- §Unique** Conclusion: The Old Covenant Jews and living Jews will be blessed together in the Millennial Kingdom of Zion (12:1 - 13)
- ‡Complement** The Jews of the Old Covenant will be resurrected from the dead at the end of the Great Tribulation (12:1 - 4)
- ‡Complement** The Jews on Earth who survive the Great Tribulation will be blessed (12:5 - 13)

Complement Part 2 (Zechariah): The coming of the New Covenant King of Zion (1:1 - 14:21)

- Unique** Chapter 2.1: The coming of the King of Zion was foreshadowed by the restoration of the Jews to Jerusalem by Persia (1:1 - 2:13)
- §Complement** Introduction: Jehovah called his people to return to Him, and the land of Israel was empty and barren (1:1 - 11)
- ‡Opposite** Jehovah called the Jews to return to Him, and then He would return to them (1:1 - 6)
- ‡Opposite** The land of Israel was empty and ready to be reoccupied by the Jews (1:7 - 11)
- §Complement** Body: Jehovah has returned to Jerusalem with mercies, and his Temple shall be rebuilt (1:12 - 17)
- ‡Opposite** The angel of Jehovah asked Jehovah how long He would not have mercy on Jerusalem (1:12 - 13)
- ‡Opposite** Jehovah was jealous for Jerusalem and displeased with the heathen (1:14 - 15)
- ‡Complement** Jehovah has returned to Jerusalem with mercies (1:16a)
- ‡Complement** The House of Jehovah would be rebuilt in Jerusalem (1:16b)
- ‡Unique** Jehovah shall yet comfort Zion, and shall yet choose Jerusalem (1:17)
- §Unique** Conclusion: In the Millennial Kingdom, Jehovah will rebuild Jerusalem, and He will dwell in the midst of it (1:18 - 2:13)
- ‡Complement** Jehovah has determined to rebuild Jerusalem and make it prosperous (1:18 - 2:5)
- ‡Complement** Jehovah has determined to come and dwell in the midst of Zion (2:6 - 13)

- Complement** Chapter 2.2: The coming of the King of Zion was foreshadowed by the rebuilding of the Temple in Jerusalem (3:1 - 6:15)
- §Unique** Introduction: The high priests were temporary rulers of Judah, but the Holy Spirit was still with the line of David (3:1 - 4:10)
- ‡Opposite** Jehovah appointed the high priests of Aaron to temporarily rule in place of the sons of David (3:1 - 10)
- ‡Opposite** The grace of the Holy Spirit will help Zerubbabel to overcome the difficulties of rebuilding the Temple (4:1 - 10)
- §Complement** Body: The two olive trees beside the golden candlestick in the Temple were symbols of the two sons of the oil (4:11 - 5:4)
- ‡Unique** The prophet asked what were the two olive trees and two olive branches (4:11 - 12)
- ‡Complement** The angel asked the prophet if he knew what they were (4:13)
- ‡Complement** The angel said the two olive trees are the two sons of the oil that stand by the Lord of the whole Earth (4:14)
- ‡Opposite** The prophet saw a flying scroll of 20 x 10 cubits (5:1 - 2)
- ‡Opposite** The angel said it was the curse that shall judge the breaker of the Law of Moses (5:3 - 4)
- §Complement** Conclusion: The omniscience of the Holy Spirit will bring the Messiah to rule in Jerusalem as a Priest-King (5:5 - 6:15)
- ‡Complement** The multi-colored horses walking through the earth symbolized the omniscience of the Holy Spirit (5:5 - 6:8)
- ‡Complement** The priests of Aaron ruling as kings symbolized the coming Messiah, who would be a Priest-King (6:9 - 15)

- Complement** Chapter 2.3: The coming of the King of Zion was foreshadowed by the restoration of the Jews to their land (7:1 - 8:23)
- §Unique** Introduction: Jehovah wanted his people to hear and do the words of the Law and the Prophets (7:1 - 14)
- ‡Opposite** Jehovah wanted his people to hear and do his Word; but not to hear, and do the opposite (7:1 - 10)
- ‡Opposite** The people of Jehovah refused to hear the Law and the Prophets, which led to their captivity in Babylon (7:11 - 14)
- §Complement** Body: Jehovah will bless Zion with children and bring his people from abroad to live in Jerusalem (8:1 - 8)
- ‡Opposite** Jehovah was jealous for Zion with great jealousy (8:1 - 2)
- ‡Opposite** Jehovah has returned to Zion, and shall dwell in the midst of Jerusalem (8:3)
- ‡Complement** The city of Jerusalem shall be filled once again with old and young people (8:4 - 5)
- ‡Complement** It is marvelous in the eyes of the remnant of the Jews and in the eyes of Jehovah (8:6)
- ‡Unique** Jehovah will deliver his people from the east and west country, and they shall dwell in Jerusalem (8:7 - 8)
- §Complement** Conclusion: Fear not, people of Jehovah; obey the Law of Moses, and Jehovah will be with you (8:9 - 23)
- ‡Complement** Let your hands be strong and fear not, because Jehovah is with you (8:9 - 15)
- ‡Complement** Your obedience to the Law of Moses will bring blessing from Jehovah (8:16 - 23)

- Opposite** Chapter 2.4: Jehovah will deliver his people from the Greeks, but not the Romans before the first coming of Christ (9:1 - 11:17)
- §Unique** Introduction: Alexander the Great will conquer Tyrus; Jehovah will defend his people from a different army of Greeks (9:1 - 17)
- ‡Opposite** Jehovah will destroy the city of Tyrus by the hand of Alexander the Great (332 B.C.) (9:1 - 8)
- ‡Opposite** Jehovah will defend his people from a different invading army of the Greeks (not Alexander, pre-Hasmonian period) (9:9 - 17)
- §Complement** Body: Jehovah will strengthen the house of Judah (Hasmonian Dynasty 110 - 63 B.C.) (10:1 - 12)
- ‡Unique** The idols have spoken vanity, and the diviners have seen a lie, and have told false dreams (10:1 - 2)
- ‡Complement** Jehovah has made the house of Judah as his excellent horse in the battle (10:3 - 4)
- ‡Complement** They shall be like mighty men, which tread down their enemies in the mire of the streets in the battle (10:5 - 7)
- ‡Opposite** Jehovah shall bring his people again out of foreign lands into the land of Israel (10:8 - 10)
- ‡Opposite** The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away (10:11 - 12)
- §Complement** Conclusion: Judea will be ruled by evil men (Roman conquest 63 B.C. - 70 A.D.) (11:1 - 17)
- ‡Complement** Jehovah will not deliver the land from the oppressions of their Roman king (e.g. king Herod) (11:1 - 7a)
- ‡Complement** Jehovah will raise up a foolish shepherd in the land, who will do much evil (e.g. Pontius Pilate) (11:7b - 17)

- Opposite** Chapter 2.5: Jehovah will purify Israel through Great Tribulation before the second coming of Christ (12:1 - 14:21)
- §Complement** Introduction: Jerusalem will be a burdensome stone for all the people of the Earth, and the Jews will believe in Christ (12:1 - 13:3)
- ‡Opposite** Jerusalem will be a burdensome stone for all the people of the Earth (12:1 - 8)
- ‡Opposite** The Jews will believe in Christ as their Messiah and be saved (12:9 - 13:3)
- §Complement** Body: Jehovah will purify the children of Israel through affliction and trouble before the Return of Christ (13:4 - 9)
- ‡Opposite** The prophets shall be ashamed, every one, of his vision (13:4 - 5)
- ‡Opposite** Smite the Shepherd, and the sheep shall be scattered (13:6 - 7)
- ‡Complement** In all the land, two parts in it shall be cut off and die; but the third shall be left in it (13:8)
- ‡Complement** Jehovah will bring the third part through the fire, and will refine them as silver and gold (13:9a)
- ‡Unique** They shall call on my Name, and I will hear them; I will say, 'It is my people'; and they shall say, 'Jehovah is my God.' (13:9b)
- §Unique** Conclusion: Christ will rule the Earth from Jerusalem, and everything in Jerusalem shall be holy to Jehovah (14:1 - 21)
- ‡Complement** Christ will rule the Earth from Jerusalem with a rod of iron (14:1 - 15)
- ‡Complement** Everything in Jerusalem shall be holiness to Jehovah of Hosts (14:16 - 21)

The Future Kingdom, Chapter 1.1 (Daniel): The coming of the Kingdom was predicted by Nebuchadnezzar's dream of the great statue (1:1 - 3:30)	
§Complement	Introduction: Nebuchadnezzar appointed Daniel and his three friends to serve in his court (1:1 - 21)
¶Opposite	Nebuchadnezzar chose some of the young captives of Israel to prepare them to serve in his court (1:1 - 7)
¶Opposite	Daniel and his three friends passed the test of the king and were chosen to serve in his court (1:8 - 21)
§Complement	Body: God gave Daniel the interpretation of the dream of Nebuchadnezzar; who rewarded him with great authority (2:1 - 49)
¶Unique	The Chaldean magicians, astrologers, and sorcerers could not tell the king his dream nor interpret it for him (2:1 - 13)
¶Complement	Daniel went to the God of Heaven to request understanding of the king's dream and its interpretation (2:14 - 23)
¶Complement	Daniel went to the king with the dream and the interpretation from Jehovah (2:24 - 30)
¶Opposite	Daniel gave the dream and the interpretation to the king Nebuchadnezzar (2:31 - 45)
¶Opposite	Nebuchadnezzar rewarded Daniel with great gifts and political authority (2:46 - 49)
§Unique	Conclusion: Shadrach, Meshach, and Abed-nego refused to worship the idol, and Nebuchadnezzar praised their God (3:1 - 30)
¶Complement	The three friends of Daniel refused to worship the golden statue of king Nebuchadnezzar (3:1 - 23)
¶Complement	Nebuchadnezzar praised their God, because He delivered them from the fiery furnace (3:24 - 30)

	§Complement	Introduction: Nebuchadnezzar appointed Daniel and his three friends to serve in his court (1:1 - 21)
	¶Opposite	Nebuchadnezzar chose some of the young captives of Israel to prepare them to serve in his court (1:1 - 7)
Unique		^{1:1} In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem, and besieged it. ^{1:2} And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the House of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.
Complement		^{1:3} And the king spoke to Ashpenaz the master of his eunuchs, that he should bring <i>certain</i> of the children of Israel, and of the king's seed, and of the princes: ^{1:4} children in whom <i>were</i> no blemish, but handsome; and skillful in all wisdom, and cunning in knowledge, and understanding science; and such as <i>had</i> ability in them to stand in the king's palace; and whom they might teach the learning and the language of the Chaldeans.
Complement		^{1:5} And the king appointed them a daily provision of the king's food, and of the wine which he drank; so nourishing them three years, that at the end of it they might stand before the king.
Opposite		^{1:6} Now among these were <i>some</i> of the children of Judah: Daniel, Hananiah, Mishael, and Azariah;
Opposite		^{1:7} to whom the prince of the eunuchs gave names: for he gave to Daniel <i>the name</i> of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.
	¶Opposite	Daniel and his three friends passed the test of the king and were chosen to serve in his court (1:8 - 21)
Opposite		^{1:8} But Daniel purposed in his heart that he would not defile himself with the portion of the king's food, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.
Opposite		^{1:9} Now God had brought Daniel into favor and tender love with the prince of the eunuchs. ^{1:10} And the prince of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and your drink: for why should he see your faces worse looking than the children which <i>are</i> of your sort? Then shall you make <i>me</i> endanger my head to the king." ^{1:11} Then Daniel said to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, ^{1:12} "Please, test your servants ten days; and let them give us vegetables to eat, and water to drink. ^{1:13} Then let our countenances be looked upon before you, and the countenance of the children that eat of the portion of the king's food; and as you see, deal with your servants."
Complement		^{1:14} So he agreed to them in this matter; and he tested them ten days. ^{1:15} And at the end of ten days their countenances appeared better and fatter in flesh than all the children which ate the portion of the king's food. ^{1:16} Thus Melzar took away the portion of their food, and the wine that they should drink; and gave them vegetables. ^{1:17} As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.
Complement		^{1:18} Now at the end of the days that the king had said he would bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. ^{1:19} And the king communed with them; and among them all was found no one like Daniel, Hananiah, Mishael, and Azariah; therefore they stood before the king. ^{1:20} And in all matters of wisdom <i>and</i> understanding that the king inquired of them, he found them ten times better than all the magicians <i>and</i> astrologers that <i>were</i> in all his realm.
Unique		^{1:21} And Daniel continued until the first year of king Cyrus.
	§Complement	Body: God gave Daniel the interpretation of the dream of Nebuchadnezzar, who rewarded him with great authority (2:1 - 49)
	¶Unique	The Chaldean magicians, astrologers, and sorcerers could not tell the king his dream nor interpret it for him (2:1 - 13)
Opposite		^{2:1} And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, by which his spirit was troubled, and his sleep broke from him.
Opposite		^{2:2} Then the king commanded to call the magicians, the astrologers, the sorcerers, and the Chaldeans, in order to show the king his dreams. So they came and stood before the king. ^{2:3} And the king said to them, "I have dreamed a dream, and my spirit was troubled to know the dream."
Complement		^{2:4} Then the Chaldeans spoke to the king in Aramaic, "O king, live forever; tell your servants the dream, and we will show the interpretation." ^{2:5} The king answered and said to the Chaldeans, "The thing has gone from me. If you will not make known to me the dream, with its interpretation, you shall be cut in pieces, and your houses shall be made a dunghill. ^{2:6} But if you show the dream, and its interpretation, you shall receive of me gifts and rewards and great honor; therefore show me the dream, and its interpretation."
Complement		^{2:7} They answered again and said, "Let the king tell his servants the dream, and we will show its interpretation." ^{2:8} The king answered and said, "I know certainly that you would gain the time, because you see the thing has gone from me. ^{2:9} But if you will not make known to me the dream, <i>there is but</i> one decree for you: for you have prepared lying and corrupt words to speak before me, until the time has changed; therefore tell me the dream, and I shall know that you can show me its interpretation."
Unique		^{2:10} The Chaldeans answered before the king, and said, "There is not a man upon the earth that can show the king's matter; therefore <i>there is</i> no king, lord, nor ruler, <i>that</i> asked such things of any magician, or astrologer, or Chaldean. ^{2:11} And <i>it is</i> a rare thing that the king requires, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh." ^{2:12} Therefore the king was very angry and furious; and he commanded to destroy all the wise <i>men</i> of Babylon. ^{2:13} And the decree went forth that the wise <i>men</i> should be slain; and they searched for Daniel and his companions to be slain.
	¶Complement	Daniel went to the God of Heaven to request understanding of the king's dream and its interpretation (2:14 - 23)
Unique		^{2:14} Then Daniel answered with counsel and wisdom to Arioch, the captain of the king's guard, which had gone forth to slay the wise <i>men</i> of Babylon: ^{2:15} he answered and said to Arioch the captain of the king, "Why is the decree <i>so</i> hasty from the king?" Then Arioch made the thing known to Daniel.
Complement		^{2:16} Then Daniel went in; and he asked of the king that he would give him time, and that he would show the king the interpretation.
Complement		^{2:17} Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; ^{2:18} that they would desire mercies of the God of Heaven concerning this secret, so that Daniel and his companions would not perish with the rest of the wise <i>men</i> of Babylon.
Opposite		^{2:19} Then the secret was revealed to Daniel in a night vision.
Opposite		Then Daniel blessed the God of Heaven: ^{2:20} Daniel answered and said, "Blessed is the Name of God forever and ever: for wisdom and might are his; ^{2:21} and he changes the times and the seasons; he removes kings, and sets up kings; he gives wisdom to the wise, and knowledge to them that know understanding; ^{2:22} he reveals the deep and secret things; he knows what <i>is</i> in the darkness, and the light dwells with him. ^{2:23} I thank you and praise you, O you God of my fathers, who have given me wisdom and might, and have made known to me now what we asked of you: for <i>now</i> you have made known to us the king's matter."
	¶Complement	Daniel went to the king with the dream and the interpretation from Jehovah (2:24 - 30)
Unique		^{2:24} Therefore Daniel went in to Arioch, whom the king had ordained to destroy the wise <i>men</i> of Babylon; he went and said this to him: "Destroy not the wise <i>men</i> of Babylon; bring me in before the king, and I will show to the king the interpretation."
Complement		^{2:25} Then Arioch brought in Daniel before the king in haste and said thus to him, "I have found a man of the captives of Judah, that will make known to the king the interpretation."
Complement		^{2:26} The king answered and said to Daniel, whose name <i>was</i> Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?" ^{2:27} Daniel answered in the presence of the king, and said, "The secret which the king has demanded, the wise <i>men</i> , the astrologers, the magicians, <i>and</i> the soothsayers, cannot show to the king; ^{2:28} but there is a God in Heaven that reveals secrets, and makes known to the king Nebuchadnezzar what shall be in the Latter Days."
Opposite		"Your dream, and the visions of your head upon your bed, are these: ^{2:29} as for you, O king, your thoughts came <i>into your mind</i> upon your bed, what should come to pass hereafter; and he that reveals secrets is making known to you what shall come to pass.
Opposite		^{2:30} "But as for me, this secret was not revealed to me for <i>any</i> wisdom that I have more than any <i>other</i> living <i>man</i> , but for <i>their</i> sakes that shall make known the interpretation to the king, and that you might know the thoughts of your heart."
	¶Opposite	Daniel gave the dream and the interpretation to the king Nebuchadnezzar (2:31 - 45)
Unique		^{2:31} "You, O king, saw, and behold a great statue. This great statue, whose brightness <i>was</i> excellent, stood before you; and its form <i>was</i> dreadful. ^{2:32} This statue's head <i>was</i> of fine gold, his breast and his arms of silver, his belly and his thighs of bronze, ^{2:33} his legs of iron, his feet part of iron and part of clay. ^{2:34} You saw until that a Stone was cut out without hands, which smote the statue upon his feet <i>that were</i> of iron and clay, and broke them to pieces. ^{2:35} Then the iron, the clay, the bronze, the silver, and the gold, were broken to pieces together; and became like the chaff of the summer threshingfloors; and the wind carried them away, so that no place was found for them. And the Stone that smote the statue became a great mountain, and filled the whole earth. ^{2:36} This is the dream; and we will tell its interpretation before the king.
Complement		^{2:37} "You, O king, <i>are</i> a king of kings: for the God of Heaven has given you a kingdom, power, strength, and glory. ^{2:38} And wherever the children of men dwell, the beasts of the field and the birds of the heaven has he given into your hand, and has made you ruler over them all. You <i>are</i> this head of gold.
Complement		^{2:39} "And after you shall arise another kingdom inferior to you; and another third kingdom of bronze, which shall bear rule over all the earth. ^{2:40} And the fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and subdues all <i>things</i> ; and as iron that breaks all these, shall it break in pieces and bruise. ^{2:41} And whereas you saw the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as you saw the iron mixed with miry clay. ^{2:42} And <i>as</i> the toes of the feet <i>were</i> part of iron, and part of clay, <i>so</i> the kingdom shall be partly strong, and partly broken. ^{2:43} And whereas you saw iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cling one to another, even as iron is not mixed with clay."
Opposite		^{2:44} "And in the days of these kings shall the God of Heaven set up a Kingdom which shall never be destroyed; and the Kingdom shall not be left to other people, <i>but</i> it shall break in pieces and consume all these kingdoms, and it shall stand forever.
Opposite		^{2:45} "Forasmuch as you saw that the Stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what shall come to pass hereafter; and the dream <i>is</i> certain, and its interpretation sure."
	¶Opposite	Nebuchadnezzar rewarded Daniel with great gifts and political authority (2:46 - 49)
Opposite		^{2:46} Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel; and he commanded that they should offer an offering and incense to him.
Opposite		^{2:47} The king answered to Daniel, and said, "Truly, your God <i>is</i> a God of gods, and a Lord of kings, and a revealer of secrets, seeing you could reveal this secret."
Complement		^{2:48} Then the king made Daniel a great man, and gave him many great gifts.
Complement		And he made him ruler over the whole province of Babylon, and chief of the governors over all the wise <i>men</i> of Babylon.
Unique		^{2:49} Then Daniel requested of the king; and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon. But Daniel <i>sat</i> in the gate of the king.
	§Unique	Conclusion: Shadrach, Meshach, and Abed-nego refused to worship the idol, and Nebuchadnezzar praised their God (3:1 - 30)
	¶Complement	The three friends of Daniel refused to worship the golden statue of king Nebuchadnezzar (3:1 - 23)
Opposite		^{3:1} Nebuchadnezzar the king made a statue of gold, whose height <i>was</i> sixty cubits, <i>and</i> its breadth six cubits. He set it up in the plain of Dura, in the province of Babylon.
Opposite		^{3:2} Then Nebuchadnezzar the king sent to gather together all the princes, the governors, the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the statue which Nebuchadnezzar the king had set up. ^{3:3} Then the princes, the governors and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the statue that Nebuchadnezzar the king had set up; and they stood before the statue that Nebuchadnezzar <i>had</i> set up. ^{3:4} Then a herald cried aloud, "To you it is commanded, O people, nations, and languages, ^{3:5} <i>that</i> when you hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, you fall down and worship the golden statue that Nebuchadnezzar the king has set up; ^{3:6} and whoso does not fall down and worship shall the same hour be cast into the midst of a burning fiery furnace!" ^{3:7} Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down <i>and</i> worshiped the golden statue that Nebuchadnezzar the king had set up.
Complement		^{3:8} Therefore at that time certain Chaldeans came near, and accused the Jews. ^{3:9} They spoke and said to the king Nebuchadnezzar, "O king, live forever. ^{3:10} You, O king, have made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, shall fall down and worship the golden statue; ^{3:11} and whoso does not fall down and worship, <i>that</i> he should be cast into the midst of a burning fiery furnace. ^{3:12} There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego. These men, O king, have disrespected you. They do not serve your gods, nor worship the golden statue which you have set up."
Complement		^{3:13} Then Nebuchadnezzar in <i>his</i> rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. ^{3:14} Nebuchadnezzar spoke and said to them, " <i>Is it</i> true, O Shadrach, Meshach, and Abed-nego, do you not serve my gods, nor worship the golden statue which I have set up? ^{3:15} Now if you are ready that when you hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, you fall down and worship the statue which I have made, <i>good</i> ; but if you do not worship, you shall be cast the same hour into the midst of a burning fiery furnace. And who <i>is</i> that God that shall deliver you out of my hands?" ^{3:16} Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, we <i>have</i> no need to answer you in this matter. ^{3:17} If it is so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver <i>us</i> out of your hand, O king. ^{3:18} But if not, be it known to you, O king, that we will not serve your gods, nor worship the golden statue which you have set up."
Unique		^{3:19} Then Nebuchadnezzar was full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; <i>therefore</i> he spoke, and commanded that they should heat the furnace seventeen times more than it was accustomed to be heated. ^{3:20} And he commanded the most mighty men that <i>were</i> in his army to bind Shadrach, Meshach, and Abed-nego, <i>and</i> to cast <i>them</i> into the burning fiery furnace. ^{3:21} Then these men were bound in their mantles, their tunics, their cloaks, and their <i>other</i> garments, and were cast into the midst of the burning fiery furnace. ^{3:22} Therefore because the king's commandment was urgent, and the furnace exceedingly hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. ^{3:23} And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.
	¶Complement	Nebuchadnezzar praised their God, because He delivered them from the fiery furnace (3:24 - 30)
Opposite		^{3:24} Then Nebuchadnezzar the king was amazed. And he rose up in haste, <i>and</i> spoke, and said to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." ^{3:25} He answered and said, "Look, I see four men loose, walking in the midst of the fire, and they have no harm; and the form of the fourth is like the Son of God!"
Opposite		^{3:26} Then Nebuchadnezzar came near to the mouth of the burning fiery furnace; <i>and</i> he spoke and said, "Shadrach, Meshach, and Abed-nego, you servants of the most high God, come forth, and come <i>here</i> !" Then Shadrach, Meshach, and Abed-nego came forth from the midst of the fire. ^{3:27} And the princes, governors, captains, and the king's counselors, being gathered together, saw these men; upon whose bodies the fire had no power, nor was a hair of their head singed; neither were their mantles changed, nor had the smell of fire passed on them.
Complement		^{3:28} Nebuchadnezzar spoke, and said, "Blessed <i>is</i> the God of Shadrach, Meshach, and Abed-nego; who has sent his angel, and delivered his servants that trusted in him!
Complement		And <i>they</i> have changed the king's word; and they yielded their bodies, that they might not serve nor worship any god, except their own God!
Unique		^{3:29} Therefore I make a decree: that every people, nation, and language, which speaks anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this manner." ^{3:30} Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

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\$Complement	Body: Daniel agreed to interpret the writing on the wall for king Belshazzar (5:1 - 21)
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¶Complement	The king made Daniel the third ruler in the kingdom, just before he was killed by the army of the Medians (5:24 - 31)

	\$Unique	Introduction: Through the fulfillment of a dream, Jehovah taught Nebuchadnezzar that He was the only true God (4:1 - 37)
	¶Opposite	Nebuchadnezzar the king had another dream, but only Daniel could interpret it (4:1 - 18)
Unique		4:1“Nebuchadnezzar the king, to all people, nations, and languages, that dwell in all the earth: peace be multiplied to you. 4:2I thought it good to show the signs and wonders that the high God has performed toward me. 4:3How great <i>are</i> his signs! And how mighty <i>are</i> his wonders! His Kingdom <i>is</i> an everlasting Kingdom; and his dominion <i>is</i> from generation to generation.
Complement		4:4“I Nebuchadnezzar was at rest in my house, and flourishing in my palace. 4:5 <i>But</i> I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me.
Complement		4:6“Therefore I made a decree to bring in all the wise <i>men</i> of Babylon before me, that they might make known to me the interpretation of the dream. 4:7Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in; and I told the dream before them, but they did not make known to me its interpretation”.
Opposite		4:8“But at last Daniel came in before me, whose name <i>was</i> Belteshazzar, according to the name of my god, and in whom <i>is</i> the Spirit of the Holy God. And before him I told the dream, <i>saying</i> . 4:9“O Belteshazzar, master of the magicians, because I know that the Spirit of the Holy God <i>is</i> in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation. 4:10These <i>were</i> the visions of my head in my bed: I saw, and behold a tree in the midst of the earth, and its height <i>was</i> great. 4:11The tree grew, and was strong; and its height reached to heaven, and the sight of it to the end of all the earth; 4:12its leaves <i>were</i> lovely, and its fruit abundant, and in it <i>was</i> food for all; the beasts of the field had shade under it, and the birds of the heaven dwelt in its branches, and all flesh was fed by it. 4:13I saw in the visions of my head upon my bed; and, behold, a watcher and a holy one came down from Heaven; 4:14he cried aloud, and said this: ‘Cut down the tree, and cut off his branches; shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the birds from his branches! 4:15Nevertheless leave the stump of his roots in the earth, even with a band of iron and bronze, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts in the grass of the earth; 4:16let his heart be changed from man’s, and let a beast’s heart be given him; and let seven times pass over him. 4:17This matter <i>is</i> by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the most High rules in the kingdom of men, and gives it to whomsoever he will, and sets up over it the basest of men.’
Opposite		4:18“This dream I king Nebuchadnezzar have seen. Now you, O Belteshazzar, declare its interpretation, forasmuch as all the wise <i>men</i> of my kingdom are not able to make known to me the interpretation; but you <i>are</i> able: for the Spirit of the Holy God <i>is</i> in you.”
	¶Opposite	The interpretation was fulfilled, teaching Nebuchadnezzar that Jehovah was the only true God and King of Heaven (4:19 - 37)
Opposite		4:19“Then Daniel, whose name <i>was</i> Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spoke, and said, ‘Belteshazzar, do not let the dream, nor its interpretation, trouble you.’ Belteshazzar answered and said, ‘My lord, the dream <i>is</i> to them that hate you, and its interpretation to your enemies. 4:20The tree that you saw, which grew, and was strong, whose height reached to the heaven, and the sight of it to all the earth, 4:21whose leaves <i>were</i> lovely, and its fruit abundant, and in it <i>was</i> food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heaven had their habitation: 4:22it <i>is</i> you, O king, that have grown and become strong; for your greatness has grown, and reaches to heaven, and your dominion to the end of the earth. 4:23And whereas the king saw a watcher and a holy one coming down from Heaven, and saying, ‘Cut down the tree, and destroy it; yet leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts of the field, until seven times pass over him’: 4:24this is the interpretation, O king, and this is the decree of the most High, which has come upon my lord the king, 4:25that they shall drive you from men, and your dwelling shall be with the beasts of the field, and they shall make you to eat grass as oxen, and they shall wet you with the dew of heaven; and seven times shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomsoever he will. 4:26And whereas they commanded to leave the stump of the tree roots: your kingdom shall be sure to you, after that you shall know that the Heavens rule. 4:27Therefore, O king, let my counsel be acceptable to you; and break off your sins by righteousness, and your iniquities by showing mercy to the poor; if it may be a lengthening of your tranquility.’
Opposite		4:28“‘All this came upon the king Nebuchadnezzar. 4:29At the end of twelve months he walked in the palace of the kingdom of Babylon. 4:30The king spoke, and said, ‘Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?’ 4:31While the word <i>was</i> in the king’s mouth, there fell a voice from Heaven, <i>saying</i> , ‘O king Nebuchadnezzar, to you it is spoken: the kingdom has departed from you. 4:32And they shall drive you from men. And your dwelling <i>shall be</i> with the beasts of the field; they shall make you to eat grass like oxen. And seven times shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomsoever he will.’ 4:33The same hour the thing was fulfilled upon Nebuchadnezzar; and he was driven from men; and he ate grass like oxen; and his body was wet with the dew of heaven, until his hairs were grown like eagle’s <i>feathers</i> , and his nails like bird’s <i>claws</i> .”
Complement		4:34“‘And at the end of the days, I Nebuchadnezzar lifted up my eyes to Heaven; and my understanding returned to me, and I blessed the most High; and I praised and honored him that lives forever, whose dominion <i>is</i> an everlasting dominion, and his Kingdom from generation to generation. 4:35And all the inhabitants of the earth <i>are</i> reputed as nothing; and he does according to his will in the army of Heaven, and the inhabitants of the earth. And no one can restrain his hand, or say to him, ‘What are you doing?’
Complement		4:36“‘At the same time my reason returned to me; and for the glory of my kingdom, my honor and brightness returned to me; and my counselors and my lords sought to me; and I was established in my kingdom, and excellent majesty was added to me.
Unique		4:37“Now I, Nebuchadnezzar, praise and extol and honor the King of Heaven: all whose works <i>are</i> truth, and his ways judgment; and those that walk in pride he is able to humble.”
	\$Complement	Body: Daniel agreed to interpret the writing on the wall for king Belshazzar (5:1 - 21)
	¶Opposite	Belshazzar drank wine in the vessels of the Temple of Jehovah taken from Jerusalem (5:1 - 5)
Unique		5:1Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.
Complement		5:2Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the Temple which <i>was</i> in Jerusalem, so that the king, his princes, his wives, and his concubines, might drink in them.
Complement		5:3Then they brought the golden vessels that were taken out of the Temple of the House of God which <i>was</i> at Jerusalem; and the king, his princes, his wives, and his concubines, drank in them. 5:4They drank wine, and praised the gods of gold, of silver, of bronze, of iron, of wood, and of stone.
Opposite		5:5In the same hour fingers of a man’s hand came forth, and wrote over against the candlestick upon the plaster of the wall of the king’s palace;
Opposite		and the king saw the part of the hand that wrote.
	¶Opposite	Belshazzar asked the wise men of Babylon to read the message and interpret it, but none could (5:6 - 9)
Opposite		5:6Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his back were loosed, and his knees knocked one against another.
Opposite		5:7The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers.
Complement		The king spoke, and he said to the wise <i>men</i> of Babylon, “Whosoever shall read this writing, and show me its interpretation, shall be clothed with scarlet, and <i>have</i> a chain of gold about his neck, and shall be the third ruler in the kingdom!”
Complement		5:8Then all the king’s wise <i>men</i> came in, but they could not read the writing, nor make known to the king its interpretation.
Unique		5:9Then king Belshazzar was greatly troubled, and his countenance was changed in him, and his lords were perplexed.
	¶Complement	The queen told Belshazzar about Daniel, who could interpret the message (5:10 - 12)
Unique		5:10The queen, by reason of the words of the king and his lords, came into the banquet house.
Complement		The queen spoke and said, “O king, live forever;
Complement		“let your thoughts not trouble you, nor let your countenance be changed.”
Opposite		5:11“‘There is a man in your kingdom, in whom <i>is</i> the spirit of the holy gods; and in the days of your father, light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar your father, the king, <i>I say</i> , your father, made master of the magicians, astrologers, Chaldeans, <i>and</i> soothsayers: 5:12forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar.
Opposite		“Now let Daniel be called, and he will show the interpretation.”
	¶Complement	The king Belshazzar asked Daniel to interpret the message (5:13 - 16)
Unique		5:13Then Daniel was brought in before the king; the king spoke and said to Daniel, “ <i>Are</i> you that Daniel, which <i>are</i> of the children of the captivity of Judah, whom the king my father brought out of Jewry?
Complement		5:14“‘I have even heard of you, that the spirit of the gods <i>is</i> in you, and <i>that</i> light and understanding and excellent wisdom is found in you.
Complement		5:15“‘And now the wise <i>men</i> , the astrologers, have been brought in before me, that they should read this writing, and make known to me its interpretation; but they could not show the interpretation of the thing.”
Opposite		5:16“‘And I have heard of you, that you can make interpretations, and dissolve doubts.
Opposite		“So if you can read the writing, and make known to me its interpretation, you shall be clothed with scarlet, and <i>have</i> a chain of gold about your neck, and shall be the third ruler in the kingdom.”
	¶Unique	Daniel reminded Belshazzar of the experience of his grandfather Nebuchadnezzar with Jehovah God (5:17 - 21)
Opposite		5:17Then Daniel answered and said before the king, “Let your gifts be to yourself, and give your rewards to another;
Opposite		“yet I will read the writing to the king, and make known to him the interpretation.”
Complement		5:18“O you king, the most high God gave Nebuchadnezzar your father a kingdom, majesty, glory, and honor.
Complement		5:19“‘And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him. Whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down.
Unique		5:20“‘But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; 5:21and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling <i>was</i> with the wild donkeys; they fed him with grass like oxen, and his body was wet with the dew of heaven, until he knew that the most high God ruled in the kingdom of men, and <i>that</i> he appoints over it whomsoever he will.”
	\$Complement	Conclusion: Daniel rebuked the arrogance and pride of the king, and the king was slain that same night (5:22 - 31)
	¶Complement	Daniel rebuked the arrogance and pride of the king, who used the vessels of Jehovah God to get drunk (5:22 - 23)
Opposite		5:22“‘And you his son, O Belshazzar, have not humbled your heart, though you knew all this;
Opposite		5:23“‘but you have lifted up yourself against the Lord of Heaven.”
Complement		“And they have brought the vessels of his House before you; and you, your lords, your wives, and your concubines, have drunk wine in them;
Complement		“and you have praised the gods of silver and gold, of bronze, iron, wood, and stone; which do not see, nor hear; neither know.
Unique		“And the God in whose hand your breath <i>is</i> , and whose <i>are</i> all your ways, you have not glorified.”
	¶Complement	The king made Daniel the third ruler in the kingdom, just before he was killed by the army of the Medians (5:24 - 31)
Opposite		5:24“‘Then was the part of the hand sent from him, and this writing was written. 5:25And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. ’
Opposite		5:26“‘This is the interpretation of the thing: ‘MENE’ : God has numbered your kingdom, and finished it. 5:27 ‘TEKEL’ : you have been weighed in the balances, and found wanting. 5:28 ‘PERES’ : your kingdom has been divided, and given to the Medes and Persians.”
Complement		5:29Then Belshazzar commanded; and they clothed Daniel with scarlet, and <i>put</i> a chain of gold about his neck.
Complement		And they made a proclamation concerning him, that he should be the third ruler in the kingdom.
Unique		5:30In that night, Belshazzar the king of the Chaldeans was slain; 5:31and Darius the Median took the kingdom, <i>being</i> about sixty-two years old.

	The Future Kingdom, Chapter 1.3 (Daniel): The coming of the Kingdom was confirmed by Jehovah's authority over lions (6:1 - 28)
§Unique	Introduction: God blessed Daniel with great authority in Persia, but his enemies plotted to remove him (6:1 - 5)
¶Opposite	Darius reorganized his government with Daniel at the top of the presidents (6:1 - 2)
¶Opposite	The other presidents and princes plotted to remove Daniel, using his own faithfulness to God as the means (6:3 - 5)
§Complement	Body: Daniel was determined to remain faithful to God, no matter the consequences (6:6 - 23)
¶Unique	The enemies of Daniel created a law to trap Daniel, but he continued praying three times a day (6:6 - 10)
¶Complement	The enemies of Daniel found Daniel in violation of their new law, and accused him to the king (6:11 - 13)
¶Complement	The king attempted in vain to undo the law to save Daniel (6:14 - 16a)
¶Opposite	In the evening, the king believed that the God of Daniel would deliver his faithful servant from the lions (6:16b - 18)
¶Opposite	In the morning, the king rejoiced to find that God had sent his angel to save Daniel from the lions (6:19 - 22)
§Complement	Conclusion: The enemies of Daniel were executed, and the king of Persia praised the God of Daniel as the Living God (6:23 - 28)
¶Complement	The king cast the men and their families into the den of lions, because of their wickedness (6:23 - 24)
¶Complement	The king praised Jehovah the Living God, who delivered Daniel from the power of the lions (6:25 - 28)

	§Unique	Introduction: God blessed Daniel with great authority in Persia, but his enemies plotted to remove him (6:1 - 5)
	¶Opposite	Darius reorganized his government with Daniel at the top of the presidents (6:1 - 2)
Unique	6:1	It pleased Darius to set over the kingdom one hundred and twenty princes, which should be over the entire kingdom.
Complement	6:2	And over these <i>princes were</i> three presidents;
Complement		of whom Daniel <i>was</i> first.
Opposite		<i>This was</i> so that the princes might give accounts to them;
Opposite		and the king should have no damage.
	¶Opposite	The other presidents and princes plotted to remove Daniel, using his own faithfulness to God as the means (6:3 - 5)
Opposite	6:3	Then, this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king planned to set him over the entire realm.
Opposite		
Complement	6:4	Then the presidents and princes sought to find occasion against Daniel concerning the kingdom.
Complement		But they could find no occasion nor fault, forasmuch as he <i>was</i> faithful; neither was there any error or fault found in him.
Unique	6:5	Then these men said, “We shall not find any occasion against this Daniel, unless we find <i>it</i> against him concerning the Law of his God.”
	§Complement	Body: Daniel was determined to remain faithful to God, no matter the consequences (6:6 - 23)
	¶Unique	The enemies of Daniel created a law to trap Daniel, but he continued praying three times a day (6:6 - 10)
Opposite	6:6	Then these presidents and princes assembled together to the king; and they said this to him, “King Darius, live forever. 6:7 All the presidents of the kingdom, the governors, the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, except of you, O king, he shall be cast into the den of lions.
Opposite	6:8	“Now, O king, establish the decree; and sign the writing, so that it will not be changed, according to the law of the Medes and Persians, which changes not.” 6:9 Therefore king Darius signed the writing and the decree.
Complement	6:10	Now when Daniel knew that the writing had been signed, he went into his house.
Complement		And his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day;
Unique		and he prayed, and gave thanks before his God; as he did before.
	¶Complement	The enemies of Daniel found Daniel in violation of their new law, and accused him to the king (6:11 - 13)
Unique	6:11	Then these men assembled; and they found Daniel praying and making supplication before his God.
Complement	6:12	Then they came near, and spoke before the king concerning the king’s decree: “Have you not signed a decree, that every man that shall ask <i>a petition</i> of any god or man within thirty days, except of you, O king, shall be cast into the den of lions?”
Complement		The king answered and said, “The thing <i>is</i> true, according to the law of the Medes and Persians, which changes not.”
Opposite	6:13	Then they answered and said before the king, “That Daniel, which <i>is</i> of the children of the captivity of Judah, does not respect you, O king, nor the decree that you have signed;
Opposite		“but he makes his petition three times a day.”
	¶Complement	The king attempted in vain to undo the law to save Daniel (6:14 - 16a)
Unique	6:14	Then the king, when he heard <i>these</i> words, was very displeased with himself;
Complement		and he set <i>his</i> heart on Daniel to save him;
Complement		and he labored until the setting of the sun to save him.
Opposite	6:15	Then these men assembled to the king; and they said to the king, “Know, O king, that the law of the Medes and Persians <i>is</i> , that no decree nor statute which the king establishes may be changed.”
Opposite	6:16	Then the king commanded; and they brought Daniel, and they cast <i>him</i> into the den of lions.
	¶Opposite	In the evening, the king believed that the God of Daniel would deliver his faithful servant from the lions (6:16b - 18)
Unique		The king spoke and said to Daniel, “Your God whom you serve continually, he will deliver you.”
Complement	6:17	And a stone was brought and laid upon the mouth of the den;
Complement		and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.
Opposite	6:18	Then the king went to his palace;
Opposite		and he passed the night fasting; neither were instruments of music brought before him; and his sleep departed from him.
	¶Opposite	In the morning, the king rejoiced to find that God had sent his angel to save Daniel from the lions (6:19 - 22)
Opposite	6:19	Then the king arose very early in the morning;
Opposite		and he hurried to the den of lions.
Complement	6:20	And when he came to the den, he cried with a lamentable voice to Daniel: the king spoke and said to Daniel, “O Daniel, servant of the living God; is your God, whom you serve continually, able to deliver you from the lions?” 6:21 Then Daniel said to the king, “O king, live forever.
Complement	6:22	“My God has sent his angel, and he has shut the lions’ mouths, that they have not hurt me.
Unique		“Forasmuch as before him innocence was found in me; and also before you, O king, have I done no harm.”
	§Complement	Conclusion: The enemies of Daniel were executed, and the king of Persia praised the God of Daniel as the Living God (6:23 - 28)
	¶Complement	The king cast the men and their families into the den of lions, because of their wickedness (6:23 - 24)
Opposite	6:23	Then the king was very glad for him; and he commanded that they should take up Daniel out of the den, so Daniel was taken up out of the den.
Opposite		And no manner of harm was found upon him, because he believed in his God.
Complement	6:24	And the king commanded; and they brought those men which had accused Daniel;
Complement		and they cast <i>them</i> into the den of lions: them, their children, and their wives.
Unique		And the lions had the mastery of them; and they broke all their bones in pieces before they ever came to the bottom of the den.
	¶Complement	The king praised Jehovah the Living God, who delivered Daniel from the power of the lions (6:25 - 28)
Opposite	6:25	Then king Darius wrote to all people, nations, and languages, that dwell in all the earth: “Peace be multiplied to you.
Opposite	6:26	“I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he <i>is</i> the living God, and steadfast forever; and his Kingdom <i>that</i> which shall not be destroyed; and his dominion <i>shall endure</i> to the End.”
Complement	6:27	“He delivers and rescues, and works signs and wonders in Heaven and in earth;
Complement		“who has delivered Daniel from the power of the lions.”
Unique	6:28	So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

	The Future Kingdom, Chapter 1.4 (Daniel): Satan futilely opposes the coming of the Kingdom through evil human governments (7:1 - 8:27)
\$Unique	Introduction: Daniel dreamed of four great beasts, which were replaced by the Kingdom of the Son of man (7:1 - 14)
¶Opposite	Daniel dreamed of three great beasts which were not destroyed (7:1 - 6)
¶Opposite	The fourth beast was destroyed by the arrival of the Son of man and the Kingdom of Heaven (7:7 - 14)
\$Complement	Body: God revealed a brief history from the time of Daniel until Antiochus Epiphanes died in 164 B.C. (7:15 - 8:14)
¶Opposite	The four beasts symbolize four great kings/kingdoms (7:15 - 18)
¶Opposite	The Antichrist will rise out of the fourth kingdom, but he will be destroyed (7:19 - 28)
¶Complement	Daniel saw a vision of a ram with two horns (Medo-Persia) (8:1 - 4)
¶Complement	Daniel saw a goat coming from the west with one horn (Alexander the Great of Greece), who conquered the ram (8:5 - 8)
¶Unique	Antiochus Epiphanes attacked Egypt and Jerusalem and persecuted the Jews until he died in 164 B.C. (8:9 - 14)
\$Complement	Conclusion: Medo-Persia & Greece were symbolized by the second and third beasts (8:15 - 27)
¶Complement	The angel Gabriel explained that the vision would be at the time of the End (8:15 - 17)
¶Complement	Antiochus Epiphanes was a type of the future Antichrist, who attempted to destroy the Jews and their faith (8:18 - 27)

	\$Unique	Introduction: Daniel dreamed of four great beasts, which were replaced by the Kingdom of the Son of man (7:1 - 14)
	¶Opposite	Daniel dreamed of three great beasts which were not destroyed (7:1 - 6)
Unique		^{7:1} In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream <i>down, and</i> told the sum of the matters.
Complement		^{7:2} Daniel spoke and said, “I saw in my vision by night; and, behold, the four winds of the heaven strove upon the great sea.
Complement		^{7:3} “And four great beasts came up from the sea, <i>each</i> one different from <i>the</i> other. ^{7:4} The first <i>was</i> like a lion, and had eagle’s wings. I beheld until its wings were plucked, and it was lifted up from the earth, and made <i>to</i> stand upon the feet as a man, and a man’s heart was given to it.”
Opposite		^{7:5} “And behold another beast, a second, like a bear. And it raised itself upon one side, and <i>it had</i> three ribs in its mouth between its teeth; and they said this to it: ‘Arise, devour much flesh.’
Opposite		^{7:6} “After this I beheld; and lo another, like a leopard; which had upon its back four wings of a bird. The beast also had four heads; and dominion was given to it.”
	¶Opposite	The fourth beast was destroyed by the arrival of the Son of man and the Kingdom of Heaven (7:7 - 14)
Opposite		^{7:7} “After this, I saw in the night visions; and behold a fourth beast, dreadful and mighty, and very powerful; and it had great iron teeth. It devoured and broke in pieces, and stamped the residue with its feet. And it <i>was</i> different from all the beasts that <i>were</i> before it, and it had ten horns.
Opposite		^{7:8} “I considered the horns; and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn <i>were</i> eyes like the eyes of man, and a mouth speaking great things.”
Complement		^{7:9} “I beheld until the thrones were cast down, and the Ancient of days sat, whose garment <i>was</i> white as snow, and the hair of his head like the pure wool. His throne <i>was like</i> the fiery flame, <i>and</i> his wheels <i>like</i> burning fire. ^{7:10} A flood of fire issued and came forth from before him; many thousands ministered to him, and countless millions stood before him; the Judgment was set, and the Books were opened.
Complement		^{7:11} “I beheld then because of the voice of the great words which the horn spoke. I beheld <i>even</i> until the beast was slain, and his body destroyed, and given to the burning flame. ^{7:12} As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time.
Unique		^{7:13} “I saw in the night visions; and, behold, <i>one</i> like the Son of man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before him. ^{7:14} And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him; his dominion <i>is</i> an everlasting dominion, which shall not pass away, and his Kingdom <i>that</i> which shall not be destroyed.”
	\$Complement	Body: God revealed a brief history from the time of Daniel until Antiochus Epiphanes died in 164 B.C. (7:15 - 8:14)
	¶Opposite	The four beasts symbolize four great kings/kingdoms (7:15 - 18)
Unique		^{7:15} I Daniel was grieved in my spirit in the midst of <i>my</i> body; and the visions of my head troubled me.
Complement		^{7:16} I came near to one of them that stood by;
Complement		and I asked him the truth of all this.
Opposite		So he told me, and made me know the interpretation of the things: ^{7:17} “These great beasts, which are four, <i>are</i> four kings, <i>which</i> shall arise out of the earth.
Opposite		^{7:18} “But the saints of the most High shall take the Kingdom, and possess the Kingdom forever, even forever and ever.”
	¶Opposite	The Antichrist will rise out of the fourth kingdom, but he will be destroyed (7:19 - 28)
Opposite		^{7:19} Then I wanted to know the truth of the fourth beast, which <i>was</i> different from all the others, exceedingly dreadful, whose teeth <i>were of</i> iron, and his nails <i>of</i> bronze, <i>which</i> devoured, broke in pieces, and stamped the residue with his feet; ^{7:20} and of the ten horns that <i>were</i> in his head, and <i>of</i> the other which came up, and before whom three fell; even <i>of</i> that horn that had eyes, and a mouth that spoke very great things, whose look <i>was</i> more stout than his companions.
Opposite		^{7:21} I beheld, and the same horn made war with the saints, and prevailed against them, ^{7:22} until the Ancient of days came. And Judgment was given to the saints of the most High; and the time came that the saints possessed the Kingdom.
Complement		^{7:23} He said this: “The fourth beast shall be the fourth kingdom upon earth, which shall be different from all kingdoms, and he shall devour the entire earth. And he shall tread it down, and break it in pieces. ^{7:24} And the ten horns out of this kingdom <i>are</i> ten kings <i>that</i> shall arise; and another shall arise after them, and he shall be different from the first, and he shall subdue three kings. ^{7:25} And he shall speak <i>great</i> words against the most High, and shall afflict the saints of the most High. And he shall think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time.
Complement		^{7:26} “But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy <i>it</i> until the End. ^{7:27} And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose Kingdom <i>is</i> an everlasting Kingdom; and all dominions shall serve and obey him. ^{7:28} Until now <i>is</i> the end of the matter.”
Unique		As for me Daniel, my thoughts troubled me much; and my countenance changed in me; but I kept the matter in my heart.

	¶Complement	Daniel saw a vision of a ram with two horns (Medo-Persia) (8:1 - 4)
Unique		^{8:1} In the third year of the reign of king Belshazzar, a vision appeared to me, <i>even to</i> me Daniel, after that which appeared to me at the first.
Complement		^{8:2} And I saw in a vision: and it came to pass, when I saw, that I <i>was</i> at Shushan <i>in</i> the palace, which <i>is</i> in the province of Elam.
Complement		And I saw in a vision; and I was by the river of Ulai.
Opposite		^{8:3} Then I lifted up my eyes; and I saw, and, behold, there stood before the river a ram which had <i>two</i> horns; and the <i>two</i> horns <i>were</i> high; but one <i>was</i> higher than the other; and the higher came up last.
Opposite		^{8:4} I saw the ram pushing westward, northward, and southward, so that no beasts might stand before him; neither <i>were there any</i> that could deliver out of his hand; but he did according to his will, and became great.
	¶Complement	Daniel saw a goat coming from the west with one horn (Alexander the Great of Greece), who conquered the ram (8:5 - 8)
Unique		^{8:5} And as I was considering, behold, a male goat came from the west on the face of the whole earth; and he did not touch the ground; and the goat <i>had</i> a notable horn between his eyes.
Complement		^{8:6} And he came to the ram that had <i>two</i> horns, which I had seen standing before the river; and he ran to him in the fury of his power; ^{8:7} and I saw him come close to the ram, and he was moved with bitterness against him; and he smote the ram, and broke his two horns.
Complement		And there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was no one that could deliver the ram out of his hand; ^{8:8} therefore the male goat became very great.
Opposite		And when he was strong, the great horn was broken;
Opposite		and in its place, four notable ones came up toward the four winds of heaven.
	¶Unique	Antiochus Epiphanes attacked Egypt and Jerusalem and persecuted the Jews until he died in 164 B.C. (8:9 - 14)
Opposite		^{8:9} And out of one of them came forth a little horn, which became exceedingly great, toward the south, and toward the east, and toward the pleasant <i>land</i> . ^{8:10} And it grew great, <i>even</i> to the army of Heaven; and it cast down <i>some</i> of the army and of the stars to the ground, and stamped upon them.
Opposite		^{8:11} Moreover, he magnified <i>himself</i> even to the prince of the army; and by him, the daily <i>Temple sacrifice</i> was taken away, and the place of his Sanctuary was cast down. ^{8:12} And an army was given <i>him</i> against the daily <i>sacrifice</i> by reason of transgression; and it cast the truth down to the ground; and it practiced, and prospered.
Complement		^{8:13} Then I heard one saint speaking;
Complement		and another saint said to that certain <i>saint</i> which spoke, “How long <i>shall be</i> the vision <i>concerning</i> the daily <i>sacrifice</i> , and the transgression of desolation: to give both the Sanctuary and the army to be trampled under foot?”
Unique		^{8:14} And he said to me, “Until two thousand and three hundred evenings <i>and</i> mornings; then the Sanctuary shall be cleansed.”
	\$Complement	Conclusion: Medo-Persia & Greece were symbolized by the second and third beasts (8:15 - 27)
	¶Complement	The angel Gabriel explained that the vision would be at the time of the End (8:15 - 17)
Opposite		^{8:15} And it came to pass, when I, <i>even</i> I Daniel, had seen the vision, and sought for the meaning; then, behold, there stood before me as the appearance of a man.
Opposite		^{8:16} And I heard a man’s voice between <i>the banks of</i> Ulai; which called, and said, “ Gabriel, make this <i>man</i> to understand the vision. ”
Complement		^{8:17} So he came near where I stood;
Complement		and when he came, I was afraid; and I fell upon my face.
Unique		But he said to me, “Understand, O son of man: for at the time of the End <i>shall be</i> the vision.”
	¶Complement	Antiochus Epiphanes was a type of the future Antichrist, who attempted to destroy the Jews and their faith (8:18 - 27)
Opposite		^{8:18} Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. ^{8:19} And he said, “Behold, I will make you know what shall be in the last end of the Indignation: for the End <i>shall be</i> at the time appointed. ^{8:20} The ram which you saw having <i>two</i> horns <i>are</i> the kings of Media and Persia; ^{8:21} and the rough goat <i>is</i> the king of Greece; and the great horn between his eyes <i>is</i> the first king.
Opposite		^{8:22} “Now that <i>horn</i> being broken, whereas four stood up in its place, four kingdoms shall stand up out of the nation, but not in his power.”
Complement		^{8:23} “And in the latter time of their kingdom, when the transgressors have come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. ^{8:24} And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice; and he shall destroy the mighty and the holy people. ^{8:25} And also through his knowledge he shall cause deceit to prosper in his hand. And he shall magnify <i>himself</i> in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand.
Complement		^{8:26} “And the vision of the evening and the morning, which was told, <i>is</i> true; therefore shut up the vision: for it <i>shall be</i> for many days.”
Unique		^{8:27} And I Daniel fainted, and was sick <i>certain</i> days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but no one understood <i>it</i> .

The Future Kingdom, Chapter 1.5 (Daniel): God is moving human history inexorably toward the coming Kingdom of Zion (9:1 - 12:13)	
§Complement Introduction: Daniel prayed for mercy on Israel; Gabriel explained the timeline until the Kingdom of Zion (9:1 - 27)	
¶Opposite Daniel prayed for mercy on Israel in captivity (9:1 - 19)	
¶Opposite The angel Gabriel explained the timeline until the Kingdom of Zion (9:20 - 27)	
§Complement Body: The Angel came to Daniel to reveal the future course of human history until the Great Tribulation (10:1 - 11:45)	
¶Unique Daniel saw a vision of a powerful angel (10:1 - 8)	
¶Complement The angel comforted Daniel (10:9 - 14)	
¶Complement The angel strengthened Daniel (10:15 - 11:1)	
¶Opposite Alexander the Great would conquer the kingdom of Persia, but his kingdom would be divided (11:2 - 19)	
¶Opposite Antiochus Epiphanes would attack the Jews before the First Coming of Christ, and the Antichrist will do the same (11:20 - 45)	
§Unique Conclusion: The Old Covenant Jews and living Jews will be blessed together in the Millennial Kingdom of Zion (12:1 - 13)	
¶Complement The Jews of the Old Covenant will be resurrected from the dead at the end of the Great Tribulation (12:1 - 4)	
¶Complement The Jews on Earth who survive the Great Tribulation will be blessed (12:5 - 13)	

	§Complement Introduction: Daniel prayed for mercy on Israel; Gabriel explained the Lords timeline until the Kingdom of Zion (9:1 - 27)	¶Opposite Daniel prayed for mercy on Israel in captivity (9:1 - 19)
Unique	^{9:1} In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; ^{9:2} in the first year of his reign I Daniel understood by Books the number of the years (whereof the Word of Jehovah came to Jeremiah the prophet), that he would accomplish seventy years in the desolations of Jerusalem. ^{9:3} And I set my face to the Lord God, to seek by prayer and supplications, with fasting, sackcloth, and ashes; ^{9:4} and I prayed to Jehovah my God, and made my confession, and said, “O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him, and to them that keep his Commandments: ^{9:5} we have sinned, and have committed iniquity, and have done wickedly; and we have rebelled, even by departing from your Precepts and from your Judgments; ^{9:6} neither have we given heed to your servants the prophets, who spoke in your Name to our kings, our princes, and our fathers, and to all the people of the land.	
Complement	^{9:7} “O Lord, righteousness <i>belongs</i> to you, but to us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, <i>that are</i> near, and <i>that are</i> far away, through all the countries where you have driven them, because of their trespass that they have trespassed against you.	
Complement	^{9:8} “O Lord, to us <i>belongs</i> confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against you. ^{9:9} To the Lord our God <i>belongs</i> mercies and forgiveness, though we have rebelled against him; ^{9:10} neither have we obeyed the voice of Jehovah our God, to walk in his Laws, which he set before us by his servants the prophets. ^{9:11} Moreover, all Israel has transgressed your Law, even by departing, that they might not obey your voice; therefore the curse has been poured upon us, and the oath that is written in the Law of Moses the servant of God, because we have sinned against him. ^{9:12} And he has confirmed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven has not been done as has been done upon Jerusalem. ^{9:13} <i>As it</i> is written in the Law of Moses, all this evil has come upon us; yet we did not make our prayer before Jehovah our God, that we might turn from our iniquities, and understand your truth. ^{9:14} Therefore Jehovah has watched upon the evil, and brought it upon us: for Jehovah our God <i>is</i> righteous in all his works which he does, because we did not obey his voice.”	
Opposite	^{9:15} “And now, O Lord our God, that have brought forth your people out of the land of Egypt with a mighty hand, and have gotten you renown, as at this day: we have sinned, <i>and</i> we have done wickedly. ^{9:16} O Lord according to all your righteousness, please, let your anger and your fury be turned away from your city Jerusalem, your holy mountain, because for our sins, and for the iniquities of our fathers, Jerusalem and your people <i>have become</i> a reproach to all <i>those</i> about us.	
Opposite	^{9:17} “Now therefore, O our God, hear the prayer of your servant, and his supplications; and cause your face to shine upon your Sanctuary that is desolate, for the Lord’s sake. ^{9:18} O my God, incline your ear, and hear; open your eyes, and behold our desolations, and the city which is called by your Name: for we do not present our supplications before you for our righteous works, but for your great mercies. ^{9:19} O Lord, hear; O Lord, forgive; O Lord, give heed and do. Do not defer, for your own sake, O my God: for your city and your people are called by your Name.”	
	¶Opposite The angel Gabriel explained the timeline until the Kingdom of Zion (9:20 - 27)	
Opposite	^{9:20} And while I <i>was</i> speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God; ^{9:21} moreover, while I <i>was</i> speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening offering. ^{9:22} And he informed <i>me</i> and talked with me, and said, “O Daniel, I have now come forth to give you skill and understanding. ^{9:23} At the beginning of your supplications the commandment came forth; and I have come to show <i>you</i> : for you <i>are</i> greatly beloved.	
Opposite	“Therefore understand the matter, and consider the vision: ^{9:24} Seventy weeks <i>of years</i> have been determined upon your people and upon your holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”	
Complement	^{9:25} “Know therefore and understand, <i>that</i> from the going forth of the commandment to restore and to build Jerusalem until the Messiah the Prince <i>shall be</i> seven weeks, and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.	
Complement	^{9:26} “And after <i>the</i> sixty-two weeks shall Messiah be cut off, but not for himself. And the people of the prince that shall come shall destroy the city and the Sanctuary; and its End <i>shall be</i> with a flood; and until the end of the war desolations are determined.	
Unique	^{9:27} “And he shall confirm the covenant with many for one week <i>of years</i> ; and in the middle of the week he shall cause the sacrifice and the offering to cease. And for the overspreading of abominations he shall make <i>it</i> desolate, even until the consummation; and that determined shall be poured upon the desolate.”	
	§Complement Body: The Angel came to Daniel to reveal the future course of human history until the Great Tribulation (10:1 - 11:45)	¶Unique Daniel saw a vision of a powerful angel (10:1 - 8)
Opposite	^{10:1} In the third year of Cyrus king of Persia a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing <i>was</i> true, but the time appointed <i>was</i> long; and he understood the thing, and had understanding of the vision.	
Opposite	^{10:2} In those days I Daniel was mourning three full weeks. ^{10:3} I ate no pleasant bread; neither did flesh or wine come in my mouth; neither did I anoint myself at all, until three whole weeks were fulfilled.	
Complement	^{10:4} And in the twenty-fourth day of the first month, as I was by the side of the great river, which <i>is</i> Tigris, ^{10:5} then I lifted up my eyes, and looked; and behold a certain man clothed in linen, whose loins <i>were</i> girded with fine gold of Uphaz; ^{10:6} his body also <i>was</i> like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet similar in color to polished bronze, and the voice of his words like the voice of a multitude.	
Complement	^{10:7} And I Daniel alone saw the vision: for the men that were with me did not see the vision; but a great quaking fell upon them, so that they fled to hide themselves.	
Unique	^{10:8} Therefore I was left alone, and saw this great vision. And there remained no strength in me: for my vigor was turned in me into corruption, and I retained no strength.	
	¶Complement The angel comforted Daniel (10:9 - 14)	
Unique	^{10:9} Yet I heard the voice of his words; and when I heard the voice of his words, then I was in a deep sleep on my face, and my face toward the ground.	
Complement	^{10:10} And, behold, a hand touched me, which set me upon my knees and <i>upon</i> the palms of my hands. ^{10:11} And he said to me, “O Daniel, a man greatly beloved, understand the words that I speak to you, and stand upright: for to you am I now sent.” And when he had spoken this word to me, I stood trembling.	
Complement	^{10:12} Then he said to me, “Fear not, Daniel: for from the first day that you set your heart to understand, and to chasten yourself before your God, your words were heard, and I have come for your words.”	
Opposite	^{10:13} “But the prince of the kingdom of Persia withstood me twenty-one days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.	
Opposite	^{10:14} “Now I have come to make you understand what shall befall your people in the Latter Days: for yet the vision is for <i>many</i> days.”	
	¶Complement The angel strengthened Daniel (10:15 - 11:1)	
Unique	^{10:15} And when he had spoken such words to me, I set my face toward the ground, and I became mute.	
Complement	^{10:16} And, behold, <i>one</i> like the form of the sons of men touched my lips, then I opened my mouth, and spoke; and I said to him that stood before me, “O my lord, by the vision my sorrows have turned upon me, and I have retained no strength. ^{10:17} For how can the servant of this my lord talk with this my lord? For as for me, immediately there remained no strength in me; neither is there <i>any</i> breath left in me.”	
Complement	^{10:18} Then <i>one</i> like the appearance of a man came again and touched me; and he strengthened me, ^{10:19} and said, “O man greatly beloved, fear not; peace to you; be strong; moreover, be strong.” And when he had spoken to me, I was strengthened; and I said, “Let my lord speak: for you have strengthened me.”	
Opposite	^{10:20} Then he said, “Do you know why I have come to you? And now will I return to fight with the prince of Persia; and when I have gone forth, lo, the prince of Greece shall come. ^{10:21} But I will show you that which is noted in the Scripture of Truth. And <i>there is</i> no one that holds with me in these things, but Michael your prince.	
Opposite	^{11:1} “Also I in the first year of Darius the Mede, <i>even</i> I, stood to confirm and to strengthen him.”	
	¶Opposite Alexander the Great would conquer the kingdom of Persia, but his kingdom would be divided (11:2 - 19)	
Unique	^{11:2} “And now will I show you the truth: behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than all <i>the others</i> ; and by his strength through his riches he shall stir up all against the realm of Greece.	
Complement	^{11:3} “And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.	
Complement	^{11:4} “And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; but not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”	
Opposite	^{11:5} “And the king of the south shall be strong, and <i>also one</i> of his princes; and he shall be strong above him, and have dominion; his dominion <i>shall be</i> a great dominion. ^{11:6} And in the end of years they shall join themselves together: for the king’s daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begot her, and he that strengthened her in <i>these</i> times. ^{11:7} But out of a branch of her roots shall <i>one</i> stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail; ^{11:8} and shall also carry their gods captive into Egypt, with their princes, <i>and</i> with their precious vessels of silver and of gold; and he shall continue <i>more</i> years than the king of the north. ^{11:9} So the king of the south shall come into <i>his</i> kingdom, and shall return into his own land. ^{11:10} But his sons shall be stirred up, and shall assemble a multitude of great forces; and <i>one</i> shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, <i>even</i> to his fortress. ^{11:11} And the king of the south shall be moved with bitterness, and shall come forth and fight with him, <i>even</i> with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand.	
Opposite	^{11:12} “When he has taken away the multitude, his heart shall be lifted up; and he shall cast down <i>many</i> ten thousands, but he shall not be strengthened <i>by it</i> : ^{11:13} for the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. ^{11:14} And in those times there shall be many <i>who</i> stand up against the king of the south; also the robbers of your people shall exalt themselves to establish the vision; but they shall fall. ^{11:15} So the king of the north shall come, and cast up a mount, and take the most fortified cities; and the arms of the south shall not withstand; neither his chosen people; neither <i>shall there be any</i> strength to stand. ^{11:16} But he that comes against him shall do according to his own will, and no one shall stand before him; and he shall stand in the glorious land, which shall be consumed by his hand. ^{11:17} He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand <i>on his side</i> ; neither be for him. ^{11:18} After this shall he turn his face to the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause <i>it</i> to turn upon him. ^{11:19} Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found.”	
	¶Opposite Antiochus Epiphanes would attack the Jews before the First Coming of Christ, and the Antichrist will do the same (11:20 - 45)	
Opposite	^{11:20} “Then shall stand up in his estate a raiser of taxes <i>in</i> the glory of the kingdom; but within few days he shall be destroyed; neither in anger, nor in battle. ^{11:21} And in his place shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peacefully, and obtain the kingdom by flatteries. ^{11:22} And with the arms of a flood they shall be overflow from before him, and shall be broken; moreover, also the prince of the Covenant. ^{11:23} And after the league <i>made</i> with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. ^{11:24} He shall enter peacefully even upon the fattest places of the province; and he shall do <i>that</i> which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and plunder, and riches; <i>moreover</i> , and he shall forecast his devices against the strongholds, even for a time. ^{11:25} And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall devise plans against him. ^{11:26} Moreover, they that eat of the portion of his food shall destroy him; and his army shall overflow, and many shall fall down slain. ^{11:27} And both these kings’ hearts <i>shall be</i> to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the End <i>shall be</i> at the time appointed.	
Opposite	^{11:28} “Then shall he return into his land with great riches; and his heart <i>shall be</i> against the Holy Covenant; and he shall do <i>exploits</i> , and return to his own land. ^{11:29} At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter: ^{11:30} for the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the Holy Covenant. So shall he do: he shall even return, and have intelligence with them that forsake the Holy Covenant. ^{11:31} And arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily <i>sacrifice</i> , and they shall place the abomination that makes desolate. ^{11:32} And such as do wickedly against the Covenant shall he corrupt by flatteries; but the people that know their God shall be strong, and take action. ^{11:33} And they that understand among the people shall instruct many, yet they shall fall by the sword, by flame, by captivity, and by plunder, <i>many</i> days. ^{11:34} Now when they shall fall, they shall be helped with a little help; but many shall cling to them with flatteries. ^{11:35} And <i>some</i> of them of understanding shall fall, to test them, and to purge, and to make <i>them</i> white, <i>even</i> to the time of the End, because <i>it</i> is yet for a time appointed.”	
Complement	^{11:36} “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper until the indignation is accomplished: for that which is determined shall be done. ^{11:37} Neither shall he regard the God of his fathers, nor the desire of women, nor respect any god: for he shall magnify himself above all. ^{11:38} But in his estate he shall honor the god of fortresses; and a god whom his fathers did not know shall he honor with gold, and silver, and with precious stones, and pleasant things. ^{11:39} Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge <i>and</i> increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.	
Complement	^{11:40} “And at the time of the End, the king of the south shall push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. ^{11:41} He shall enter also into the glorious land, and many <i>countries</i> shall be overthrown; but these shall escape out of his hand, <i>even</i> Edom, and Moab, and the chief of the children of Ammon. ^{11:42} He shall also stretch forth his hand upon the countries; and the land of Egypt shall not escape. ^{11:43} But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians <i>shall follow</i> at his steps.	
Unique	^{11:44} “But news out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. ^{11:45} And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come, and no one shall help him.”	
	§Unique Conclusion: The Old Covenant Jews and living Jews will be blessed together in the Millennial Kingdom of Zion (12:1 - 13)	¶Complement The Jews of the Old Covenant will be resurrected from the dead at the end of the Great Tribulation (12:1 - 4)
Opposite	^{12:1} “At that time shall Michael stand up, the great prince which stands for the children of your people; and there shall be a time of trouble, such as never was since there was a nation <i>even</i> to that same time.	
Opposite	“And at that time your people shall be delivered, every one that shall be found written in the Book.”	
Complement	^{12:2} “And many of them that sleep in the dust of the earth shall awake, some to Everlasting Life, and some to shame <i>and</i> everlasting contempt.	
Complement	^{12:3} “And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness <i>shall shine</i> as the stars forever and ever.	
Unique	^{12:4} “But you, O Daniel, shut up the words, and seal the Book, <i>even</i> to the time of the End. Many shall run to and fro, and knowledge shall be increased.”	
	¶Complement The Jews on Earth who survive the Great Tribulation will be blessed (12:5 - 13)	
Opposite	^{12:5} Then I Daniel looked, and, behold, there stood two others: the one on this side of the bank of the river, and the other on that side of the bank of the river. ^{12:6} And <i>one</i> said to the man clothed in linen, which <i>was</i> upon the water of the river, “How long <i>shall it be until</i> the end of these wonders?” ^{12:7} And I heard the man clothed in linen, which <i>was</i> upon the water of the river, that he held up his right hand and his left hand to Heaven, and swore by him that lives forever, that <i>it shall be</i> for a time, times, and half a <i>time</i> ; and when he shall have accomplished to scatter the power of the holy people, all these <i>things</i> shall be finished. ^{12:8} And I heard, but I did not understand.	
Opposite	Then I said, “O my Lord, what <i>shall be</i> the end of these <i>things</i> ?” ^{12:9} And he said, “Go your way, Daniel: for the words <i>are</i> closed up and sealed until the time of the End. ^{12:10} Many shall be purified, and made white, and tested; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.”	
Complement	^{12:11} “And from the time <i>that</i> the daily <i>Temple sacrifice</i> shall be taken away, and the abomination that makes desolate is set up, <i>there shall be</i> a thousand two hundred and ninety days.	
Complement	^{12:12} “Blessed <i>is</i> he that waits, and comes to the one thousand, three hundred and thirty-fifth day.	
Unique	^{12:13} “But go your way until the end: for you shall rest, and stand in your lot at the end of the days.”	

	The future King, Chapter 2.1 (Zechariah): The coming of the King of Zion was foreshadowed by the restoration of the Jews to Jerusalem by Persia (1:1 - 2:13)
\$Complement	Introduction: Jehovah called his people to return to Him, and the land of Israel was empty and barren (1:1 - 11)
¶Opposite	Jehovah called the Jews to return to Him, and then He would return to them (1:1 - 6)
¶Opposite	The land of Israel was empty and ready to be reoccupied by the Jews (1:7 - 11)
\$Complement	Body: Jehovah has returned to Jerusalem with mercies, and his Temple shall be rebuilt (1:12 - 17)
¶Opposite	The angel of Jehovah asked Jehovah how long He would not have mercy on Jerusalem (1:12 - 13)
¶Opposite	Jehovah was jealous for Jerusalem and displeased with the heathen (1:14 - 15)
¶Complement	Jehovah has returned to Jerusalem with mercies (1:16a)
¶Complement	The House of Jehovah would be rebuilt in Jerusalem (1:16b)
¶Unique	Jehovah shall yet comfort Zion, and shall yet choose Jerusalem (1:17)
\$Unique	Conclusion: In the Millennial Kingdom, Jehovah will rebuild Jerusalem, and He will dwell in the midst of it (1:18 - 2:13)
¶Complement	Jehovah has determined to rebuild Jerusalem and make it prosperous (1:18 - 2:5)
¶Complement	Jehovah has determined to come and dwell in the midst of Zion (2:6 - 13)

	\$Complement	Introduction: Jehovah called his people to return to Him, and the land of Israel was empty and barren (1:1 - 11)
	¶Opposite	Jehovah called the Jews to return to Him, and then He would return to them (1:1 - 6)
Unique		1:1In the eighth month, in the second year of Darius, the Word of Jehovah came to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, 1:2“Jehovah has been very displeased with your fathers.
Complement		1:3“Therefore say to them, ‘Thus says Jehovah of hosts: ‘Turn to me,’ says Jehovah of hosts, ‘and I will turn to you,’ says Jehovah of hosts.
Complement		1:4““Be not as your fathers, to whom the former prophets have cried, saying, ‘Thus says Jehovah of hosts: ‘Turn now from your evil ways, and <i>from</i> your evil doings’; but they did not listen or pay attention to me,’ says Jehovah.”
Opposite		1:5““Your fathers, where <i>are</i> they? And the prophets, do they live forever? 1:6But my words and my Statutes, which I commanded my servants the prophets, did they not take hold of your fathers?”
Opposite		And they returned and said, “Like as Jehovah of hosts thought to do to us, according to our ways, and according to our doings, so has he dealt with us.”
	¶Opposite	The land of Israel was empty and ready to be reoccupied by the Jews (1:7 - 11)
Opposite		1:7Upon the twenty-fourth day of the eleventh month, which is the month Sebat, in the second year of Darius, the Word of Jehovah came to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, 1:8“I saw by night; and behold a man riding upon a red horse; and he stood among the myrtle trees that <i>were</i> in the bottom;
Opposite		“and behind him <i>there were</i> red horses, speckled, and white.”
Complement		1:9Then I said, “O my lord, what <i>are</i> these?” And the angel that talked with me said to me, “I will show you what these <i>are</i> .”
Complement		1:10And the man that stood among the myrtle trees answered and said, “These <i>are they</i> whom Jehovah has sent to walk to and fro through the land.”
Unique		1:11And they answered the angel of Jehovah that stood among the myrtle trees, and said, “We have walked to and fro through the land; and, behold, all the land sits still, and is at rest.”
	\$Complement	Body: Jehovah has returned to Jerusalem with mercies, and his Temple shall be rebuilt (1:12 - 17)
¶Opposite		1:12Then the angel of Jehovah answered and said, “O Jehovah of hosts, how long will you not have mercy on Jerusalem and on the cities of Judah, against which you have had indignation these seventy years?”
		1:13And Jehovah answered the angel that talked with me <i>with</i> good words <i>and</i> comforting words.
¶Opposite		1:14So the angel that communed with me said to me, “Cry, saying, ‘Thus says Jehovah of hosts: ‘I am jealous for Jerusalem and for Zion with a great jealousy. 1:15And I am very displeased with the heathen <i>that are</i> at ease: for I was only a little displeased; and they helped forward the affliction.’
¶Complement		1:16““Therefore thus says Jehovah: ‘I have returned to Jerusalem with mercies.
¶Complement		““My House shall be built in it,’ says Jehovah of hosts, ‘and a line shall be stretched forth upon Jerusalem.’”
¶Unique		1:17“Cry again, saying, ‘Thus says Jehovah of hosts: ‘My cities through prosperity shall yet be spread abroad. And Jehovah shall yet comfort Zion, and shall yet choose Jerusalem.’”
	\$Unique	Conclusion: In the Millennial Kingdom, Jehovah will rebuild Jerusalem, and He will dwell in the midst of it (1:18 - 2:13)
	¶Complement	Jehovah has determined to rebuild Jerusalem and make it prosperous (1:18 - 2:5)
Opposite		1:18Then I lifted up my eyes, and saw, and behold four horns. 1:19And I said to the angel that talked with me, “What <i>are</i> these?” And he answered me, “These <i>are</i> the horns which have scattered Judah, Israel, and Jerusalem.”
Opposite		1:20And Jehovah showed me four carpenters. 1:21Then I said, “What have these come to do?” And he spoke, saying, “These <i>are</i> the horns which have scattered Judah, so that no man lifted up his head in pride; but these have come to frighten them, to cast out the horns of the Gentiles, which lifted up <i>their</i> horn over the land of Judah to scatter it.”
Complement		2:1I lifted up my eyes again, and looked, and behold a man with a measuring line in his hand.
Complement		2:2Then I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what is its breadth, and what is its length.”
Unique		2:3And, behold, the angel that talked with me went forth, and another angel went out to meet him, 2:4and said to him, “Run, speak to this young man, saying, ‘Jerusalem shall be inhabited <i>as</i> towns without walls for the multitude of men and cattle in it: 2:5for I,’ says Jehovah, ‘will be to her a wall of fire round about, and will be the glory in her midst.’”
	¶Complement	Jehovah has determined to come and dwell in the midst of Zion (2:6 - 13)
Opposite		2:6““Up, up, <i>come forth</i> , and flee from the land of the north,’ says Jehovah. ‘For I have spread you abroad as the four winds of the heaven,’ says Jehovah.
Opposite		2:7““Deliver yourself, O Zion, that dwells <i>with</i> the daughter of Babylon.’ 2:8For thus says Jehovah of hosts: ‘After the glory has he sent me to the nations which plundered you: for he that touches you touches the apple of his eye: 2:9for, behold, I will shake my hand upon them; and they shall be a plunder to their servants. And you shall know that Jehovah of hosts has sent me.’”
Complement		2:10““Sing and rejoice, O daughter of Zion: for, lo, I am coming, and I will dwell in your midst,’ says Jehovah.
		2:11‘And many nations shall be joined to Jehovah in that day, and shall be my people; and I will dwell in your midst; and you shall know that Jehovah of hosts has sent me to you.
Complement		2:12““And Jehovah shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.
Unique		2:13““Be silent, O all flesh, before Jehovah: for he has risen up out of his holy habitation.”

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\$Unique	Introduction: The high priests were temporary rulers of Judah, but the Holy Spirit was still with the line of David (3:1 - 4:10)
¶Opposite	Jehovah appointed the high priests of Aaron to temporarily rule in place of the sons of David (3:1 - 10)
¶Opposite	The grace of the Holy Spirit will help Zerubbabel to overcome the difficulties of rebuilding the Temple (4:1 - 10)
\$Complement	Body: The two olive trees beside the golden candlestick in the Temple were symbols of the two sons of the oil (4:11 - 5:4)
¶Unique	The prophet asked what were the two olive trees and two olive branches (4:11 - 12)
¶Complement	The angel asked the prophet if he knew what they were (4:13)
¶Complement	The angel said the two olive trees are the two sons of the oil that stand by the Lord of the whole Earth (4:14)
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¶Opposite	The angel said it was the curse that shall judge the breaker of the Law of Moses (5:3 - 4)
\$Complement	Conclusion: The omniscience of the Holy Spirit will bring the Messiah to rule in Jerusalem as a Priest-King (5:5 - 6:15)
¶Complement	The multi-colored horses walking through the earth symbolized the omniscience of the Holy Spirit (5:5 - 6:8)
¶Complement	The priests of Aaron ruling as kings symbolized the coming Messiah, who would be a Priest-King (6:9 - 15)

	\$Unique Introduction: The high priests were temporary rulers of Judah, but the Holy Spirit was still with the line of David (3:1 - 4:10)
	¶Opposite Jehovah appointed the high priests of Aaron to temporarily rule in place of the sons of David (3:1 - 10)
Unique	3:1 And he showed me Joshua the high priest standing before the angel of Jehovah; and Satan standing at his right hand to resist him. 3:2 And Jehovah said to Satan, “Jehovah rebuke you, O Satan; even Jehovah that has chosen Jerusalem rebuke you. <i>Is not this a brand plucked out of the fire?</i> ”
Complement	3:3 Now Joshua was clothed with filthy garments; and he stood before the angel; 3:4 and he answered and spoke to those that stood before him, saying, “Take away the filthy garments from him.” And he said to him, “Behold, I have caused your iniquity to pass from you; and I will clothe you with a change of garments.”
Complement	3:5 And I said, “Let them set a beautiful miter upon his head.” So they set a beautiful miter upon his head, and clothed him with garments.
Opposite	And the angel of Jehovah stood by; 3:6 and the angel of Jehovah admonished Joshua, saying, 3:7 “Thus says Jehovah of hosts: ‘If you will walk in my ways, and if you will keep my charge, then you shall also judge my House, and shall also keep my courts; and I will give you places to walk among these that stand by.
Opposite	3:8 “‘Hear now, O Joshua the high priest (you, and your companions that sit before you: for they <i>are</i> men wondered at): for, behold, I will bring forth my Servant THE BRANCH. 3:9 For behold the STONE that I have laid before Joshua; upon one STONE <i>shall be</i> seven eyes. Behold, I will inscribe its inscription,’ says Jehovah of hosts, ‘and I will remove the iniquity of that land in one day. 3:10 In that day,’ says Jehovah of hosts, ‘you shall call every man his neighbor under the vine and under the fig tree.’”
	¶Opposite The grace of the Holy Spirit will help Zerubbabel to overcome the difficulties of rebuilding the Temple (4:1 - 10)
Opposite	4:1 And the angel that talked with me came again; and he woke me, as a man that is waked out of his sleep, 4:2 and said to me, “What do you see?” And I said, “I have looked; and behold a candlestick all of gold, with a bowl on its top, and his seven lamps on it; and seven pipes to the seven lamps, which <i>are</i> on its top; 4:3 and two olive trees by it, one upon the right <i>side</i> of the bowl, and the other upon its left <i>side</i> .”
Opposite	4:4 So I answered and spoke to the angel that talked with me, saying, “What <i>are</i> these, my lord?” 4:5 Then the angel that talked with me answered and said to me, “Do you not know what these <i>are</i> ?” And I said, “No, my lord.”
Complement	4:6 Then he answered and spoke to me, saying, “This is the Word of Jehovah to Zerubbabel, saying, “Not by might, nor by power, but by my Spirit,’ says Jehovah of hosts.
Complement	4:7 ““Who are you, O great mountain? Before Zerubbabel, <i>you shall become</i> a plain; and he shall bring forth the Cornerstone <i>with shouting, crying</i> , ‘Grace, grace!’ unto it.”
Unique	4:8 Moreover the Word of Jehovah came to me, saying, 4:9 “The hands of Zerubbabel have laid the foundation of this House. His hands shall also finish it; and you shall know that Jehovah of hosts, has sent me to you: 4:10 for who has despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel <i>with</i> those seven; they <i>are</i> the eyes of Jehovah, which run to and fro through the whole earth.”
	\$Complement Body: The two olive trees beside the golden candlestick in the Temple were symbols of the two sons of the oil (4:11 - 5:4)
¶Unique	4:11 Then I answered, and said to him, “What <i>are</i> these two olive trees upon the right <i>side</i> of the candlestick and upon its left <i>side</i> ?” 4:12 And I answered again, and said to him, “What <i>are these</i> two olive branches which empty the golden <i>oil</i> out of themselves through the two golden pipes?”
¶Complement	4:13 And he answered me and said, “Do you not know what these <i>are</i> ?” And I said, “No, my lord.”
¶Complement	4:14 Then he said, “These <i>are</i> the two sons of the oil, that stand by the Lord of the whole Earth.”
¶Opposite	5:1 Then I turned, and lifted up my eyes, and looked; and behold a flying scroll. 5:2 And he said to me, “What do you see?” And I answered, “I see a flying scroll: its length is twenty cubits, and its breadth ten cubits.”
¶Opposite	5:3 Then he said to me, ““This is the curse that goes forth over the face of the whole earth: for everyone that steals shall be cut off <i>as</i> on this side according to it; and every one that swears shall be cut off <i>as</i> on that side according to it. 5:4 I will bring it forth,’ says Jehovah of hosts, ‘and it shall enter into the house of the thief, and into the house of him that swears falsely by my Name; and it shall remain in the midst of his house, and shall consume it with its timber and its stones.’”
	\$Complement Conclusion: The omniscience of the Holy Spirit will bring the Messiah to rule in Jerusalem as a Priest-King (5:5 - 6:15)
	¶Complement The multi-colored horses walking through the earth symbolized the omniscience of the Holy Spirit (5:5 - 6:8)
Opposite	5:5 Then the angel that talked with me went forth, and said to me, “Now lift up your eyes, and see what this <i>is that goes forth</i> .” 5:6 And I said, “What is it?” And he said, “This is an ephah basket that goes forth.” He said moreover, “This <i>is their resemblance through all the earth</i> .” 5:7 And, behold, a talent of lead was lifted up; and there <i>was</i> a woman sitting in the midst of the ephah <i>basket</i> . 5:8 And he said, “This <i>is wickedness</i> .” And he cast it into the midst of the ephah <i>basket</i> ; and he cast the weight of lead upon its mouth.
Opposite	5:9 Then I lifted up my eyes, and looked; and, behold, two women came out; and the wind <i>was</i> in their wings: for they had wings like the wings of a stork; and they lifted up the ephah <i>basket</i> between the earth and the heaven. 5:10 Then I said to the angel that talked with me, “Where do these carry the ephah <i>basket</i> ?” 5:11 And he said to me, “To build it a house in the land of Shinar; and it shall be established, and set there upon her own base.”
Complement	6:1 And I turned, and lifted up my eyes, and looked; and behold, four chariots came out from between two mountains; and the mountains <i>were</i> mountains of bronze. 6:2 In the first chariot <i>were</i> red horses; and in the second chariot black horses; 6:3 and in the third chariot white horses; and in the fourth chariot dappled and bay horses. 6:4 Then I answered and said to the angel that talked with me, “What <i>are</i> these, my lord?” 6:5 And the angel answered and said to me, “These <i>are</i> the four spirits of the heavens, which go forth from standing before the Lord of all the earth. 6:6 The black horses which <i>are</i> in it go forth into the north country; and the white go forth after them; and the dappled go forth toward the south country.”
Complement	6:7 And the bay went forth, and they sought to go that they might walk to and fro through the earth; and he said, “Go; walk to and fro through the earth.” So they walked to and fro through the earth.
Unique	6:8 Then he cried upon me, and spoke to me, saying, “Behold, these that go toward the north country have quieted my Spirit in the north country.”
	¶Complement The priests of Aaron ruling as kings symbolized the coming Messiah, who would be a Priest-King (6:9 - 15)
Opposite	6:9 And the Word of Jehovah came to me, saying, 6:10 “Take of <i>them of the captivity, even</i> of Heldai, of Tobijah, and of Jedaiah, which have come from Babylon; and come the same day, and go into the house of Josiah the son of Zephaniah.
Opposite	6:11 “Then take silver and gold, and make crowns; and set them upon the head of Joshua the son of Josedech, the high priest; 6:12 and speak to him, saying, ‘Thus speaks Jehovah of hosts, saying, ‘Behold the man whose Name is ‘THE BRANCH’; and he shall grow up out of his place, and he shall build the Temple of Jehovah; 6:13 even he shall build the Temple of Jehovah. And he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.’”
Complement	6:14 ““And the crowns shall be given to Helem, to Tobijah, to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the Temple of Jehovah.
Complement	6:15 ““And they <i>that are</i> far away shall come and build in the Temple of Jehovah, and you shall know that Jehovah of hosts has sent me to you.
Unique	““And <i>this</i> shall come to pass, if you will diligently obey the voice of Jehovah your God.”

The future King, Chapter 2.3 (Zechariah): The coming of the King of Zion was foreshadowed by the restoration of the Jews to their land (7:1 - 8:23)	
\$Unique	Introduction: Jehovah wanted his people to hear and do the words of the Law and the Prophets (7:1 - 7:14)
¶Opposite	Jehovah wanted his people to hear and do his Word; but not to hear, and do the opposite (7:1 - 10)
¶Opposite	The people of Jehovah refused to hear the Law and the Prophets, which led to their captivity in Babylon (7:11 - 14)
\$Complement	Body: Jehovah will bless Zion with children and bring his people from abroad to live in Jerusalem (8:1 - 8)
¶Opposite	Jehovah was jealous for Zion with great jealousy (8:1 - 2)
¶Opposite	Jehovah has returned to Zion, and shall dwell in the midst of Jerusalem (8:3)
¶Complement	The city of Jerusalem shall be filled once again with old and young people (8:4 - 5)
¶Complement	It is marvelous in the eyes of the remnant of the Jews and in the eyes of Jehovah (8:6)
¶Unique	Jehovah will deliver his people from the east and west country, and they shall dwell in Jerusalem (8:7 - 8)
\$Complement	Conclusion: Fear not, people of Jehovah; obey the Law of Moses, and Jehovah will be with you (8:9 - 23)
¶Complement	Let your hands be strong and fear not, because Jehovah is with you (8:9 - 15)
¶Complement	Your obedience to the Law of Moses will bring blessing from Jehovah (8:16 - 23)

	\$Unique	Introduction: Jehovah wanted his people to hear and do the words of the Law and the Prophets (7:1 - 7:14)
	¶Opposite	Jehovah wanted his people to hear and do his Word; but not to hear, and do the opposite (7:1 - 10)
Unique		7:1And it came to pass in the fourth year of king Darius, <i>that</i> the Word of Jehovah came to Zechariah in the fourth <i>day</i> of the ninth month, <i>even</i> in Chisleu, 7:2when they had sent to the House of God Sherezzer and Regem-melech, and their men, to pray before Jehovah; 7:3 <i>and</i> to speak to the priests which <i>were</i> in the House of Jehovah of hosts, and to the prophets, saying, “Should I weep in the fifth month, separating myself, as I have done these so many years?”
Complement		7:4“Then the Word of Jehovah of hosts, came to me, saying, 7:5“Speak to all the people of the land, and to the priests, saying, ‘When you fasted and mourned in the fifth and seventh <i>month</i> , even those seventy years, did you at all fast to me, <i>even</i> to me?’ 7:6And when you ate, and when you drank, did you not eat <i>for yourselves</i> , and drink <i>for yourselves</i> ?”
Complement		7:7“ <i>Should you not hear</i> the words which Jehovah has cried by the former prophets, when Jerusalem was inhabited and in prosperity, and its cities round about her, when <i>people</i> inhabited the south and the plain?”
Opposite		7:8And the Word of Jehovah came to Zechariah, saying, 7:9“Thus speaks Jehovah of hosts, saying, ‘Execute true judgment; and show mercy and compassions every man to his brother.
Opposite		7:10““And oppress not the widow, nor the fatherless, the stranger, nor the poor. And let none of you imagine evil against his brother in your heart.”
	¶Opposite	The people of Jehovah refused to hear the Law and the Prophets, which led to their captivity in Babylon (7:11 - 14)
Opposite		7:11““But they refused to listen; and pulled away the shoulder, and stopped their ears, so that they would not hear.
Opposite		7:12““Moreover, they made their hearts as hard <i>as</i> an adamant stone, lest they should hear the Law, and the words which Jehovah of hosts has sent in his Spirit by the former prophets; therefore a great wrath came from Jehovah of hosts.”
Complement		7:13““Therefore it has come to pass, <i>that</i> as he cried and they would not listen, so they cried and I would not listen,’ says Jehovah of hosts.
Complement		7:14““But I scattered them with a whirlwind among all the nations whom they did not know.
Unique		““Thus the land was desolate after them, so that no man passed through nor returned: for they laid the pleasant land desolate.”
	\$Complement	Body: Jehovah will bless Zion with children and bring his people from abroad to live in Jerusalem (8:1 - 8)
¶Opposite		8:1Again the Word of Jehovah of hosts, came <i>to me</i> , saying, 8:2“Thus says Jehovah of hosts: ‘I was jealous for Zion with great jealousy, and I was jealous for her with great fury.’
¶Opposite		8:3“Thus says Jehovah: ‘I have returned to Zion; and I will dwell in the midst of Jerusalem. And Jerusalem shall be called a city of truth; and the mountain of Jehovah of hosts, the holy mountain.”
¶Complement		8:4“Thus says Jehovah of hosts: ‘There shall yet dwell old men and old women in the streets of Jerusalem; and every man with his staff in his hand for old age. 8:5And the streets of the city shall be full of boys and girls playing in its streets.’
¶Complement		8:6“Thus says Jehovah of hosts: ‘If it is marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in my eyes?’ says Jehovah of hosts.
¶Unique		8:7“Thus says Jehovah of hosts: ‘Behold, I will deliver my people from the east country, and from the west country; 8:8and I will bring them; and they shall dwell in the midst of Jerusalem. And they shall be my people; and I will be their God: in truth and in righteousness.”
	\$Complement	Conclusion: Fear not, people of Jehovah; obey the Law of Moses, and Jehovah will be with you (8:9 - 23)
	¶Complement	Let your hands be strong and fear not, because Jehovah is with you (8:9 - 15)
Opposite		8:9“Thus says Jehovah of hosts: ‘Let your hands be strong, you that hear in these days these words by the mouth of the prophets, which <i>were</i> in the day <i>that</i> the foundation of the House of Jehovah of hosts was laid, that the Temple might be built.
Opposite		8:10““For before these days there was no employment for man, nor any work for beast; neither <i>was there any</i> peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor.”
Complement		8:11““But now I <i>will</i> not <i>be</i> to the remnant of this people as in the former days,’ says Jehovah of hosts. 8:12‘For the seed <i>shall be</i> prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew. And I will cause the remnant of this people to possess all these <i>things</i> .
Complement		8:13““And it shall come to pass, that as you were a curse among the heathen, O house of Judah, and house of Israel, so will I save you; and you shall be a blessing.
Unique		““Fear not; let your hands be strong.’ 8:14For thus says Jehovah of hosts: ‘As I thought to punish you, when your fathers provoked me to wrath,’ says Jehovah of hosts, ‘and I did not relent; 8:15so again have I thought in these days to do well to Jerusalem and to the house of Judah. Fear not.”
	¶Complement	Your obedience to the Law of Moses will bring blessing from Jehovah (8:16 - 23)
Opposite		8:16““These <i>are</i> the things that you shall do: speak every man the truth to his neighbor, and execute the judgment of truth and peace in your gates.
Opposite		8:17““And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these <i>are things</i> that I hate,’ says Jehovah.”
Complement		8:18And the Word of Jehovah of hosts, came to me, saying, 8:19“Thus says Jehovah of hosts: ‘The fast of the fourth <i>month</i> , and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.’
Complement		8:20“Thus says Jehovah of hosts: ‘ <i>It shall yet come to pass</i> , that there shall come people, and the inhabitants of many cities; 8:21and the inhabitants of one <i>city</i> shall go to another, saying, ‘Let us go speedily to pray before Jehovah, and to seek Jehovah of hosts; I will go also.’ 8:22Moreover, many people and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to pray before Jehovah.’
Unique		8:23“Thus says Jehovah of hosts: ‘In those days <i>it shall come to pass</i> , that out of all languages of the Gentiles ten men shall take hold, even they shall take hold of the sleeve of him that is a Jew, saying, ‘We will go with you: for we have heard <i>that</i> God <i>is</i> with you.”’

The future King Chapter 2.4 (Zechariah): Jehovah will deliver his people from the Greeks, but not the Romans before the first Coming of Christ (9:1 - 11:17)	
\$Unique	Introduction: Alexander the Great will conquer Tyrus; Jehovah will defend his people from a different army of Greeks (9:1 - 17)
¶Opposite	Jehovah will destroy the city of Tyrus by the hand of Alexander the Great (332 B.C.) (9:1 - 8)
¶Opposite	Jehovah will defend his people from a different invading army of the Greeks (not Alexander; pre-Hasmonian period) (9:9 - 17)
\$Complement	Body: Jehovah will strengthen the house of Judah (Hasmonian Dynasty 110 - 63 B.C.) (10:1 - 12)
¶Unique	The idols have spoken vanity; and the diviners have seen a lie, and have told false dreams (10:1 - 2)
¶Complement	Jehovah has made the house of Judah as his excellent horse in the battle (10:3 - 4)
¶Complement	They shall be like mighty men, which tread down their enemies in the mire of the streets in the battle (10:5 - 7)
¶Opposite	Jehovah shall bring his people again out of foreign lands into the land of Israel (10:8 - 10)
¶Opposite	The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away (10:11 - 12)
\$Complement	Conclusion: Judea will be ruled by evil men (Roman conquest 63 B.C. - 70 A.D.) (11:1 - 17)
¶Complement	Jehovah will not deliver the land from the oppressions of their Roman king (e.g. king Herod) (11:1 - 7a)
¶Complement	Jehovah will raise up a foolish shepherd in the land, who will do much evil (e.g. Pontius Pilate) (11:7b - 17)

	\$Unique	Introduction: Alexander the Great will conquer Tyrus; Jehovah will defend his people from a different army of Greeks (9:1 - 17)
	¶Opposite	Jehovah will destroy the city of Tyrus by the hand of Alexander the Great (332 B.C.) (9:1 - 8)
Unique	9:1	The burden of the Word of Jehovah in the land of Hadrach.
Complement	“	And Damascus <i>shall be</i> its rest, when the eyes of man, as of all the tribes of Israel, <i>shall be</i> toward Jehovah.
	9:2	And Hamath also shall border thereby; also Tyrus and Zidon, though it is very wise. 9:3 And Tyrus built herself a stronghold, and heaped up silver as the dust, and fine gold as the mud of the streets.
Complement	9:4	“Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.”
Opposite	9:5	“Askelon shall see <i>it</i> , and fear; Gaza <i>shall</i> also <i>see it</i> , and be very sorrowful; and Ekron: for her expectation shall be ashamed; and the king shall perish from Gaza, and Askelon shall not be inhabited. 9:6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. 9:7 And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remains, even he, <i>shall be</i> for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.
Opposite	9:8	“And I will camp around my House because of the army, because of him that passes by, and because of him that returns. And no oppressor shall pass through them anymore: for now have I seen with my eyes.”
	¶Opposite	Jehovah will defend his people from a different invading army of the Greeks (not Alexander; pre-Hasmonian period) (9:9 - 17)
Opposite	9:9	“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your King is coming to you. He <i>is</i> just, and having salvation; lowly, and riding upon a donkey; and upon a colt, the foal of a donkey.
Opposite	9:10	“And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off. And he shall speak peace to the heathen; and his dominion <i>shall be</i> from sea <i>even</i> to sea, and from the river <i>even</i> to the ends of the earth. 9:11 As for you also, by the blood of your Covenant have I sent forth your prisoners out of the pit wherein <i>is</i> no water.”
Complement	9:12	“Turn to the stronghold, you prisoners of hope; even today do I declare <i>that</i> I will render double to you, 9:13 when I have bent Judah for me, filled the bow with Ephraim, and raised up your sons, O Zion, against your sons, O Greece, and made you as the sword of a mighty man. 9:14 And Jehovah shall be seen over them, and his arrow shall go forth as the lightning; and the Lord Jehovah shall blow the trumpet, and shall go with whirlwinds of the south.
Complement	9:15	“Jehovah of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, <i>and</i> make a noise as through wine; and they shall be filled like bowls, <i>and</i> as the corners of the altar.
Unique	9:16	“And Jehovah their God shall save them in that day as the flock of his people: for they <i>shall be</i> as the stones of a crown, lifted up as an ensign upon his land. 9:17 for how great <i>is</i> his goodness, and how great <i>is</i> his beauty! Grain shall make the young men cheerful, and new wine the maids.”
	\$Complement	Body: Jehovah will strengthen the house of Judah (Hasmonian Dynasty 110 - 63 B.C.) (10:1 - 12)
¶Unique	10:1	“Ask of Jehovah rain in the time of the latter rain; <i>so</i> shall Jehovah make bright clouds, and give them showers of rain, to everyone grass in the field: 10:2 for the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams. They comfort in vain; therefore they went their way as a flock. They were troubled, because <i>there was</i> no shepherd.
¶Complement	10:3	“My anger was kindled against the shepherds; and I punished the goats: for Jehovah of hosts, has visited his flock the house of Judah, and has made them as his excellent horse in the battle. 10:4 Out of him came forth the Corner Stone; out of him came forth the Nail; out of him came forth the Battle Bow; out of him came forth every exactor together.
¶Complement	10:5	“And they shall be like mighty <i>men</i> , which tread down <i>their enemies</i> in the mire of the streets in the battle; and they shall fight, because Jehovah is with them, and the riders on horses shall be ashamed. 10:6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I will have mercy upon them. And they shall be as though I had not cast them off: for I <i>am</i> Jehovah their God, and will hear them. 10:7 And <i>they of</i> Ephraim shall be like a mighty <i>man</i> , and their heart shall rejoice as through wine; moreover, their children shall see <i>it</i> , and be glad; their heart shall rejoice in Jehovah.”
¶Opposite	10:8	“I will whistle for them, and gather them: for I have redeemed them; and they shall increase as they have increased. 10:9 And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and return. 10:10 I will also bring them again out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and no <i>room</i> shall be found for them.
¶Opposite	10:11	“And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. 10:12 And I will strengthen them in Jehovah; and they shall walk up and down in his Name, says Jehovah.”
	\$Complement	Conclusion: Judea will be ruled by evil men (Roman conquest 63 B.C. - 70 A.D.) (11:1 - 17)
	¶Complement	Jehovah will not deliver the land from the oppressions of their Roman king (e.g. king Herod) (11:1 - 7a)
Opposite	11:1	“Open your doors, O Lebanon, that the fire may devour your cedars. 11:2 Howl, fir tree: for the cedar has fallen, because the mighty are destroyed. Howl, O you oaks of Bashan: for the forest of the vintage has come down.
Opposite	11:3	“ <i>There is</i> a voice of the howling of the shepherds: for their glory is destroyed; a voice of the roaring of young lions: for the pride of Jordan is destroyed.”
Complement	11:4	“Thus says Jehovah my God: ‘Feed the flock of the slaughter, 11:5 whose possessors slay them, and hold themselves not guilty; and they that sell them say, ‘Blessed is Jehovah: for I am rich’; and their own shepherds do not pity them.
Complement	11:6	“For I will no longer pity the inhabitants of the land,’ says Jehovah; ‘but, lo, I will deliver every one of the men into his neighbor’s hand, and into the hand of his king. And they shall smite the land, and I will not deliver <i>them</i> out of their hand.
Unique	11:7	““And I will feed the flock of slaughter, <i>even</i> you, O poor of the flock.”
	¶Complement	Jehovah will raise up a foolish shepherd in the land, who will do much evil (e.g. Pontius Pilate) (11:7b - 17)
Opposite	“	And I took to me two staffs: the one I called Beauty, and the other I called Bands; and I fed the flock.
	11:8	Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. 11:9 Then I said, ‘I will not feed you. That which is dying, let it die; and that which is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.’
Opposite	11:10	“And I took my staff, <i>even</i> Beauty, and cut it in two, that I might break my Covenant which I had made with all the people. 11:11 And it was broken in that day; and so the poor of the flock that waited upon me knew that it <i>was</i> the Word of Jehovah. 11:12 And I said to them, ‘If you think good, give <i>me</i> my price; and if not, forbear.’ So they weighed for my price thirty <i>pieces</i> of silver. 11:13 And Jehovah said to me, ‘Cast it to the potter; a good price that I was valued of them.’ And I took the thirty <i>pieces</i> of silver, and cast them to the potter in the House of Jehovah.”
Complement	11:14	“Then I cut in pieces my other staff, <i>even</i> Bands, that I might break the brotherhood between Judah and Israel.
Complement	11:15	“And Jehovah said to me, ‘Take to you yet the instruments of a foolish shepherd. 11:16 For, lo, I will raise up a shepherd in the land, <i>which</i> shall not visit those that are cut off; neither shall he seek the young one, nor heal that which is broken, nor feed that which stands still; but he shall eat the flesh of the fat, and tear their claws in pieces.
Unique	11:17	““Woe to the idol shepherd that leaves the flock! The sword <i>shall be</i> upon his arm, and upon his right eye; his arm shall be completely dried up, and his right eye shall be utterly darkened.”

The future King Chapter 2.5 (Zechariah): Jehovah will purify Israel through Great Tribulation before the Second Coming of Christ (4:44 - 8:20)	
§Complement	Introduction: Jerusalem will be a burdensome stone for all the people of the Earth, and the Jews will believe in Christ (12:1 - 13:3)
¶Opposite	Jerusalem will be a burdensome stone for all the people of the Earth (12:1 - 8)
¶Opposite	The Jews will believe in Christ as their Messiah and be saved (12:9 - 13:3)
§Complement	Body: Jehovah will purify the children of Israel through affliction and trouble before the Return of Christ (13:4 - 9)
¶Opposite	The prophets shall be ashamed, every one, of his vision (13:4 - 5)
¶Opposite	Smite the Shepherd, and the sheep shall be scattered (13:6 - 7)
¶Complement	In all the land, two parts in it shall be cut off and die; but the third shall be left in it (13:8)
¶Complement	Jehovah will bring the third part through the fire, and will refine them as silver and gold (13:9a)
¶Unique	They shall call on my Name, and I will hear them; I will say, "It is my people"; and they shall say, "Jehovah is my God" (13:9b)
§Unique	Conclusion: Christ will rule the Earth from Jerusalem, and everything in Jerusalem shall be holy to Jehovah (14:1 - 21)
¶Complement	Christ will rule the Earth from Jerusalem with a rod of iron (14:1 - 15)
¶Complement	Everything in Jerusalem shall be holiness to Jehovah of Hosts (14:16 - 21)

	§Complement	Introduction: Jerusalem will be a burdensome stone for all the people of the Earth, and the Jews will believe in Christ (12:1 - 13:3)
	¶Opposite	Jerusalem will be a burdensome stone for all the people of the Earth (12:1 - 8)
Unique	12:1	“The burden of the Word of Jehovah for Israel,’ says Jehovah, which stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him: 12:2 ‘Behold, I will make Jerusalem a cup of trembling to all the people round about, when they shall be in the siege both against Judah <i>and</i> against Jerusalem.
Complement	12:3	“And in that day will I make Jerusalem a burdensome stone for all people. All that burden themselves with it shall be cut in pieces, though all the people of the earth are gathered together against it.
Complement	12:4	“In that day,’ says Jehovah, ‘will I smite every horse with astonishment, and his rider with madness; and I will open my eyes upon the house of Judah, and will smite every horse of the people with blindness. 12:5 And the governors of Judah shall say in their heart, ‘The inhabitants of Jerusalem <i>shall be</i> my strength in Jehovah of hosts, their God.’”
Opposite	12:6	“In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, <i>even</i> in Jerusalem. 12:7 Jehovah also shall save the tents of Judah first, the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify <i>themselves</i> against Judah.
Opposite	12:8	“In that day Jehovah shall defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David <i>shall be</i> as God, as the angel of Jehovah before them.”
	¶Opposite	The Jews will believe in Christ as their Messiah and be saved (12:9 - 13:3)
Opposite	12:9	“And it shall come to pass in that day, <i>that</i> I will seek to destroy all the nations that come against Jerusalem.
Opposite	12:10	“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced; and they shall mourn for him, as one mourns for <i>his</i> only <i>son</i> ; and shall be in bitterness for him, as one that is in bitterness for <i>his</i> firstborn.”
Complement	12:11	“In that day there shall be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddo. 12:12 And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 12:13 the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; 12:14 all the families that remain, every family apart, and their wives apart.
Complement	13:1	“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
Unique	13:2	“And it shall come to pass in that day,’ says Jehovah of hosts, ‘ <i>that</i> I will cut off the names of the idols out of the land, and they shall not be remembered anymore; and also I will cause the prophets and the unclean spirit to pass out of the land. 13:3 And it shall come to pass, <i>that</i> when any shall still prophesy, then his father and his mother that begot him shall say to him, ‘You shall not live: for you speak lies in the Name of Jehovah’; and his father and his mother that begot him shall thrust him through when he prophesies.”
	§Complement	Body: Jehovah will purify the children of Israel through affliction and trouble before the Return of Christ (13:4 - 9)
¶Opposite	13:4	“And it shall come to pass in that day, <i>that</i> the prophets shall be ashamed, every one, of his vision, when he has prophesied; neither shall they wear a rough garment to deceive; 13:5 but he shall say, ‘ <i>I am</i> no prophet; <i>I am</i> a farmer: for man taught me to keep cattle from my youth.’
¶Opposite	13:6	“And <i>one</i> shall say to him, ‘What <i>are</i> these wounds in your hands?’ Then shall he answer, ‘ <i>These</i> are the wounds with which I was wounded <i>in</i> the house of my friends.’ 13:7 Awake, O sword, against my Shepherd, and against the man <i>that is</i> my fellow,’ says Jehovah of hosts; ‘Smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.’”
¶Complement	13:8	“And it shall come to pass, <i>that</i> in all the land,’ says Jehovah, ‘two parts in it shall be cut off <i>and</i> die; but the third shall be left in it.
¶Complement	13:9	“And I will bring the third part through the fire, and will refine them as silver is refined, and will test them as gold is tested.
¶Unique		“They shall call on my Name, and I will hear them; I will say, ‘It is my people’; and they shall say, ‘Jehovah is my God.’”
	§Unique	Conclusion: Christ will rule the Earth from Jerusalem, and everything in Jerusalem shall be holy to Jehovah (14:1 - 21)
	¶Complement	Christ will rule the Earth from Jerusalem with a rod of iron (14:1 - 15)
Opposite	14:1	“Behold, the Day of Jehovah is coming, and your plunder shall be divided in your midst: 14:2 for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses plundered, and the women ravished; and half of the city shall go forth into captivity, and the remainder of the people shall not be cut off from the city.
Opposite	14:3	“Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. 14:4 And his feet shall stand in that day upon the mount of Olives, which <i>is</i> before Jerusalem on the east; and the mount of Olives shall cleave in its midst toward the east and toward the west, <i>and there shall be</i> a very great valley; and half of the mountain shall move toward the north, and half of it toward the south. 14:5 And you shall flee <i>to</i> the valley of the mountains: for the valley of the mountains shall reach to Azal; moreover, you shall flee, like as you fled from before the earthquake in the days of Uzziah king of Judah. And Jehovah my God shall come, <i>and</i> all the saints with you.”
Complement	14:6	“And it shall come to pass in that day, <i>that</i> the light shall not be clear, <i>nor</i> dark; 14:7 but it shall be one day which shall be known only to Jehovah; neither day, nor night; but it shall come to pass, <i>that</i> at evening time it shall be light. 14:8 And it shall be in that day, <i>that</i> living water shall go out from Jerusalem: half of it toward the former sea, and half of it toward the hinder sea; in summer and in winter shall it be.
Complement	14:9	“And Jehovah shall be King over the entire earth. In that day there shall be one Jehovah, and his Name one. 14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin’s gate to the place of the first gate, to the corner gate, and <i>from</i> the tower of Hananeel to the king’s winepresses. 14:11 And <i>men</i> shall dwell in it, and there shall not be utter destruction any longer; but Jerusalem shall be safely inhabited.
Unique	14:12	“And this shall be the plague with which Jehovah will smite all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. 14:13 And it shall come to pass in that day, <i>that</i> a great tumult from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, silver, and apparel, in great abundance. 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the donkey, and of all the beasts that shall be in these tents, as this plague.”
	¶Complement	Everything in Jerusalem shall be holiness to Jehovah of Hosts (14:16 - 21)
Opposite	14:16	“And it shall come to pass, <i>that</i> everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Jehovah of hosts, and to keep the Feast of Tabernacles.
Opposite	14:17	“And it shall be, <i>that</i> whoso will not come up of <i>all</i> the families of the earth to Jerusalem to worship the King, Jehovah of hosts, even upon them shall be no rain. 14:18 And if the family of Egypt <i>still</i> does not go up, and does not come, that <i>has</i> no <i>rain</i> , there shall be the plague, with which Jehovah will smite the heathen that do not come up to keep the Feast of Tabernacles. 14:19 This shall be the punishment of Egypt; and the punishment of all nations that do not come up to keep the Feast of Tabernacles.”
Complement	14:20	“In that day, there shall be upon the bells of the horses, ‘ HOLINESS TO JEHOVAH ’;
Complement		“and the pots in Jehovah’s House shall be like the bowls before the altar.
Unique	14:21	“Indeed, every pot in Jerusalem and in Judah shall be holiness to Jehovah of hosts; and all they that sacrifice shall come and take of them, and boil in them. And in that day the Canaanite shall no longer be in the House of Jehovah of hosts.”

Volume 3: The past and future history of the Kingdom of Zion

Unique Book 3.1 (Joshua & Judges): The beginnings of the Old Covenant Kingdom of Zion (Joshua 1:1 - Judges 21:25)

- Complement** Part 1 (Joshua): Israel successfully conquered the Promised Land (1:1 - 24:33)
 - Opposite** Chapter 1.1: Joshua led Israel to cross the Jordan river and conquer the city of Jericho (1:1 - 6:27)
 - Opposite** Chapter 1.2: Joshua led Israel to conquer the rest of Canaan (7:1 - 12:24)
 - Complement** Chapter 1.3: The senior tribes of Israel received their inheritance (13:1 - 17:18)
 - Complement** Chapter 1.4: The junior tribes of Israel received their inheritance (18:1 - 21:42)
 - Unique** Chapter 1.5: Joshua sent the twelve tribes of Israel to occupy and subdue the Promised Land (21:43 - 24:33)
- Complement** Part 2 (Judges): Israel failed to subdue the Promised Land (1:1 - 21:25)
 - Opposite** Chapter 2.1: Israel failed to drive out the Canaanites, whose gods were a snare to them (1:1 - 5:31a)
 - Opposite** Chapter 2.2: Gideon won a mighty victory over Midian, but backslid on God in his old age (5:31b - 9:57)
 - Complement** Chapter 2.3: Jephthah delivered Israel from the Ammonites, but brought trouble upon himself for a foolish vow (10:1 - 12:15)
 - Complement** Chapter 2.4: Samson delivered Israel from the Philistines, but destroyed himself with fornication (13:1 - 16:31)
 - Unique** Chapter 2.5: The tribes of Dan and Benjamin allowed sin in their midst to nearly destroy them (17:1 - 21:25)

Complement Book 3.2 (Samuel): The construction of the Old Covenant Kingdom of Zion (1 Sam 1:1 - 2 Sam 21:14)

- Complement** Part 1: The construction of the Old Covenant Kingdom of Zion under the rule of Saul (1 Sam 1:1 - 2 Sam 4:12)
 - Unique** Chapter 1.1: Jehovah raised up Samuel the prophet to judge Israel (1 Sam 1:1 - 7:1)
 - Complement** Chapter 1.2: Jehovah gave the people of Israel a king after their own heart, but not after his: Saul (1 Sam 7:2 - 14:46)
 - Complement** Chapter 1.3: Jehovah gave the people of Israel a king after his own heart: David (1 Sam 14:47 - 20:42)
 - Opposite** Chapter 1.4: Jehovah prevented Saul from killing David to save his kingdom (1 Sam 21:1 - 26:25)
 - Opposite** Chapter 1.5: Jehovah slew Saul in battle with the Philistines, and made David king over Judah; but not Israel (1 Sam 27:1 - 2 Sam 4:12)
- Complement** Part 2: The construction of the Old Covenant Kingdom of Zion under the rule of David (2 Sam 5:1 - 24:25)
 - Unique** Chapter 2.1: Jehovah exalted the Kingdom of Zion under king David (2 Sam 5:1 - 10:19)
 - Complement** Chapter 2.2: Jehovah punished David's sin of adultery through the incest of Amnon (2 Sam 11:1 - 14:33)
 - Complement** Chapter 2.3: Jehovah punished David's sin of murder through Absalom's rebellion (2 Sam 15:1 - 18:18)
 - Opposite** Chapter 2.4: David returned to Jerusalem as king over Israel, and put down a new rebellion (2 Sam 18:19 - 21:14)
 - Opposite** Chapter 2.5: The mighty God and mighty men of David (2 Sam 21:15 - 24:25)

Complement Book 3.3 (Kings): The destruction of the Old Covenant Kingdom of Zion (1 Kings 1:1 - 2 Kings 25:30)

- Complement** Part 1: The Kingdom of Zion was divided by Jehovah (1 Kings 1:1 - 20:43)
 - Opposite** Chapter 1.1: Solomon became king of Israel with the help of his father David (1 Kings 1:1 - 2:45)
 - Opposite** Chapter 1.2: Solomon directed the construction of the Temple with the help of the king of Tyre (1 Kings 3:1 - 10:29)
 - Complement** Chapter 1.3: Jehovah judged the apostasy of Solomon by dividing Zion into Israel and Judah (1 Kings 11:1 - 14:20)
 - Complement** Chapter 1.4: Jehovah judged the apostasy of Jeroboam and Baasha, kings of Israel, with annihilation (1 Kings 14:21 - 16:34)
 - Unique** Chapter 1.5: Jehovah brought spiritual revival to Israel through the ministry of Elijah the prophet (1 Kings 17:1 - 20:43)
- Complement** Part 2: The Kingdom of Zion was destroyed by Jehovah (1 Kings 21:1 - 2 Kings 25:30)
 - Opposite** Chapter 2.1: The prophets Elijah and Micaiah pronounced judgment upon the house of Ahab king of Israel (1 Kings 21:1 - 2 Kings 2:25)
 - Opposite** Chapter 2.2: Elisha the prophet performed miracles for both Israelites and Gentiles (2 Kings 3:1 - 7:20)
 - Complement** Chapter 2.3: Jehovah sent Jehu to judge the house of Ahab the king of Israel (2 Kings 8:1 - 12:21)
 - Complement** Chapter 2.4: Jehovah sent Assyria to judge the Kingdom of Israel (2 Kings 13:1 - 17:41)
 - Unique** Chapter 2.5: Jehovah sent Babylon to judge the Kingdom of Judah (2 Kings 18:1 - 25:30)

Opposite Book 3.4 (Chronicles): The Pre-Exile Temple of Jehovah (1 Chron 33:1 - 2 Chron 36:23)

- Complement** Part 1: The construction of the Pre-Exile Temple of Jehovah (1 Chron 1:1 - 2 Chron 9:31)
 - Unique** Chapter 1.1: Jehovah elected David in the tribe of Judah as the ancestor of the Messiah (1 Chronicles 1:1 - 9:44)
 - Complement** Chapter 1.2: Jehovah elected David to rule the Kingdom of Zion (1 Chron 10:1 - 13:14)
 - Complement** Chapter 1.3: Jehovah established David as the King of the Kingdom of Zion (1 Chron 14:1 - 21:30)
 - Opposite** Chapter 1.4: David prepared the Kingdom of Zion to help Solomon build the Temple of Jehovah (1 Chron 22:1 - 29:30)
 - Opposite** Chapter 1.5: Solomon built the Temple with the help of the king of Tyre (2 Chron 1:1 - 9:31)
- Complement** Part 2: The destruction of the Pre-Exile Temple of Jehovah (2 Chron 10:1 - 36:23)
 - Unique** Chapter 2.1: The worship of Jehovah in Judah was tepid under Rehoboam and Abijah, but revived under Asa (2 Chron 10:1 - 16:14)
 - Complement** Chapter 2.2: The worship of Jehovah in Judah was revived under Jehoshaphat, but decayed again afterward (2 Chron 17:1 - 22:9)
 - Complement** Chapter 2.3: The worship of Jehovah in Judah was revived under Joash, but decayed again afterward (2 Chron 22:10 - 28:27)
 - Opposite** Chapter 2.4: The good king Hezekiah brought Judah back to the worship of Jehovah (2 Chron 29:1 - 32:33)
 - Opposite** Chapter 2.5: The sins of the evil king Manasseh made true revival in Judah impossible under Josiah (2 Chron 33:1 - 36:23)

Opposite Book 3.5 (Esther -> Revelation): The Post-Exile Temples of Jehovah

- Complement** Part 1 (Esther -> Haggai): The Temple of Jehovah was rebuilt after the Babylonian captivity
 - Opposite** Chapter 1.1 (Esther): Jehovah protected the people of Old Covenant Zion from genocide in captivity (Esther 1:1 - 10:3)
 - Opposite** Chapter 1.2 (Lamentations): Jeremiah lamented the destruction of Old Covenant Zion during the Babylonian captivity (1:1 - 5:22)
 - Complement** Chapter 1.3 (Ezra): The Temple was rebuilt and the people purified from marriages with unbelievers (1:1 - 10:44)
 - Complement** Chapter 1.4 (Nehemiah): The wall of Jerusalem was rebuilt and the priesthood purified from corruption (1:1 - 13:31)
 - Unique** Chapter 1.5 (Haggai): Jehovah's presence and blessing were restored to the Temple (1:1 - 2:23)
- Complement** Part 2 (Revelation): The Living Temple of Jehovah (Jesus) will return to permanently re-establish the Kingdom of Zion (1:1 - 22:21)
 - Opposite** Chapter 2.1: The Son of God revealed the 2000-year gap between the Old and New Covenant Kingdoms (1:1 - 3:22)
 - Opposite** Chapter 2.2: The Lamb will initiate the Great Tribulation with seals and trumpets (4:1 - 9:21)
 - Complement** Chapter 2.3: The two Beasts will arise to rule the world for a short time (10:1 - 15:4)
 - Complement** Chapter 2.4: The Great Whore of Babylon will be destroyed (15:5 - 20:15)
 - Unique** Chapter 2.5: The New Heaven and New Earth (21:1 - 22:21)

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Complement Part 1 (Joshua): Israel successfully conquered the Promised Land (1:1 - 24:33)

- Opposite** Chapter 1.1: Joshua led Israel to cross the Jordan river and conquer the city of Jericho (1:1 - 6:27)
- §Unique** Introduction: Jehovah gave Joshua a commission to lead Israel to conquer Canaan, and obey his Word completely (1:1 - 9)

¶Opposite Jehovah promised Joshua that He would deliver the land and the people of Canaan to Israel (1:1 - 5)

¶Opposite Jehovah commanded Joshua to meditate in the Law of Moses and obey it completely in order to ensure success (1:6 - 9)
- §Complement** Body: Joshua led the children of Israel to cross the Jordan river upon dry ground (1:10 - 6:5)

¶Unique Rahab the prostitute protected the spies, and saved herself and her family (1:10 - 2:24)

¶Complement Joshua and the leaders of the army prepared the children of Israel to cross the Jordan river (3:1 - 13)

¶Complement The children of Israel crossed over the Jordan river on dry ground (3:14 - 5:1)

¶Opposite Joshua caused the men of Israel to be circumcised at Gilgal (5:2 - 9)

¶Opposite The children of Israel celebrated the Passover and the Feast of Unleavened Bread, and afterward, the manna ceased (5:10 - 12)
- §Complement** Conclusion: Joshua led the army of Israel to destroy the city of Jericho, and he placed a curse upon its ruins (5:13 - 6:27)

¶Complement Joshua led the army of Israel to destroy the city of Jericho (5:13 - 6:21)

¶Complement Joshua placed a curse upon the ruins of Jericho (6:22 - 27)
- Opposite** Chapter 1.2: Joshua led Israel to conquer the rest of Canaan (7:1 - 12:24)
- §Complement** Introduction: Israel suffered defeat before Ai, because of sin in their camp; but destroyed Ai after removing the sin (7:1 - 8:35)

¶Opposite Israel suffered defeat before the city of Ai, because of sin in their camp (7:1 - 26)

¶Opposite Joshua led Israel to victory over the city of Ai, after removing the sin in their camp (8:1 - 35)
- §Complement** Body: Joshua led Israel to complete victory over all of the kings and cities of Canaan (9:1 - 11:15)

¶Opposite The Gibeonites deceived Israel into making an alliance with them (9:1 - 15)

¶Opposite Joshua put a curse on the Gibeonites and made them permanent slaves to Israel for their deception (9:16 - 27)

¶Complement Joshua and Jehovah destroyed five armies of the Amorites in central Canaan and captured their kings (10:1 - 21)

¶Complement Joshua used the five captive kings to encourage his army to go on to destroy the cities of central and south Canaan (10:22 - 43)

¶Unique Joshua destroyed a great combined army of the cities of the north of Canaan, and burned the powerful city of Hazor (11:1 - 15)
- §Unique** Conclusion: The Nephalim and Gentile kings that were destroyed by Israel during their war of conquest (11:16 - 12:24)

¶Complement Joshua destroyed the Anakim (Nephalim) in the land of Israel, but some remained among the Philistines (11:16 - 22)

¶Complement The land and kings of the cities that Israel destroyed in Gilead, Bashan, and Canaan (11:23 - 12:24)

- Complement** Chapter 1.3: The senior tribes of Israel received their inheritance (13:1 - 17:18)
- §Unique** Introduction: The tribes west of Jordan had not yet taken their inheritances (13:1 - 33)

¶Opposite Jehovah spoke to Joshua to divide the land on the western side of Jordan for an inheritance to the children of Israel (13:1 - 14)

¶Opposite Moses had given Reuben, Gad, and half of Manasseh inheritance on the eastern side of Jordan in Gilead (13:15 - 33)
- §Complement** Body: Caleb and the children of Judah took their inheritance by force in the Promised Land (14:1 - 17:4)

¶Unique The children of Israel divided the land on the western side of Jordan (14:1 - 5)

¶Complement Joshua gave Hebron to Caleb as his inheritance (14:6 - 15)

¶Complement Caleb and his family took Hebron as his inheritance by war (15:1 - 63)

¶Opposite The inheritance of the children of Ephraim in the Promised Land (16:1 - 10)

¶Opposite The inheritance of the daughters of Zelophehad in the tribe of Manasseh in the Promised Land (17:1 - 4)
- §Complement** Conclusion: The inheritance of the children of Joseph (17:5 - 18)

¶Complement The inheritance of the half tribe of Manasseh on the western side of Jordan in the Promised Land (17:5 - 11)

¶Complement Joshua encouraged the children of Joseph to take their inheritance by force (17:12 - 18)

- Complement** Chapter 1.4: The junior tribes of Israel received their inheritance (18:1 - 21:42)
- §Unique** Introduction: Joshua sent 21 men to survey the land; they did so, and brought the description to Joshua (18:1 - 9)

¶Opposite Joshua commanded 21 men from the seven junior tribes to survey the land and bring the description of it to him (18:1 - 7)

¶Opposite The men surveyed the land and gave the description to Joshua (18:8 - 9)
- §Complement** Body: Joshua divided the remainder of the land to the minor tribes of Israel (18:10 - 19:51)

¶Opposite Benjamin received their inheritance between the children of Judah and the children of Joseph (18:10 - 28)

¶Opposite Simeon received their inheritance within the inheritance of Judah (19:1 - 9)

¶Complement Zebulun and Issachar received their inheritance (19:10 - 23)

¶Complement Asher and Naphtali received their inheritance (19:24 - 39)

¶Unique The children of Israel gave Joshua a city in Ephraim as his inheritance after Dan received their inheritance (19:40 - 51)
- §Complement** Conclusion: The children of Israel appointed cities of refuge and cities for the Levites (20:1 - 42)

¶Complement The children of Israel appointed cities of refuge for the manslayer (20:1 - 9)

¶Complement The children of Israel gave to the Levites cities to dwell in within their tribal boundaries (21:1 - 42)

- Unique** Chapter 1.5: Joshua sent the twelve tribes of Israel to occupy and subdue the Promised Land (21:43 - 24:33)
- §Complement** Introduction: Joshua sent the tribes in Gilead away; but they built an altar, which worried the tribes in Canaan (21:43 - 22:14)

¶Opposite Joshua sent the tribes of Reuben, Gad, and 1/2 the tribe of Manasseh to their inheritance in Gilead (21:43 - 22:8)

¶Opposite The tribes in Canaan were outraged that the tribes in Gilead had built an altar by Jordan (22:9 - 22:14)
- §Complement** Body: The tribes in Gilead explained their actions to the tribes in Canaan (22:15 - 23:16)

¶Unique The messengers of the congregation confronted the tribes in Gilead about the altar they had built (22:15 - 20)

¶Complement The tribes in Gilead explained that the altar was a memorial to Jehovah their God (22:21 - 22:29)

¶Complement The messengers were pleased at their explanation and reported it to the congregation (22:30 - 34)

¶Opposite Joshua urged the children of Israel to keep the Law of Moses and be faithful to Jehovah (23:1 - 23:10)

¶Opposite Joshua warned the children of Israel against backsliding into idolatry, which would lead to their destruction (23:11 - 16)
- §Unique** Conclusion: The people agreed to a covenant to serve Jehovah, and continue following Jehovah after his death (24:1 - 33)

¶Complement Joshua made a covenant with the people to serve Jehovah their God (24:1 - 28)

¶Complement Israel served Jehovah during the generation of Joshua and the elders that outlived him (24:29 - 33)

Complement Part 2 (Judges): Israel failed to subdue the Promised Land (1:1 - 21:25)

- Opposite** Chapter 2.1: Israel failed to drive out the Canaanites, whose gods were a snare to them (1:1 - 5:31a)
- §Unique** Introduction: Most of the tribes failed to drive the Canaanites out of their land (1:1 - 2:5)

¶Opposite Judah was largely successful at driving out the Canaanites from their territory (1:1 - 20)

¶Opposite The rest of the tribes failed to drive the Canaanites out of their land (1:21 - 2:5)
- §Complement** Body: Jehovah raised up judges to deliver the people from their enemies, but they kept returning to idolatry (2:6 - 4:24)

¶Opposite The people returned to idolatry after the death of Joshua and his generation, which angered Jehovah (2:6 - 15)

¶Opposite The people would not listen to their judges, so Jehovah left the Gentiles in the land to test their loyalty to Him (2:16 - 3:4)

¶Complement Othniel the son of Kenaz delivered Israel from the king of Mesopotamia (3:5 - 11)

¶Complement Ehud the son of Gera delivered Israel from the Moabites (3:12 - 30)

¶Unique Barak the son of Abinoam delivered Israel from Jabin king of Hazor, with the support of Deborah a prophetess (4:1 - 24)
- §Complement** Conclusion: Deborah and Barak sang praises to Jehovah (5:1 - 31a)

¶Complement Deborah and Barak sang to Jehovah about themselves and the tribes (5:1 - 18)

¶Complement Deborah and Barak celebrated the victory of Jael the wife of Heber the Kenite over Sisera (5:19 - 31a)
- Opposite** Chapter 2.2: Gideon won a mighty victory over Midian, but backslid on God in his old age (5:31b - 9:57)
- §Complement** Introduction: God raised up Gideon to deliver Israel from the invading Midianites (5:31b - 6:24)

¶Opposite Jehovah delivered Israel into the hands of the Midianites because of their sins (5:31b - 6:10)

¶Opposite Jehovah gave Gideon a sign that He had spoken to him (6:11 - 24)
- §Complement** Body: Gideon defeated a huge army of Midian with only 300 men and the power of God (6:25 - 8:32)

¶Unique Gideon gathered an army, but was still uncertain about the will of God (6:25 - 40)

¶Complement Jehovah reduced the size of Gideon's army to three hundred men and gave him a sign of victory (7:1 - 14)

¶Complement Gideon and his three hundred men used psychological warfare to rout the army of the Midianites (7:15 - 8:3)

¶Opposite Gideon punished the men of Succoth and Penuel for not helping him fight against the army of Midian (8:4 - 21)

¶Opposite Gideon backslid on God in his old age (8:22 - 32)
- §Unique** Conclusion: God returned the wickedness of Abimelech upon himself and the men of Shechem (8:33 - 9:57)

¶Complement God raised up enemies in Shechem against Abimelech (8:33 - 9:33)

¶Complement Abimelech was humiliated by being killed in battle by a woman (9:34 - 57)

- Complement** Chapter 2.3: Jephthah delivered Israel from the Ammonites, but brought trouble upon himself for a foolish vow (10:1 - 12:15)
- §Unique** Introduction: Israel returned to idolatry, and was oppressed by other nations; Israel looked for a leader to deliver them (10:1 - 18)

¶Opposite Tola and Jair judged Israel for forty-five years (10:1 - 9)

¶Opposite After eighteen years of suffering, the children of Israel finally returned to Jehovah; and they looked for a leader (10:10 - 18)
- §Complement** Body: Jephthah led the Gileadites to a great victory over the Ammonites and the men of Ephraim (11:1 - 12:6)

¶Opposite The family of Jephthah rejected him (11:1 - 3)

¶Opposite The elders of Gilead appointed Jephthah as their leader (11:4 - 11)

¶Complement Jephthah attempted to negotiate with the king of Ammon for peace without success (11:12 - 28)

¶Complement Jephthah uttered a foolish vow to God; and God gave him victory over the Ammonites (11:29 - 40)

¶Unique Jephthah led the men of Gilead to victory over the men of Ephraim in a civil war (12:1 - 6)
- §Complement** Conclusion: A succession of men judged Israel after Jephthah (12:7 - 15)

¶Complement Jephthah of Gilead and Ibzan of Bethlehem judged Israel for a total of thirteen years (12:7 - 10)

¶Complement Elon of Zebulun and Abdon of Ephraim judged Israel for a total of eighteen years (12:11 - 15)

- Complement** Chapter 2.4: Samson delivered Israel from the Philistines, but destroyed himself with fornication (13:1 - 16:31)
- §Unique** Introduction: An angel foretold the birth of Samson to his parents, and rose up to Heaven in the flame of their burnt offering (13:1 - 23)

¶Opposite An angel of God foretold the wife of Manoah of the birth of Samson her son (13:1 - 8)

¶Opposite Manoah offered a burnt offering to Jehovah and the angel ascended toward Heaven in the flame of the sacrifice (13:9 - 23)
- §Complement** Body: Samson began with the power of God; but he became arrogant and began to commit fornication (13:24 - 16:15)

¶Unique Jehovah moved Samson to take a wife of the Philistines, and he killed a lion with his bare hands (13:24 - 14:4)

¶Complement Samson made a riddle for his Philistine companions, which led to war against the Philistines (14:11 - 15:8)

¶Complement Samson slew a thousand Philistine men with the jawbone of a donkey (15:9 - 19)

¶Opposite After many years, Samson became arrogant and committed fornication with a prostitute (15:20 - 16:3)

¶Opposite Samson committed fornication with Delilah, who tried and failed to uncover the secret of his strength (16:4 - 15)
- §Complement** Conclusion: Samson lost the power of God on his life, and ended his life with suicide (16:16 - 31)

¶Complement Samson told his secret to Delilah; and the Philistines put out his eyes and captured him (16:16 - 21)

¶Complement Samson committed suicide and took several thousand Philistines with him (16:22 - 31)

- Unique** Chapter 2.5: The tribes of Dan and Benjamin allowed sin in their midst to nearly destroy them (17:1 - 21:25)
- §Complement** Introduction: The people were ignorant of the Law of Moses and combined the worship of Jehovah with idolatry (17:1 - 13)

¶Opposite The mother of Micah made an idol of silver for her son (17:1 - 6)

¶Opposite A young Levite priest joined Micah as his priest over his house of idols (17:7 - 13)
- §Complement** Body: The sex crimes of Gibeah led to civil war between Benjamin and the other eleven tribes of Israel (18:1 - 20:17)

¶Opposite The priest of Micah encouraged the spies from Dan to continue on their journey (18:1 - 10)

¶Opposite The soldiers of Dan took the priest and the idols of Micah with them by force on their way to conquer new land (18:11 - 31)

¶Complement A Levite traveled to Bethlehem of Judah to bring his concubine home to him, but her father delayed his departure (19:1 - 9)

¶Complement The Levite and his wife lodged overnight in Gibeah, but homosexual men raped and killed the woman (19:10 - 25)

¶Unique The Levite reported the crimes to the other tribes, who united together to make war against Gibeah (19:26 - 20:17)
- §Unique** Conclusion: The tribe of Benjamin was almost annihilated; the other tribes helped them rebuild afterward (20:18 - 21:25)

¶Complement Benjamin was nearly wiped out by the civil war with the other tribes (20:18 - 48)

¶Complement The other tribes took extreme measures to help Benjamin to rebuild their population after the war (21:1 - 25)

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\$Unique	Introduction: Jehovah gave Joshua a commission to lead Israel to conquer Canaan, and obey his Word completely (1:1 - 9)
†Opposite	Jehovah promised Joshua that He would deliver the land and the people of Canaan to Israel (1:1 - 5)
†Opposite	Jehovah commanded Joshua to meditate in the Law of Moses and obey it completely in order to ensure success (1:6 - 9)
\$Complement	Body: Joshua led the children of Israel to cross the Jordan river upon dry ground (1:10 - 6:5)
†Unique	Rahab the prostitute protected the spies, and saved herself and her family (1:10 - 2:24)
†Complement	Joshua and the leaders of the army prepared the children of Israel to cross the Jordan river (3:1 - 13)
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	\$Unique	Introduction: Jehovah gave Joshua a commission to lead Israel to conquer Canaan, and obey his Word completely (1:1 - 9)
	†Opposite	Jehovah promised Joshua that He would deliver the land and the people of Canaan to Israel (1:1 - 5)
Unique		^{1:1} Now after the death of Moses the servant of Jehovah, it came to pass, that Jehovah spoke to Joshua the son of Nun, Moses’ minister, saying, ^{1:2} “ Moses my servant is dead. Now therefore arise, and go over this Jordan (you, and all this people) to the land which I am giving them, even to the children of Israel.
Complement		^{1:3} “ Every place that the sole of your foot shall tread upon, that have I given to you, as I said to Moses.
Complement		^{1:4} “ From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the great sea toward the going down of the sun, shall be your border.”
Opposite		^{1:5} “ No man shall be able to stand before you all the days of your life.
Opposite		“As I was with Moses, so will I be with you; I will not fail you, nor forsake you.”
	†Opposite	Jehovah commanded Joshua to meditate in the Law of Moses and obey it completely in order to ensure success (1:6 - 9)
Opposite		^{1:6} “ Be strong and of good courage: for you shall divide this land for an inheritance to this people, which I swore to their fathers to give them.
Opposite		^{1:7} “ Only be strong and very courageous, that you may observe to do according to all the Law, which Moses my servant commanded you.
Complement		“Turn not from it to the right hand or to the left, that you may prosper wheresoever you go.
Complement		^{1:8} “ This Book of the Law shall not depart out of your mouth; but you shall meditate in it day and night, that you may observe to do according to all that is written in it: for <i>only</i> then shall you make your way prosperous, and <i>only</i> then shall you have good success.
Unique		^{1:9} “ Have I not commanded you? Be strong and very courageous; be not afraid; neither be dismayed: for Jehovah your God is with you wheresoever you go.”

	\$Complement	Body: Joshua led the children of Israel to cross the Jordan river upon dry ground (1:10 - 6:5)
	†Unique	Rahab the prostitute protected the spies, and saved herself and her family (1:10 - 2:24)
Opposite		^{1:10} Then Joshua commanded the officers of the people, saying, ^{1:11} “Pass through the army, and command the people, saying, ‘Prepare provisions: for within three days you shall pass over this Jordan, to go in to possess the land, which Jehovah your God is giving you to possess it.’”
Opposite		^{1:12} And Joshua spoke to the Reubenites, to the Gadites, and to half the tribe of Manasseh, saying, ^{1:13} “Remember the Word which Moses the servant of Jehovah commanded you, saying, ‘Jehovah your God has given you rest, and has given you this land. ^{1:14} Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side of Jordan; but you shall pass before your brethren armed (all the mighty men of valor) and help them, ^{1:15} until Jehovah has given your brethren rest, as <i>he</i> has given you, and they also have possessed the land which Jehovah your God is giving them. Then you shall return to the land of your possession, and enjoy it, which Moses Jehovah’s servant gave you on this side of Jordan toward the sunrise.’” ^{1:16} And they answered Joshua, saying, “All that you command us we will do; and wheresoever you send us, we will go. ^{1:17} According as we gave heed to Moses in all things, so will we give heed to you; only Jehovah your God be with you, as he was with Moses. ^{1:18} Whosoever <i>he</i> is that rebels against your command, and will not give heed to your words in all that you command him, he shall be put to death; only be strong and very courageous.”
Complement		^{2:1} And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, “Go view the land, even Jericho.” And they went, and came into a prostitute’s house, <i>who was</i> named Rahab, and lodged there. ^{2:2} And it was told the king of Jericho, saying, “Behold, men of the children of Israel came in here tonight to spy out the country.” ^{2:3} And the king of Jericho sent to Rahab, saying, “Bring forth the men that have come to you, which have entered into your house: for they have come to spy out all the country.” ^{2:4} And the woman took the two men, and hid them, and said this, “Men came to me, but I did not know where they <i>were</i> from; ^{2:5} and it came to pass <i>about the time</i> of shutting of the gate, when it was dark, that the men went out. Where the men went, I do not know; pursue after them quickly: for you shall overtake them.” ^{2:6} But she had brought them up to the roof of the house, and hidden them with the stalks of flax, which she had laid in order upon the roof. ^{2:7} And the men pursued after them the way to Jordan to the fords; and as soon as they which pursued after them went out, they shut the gate.
Complement		^{2:8} And before they had laid down, she came up to them upon the roof; ^{2:9} and she said to the men, “I know that Jehovah has given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land faint because of you: ^{2:10} for we have heard how Jehovah dried up the water of the Red sea for you, when you came out of Egypt; and what you did to the two kings of the Amorites, that <i>were</i> on the other side of Jordan, Sihon and Og, whom you utterly destroyed. ^{2:11} And as soon as we had heard <i>these things</i> , our hearts melted; neither did there remain any more courage in any man, because of you: for Jehovah your God, he <i>is the true</i> God in heaven above, and in earth beneath. ^{2:12} Now therefore, please, swear to me by Jehovah, since I have shown you kindness, that you will also show kindness to my father’s house, and give me a true token; ^{2:13} and <i>that</i> you will save alive my father, my mother, my brothers, and my sisters, and all that they have, and deliver our lives from death.” ^{2:14} And the men answered her, “Our life for yours, if you do not reveal this our business. And it shall be, when Jehovah has given us the land, that we will deal kindly and truly with you.” ^{2:15} Then she let them down by a cord through the window: for her house <i>was</i> upon the town wall, and she dwelt upon the wall. ^{2:16} And she said to them, “Go to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers have returned; and afterward you may go your way.” ^{2:17} And the men said to her, “ <i>We will be</i> blameless of this your oath which you have made us swear. ^{2:18} Behold, <i>when</i> we come into the land, you shall bind this line of scarlet thread in the window which you let us down by; and you shall bring your father, your mother, your brothers, and all your father’s household, home to you. ^{2:19} And it shall be, <i>that</i> whosoever shall go out of the doors of your house into the street, his blood <i>shall be</i> upon his head, and we <i>will be</i> guiltless. And whosoever shall be with you in the house, his blood <i>shall be</i> on our head, if <i>any</i> hand is upon him. ^{2:20} And if you reveal this our business, then we will be free of your oath which you have made us to swear.” ^{2:21} And she said, “According to your words, <i>so be</i> it.” And she sent them away, and they departed; and she bound the scarlet line in the window.
Unique		^{2:22} And they went, and came to the mountain, and remained there three days, until the pursuers were returned; and the pursuers searched for <i>them</i> throughout all the way, but did not find <i>them</i> . ^{2:23} So the two men returned, and descended from the mountain, and passed over <i>Jordan</i> , and came to Joshua the son of Nun, and told him all <i>things</i> that befell them. ^{2:24} And they said to Joshua, “Truly Jehovah has delivered into our hands all the land: for even all the inhabitants of the country are fainthearted because of us.”
	†Complement	Joshua and the leaders of the army prepared the children of Israel to cross the Jordan river (3:1 - 13)
Unique		^{3:1} And Joshua rose early in the morning; and they moved from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.
Complement		^{3:2} And it came to pass after three days, that the officers went through the army; ^{3:3} and they commanded the people, saying, “When you see the Ark of the Covenant of Jehovah your God, and the priests the Levites bearing it, then you shall move from your place, and go after it. ^{3:4} Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near to it, that you may know the way by which you must go: for you have not passed <i>this</i> way before.”
Complement		^{3:5} And Joshua said to the people, “Sanctify yourselves: for tomorrow Jehovah will do wonders among you.”
Opposite		^{3:6} And Joshua spoke to the priests, saying, “Take up the Ark of the Covenant, and pass over before the people.” And they took up the Ark of the Covenant, and went before the people. ^{3:7} And Jehovah said to Joshua, “ This day will I begin to magnify you in the sight of all Israel, that they may know that, as <i>I was with Moses, so will I be with you.</i> ^{3:8}And you shall command the priests that bear the Ark of the Covenant, saying, ‘When you have come to the brink of the water of Jordan, you shall stand still in Jordan.’”
Opposite		^{3:9} And Joshua said to the children of Israel, “Come here, and hear the words of Jehovah your God.” ^{3:10} And Joshua said, “ Hereby you shall know that the Living God is among you, and <i>that he will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Gargashites, the Amorites, and the Jebusites.</i> ^{3:11}Behold, the Ark of the Covenant of the Lord of all the earth is passing over before you into Jordan. ^{3:12}Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. ^{3:13}And it shall come to pass, as soon as the soles of the feet of the priests that bear the Ark of Jehovah, the Lord of all the earth, shall rest in the water of Jordan, <i>that the water of Jordan shall be cut off from the water that comes down from above; and it shall stand upon a heap.</i>”
	†Complement	The children of Israel crossed over the Jordan river on dry ground (3:14 - 5:1)
Unique		^{3:14} And it came to pass, when the people moved from their tents, to pass over Jordan, and the priests bearing the Ark of the Covenant before the people; ^{3:15} and as they that carried the Ark came to Jordan, and the feet of the priests that carried the Ark were dipped in the brim of the water (for Jordan overflows all his banks all the time of harvest); ^{3:16} that the waters which came down from above stood <i>and</i> rose up upon a heap very far from the city Adam (that is beside Zaretan); and those that came down toward the sea of the plain, <i>even</i> the salt sea, failed, <i>and were</i> cut off; and the people passed over right before Jericho. ^{3:17} And the priests that carried the Ark of the Covenant of Jehovah stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were completely passed over Jordan.
		^{4:1} And it came to pass, when all the people were completely passed over Jordan, that Jehovah spoke to Joshua, saying, ^{4:2} “ Take twelve men out of the people, out of every tribe a man; ^{4:3}and command them, saying, ‘Take from here out of the midst of Jordan, out of the place where the priests’ feet stood firm, twelve stones; and you shall carry them over with you, and leave them in the lodging place, where you shall lodge this night.’”
Complement		^{4:4} Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man; ^{4:5} and Joshua said to them, “Pass over before the Ark of Jehovah your God into the midst of Jordan, and every man of you take up a stone upon his shoulder, according to the number of the tribes of the children of Israel: ^{4:6} that this may be a sign among you, <i>that</i> when your children ask <i>their fathers</i> in time to come, saying, ‘What do you <i>mean</i> by these stones?’ ^{4:7} Then you shall answer them, that the water of Jordan was cut off before the Ark of the Covenant of Jehovah; when it passed over Jordan, the water of Jordan was cut off; and these stones shall be for a memorial to the children of Israel forever.”
Complement		^{4:8} And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as Jehovah spoke to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there. ^{4:9} And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which carried the Ark of the Covenant stood; and they are there until this day. ^{4:10} for the priests which carried the Ark stood in the midst of Jordan, until everything was finished that Jehovah commanded Joshua to speak to the people, according to all that Moses commanded Joshua; and the people hurried and passed over. ^{4:11} And it came to pass, when all the people were completely passed over, that the Ark of Jehovah passed over, and the priests, in the presence of the people. ^{4:12} And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spoke to them: ^{4:13} about forty thousand prepared for war passed over before Jehovah to battle, to the plains of Jericho. ^{4:14} On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.
Opposite		^{4:15} And Jehovah spoke to Joshua, saying, ^{4:16} “ Command the priests that bear the Ark of the testimony, that they come up out of Jordan. ” ^{4:17} Joshua therefore commanded the priests, saying, “Come up out of Jordan.” ^{4:18} And it came to pass, when the priests that carried the Ark of the Covenant of Jehovah were come up out of the midst of Jordan, <i>and</i> the soles of the priests’ feet were lifted up to the dry land, that the waters of Jordan returned to its’ place, and flowed over all his banks, as <i>they did</i> before. ^{4:19} And the people came up out of Jordan on the tenth <i>day</i> of the first month, and camped in Gilgal, in the east border of Jericho. ^{4:20} And those twelve stones, which they took out of Jordan, Joshua set up in Gilgal. ^{4:21} And he spoke to the children of Israel, saying, “When your children shall ask their fathers in time to come, saying, ‘What do these stones <i>mean</i> ?’” ^{4:22} then you shall let your children know, saying, ‘Israel came over this Jordan on dry land. ^{4:23} For Jehovah your God dried up the water of Jordan from before you, until you were passed over, as Jehovah your God did to the Red sea, which he dried up from before us, until we went over; ^{4:24} that all the people of the earth might know the hand of Jehovah, that it is mighty, that you might fear Jehovah your God forever.”
Opposite		^{5:1} And it came to pass, when all the kings of the Amorites, which <i>were</i> on the westward side of Jordan, and all the kings of the Canaanites, which <i>were</i> by the sea, heard that Jehovah had dried up the water of Jordan from before the children of Israel until we had passed over, that their hearts melted; neither was there spirit in them anymore, because of the children of Israel.

	†Opposite	Joshua caused the men of Israel to be circumcised at Gilgal (5:2 - 9)
Unique		^{5:2} At that time Jehovah said to Joshua, “ Make sharp knives, and circumcise again the children of Israel the second time.”
		^{5:3} And Joshua made him sharp knives; and he circumcised the children of Israel at the hill of the foreskins.
Complement		^{5:4} And this <i>is</i> the reason that Joshua circumcised <i>them</i> : all the people that came out of Egypt, <i>that were</i> males, <i>even</i> all the men of war, died in the wilderness by the way, after they came out of Egypt.
Complement		^{5:5} For all the people that came out were circumcised; but all the people <i>that were</i> born in the wilderness by the way as they came forth out of Egypt, <i>them</i> they had not circumcised: ^{5:6} for the children of Israel walked forty years in the wilderness, until all the people <i>that were</i> men of war, which came out of Egypt, were consumed, because they did not obey the voice of Jehovah; to whom Jehovah had sworn that he would not show them the land, which Jehovah swore to their fathers that he would give us: a land that flows with milk and honey. ^{5:7} And their children, <i>whom</i> he raised up in their place, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.
Opposite		^{5:8} And it came to pass, when they finished circumcising all the people, that they remained in their places in the camp, until they were whole.
Opposite		^{5:9} And Jehovah said to Joshua, “ This day have I rolled away the reproach of Egypt from off you ”; therefore the name of the place is called Gilgal until this day.
	†Opposite	The children of Israel celebrated the Passover and the Feast of Unleavened Bread, and afterward, the manna ceased (5:10 - 12)
Opposite		^{5:10} And the children of Israel camped in Gilgal;
Opposite		and they kept the Passover on the fourteenth day of the month at evening in the plains of Jericho.
Complement		^{5:11} And they ate of the old grain of the land on the next day after the Passover, unleavened cakes, and parched <i>grain</i> in the very same day.
Complement		^{5:12} And the manna ceased on the next day after they had eaten of the old grain of the land.
Unique		And the children of Israel did not have manna anymore; but they ate of the fruit of the land of Canaan that year.
	\$Complement	Conclusion: Joshua led the army of Israel to destroy the city of Jericho, and he placed a curse upon its ruins (6:6 - 27)
	†Complement	Joshua led the army of Israel to destroy the city of Jericho (6:6 - 21)
Opposite		^{5:13} And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked; and behold, there stood a man over before him with his sword drawn in his hand. And Joshua went to him, and said to him, “Are you for us, or for our adversaries?” ^{5:14} And he said, “No; but <i>as Captain of the army of Jehovah have I now come</i> .” And Joshua fell on his face to the earth, and worshiped, and said to him, “What does my lord say to his servant?” ^{5:15} And the Captain of Jehovah’s army said to Joshua, “ Remove your shoe from your foot: for the place that you stand on is holy. ” And Joshua did so.
Opposite		^{6:1} Now Jehovah was strictly shut up because of the children of Israel: none went out, and none came in. ^{6:2} And Jehovah said to Joshua, “ See, I have given into your hand Jericho, and its king, <i>and</i> the mighty men of valor. ^{6:3}And you shall circle the city, all the men of war, <i>and go round about the city once; you shall do this six days.</i> ^{6:4}And seven priests shall bear before the Ark seven trumpets of rams’ horns; and the seventh day you shall circle the city seven times, and the priests shall blow with the trumpets. ^{6:5}And it shall come to pass, that when they make a long <i>blast</i> with the ram’s horn; <i>and</i> when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. ”
Complement		^{6:6} And Joshua the son of Nun called the priests, and said to them, “Take up the Ark of the Covenant, and let seven priests bear seven trumpets of rams’ horns before the Ark of Jehovah.” ^{6:7} And he said to the people, “Pass on, and circle the city, and let him that is armed pass on before the Ark of Jehovah.” ^{6:8} And it came to pass, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams’ horns passed on before Jehovah, and blew with the trumpets; and the Ark of the Covenant of Jehovah followed them. ^{6:9} And the armed men went before the priests that blew with the trumpets, and the rear guard came after the Ark, <i>the priests</i> going on, and blowing with the trumpets. ^{6:10} And Joshua had commanded the people, saying, “You shall not shout, nor make any noise with your voice; neither shall <i>any</i> word proceed out of your mouth, until the day <i>that</i> I tell you to shout, then you shall shout.” ^{6:11} So the Ark of Jehovah circled the city, going around <i>it</i> once; and they came into the camp, and lodged in the camp.
Complement		^{6:12} And Joshua rose early in the morning, and the priests took up the Ark of Jehovah. ^{6:13} And seven priests bearing seven trumpets of rams’ horns before the Ark of Jehovah went on continually, and blew with the trumpets; and the armed men went before them; but the rear guard came after the Ark of Jehovah, <i>the priests</i> going on, and blowing with the trumpets. ^{6:14} And the second day they circled the city once, and returned into the camp: so did they six days.
Unique		^{6:15} And it came to pass on the seventh day, that they rose early about the dawning of the day, and circled the city after the same manner seven times: only on that day they circled the city seven times. ^{6:16} And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said to the people, “Shout! For Jehovah has given you the city. ^{6:17} And the city shall be cursed, <i>even</i> it, and all that <i>are</i> in it, to Jehovah; only Rahab the prostitute shall live, she and all that <i>are</i> with her in the house, because she hid the messengers that we sent. ^{6:18} And you, in any manner keep <i>yourselves</i> from the cursed thing, lest you make <i>yourselves</i> cursed, when you take of the cursed thing, and make the camp of Israel a curse, and trouble it. ^{6:19} But all the silver, gold, and vessels of bronze and iron, <i>are</i> consecrated to Jehovah: they shall come into the treasury of Jehovah.”
		^{6:20} So the people shouted when <i>the priests</i> blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him; and they took the city. ^{6:21} And they utterly destroyed all that was in the city, both man and woman, young and old, ox, sheep, and donkey, with the edge of the sword.
	†Complement	Joshua placed a curse upon the ruins of Jericho (6:22 - 27)
Opposite		^{6:22} But Joshua had said to the two men that had spied out the country, “Go into the prostitute’s house, and bring the woman out from there, and all that she has, as you swore to her.” ^{6:23} And the young men that were spies went in, and brought Rahab, and her father, and her mother, and her brothers, and all that she had; and they brought out all her relatives, and left them outside the camp of Israel. ^{6:24} And they burned the city with fire, and all that <i>was</i> in it. Only the silver, and the gold, and the vessels of bronze and of iron, they put into the treasury of the House of Jehovah.
Opposite		^{6:25} And Joshua saved Rahab the prostitute alive, and her father’s household, and all that she had; and she dwells in Israel <i>even</i> until this day, because she hid the messengers, which Joshua sent to spy out Jericho.
Complement		^{6:26} And Joshua adjured <i>them</i> at that time, saying, “Cursed <i>is</i> the man before Jehovah, that rises up and builds this city Jericho.
Complement		“He shall lay its foundation in his firstborn; and in his youngest <i>son</i> shall he set up its gates.”
Unique		^{6:27} So Jehovah <i>was</i> with Joshua; and his fame <i>spread</i> throughout all the region.

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¶Opposite	Israel suffered defeat before the city of Ai, because of sin in their camp (7:1-26)
Unique	7:1But the children of Israel committed a trespass in the cursed thing; for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the cursed thing; and the anger of Jehovah was kindled against the children of Israel. 7:2And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Bethel; and he spoke to them, saying, “Go up, and view the country.” And the men went up and viewed Ai. 7:3And they returned to Joshua, and said to him, “Let not all the people go up; but let about two or three thousand men go up and smite Ai. Do not make all the people to labor there; for they are few.”
	7:4So there went up there of the people about three thousand men. And they fled before the men of Ai. 7:5And the men of Ai smote of them about thirty-six men: for they chased them <i>from</i> before the gate <i>even</i> to Shebarim, and smote them in the going down. Therefore the hearts of the people melted, and became as water.
Complement	7:6And Joshua tore his clothes, and fell to the earth upon his face before the Ark of Jehovah until the evening, <i>both</i> he and the elders of Israel; and <i>they</i> put dust upon their heads. 7:7And Joshua said, “Alas, O Lord God, why have you at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side of Jordan! 7:8O Lord, what shall I say, when Israel turns their backs before their enemies? 7:9For the Canaanites and all the inhabitants of the land shall hear of it, and shall surround us, and cut off our name from the earth; and what will you do to your great Name?”
Complement	7:10And Jehovah said to Joshua, “ Get up; why do you lay this way on your face? 7:11 Israel has sinned; and they have also transgressed my Covenant which I commanded them: for they have even taken of the cursed thing, and have also stolen, and dissembled also; and they have put it even among their own belongings. 7:12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were cursed; neither will I be with you anymore, unless you destroy the cursed thing from among you. 7:13 Get up; sanctify the people, and say, ‘Sanctify yourselves against tomorrow: for thus says Jehovah God of Israel: ‘There is a cursed thing in the midst of you, O Israel. You cannot stand before your enemies, until you take away the cursed thing from among you. 7:14 In the morning therefore you shall be brought according to your tribes; and it shall be, <i>that</i> the tribe which Jehovah takes shall come according to its families; and the family which Jehovah shall take shall come by households; and the household which Jehovah shall take shall come man by man. 7:15 And it shall be, <i>that</i> he that is taken with the cursed thing shall be burned with fire, he and all that he has, because he has transgressed the Covenant of Jehovah, and because he has done foolishly in Israel. ”
Opposite	7:16So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken; 7:17and he brought the family of Judah; and he took the family of the Zarhites; and he brought the family of the Zarhites man by man; and Zabdi was taken; 7:18and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. 7:19And Joshua said to Achan, “My son, please, give glory to Jehovah God of Israel, and make confession to him; and tell me now what you have done; hide it not from me.” 7:20And Achan answered Joshua, and said, “Indeed I have sinned against Jehovah God of Israel; and thus and thus have I done. 7:21When I saw among the plunder a desirable Babylonian garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they <i>are</i> hidden in the earth in the midst of my tent, and the silver underneath it.” 7:22So Joshua sent messengers, and they ran to the tent; and behold, <i>it was</i> hidden in his tent, and the silver underneath it. 7:23And they took them out of the midst of the tent, and brought them to Joshua, and to all the children of Israel, and laid them out before Jehovah.
Opposite	7:24And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that he had; and they brought them to the valley of Achor. 7:25And Joshua said, “Why have you troubled us? Jehovah shall trouble you this day.” And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. 7:26And they raised over him a great heap of stones until this day. So Jehovah turned from the fierceness of his anger. Therefore the name of that place was called “The valley of Achor”, until this day.
¶Opposite	Joshua led Israel to victory over the city of Ai, after removing the sin in their camp (8:1-15)
Opposite	8:1And Jehovah said to Joshua, “ Fear not; neither be dismayed. Take all the people of war with you, and arise, go up to Ai. See, I have given into your hand the king of Ai, and his people, and his city, and his land; and you shall do to Ai and her king as you did to Jericho and her king; only its plunder, and its cattle, shall you take for a plunder to yourselves. Lay an ambush for the city behind it. ”
Opposite	8:3So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose out thirty thousand mighty men of valor, and sent them away by night. 8:4And he commanded them, saying, “Behold, you shall lie in wait against the city, <i>even</i> behind the city; do not go very far from the city, but all of you be ready; 8:5and I, and all the people that <i>are</i> with me, will approach to the city; and it shall come to pass, when they come out against us, as at the first, that we will flee before them 8:6(for they will come out after us), until we have drawn them from the city: for they will say, ‘They flee before us, as at the first; therefore we will flee before them.’ 8:7Then you shall rise up from the ambush, and seize upon the city: for Jehovah your God will deliver it into your hand. 8:8And it shall be, when you have taken the city, <i>that</i> you shall set the city on fire; according to the Commandment of Jehovah shall you do. See, I have commanded you.” 8:9Joshua therefore sent them forth; and they went to lie in ambush, and waited between Bethel and Ai, on the west side of Ai. But Joshua lodged that night among the people.
Complement	8:10And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. 8:11And all the people, <i>even the people</i> of war that <i>were</i> with him, went up, and drew near, and came before the city, and camped on the north side of Ai (now <i>there</i> was a valley between them and Ai). 8:12And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city. 8:13And when they had set the people, <i>even</i> all the army that <i>was</i> on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. 8:14And it came to pass, when the king of Ai saw <i>this</i> , that they hurried and rose up early; and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he did not know that <i>there were</i> liers in ambush against him behind the city. 8:15And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. 8:16And all the people that <i>were</i> in Ai were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city. 8:17And there was not a man left in Ai or Bethel, that did not go out after Israel; and they left the city open, and pursued after Israel. 8:18And Jehovah said to Joshua, “ Stretch out the spear that is in your hand toward Ai: for I will give it into your hand. ” And Joshua stretched out the spear that <i>he had</i> in his hand toward the city. 8:19And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entered into the city, and took it, and hurried and set the city on fire. 8:20And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way; and the people that fled to the wilderness turned back upon the pursuers. 8:21And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. 8:22And the others issued out of the city against them, so they were in the midst of Israel, some on this side, and some on that side; and they smote them, so that they let none of them remain or escape. 8:23And they took the king of Ai alive, and brought him to Joshua.
Complement	8:24And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, <i>and</i> in the wilderness where they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned to Ai, and smote it with the edge of the sword. 8:25And so it was, <i>that</i> all that fell that day, both of men and women, <i>were</i> twelve thousand, <i>even</i> all the men of Ai: 8:26for Joshua did not draw his hand back, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. 8:27Only the cattle and the plunder of that city Israel took for a prize to themselves, according to the Word of Jehovah which he commanded Joshua. 8:28And Joshua burned Ai, and made it a heap forever, <i>even</i> a desolation until this day. 8:29And he hung the king of Ai on a tree until evening. And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree, and cast it at the entering of the gate of the city, and raise on it a great heap of stones, <i>that remains</i> until this day.
Unique	8:30Then Joshua built an altar to Jehovah God of Israel in mount Ebal, 8:31as Moses the servant of Jehovah commanded the children of Israel, as it is written in the Book of the Law of Moses, an altar of whole stones, over which no man has lifted up <i>any</i> iron; and they offered on it burnt offerings to Jehovah, and sacrificed peace offerings. 8:32And he wrote there upon the stones a copy of the Law of Moses, which he wrote in the presence of the children of Israel. 8:33And all Israel, and their elders, and officers, and their judges, stood on this side of the Ark and on that side before the priests the Levites, which carried the Ark of the Covenant of Jehovah (as well the stranger, as he that was born among them): half of them over against mount Gerizim, and half of them over against mount Ebal (as Moses the servant of Jehovah had commanded before), that they should bless the people of Israel.
	8:34And afterward he read all the words of the Law, the blessings and curses, according to all that is written in the Book of the Law. 8:35There was not a word of all that Moses commanded, which Joshua did not read before all the congregation of Israel, with the women, and the little ones, and the strangers that were living among them.
§Complement	Body: Joshua led Israel to complete victory over all of the kings and cities of Canaan (9:1-11:15)
¶Opposite	The Gibeonites deceived Israel into making an alliance with them (9:1-15)
Unique	9:1And it came to pass, when all the kings which <i>were</i> on this side of Jordan (in the hills, and in the valleys, and in all the territories of the great sea over against Lebanon: the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite) heard of it, 9:2that they gathered themselves together, to fight with Joshua and with Israel, with one accord.
	9:3And when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, 9:4they worked craftily; and they went and made as if they were ambassadors, and took old sacks upon their donkeys, and wineskins; old, torn, and bound up; 9:5and old and patched shoes upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy.
Complement	9:6And they went to Joshua to the camp at Gilgal, and said to him, and to the men of Israel, “We have come from a far country; now therefore make an alliance with us.”
Complement	9:7And the men of Israel said to the Hivites, “Perhaps you dwell among us; and how shall we make an alliance with you?” 9:8And they said to Joshua, “We are your servants.”
Opposite	And Joshua said to them, “Who <i>are</i> you? And where do you come from?” 9:9And they said to him, “Your servants have come from a very far country because of the Name of Jehovah your God: for we have heard the fame of him, and all that he did in Egypt, 9:10and all that he did to the two kings of the Amorites, that <i>were</i> beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which <i>was</i> at Ashtaroth. 9:11Therefore our elders and all the inhabitants of our country spoke to us, saying, ‘Take provisions with you for the journey, and go to meet them, and say to them, ‘We are your servants; therefore now make an alliance with us.’ 9:12This our bread we took hot for our provision out of our houses on the day we came forth to go to you; but now, behold, it is dry, and it is moldy; 9:13and these skins of wine, which we filled, <i>were</i> new; and, behold, they are torn; and these our garments and our shoes have become old by reason of the very long journey.”
Opposite	9:14And the men took of their provisions, and did not ask <i>counsel</i> at the mouth of Jehovah. 9:15And Joshua made peace with them; and made an alliance with them, to let them live; and the princes of the congregation swore to them.
¶Opposite	Joshua put a curse on the Gibeonites and made them permanent slaves to Israel for their deception (9:16-27)
Opposite	9:16And it came to pass at the end of three days after they had made an alliance with them, that they heard that <i>they were</i> their neighbors, and <i>that</i> they dwelt among them. 9:17And the children of Israel journeyed, and came to their cities on the third day. Now their cities <i>were</i> Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.
Opposite	9:18And the children of Israel did not smite them, because the princes of the congregation had sworn to them by Jehovah God of Israel. And all the congregation murmured against the princes.
Complement	9:19But all the princes said to all the congregation, “We have sworn to them by Jehovah God of Israel; now therefore we may not touch them. 9:20This we will do to them: we will even let them live, lest wrath be upon us, because of the oath which we swore to them.” 9:21And the princes said to them, “Let them live, but let them be cutters of wood and carriers of water to all the congregation”: as the princes had promised them.
Complement	9:22And Joshua called for them, and he spoke to them, saying, “Why have you deceived us, saying, ‘We are very far from you’, when you dwell among us? 9:23Now therefore you <i>are</i> cursed; and none of you shall be freed from being menslaves, and cutters of wood and carriers of water for the House of my God.” 9:24And they answered Joshua, and said, “Because it was certainly told your servants, how that Jehovah your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were very afraid of our lives because of you, and have done this thing.
Unique	9:25And now, behold, they <i>are</i> in your hand; as it seems good and right to you to do to us, so do.”
	9:26And so did he to them, and delivered them out of the hand of the children of Israel, that they did not slay them. 9:27And Joshua made them that day cutters of wood and carriers of water for the congregation, and for the altar of Jehovah, even until this day, in the place which he should choose.
¶Complement	Joshua and Jehovah destroyed five armies of the Amorites in central Canaan and captured their kings (10:1-21)
Unique	10:1Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it (as he had done to Jericho and her king, so had he done to Ai and her king), and how the inhabitants of Gibeon had made peace with Israel, and were among them, 10:2that they feared greatly, because Gibeon <i>was</i> a great city, as one of the royal cities, and because it <i>was</i> greater than Ai, and all its men <i>were</i> mighty.
	10:3Therefore Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying, 10:4“Come up to me, and help me, that we may smite Gibeon: for it has made peace with Joshua and with the children of Israel.” 10:5Therefore the five kings of the Amorites (the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, <i>and</i> the king of Eglon) gathered themselves together, and went up, they and all their armies, and camped before Gibeon, and made war against it.
Complement	10:6And the men of Gibeon sent to Joshua to the camp to Gilgal, saying, “Do not slack your hand from your servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains have gathered together against us.” 10:7So Joshua ascended from Gilgal: he, and all the people of war with him, and all the mighty men of valor. 10:8And Jehovah said to Joshua, “ Fear them not: for I have delivered them into your hand; not a man of them shall stand before you. ”
Complement	10:9Joshua therefore came to them suddenly; <i>and</i> he went up from Gilgal all night. 10:10And Jehovah destroyed them before Israel; and <i>they</i> slew them with a great slaughter at Gibeon, and chased them along the way that goes up to Beth-horon, and smote them unto Azekah, and unto Makkedah. 10:11And it came to pass, as they fled from before Israel, <i>and</i> were in the going down to Beth-horon, that Jehovah cast down great stones from heaven upon them to Szeakah, and they died. <i>They were</i> more which died with hailstones than <i>they</i> whom the children of Israel slew with the sword. 10:12Then Joshua spoke to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel, and he said in the sight of Israel, “Sun, stand still upon Gibeon; and you, moon, in the valley of Ajalon!” 10:13And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. <i>Is</i> this not written in the book of Jasher? So the sun stood still in the midst of the sky; and it did not hurry to go down about a whole day. 10:14And there was no day like that before it or after it, that Jehovah gave heed to the voice of a man: for Jehovah fought for Israel.
Opposite	10:15And Joshua returned, and all Israel with him, to the camp to Gilgal. 10:16But these five kings fled, and hid themselves in a cave at Makkedah. 10:17And it was told Joshua, saying, “The five kings are found hidden in a cave at Makkedah.” 10:18And Joshua said, “Roll large stones upon the mouth of the cave, and set men by it to guard them. 10:19And do not stay, <i>but</i> pursue after your enemies, and smite the hindmost of them. Do not allow them to enter into their cities: for Jehovah your God has delivered them into your hand.”
Opposite	10:20And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, until they were consumed, that the rest <i>which</i> remained of them entered into fortified cities. 10:21And all the people returned to the camp to Joshua at Makkedah in peace. Not one moved his tongue against any of the children of Israel.
¶Complement	Joshua used the five captive kings to encourage his army to go on to destroy the cities of central and south Canaan (10:22-43)
Unique	10:22Then Joshua said, “Open the mouth of the cave, and bring out those five kings to me out of the cave.” 10:23And they did so, and brought forth those five kings to him out of the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, <i>and</i> the king of Eglon.
Complement	10:24And it came to pass, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war which went with him, “Come near, put your feet upon the necks of these kings.” And they came near, and put their feet upon their necks. 10:25And Joshua said to them, “Fear not, nor be dismayed; be strong and of good courage: for thus shall Jehovah do to all your enemies against whom you fight.”
¶Complement	10:26And afterward Joshua smote them, and slew them, and hung them on five trees; and they hung upon the trees until the evening. 10:27And it came to pass at the time of the going down of the sun, <i>that</i> Joshua commanded, and they took them down off the trees; and they cast them into the cave where they had been hidden, and they laid large stones in the cave’s mouth, <i>which remain</i> until this very day.
Opposite	10:28And that day Joshua took Makkedah, and he smote it with the edge of the sword, and its king; he utterly destroyed them, and all the people that <i>were</i> in it; he let none remain. And he did to the king of Makkedah as he did to the king of Jericho. 10:29Then Joshua passed from Makkedah, and all Israel with him, to Libnah, and fought against Libnah; 10:30and Jehovah delivered it also, and its king, into the hand of Israel; and he smote it with the edge of the sword, and all the people that <i>were</i> in it. He let none remain in it; but did to its king as he did to the king of Jericho. 10:31And Joshua passed from Libnah, and all Israel with him, to Lachish; and he camped against it, and fought against it. 10:32And Jehovah delivered Lachish into the hand of Israel, which took it on the second day; and he smote it with the edge of the sword, and all the people that <i>were</i> in it, according to all that he had done to Libnah. 10:33Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, and he laid left him none remaining. 10:34And from Lachish Joshua passed to Eglon, and all Israel with him; and they camped against it, and fought against it; 10:35and they took it on that day, and smote it with the edge of the sword. And all the people that <i>were</i> in it he utterly destroyed that day; according to all that he had done to Lachish. 10:36And Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it; 10:37and they took it, and smote it with the edge of the sword, and its king, and all its cities, and all the people that <i>were</i> in it; he left none remaining, according to all that he had done to Eglon; but he destroyed it utterly, and all the people that <i>were</i> in it. 10:38And Joshua returned, and all Israel with him, to Debir; and fought against it; 10:39and he took it, and its king, and all its cities. And they smote them with the edge of the sword, and utterly destroyed all the people that <i>were</i> in it: he left none remaining. As he had done to Hebron, so he did to Debir, and to its king; as he had done also to Libnah, and to her king. 10:40So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs and all their kings. He left none remaining, but utterly destroyed all that breathed, as Jehovah God of Israel commanded. 10:41And Joshua smote them from Kadesh-barnea even to Gaza, and all the country of Goshen, even to Gibeon. 10:42And all these kings and their land did Joshua take at one time, because Jehovah God of Israel fought for Israel.
Opposite	10:43And Joshua returned, and all Israel with him, to the camp to Gilgal.
¶Unique	Joshua destroyed a great combined army of the cities of the north of Canaan, and burned the powerful city of Hazor (11:1-15)
Opposite	11:1And it came to pass, when Jabim king of Hazor had heard <i>those things</i> , that he sent to Jobab king of Madon, to the king of Shimon, and to the king of Achshaph, <i>and</i> to the kings that <i>were</i> on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, 11:2 <i>and</i> to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite upon Hermon in the land of Mizpeh. 11:4And they went out, they and all their armies with them, many people, even as the sand that is upon the seashore in multitude, with a great number of horses and chariots. 11:5And when all these kings met together, they came and camped together at the water of Merom, to fight against Israel.
Opposite	11:6And Jehovah said to Joshua, “ Do not be afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel; you shall hock their horses, and burn their chariots with fire. ” 11:7So Joshua came, and all the people of war with him, against them by the water of Merom suddenly; and they fell upon them. 11:8And Jehovah delivered them into the hand of Israel; who smote them, and chased them unto great Zidon, and to Misrephoth-maim, and to the valley of Mizpeh eastward; and they smote them, until they left them none remaining. 11:9And Joshua did to them as Jehovah told him: he hocked their horses, and burned their chariots with fire.
Complement	11:10And Joshua at that time turned back, and took Hazor; and he smote its king with the sword, because previously Hazor was the head of all those kingdoms. 11:11And they smote all the people that <i>were</i> in it with the edge of the sword, utterly destroying <i>them</i> ; there was none left to breathe. And he burned Hazor with fire. 11:12And all the cities of those kings, and all their kings, did Joshua take, and smote them with the edge of the sword: he utterly destroyed them, as Moses the servant of Jehovah commanded.
Complement	11:13But <i>as for</i> the cities that stood still in their strength, Israel burned none of them; except Hazor only: <i>that</i> did Joshua burn. 11:14And all the plunder of these cities, and the cattle, the children of Israel took for a prize to themselves. But every man they smote with the edge of the sword, until they had destroyed them; neither left they any to breathe.
Unique	11:15As Jehovah commanded Moses his servant, so did Moses command Joshua; and so did Joshua; he left nothing undone of all that Jehovah commanded Moses.
§Unique	Conclusion: The Nephalim and Gentile kings that were destroyed by Israel during their war of conquest (11:16-12:24)
¶Complement	Joshua destroyed the Anakim (Nephalim) in the land of Israel, but some remained among the Philistines (11:16-22)
Opposite	11:16So Joshua took all that land: the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; 11:17 <i>even</i> from the mount Halak, that goes up to Seir, even to Baal-gad in the valley of Lebanon under mount Hermon.
Opposite	And all their kings he took; and he smote them, and slew them.
Complement	11:18Joshua made war a long time with all those kings. 11:19There was not a city that made peace with the children of Israel, except the Hivites the inhabitants of Gibeon; all <i>others</i> they took in battle. 11:20for it was of Jehovah to harden their hearts, that they would come against Israel in battle; that he might destroy them utterly, <i>and</i> that they might have no favor; but that he might destroy them, as Jehovah commanded Moses.
Complement	11:21And at that time Joshua came, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anath, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.
Unique	11:22None of the Anakims were left in the land of the children of Israel. Only in Gaza, in Gath, and in Ashdod, there remained <i>some</i> .
¶Complement	The land and kings of the cities that Israel destroyed in Gilead, Bashan, and Canaan (11:23-12:24)
Opposite	11:23So Joshua took the whole land, according to all that Jehovah said to Moses. And Joshua gave it for an inheritance to Israel, according to their divisions by their tribes.
Opposite	And the land rested from war.
Complement	12:1Now these <i>are</i> the kings of the land, which the children of Israel smote, and possessed their land on the other side of Jordan toward the rising of the sun, from the river Arnon to mount Hermon, and all the plain on the east: 12:2Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and half Gilead, even to the river Jabbok, <i>which is</i> the border of the children of Ammon; 12:3and from the plain to the sea of Chinneroth on the east, and to the sea of the plain, <i>even</i> the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah, and the territory of Og king of Bashan, <i>which was</i> of the remnant of the giants, that dwell at Ashtaroth and at Edrei, 12:5and reigned in mount Hermon, and in Salchah, and in all Bashan, to the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.
Complement	12:6Then did Moses the servant of Jehovah and the children of Israel smite; and Moses the servant of Jehovah gave it <i>for</i> a possession to the Reubenites, the Gadites, and the half tribe of Manasseh.
Unique	12:7And these <i>are</i> the kings of the country which Joshua and the children of Israel smote on this side of Jordan on the west, from Baal-gad in the valley of Lebanon even to the mount Halak, that goes up to Seir, (which Joshua gave to the tribes of Israel <i>for</i> a possession according to their divisions); 12:8in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country (<i>that is</i> , the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites): 12:9the king of Jericho, one; the king of Ai, which is beside Bethel, one; 12:10the king of Jerusalem, one; the king of Hebron, one; 12:11the king of Jarmuth, one; the king of Lachish, one; 12:12the king of Eglon, one; the king of Gezer, one; 12:13the king of Debir, one; the king of Geder, one; 12:14the king of Hormah, one; the king of Arad, one; 12:15the king of Libnah, one; the king of Adullam, one; 12:16the king of Makkedah, one; the king of Bethel, one; 12:17the king of Tappuah, one; the king of Hephher, one; 12:18the king of Aphek, one; the king of Lasharon, one; 12:19the king of Madon, one; the king of Hazor, one; 12:20the king of Shimon-meron, one; the king of Achshaph, one; 12:21the king of Taanach, one; the king of Megiddo, one; 12:22the king of Kedesh, one; the king of Jokneam of Carmel, one; 12:23the king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; 12:24the king of Tirzah, one.
	All the kings were thirty-one.

The Beginning Chapter 1.3 (Joshua): The senior tribes of Israel received their inheritance (13:1 - 17:18)	
§Unique	Introduction: The tribes west of Jordan had not yet taken their inheritances (13:1 - 33)
¶Opposite	Jehovah spoke to Joshua to divide the land on the western side of Jordan for an inheritance to the children of Israel (13:1 - 14)
¶Opposite	Moses had given Reuben, Gad, and half of Manasseh inheritance on the eastern side of Jordan in Gilead (13:15 - 33)
§Complement	Body: Caleb and the children of Judah took their inheritance by force in the Promised Land (14:1 - 17:4)
¶Unique	The children of Israel divided the land on the western side of Jordan (14:1 - 5)
¶Complement	Joshua gave Hebron to Caleb as his inheritance (14:6 - 15)
¶Complement	Caleb and his family took Hebron as his inheritance by war (15:1 - 63)
¶Opposite	The inheritance of the children of Ephraim in the Promised Land (16:1 - 10)
¶Opposite	The inheritance of the daughters of Zelophehad in the tribe of Manasseh in the Promised Land (17:1 - 4)
§Complement	Conclusion: The inheritance of the children of Joseph (17:5 - 18)
¶Complement	The inheritance of the half tribe of Manasseh on the western side of Jordan in the Promised Land (17:5 - 11)
¶Complement	Joshua encouraged the children of Joseph to take their inheritance by force (17:12 - 18)

	§Unique	Introduction: The tribes west of Jordan had not yet taken their inheritances (13:1 - 33)
	¶Opposite	Jehovah spoke to Joshua to divide the land on the western side of Jordan for an inheritance to the children of Israel (13:1 - 14)
Unique	13:1	Now Joshua was old <i>and</i> advanced in years; and Jehovah said to him, <i>“You are old <i>and</i> advanced in years, and there remains very much land yet to be possessed.</i>
Complement	13:2	<i>“This is the land that still remains: all the borders of the Philistines, and all Geshuri, ^{13:3}from Sihor, which is before Egypt, even to the borders of Ekron northward, <i>which</i> is counted to the Canaanite; five lords of the Philistines: the Gazathites, the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites, also the Avites; ^{13:4}from the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, to Aphek, to the borders of the Amorites; ^{13:5}and the land of the Giblites, and all Lebanon, toward the sunrise, from Baal-gad under mount Hermon to the entering in to Hamath. ^{13:6}All the inhabitants of the hill country from Lebanon to Misrephoth-maim, <i>and</i> all the Sidonians, them will I drive out from before the children of Israel; only divide it by lot to the Israelites for an inheritance, as I have commanded you.</i>
Complement	13:7	<i>“Now therefore divide this land for an inheritance to the nine tribes, and the half tribe of Manasseh; ^{13:8}with whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, <i>even</i> as Moses the servant of Jehovah gave them: ^{13:9}from Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba to Dibon; ^{13:10}and all the cities of Sihon king of the Amorites, which reigned in Heshbon, to the border of the children of Ammon; ^{13:11}and Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan to Salcah; ^{13:12}all the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the Giants: for these did Moses smite, and cast them out.”</i>
Opposite	13:13	Nevertheless the children of Israel did not expel the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.
Opposite	13:14	Only he gave no inheritance to the tribe of Levi: the sacrifices of Jehovah God of Israel made by fire <i>are</i> their inheritance, as he said to them.
	¶Opposite	Moses had given Reuben, Gad, and half of Manasseh inheritance on the eastern side of Jordan in Gilead (13:15 - 33)
Opposite	13:15	And Moses gave to the tribe of the children of Reuben <i>inheritance</i> according to their families. ^{13:16} And their territory was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; ^{13:17} Heshbon, and all her cities that <i>are</i> in the plain; <i>also</i> Dibon, Bamoth-baal, Beth-baal-meon, ^{13:18} Jahaza, Kedemoth, Mephaath, ^{13:19} Kirjathaim, Sibmah, Zareth-shahar in the mount of the valley, ^{13:20} Beth-peor, Ashdoth-pisgah, Beth-jeshimoth, ^{13:21} and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian: Evi, Rekem, Zur, Hur, and Reba, <i>which were</i> Dukes of Sihon, dwelling in the country. ^{13:22} Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. ^{13:23} And the border of the children of Reuben was Jordan, and <i>its</i> border. This was the inheritance of the children of Reuben after their families, the cities and their villages.
Opposite	13:24	And Moses gave <i>inheritance</i> to the tribe of Gad, <i>even</i> to the children of Gad according to their families; ^{13:25} and their territory was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is before Rabbah; ^{13:26} and from Heshbon to Ramath-mizpeh, and Betonim; and from Mahanaim to the border of Debir; ^{13:27} and in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and <i>his</i> border, <i>even</i> to the edge of the sea of Chinnereth on the other side of Jordan eastward. ^{13:28} This <i>was</i> the inheritance of the children of Gad: after their families, the cities, and their villages.
Complement	13:29	And Moses gave <i>inheritance</i> to the half tribe of Manasseh; and <i>this was the possession</i> of the half tribe of the children of Manasseh by their families: ^{13:30} and their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which <i>are</i> in Bashan, sixty cities, ^{13:31} and half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, <i>were pertaining</i> to the children of Machir the son of Manasseh, <i>even</i> to the one half of the children of Machir by their families.
Complement	13:32	These <i>were the territories</i> which Moses distributed for inheritance in the plains of Moab, on the other side of Jordan, by Jericho, eastward.
Unique	13:33	But to the tribe of Levi Moses gave no inheritance. Jehovah God of Israel <i>was</i> their inheritance, as he said to them.
	§Complement	Body: Caleb and the children of Judah took their inheritance by force in the Promised Land (14:1 - 17:4)
	¶Unique	The children of Israel divided the land on the western side of Jordan (14:1 - 5)
Opposite	14:1	And these <i>are the territories</i> which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.
Opposite	14:2	By lot <i>was</i> their inheritance, as Jehovah commanded by the hand of Moses, for the nine tribes, and <i>for</i> the half tribe.
Complement	14:3	For Moses had given the inheritance of two tribes and a half tribe on the other side of Jordan; but he gave no inheritance to the Levites among them.
Complement	14:4	For the children of Joseph were two tribes, Manasseh and Ephraim; therefore they gave no part to the Levites in the land, except cities to dwell <i>in</i> , with their suburbs for their cattle and for their substance.
Unique	14:5	As Jehovah commanded Moses, so the children of Israel did; and they divided the land.
	¶Complement	Joshua gave Hebron to Caleb as his inheritance (14:6 - 15)
Unique	14:6	Then the children of Judah came to Joshua in Gilgal; and Caleb the son of Jephunneh the Kenezite said to him, “You know the thing that Jehovah said to Moses the man of God concerning you and I in Kadesh-barnea. ^{14:7} I was forty years old when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as <i>it was</i> in my heart. ^{14:8} Nevertheless my brethren that went up with me made the heart of the people melt. But I wholly followed Jehovah my God. ^{14:9} And Moses swore on that day, saying, ‘Surely the land that your feet have walked upon shall be your inheritance, and your children’s forever, because you have wholly followed Jehovah my God.’
Complement	14:10	And now, behold, Jehovah has kept me alive, as he said, these forty-five years, even since Jehovah spoke this word to Moses, while <i>the children of</i> Israel wandered in the wilderness. And now, lo, I <i>am</i> this day eighty-five years old. ^{14:11} As yet I <i>am as</i> strong this day as I <i>was</i> in the day that Moses sent me; as my strength <i>was</i> then, even so is my strength now, for war, both to go out, and to come in. ^{14:12} Now therefore give me this mountain, of which Jehovah spoke in that day. For you heard in that day how the Anakims <i>were</i> there, and <i>that</i> the cities <i>were</i> great <i>and</i> fortified. If so be Jehovah <i>will be</i> with me, then I shall be able to drive them out, as Jehovah said.”
Complement	14:13	And Joshua blessed him, and gave to Caleb the son of Jephunneh Hebron for an inheritance. ^{14:14} Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite until this day, because he wholly followed Jehovah God of Israel.
Opposite	14:15	Now the name of Hebron before <i>was</i> Kirjath-arba; <i>and this Arba was</i> a great man among the Anakims.
Opposite		And the land rested from war.
	¶Complement	Caleb and his family took Hebron as his inheritance by war (15:1 - 63)
Unique	15:1	<i>This</i> then was the lot of the tribe of the children of Judah by their families: <i>even</i> to the border of Edom the wilderness of Zin southward <i>was</i> the uttermost part of the south border. ^{15:2} And their south border was from the shore of the salt sea, from the bay that looks southward; ^{15:3} and it went out to the south side to Maaleh-acrabbin, and passed along to Zin, and ascended up on the south side to Kadesh-barnea, and passed along to Hezron, and went up to Adar, and made a circle to Karkaa; ^{15:4} <i>from there</i> it passed toward Azmon, and went out to the river of Egypt; and the goings out of that border were at the sea: this shall be your south border. ^{15:5} And the east border <i>was</i> the salt sea, <i>even</i> to the end of Jordan. And <i>their</i> border in the north side <i>was</i> from the bay of the sea at the uttermost part of Jordan; ^{15:6} and the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben; ^{15:7} and the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river; and the border passed toward the water of En-shemesh, and outgoings of it were at En-rogel. ^{15:8} And the border went up by the valley of the son of Hinnom to the south side of the Jebusite (the same is Jerusalem); and the border went up to the top of the mountain that <i>lies</i> before the valley of Hinnom westward, which is at the end of the valley of the giants northward. ^{15:9} And the border was drawn from the top of the hill to the fountain of the water of Nephtoa, and went out to the cities of mount Ephron; and the border was drawn to Baalah (which is Kirjath-jearim); ^{15:10} and the border circled from Baalah westward to mount Seir, and passed along to the side of mount Jearim (which is Chesalon), on the north side, and went down to Beth-shemesh, and passed on to Timnah; ^{15:11} and the border went out to the side of Ekron northward; and the border was drawn to Shicron, and passed along to mount Baalah, and went out to Jabneel; and the goings out of the border were at the sea. ^{15:12} And the west border <i>was</i> to the great sea, and <i>its</i> territory. This is the territory of the children of Judah round about according to their families.
	15:13	And to Caleb the son of Jephunneh, he gave a part among the children of Judah, according to the Commandment of Jehovah to Joshua, <i>even</i> the city of Arba the father of Anak, which <i>city</i> is Hebron.
	15:14	And Caleb drove the three sons of Anak from there: <i>which were</i> Sheshai, Ahiman, and Talmai, the children of Anak.
Complement	15:15	And he went up from there to the inhabitants of Debir; and the name of Debir before <i>was</i> Kirjath-sepher. ^{15:16} And Caleb said, “He that smites Kirjath-sepher, and takes it, to him will I give Achsah my daughter to <i>be</i> his wife.” ^{15:17} And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter to <i>be his</i> wife.
Complement	15:18	And it came to pass, as she came <i>to him</i> , that she moved him to ask of her father a field; and she dismounted from <i>her</i> donkey; and Caleb said to her, “What do you want?” ^{15:19} Who answered, “Give me a blessing: for you have given me a south land; give me also springs of water.” And he gave her the upper springs, and the lower springs.
Opposite	15:20	This <i>is</i> the inheritance of the tribe of the children of Judah according to their families. ^{15:21} And the uttermost cities of the tribe of the children of Judah toward the border of Edom southward were Kabzeel, Eder, Jagur, ^{15:22} Kinah, Dimonah, Adadah, ^{15:23} Kedesh, Hazor, Ithnan, ^{15:24} Ziph, Telem, Bealoth, ^{15:25} Hazor, Hadattah, Kerioth, Hezron (which is Hazor), ^{15:26} Amam, Shema, Moladah, ^{15:27} Hazar-gaddah, Heshmon, Beth-palet, ^{15:28} Hazar-shual, Beer-sheba, Bizjothjah, ^{15:29} Baalah, Iim, Azem, ^{15:30} Eltolad, Chesil, Hormah, ^{15:31} Ziklag, Madmannah, Sansannah, ^{15:32} Lebaoth, Shilhim, Ain, and Rimmon: all the cities <i>are</i> twenty-nine, with their villages. ^{15:33} <i>And</i> in the valley <i>were</i> Eshtaol, Zoreah, Ashnah, ^{15:34} Zanoah, En-gannim, Tappuah, Enam, ^{15:35} Jarmuth, Adullam, Socoh, Azekah, ^{15:36} Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities with their villages; ^{15:37} Zenan, Hadashah, Migdal-gad, ^{15:38} Dilean, Mizpah, Joktheel, ^{15:39} Lachish, Bozkath, Eglon, ^{15:40} Cabbon, Lahmam, Kithlish, ^{15:41} Gederoth, Beth-dagon, Naamah, and Timnah: ten cities with their villages; ^{15:42} Libnah, Ether, Ashan, ^{15:43} Jiphtah, Ashnah, Nezib, ^{15:44} Keilah, Achzib, and Mareshah: nine cities with their villages; ^{15:45} Ekron, with her towns and her villages, ^{15:46} from Ekron even to the sea, all that <i>lay</i> near Ashdod, with their villages; ^{15:47} Ashdod with her towns and her villages, Gaza with her towns and her villages, to the river of Egypt, and the great sea, and <i>its</i> border. ^{15:48} And in the mountains <i>were</i> Shamir, Jattir, Socoh, ^{15:49} Dannah, Kirjath-sannah (which is Debir), ^{15:50} Anab, Eshtemoh, Anim, ^{15:51} Geshen, Holon, and Githai: eleven cities with their villages; ^{15:52} Arab, Dumah, Eshean, ^{15:53} Janum, Beth-tappuah, Aphekah, ^{15:54} Humtah, Kirjath-arba (which is Hebron), and Zior: nine cities with their villages; ^{15:55} Maon, Carmel, Ziph, Juttah, ^{15:56} Jezeel, Jokdeam, Zanoah, ^{15:57} Cain, Gibeah, and Timnah: ten cities with their villages; ^{15:58} Halhul, Beth-zur, Gedor, ^{15:59} Maarath, Beth-anoth, and Eltekon: six cities with their villages; ^{15:60} Kirjath-baal (which is Kirjath-jearim), and Rabbah: two cities with their villages. ^{15:61} In the wilderness <i>were</i> Beth-arabah, Middin, Secacah, ^{15:62} Nibshan, the city of salt, and En-gedi: six cities with their villages.
Opposite	15:63	As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem until this day.
	¶Opposite	The inheritance of the children of Ephraim in the Promised Land (16:1 - 10)
Unique	16:1	And the lot of the children of Joseph fell from Jordan by Jericho, to the water of Jericho on the east, to the wilderness that goes up from Jericho throughout mount Bethel; ^{16:2} and goes out from Bethel to Luz, and passes along to the borders of Archi to Ataroth, ^{16:3} and goes down westward to the border of Japhleti, to the border of Beth-horon the lower, and to Gezer; and outgoings of it are at the sea. ^{16:4} So the children of Joseph, Manasseh and Ephraim, took their inheritance.
Complement	16:5	And the border of the children of Ephraim according to their families <i>was this</i> : even the border of their inheritance on the east side was Ataroth-addar, to Beth-horon the upper; ^{16:6} and the border went out toward the sea to Michmethah on the north side; and the border went about eastward to Taanath-shiloh, and passed by it on the east to Janohah; ^{16:7} and it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. ^{16:8} The border went out from Tappuah westward to the river Kanah; and outgoings of it were at the sea.
Complement		This is the inheritance of the tribe of the children of Ephraim by their families.
Opposite	16:9	And the separate cities for the children of Ephraim <i>were</i> among the inheritance of the children of Manasseh, all the cities with their villages.
Opposite	16:10	And they did not drive out the Canaanites that dwelt in Gezer; but the Canaanites dwell among the Ephraimites until this day, and serve under tribute.
	¶Opposite	The inheritance of the daughters of Zelophehad in the tribe of Manasseh in the Promised Land (17:1 - 4)
Opposite	17:1	There was also a lot for the tribe of Manasseh: for he <i>was</i> the firstborn of Joseph (<i>that is to say</i> , for Machir the firstborn of Manasseh, the father of Gilead). Because he was a man of war, therefore he had Gilead and Bashan.
Opposite	17:2	There was also <i>a lot</i> for the rest of the children of Manasseh by their families: for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these <i>were</i> the male children of Manasseh the son of Joseph by their families.
Complement	17:3	But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters.
Complement		And these <i>are</i> the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.
Unique	17:4	And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, “Jehovah commanded Moses to give us an inheritance among our brethren.” Therefore, according to the Commandment of Jehovah, he gave them an inheritance among the brethren of their father.
	§Complement	Conclusion: The inheritance of the children of Joseph (17:5 - 18)
	¶Complement	The inheritance of the half tribe of Manasseh on the western side of Jordan in the Promised Land (17:5 - 11)
Opposite	17:5	And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which <i>were</i> on the other side of Jordan, ^{17:6} because the daughters of Manasseh had an inheritance among his sons; and the rest of Manasseh’s sons had the land of Gilead.
Opposite	17:7	And the territory of Manasseh was from Asher to Michmethah, that <i>lies</i> before Shechem; and the border went along on the right hand to the inhabitants of En-tappuah.
Complement	17:8	Now Manasseh had the land of Tappuah.
Complement		But <i>the city of</i> Tappuah on the border of Manasseh <i>belonged</i> to the children of Ephraim; ^{17:9} and the border descended to the river Kanah, southward to the river.
Unique		These cities of Ephraim <i>are</i> among the cities of Manasseh; the border of Manasseh also <i>was</i> on the north side of the river, and the outgoings of it were at the sea. ^{17:10} Southward <i>it was</i> Ephraim’s, and northward <i>it was</i> Manasseh’s, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.
	17:11	And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns; <i>even</i> three countries.
	¶Complement	Joshua encouraged the children of Joseph to take their inheritance by force (17:12 - 18)
Opposite	17:12	Yet the children of Manasseh could not drive out <i>the inhabitants of</i> those cities; but the Canaanites would dwell in that land.
Opposite	17:13	Yet it came to pass, when the children of Israel became strong, that they put the Canaanites to tribute; but did not utterly drive them out.
Complement	17:14	And the children of Joseph spoke to Joshua, saying, “Why have you given me <i>but</i> one lot and one portion to inherit, seeing I <i>am</i> a great people, forasmuch as Jehovah has blessed me until now?” ^{17:15} And Joshua answered them, “If you <i>are</i> a great people, <i>then</i> go up to the wood <i>country</i> ; and cut down for yourself there in the land of the Perizzites and of the giants, if mount Ephraim is too confined for you.”
Complement	17:16	And the children of Joseph said, “The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, <i>both they who are</i> of Beth-shean and her towns, and <i>they who are</i> of the valley of Jezreel.”
Unique	17:17	And Joshua spoke to the house of Joseph, <i>even</i> to Ephraim and to Manasseh, saying, “You <i>are</i> a great people; and have great power; you shall not have <i>only</i> one lot; ^{17:18} but the mountain shall be yours: for it is a forest, and you shall cut it down. And the outgoings of it shall be yours: for you shall drive out the Canaanites, though they have iron chariots, <i>and</i> though they <i>are</i> strong.”

The Beginning Chapter 1.4 (Joshua): The junior tribes of Israel received their inheritance (18:1 - 21:42)	
§Unique	Introduction: Joshua sent 21 men to survey the land; they did so, and brought the description to Joshua (18:1 - 10)
¶Opposite	Joshua commanded 21 men from the seven junior tribes to survey the land and bring the description of it to him (18:1 - 7)
¶Opposite	The men surveyed the land and gave the description to Joshua (18:8 - 10)
§Complement	Body: Joshua divided the remainder of the land to the minor tribes of Israel (18:11 - 19:51)
¶Opposite	Benjamin received their inheritance between the children of Judah and the children of Joseph (18:11 - 28)
¶Opposite	Simeon received their inheritance within the inheritance of Judah (19:1 - 9)
¶Complement	Zebulun and Issachar received their inheritance (19:10 - 23)
¶Complement	Asher and Naphtali received their inheritance (19:24 - 39)
¶Unique	The children of Israel gave Joshua a city in Ephraim as his inheritance after Dan received their inheritance (19:40 - 51)
§Complement	Conclusion: The children of Israel appointed cities of refuge and cities for the Levites (20:1 - 42)
¶Complement	The children of Israel appointed cities of refuge for the manslayer (20:1 - 9)
¶Complement	The children of Israel gave to the Levites cities to dwell in within their tribal boundaries (21:1 - 42)

	§Unique	Introduction: Joshua sent 21 men to survey the land; they did so, and brought the description to Joshua (18:1 - 10)
	¶Opposite	Joshua commanded 21 men from the seven junior tribes to survey the land and bring the description of it to him (18:1 - 7)
Unique	18:1	And the whole congregation of the children of Israel assembled together at Shiloh; and set up the Tabernacle of the congregation there. And the land was subdued before them.

Complement	18:2	And there remained among the children of Israel seven tribes, which had not yet received their inheritance. 18:3 And Joshua said to the children of Israel, “How long <i>will</i> you delay to go to possess the land, which Jehovah God of your fathers, has given you? 18:4 Give out from among you three men for <i>each</i> tribe; and I will send them; and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come <i>again</i> to me. 18:5 And they shall divide it into seven parts: Judah shall remain in their territory on the south; and the house of Joseph shall remain in their territories on the north.
Complement	18:6	“You shall therefore survey the land <i>into</i> seven parts; and bring <i>the description</i> here to me, that I may cast lots for you here before Jehovah our God.”
Opposite	18:7	“But the Levites have no part among you: for the priesthood of Jehovah <i>is</i> their inheritance;
Opposite		“and Gad, Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of Jehovah gave them.”

	¶Opposite	The men surveyed the land and gave the description to Joshua (18:8 - 10)
Opposite	18:8	And the men arose, and went away.
Opposite		And Joshua commanded them that went to survey the land, saying, “Go and walk through the land, and survey it; and come again to me, that I may cast lots for you here before Jehovah in Shiloh.”
Complement	18:9	And the men went and passed through the land, and described it by cities into seven parts in a book;
Complement		and they came <i>again</i> to Joshua to the army at Shiloh.
Unique	18:10	And Joshua cast lots for them in Shiloh before Jehovah; and there Joshua divided the land to the children of Israel according to their divisions.

	§Complement	Body: Joshua divided the remainder of the land to the minor tribes of Israel (18:11 - 19:51)
	¶Opposite	Benjamin received their inheritance between the children of Judah and the children of Joseph (18:11 - 28)
Unique	18:11	And the lot of the tribe of the children of Benjamin came up according to their families; and the territory of their lot came forth between the children of Judah and the children of Joseph.
Complement	18:12	And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and outgoings of it were at the wilderness of Beth-aven. 18:13 And the border went over from there toward Luz, to the side of Luz (which <i>is</i> Bethel), southward; and the border descended to Ataroth-adar, near the hill that <i>lies</i> on the south side of Beth-horon the lower. 18:14 And the border was drawn <i>from there</i> , and circled the corner of the sea southward, from the hill that <i>lies</i> before Beth-horon southward; and outgoings of it were at Kirjath-baal (which <i>is</i> Kirjath-jearim), a city of the children of Judah: this <i>was</i> the west side. 18:15 And the south side was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of water of Nephtoa; 18:16 and the border came down to the end of the mountain that <i>lies</i> before the valley of the son of Hinnom, <i>and</i> which <i>is</i> in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel. 18:17 And it was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which <i>is</i> over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, 18:18 and passed along toward the side over against Arabah northward, and went down to Arabah; 18:19 and the border passed along to the side of Beth-hoglah northward; and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this <i>was</i> the south border. 18:20 And Jordan was its border on the east side.
Complement		This <i>was</i> the inheritance of the children of Benjamin, by its borders round about, according to their families.
Opposite	18:21	Now the cities of the tribe of the children of Benjamin according to their families were Jericho, Beth-hoglah, the valley of Keziz, 18:22 Beth-arabah, Zemaraim, Bethel, 18:23 Avim, Parah, Ophrah, 18:24 Chephar-haammonai, Ophni, and Gaba: twelve cities with their villages; 18:25 Gibeon, Ramah, Beeroth, 18:26 Mizpeh, Chephirah, Mozah, 18:27 Rekem, Irpeel, Taralah, 18:28 Zelah, Eleph, Jebusi (which <i>is</i> Jerusalem), Gibeath, and Kirjath: fourteen cities with their villages.
Opposite		This is the inheritance of the children of Benjamin according to their families.

	¶Opposite	Simeon received their inheritance within the inheritance of Judah (19:1 - 9)
Opposite	19:1	And the second lot came forth to Simeon, <i>even</i> for the tribe of the children of Simeon according to their families; and their inheritance was within the inheritance of the children of Judah.
Opposite	19:2	And they had in their inheritance Beer-sheba (or Sheba), Moladah, 19:3 Hazar-shual, Balah, Azem, 19:4 Eltolad, Bethul, Hormah, 19:5 Ziklag, Beth-marcaboth, Hazar-susah, 19:6 Beth-lebaoth, and Sharuh: thirteen cities and their villages; 19:7 Ain, Remmon, Ether, and Ashan: four cities and their villages; 19:8 and all the villages that <i>were</i> round about these cities unto Baalath-beer, Ramath of the south.
Complement		This is the inheritance of the tribe of the children of Simeon according to their families.
Complement	19:9	Out of the portion of the children of Judah <i>was</i> the inheritance of the children of Simeon.
Unique		For the part of the children of Judah was too much for them; therefore, the children of Simeon had their inheritance, within their inheritance.

	¶Complement	Zebulun and Issachar received their inheritance (19:10 - 23)
Unique	19:10	And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was unto Sarid <i>on the south</i> , 19:11 and their border went up toward the sea of <i>Galilee</i> , and Maralah, and reached to Dabbasheth, and reached to the river that <i>is</i> before Jokneam; 19:12 and it turned from Sarid eastward toward the sunrise to the border of Chisloth-tabor, and then goes out to Daberath, and goes up to Japhia. 19:13 And from there it passes on along on the east to Gittah-hepher; to Ittah-kazin, and goes out to Remmon-methoar to Neah; 19:14 and the border circles it on the north side to Hannathon; and the outgoings of it are in the valley of Jiphtah-el.
Complement	19:15	And <i>the cities are</i> Kattath, Nahallal, Shimron, Idalah, and Bethlehem: twelve cities with their villages.
Complement	19:16	This is the inheritance of the children of Zebulun according to their families: these cities with their villages.
Opposite	19:17	<i>And</i> the fourth lot came out to Issachar, for the children of Issachar according to their families. 19:18 And their border was toward Jezreel, Chesulloth, Shunem, 19:19 Haphraim, Shihon, Anaharath, 19:20 Rabbith, Kishion, Abez, 19:21 Remeth, En-gannim, En-haddah, and Beth-pazzez; 19:22 and the border reaches to Tabor, Shahazimah, and Beth-shemesh. And the outgoings of their border were at Jordan: sixteen cities with their villages.
Opposite	19:23	This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.
	¶Complement	Asher and Naphtali received their inheritance (19:24 - 39)
Unique	19:24	And the fifth lot came out for the tribe of the children of Asher according to their families.
	19:25	And their border was Helkath, Hali, Beten, Achshaph, 19:26 Alammelech, Amad, and Misheal. And it reaches to Carmel westward, and to Shihor-libnath; 19:27 and it turns toward the sunrise to Beth-dagon, and reaches to Zebulun, and to the valley of Jiphtah-el toward the north side of Beth-emek, and Neiel, and goes out to Cabul on the left hand, 19:28 and Hebron, Rehob, Hammon, and Kanah, <i>even</i> to great Zidon; 19:29 and the border turns to Ramah, and to the strong city Tyre; and the border turns to Hosah; and the outgoings of it are at the sea from the border to Achzib.
Complement	19:30	<i>The fortified cities are</i> Ummah, also Aphek and Rehob: twenty-two cities with their villages.
Complement	19:31	This is the inheritance of the tribe of the children of Asher according to their families; these cities with their villages.
Opposite	19:32	The sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families. 19:33 And their border was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, Jabneel, to Lakum; and the outgoings of it were at Jordan; 19:34 and the border turns westward to Aznoth-tabor, and goes out from there to Hukkok, and reaches to Zebulun on the south side, and reaches to Asher on the west side, and to Judah upon Jordan toward the sunrise. 19:35 And the fortified cities <i>are</i> Ziddim, Zer, Hammath, Rakkath, Chinnereth, 19:36 Adamah, Ramah, Hazor, 19:37 Kedesh, Edrei, En-hazor, 19:38 Iron, Migdal-el, Horem, Beth-anath, and Beth-shemesh: nineteen cities with their villages.
Opposite	19:39	This is the inheritance of the tribe of the children of Naphtali according to their families: the cities and their villages.

	¶Unique	The children of Israel gave Joshua a city in Ephraim as his inheritance after Dan received their inheritance (19:40 - 51)
Opposite	19:40	<i>And</i> the seventh lot came out for the tribe of the children of Dan according to their families; 19:41 and the territory of their inheritance was Zorah, Eshtaol, Ir-shemesh, 19:42 Shaalabbin, Ajalon, Jethlah, 19:43 Elon, Thimnathah, Ekron, 19:44 Eltekeh, Gibbethon, Baalath, 19:45 Jehud, Bene-berak, Gath-rimmon, 19:46 Me-jarkon, and Rakkon, with the border before Japho. 19:47 And the territory of the children of Dan went out <i>too little</i> for them; therefore the children of Dan went up to fight against Leshem; and they took it, and smote it with the edge of the sword, and possessed it, and dwelt in it, and called Leshem, Dan, after the name of Dan their father.
Opposite	19:48	This is the inheritance of the tribe of the children of Dan, according to their families: these cities with their villages.

Complement	19:49	When they had made an end of dividing the land for inheritance by their borders, the children of Israel gave an inheritance to Joshua the son of Nun among them.
Complement	19:50	According to the Word of Jehovah they gave him the city which he asked, <i>even</i> Timnath-serah in mount Ephraim; and he built the city, and dwelt in it.
Unique	19:51	These <i>are</i> the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before Jehovah, at the door of the Tabernacle of the congregation. So they finished dividing the country.

	§Complement	Conclusion: The children of Israel appointed cities of refuge and cities for the Levites (20:1 - 42)
	¶Complement	The children of Israel appointed cities of refuge for the manslayer (20:1 - 9)
Opposite	20:1	Jehovah also spoke to Joshua, saying, 20:2 “ Speak to the children of Israel, saying, ‘Appoint out for you cities of refuge, whereof I spoke to you by the hand of Moses, 20:3 that the slayer that kills <i>any</i> person accidentally or unwittingly may flee there; and they shall be your refuge from the avenger of blood. 20:4 And when he that flees to one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to them, and give him a place, that he may dwell among them. 20:5 And if the avenger of blood pursues after him, then they shall not deliver the slayer up into his hand, because he smote his neighbor unwittingly, and did not hate him previously.
Opposite	20:6	“ And he shall dwell in that city, until he stands before the congregation for judgment, and until the death of the high priest that shall be in those days; then shall the slayer return, and come to his own city, and to his own house, to the city from which he fled. ”
Complement	20:7	And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which <i>is</i> Hebron), in the mountain of Judah.
Complement	20:8	And on the other side of Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
Unique	20:9	These were the cities appointed for all the children of Israel, and for the stranger that sojourns among them, that whosoever kills <i>any</i> person accidentally might flee there, and not die by the hand of the avenger of blood, until he stood before the congregation.
	¶Complement	The children of Israel gave to the Levites cities to dwell in within their tribal boundaries (21:1 - 42)
Opposite	21:1	Then the heads of the fathers of the Levites came near to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers of the tribes of the children of Israel. 21:2 And they spoke to them at Shiloh in the land of Canaan, saying, “Jehovah commanded by the hand of Moses to give us cities to dwell in, with its suburbs for our cattle.” 21:3 So the children of Israel gave to the Levites out of their inheritance, at the Commandment of Jehovah, these cities and their suburbs. 21:4 And the lot came out for the families of the Kohathites. And the children of Aaron the priest, <i>which were</i> of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. 21:5 And the rest of the children of Kohath <i>had</i> by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities. 21:6 And the children of Gershon <i>had</i> by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. 21:7 The children of Merari by their families <i>had</i> out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
Opposite	21:8	And the children of Israel gave by lot to the Levites these cities with their suburbs, as Jehovah commanded by the hand of Moses: 21:9 and they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which <i>are here</i> mentioned by name, 21:10 which the children of Aaron had, <i>being</i> of the families of the Kohathites, <i>who were</i> of the children of Levi: for theirs was the first lot. 21:11 And they gave them the city of Arba the father of Anak, which <i>city is</i> Hebron, in the hill <i>country</i> of Judah, with its suburbs round about it. 21:12 But the fields of the city, and its villages, gave they to Caleb the son of Jephunneh for his possession. 21:13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, <i>to be</i> a city of refuge for the slayer; and Libnah with her suburbs, 21:14 and Jattir with her suburbs, and Eshtemoa with her suburbs, 21:15 and Holon with her suburbs, and Debir with her suburbs, 21:16 and Ain with her suburbs, and Juttah with her suburbs, <i>and</i> Beth-shemesh with her suburbs: nine cities out of those two tribes. 21:17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, 21:18 Anathoth with her suburbs, and Almon with her suburbs: four cities. 21:19 All the cities of the children of Aaron, the priests, <i>were</i> thirteen cities with their suburbs.
Complement	21:20	And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. 21:21 For they gave them Shechem with her suburbs in mount Ephraim, <i>to be</i> a city of refuge for the slayer; and Gezer with her suburbs, 21:22 and Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities. 21:23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, 21:24 Ajjalon with her suburbs, Gath-rimmon with her suburbs: four cities. 21:25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities. 21:26 All the cities <i>were</i> ten with their suburbs for the families of the children of Kohath that remained.
Complement	21:27	And to the children of Gershon, of the families of the Levites, out of the <i>other</i> half tribe of Manasseh <i>they gave</i> Golan in Bashan with her suburbs, <i>to be</i> a city of refuge for the slayer; and Beesh-terah with her suburbs: two cities. 21:28 And out of the tribe of Issachar, Kishon with her suburbs, Debareh with her suburbs, 21:29 Jarmuth with her suburbs, En-gannim with her suburbs: four cities. 21:30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, 21:31 Helkath with her suburbs, and Rehob with her suburbs: four cities. 21:32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, <i>to be</i> a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities. 21:33 All the cities of the Gershonites according to their families <i>were</i> thirteen cities with their suburbs.
Unique	21:34	And to the families of the children of Merari, the rest of the Levites: out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, 21:35 Dimnah with her suburbs, Nahalal with her suburbs: four cities. 21:36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, 21:37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities. 21:38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, <i>to be</i> a city of refuge for the slayer; and Mahanaim with her suburbs, 21:39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all. 21:40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were <i>by</i> their lot twelve cities.
	21:41	All the cities of the Levites within the possession of the children of Israel <i>were</i> forty-eight cities with their suburbs. 21:42 These cities were every one with their suburbs round about them: thus <i>were</i> all these cities.

The Beginning	Chapter 1.5 (Joshua): Joshua sent the twelve tribes of Israel to occupy and subdue the Promised Land (21:43 - 24:33)
§Complement	Introduction: Joshua sent the tribes in Gilead away; but they built an altar, which worried the tribes in Canaan (21:43 - 22:14)
¶Opposite	Joshua sent the tribes of Reuben, Gad, and 1/2 the tribe of Manasseh to their inheritance in Gilead (21:43 - 22:8)
¶Opposite	The tribes in Canaan were outraged that the tribes in Gilead had built an altar by Jordan (22:9 - 22:14)
§Complement	Body: The tribes in Gilead explained their actions to the tribes in Canaan (22:15 - 23:16)
¶Unique	The messengers of the congregation confronted the tribes in Gilead about the altar they had built (22:15 - 20)
¶Complement	The tribes in Gilead explained that the altar was a memorial to Jehovah their God (22:21 - 22:29)
¶Complement	The messengers were pleased at their explanation and reported it to the congregation (22:30 - 34)
¶Opposite	Joshua urged the children of Israel to keep the Law of Moses and be faithful to Jehovah (23:1 - 23:10)
¶Opposite	Joshua warned the children of Israel against backsliding into idolatry, which would lead to their destruction (23:11 - 16)
§Unique	Conclusion: The people agreed to a covenant to serve Jehovah, and continue following Jehovah after his death (24:1 - 33)
¶Complement	Joshua made a covenant with the people to serve Jehovah their God (24:1 - 28)
¶Complement	Israel served Jehovah during the generation of Joshua and the elders that outlived him (24:29 - 33)

	§Complement	Introduction: Joshua sent the tribes in Gilead away; but they built an altar, which worried the tribes in Canaan (21:43 - 22:14)
	¶Opposite	Joshua sent the tribes of Reuben, Gad, and 1/2 the tribe of Manasseh to their inheritance in Gilead (21:43 - 22:8)
Unique	21:43	And Jehovah gave to Israel all the land which he swore to give to their fathers; and they possessed it, and dwelt in it. 21:44 And Jehovah gave them rest round about, according to all that he swore to their fathers. And not a man of all their enemies stood before them: Jehovah delivered all their enemies into their hand. 21:45Not one thing failed of any good thing which Jehovah had spoken to the house of Israel: all came to pass.
Complement	22:1	Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh; 22:2and he said to them, “You have kept all that Moses the servant of Jehovah commanded you, and have obeyed my voice in all that I commanded you. 22:3You have not left your brethren these many days until this day, but have kept the charge of the Commandment of Jehovah your God.
Complement	22:4	“And now Jehovah your God has given rest to your brethren, as he promised them; therefore now return, and go to your tents, <i>and</i> to the land of your possession, which Moses the servant of Jehovah gave you on the other side of Jordan. 22:5But take diligent heed to do the Commandment and the Law, which Moses the servant of Jehovah charged you: to love Jehovah your God, and to walk in all his ways, and to keep his Commandments, and to be faithful to him, and to serve him with all your heart and with all your soul.” 22:6So Joshua blessed them, and sent them away; and they went to their tents.
Opposite	22:7	Now to the <i>one</i> half of the tribe of Manasseh Moses had given <i>possession</i> in Bashan; but to the <i>other</i> half of it gave Joshua <i>possession</i> among their brethren on this side of Jordan westward.
Opposite		And when Joshua sent them away also to their tents, then he blessed them; 22:8and he spoke to them, saying, “Return with much wealth to your tents, and with very many cattle, with silver, and with gold, and with bronze, and with iron, and with very much clothing. Divide the plunder of your enemies with your brethren.”
Opposite	22:9	¶Opposite The tribes in Canaan were outraged that the tribes in Gilead had built an altar by Jordan (22:9 - 22:14)
Opposite	22:9	And the children of Reuben and the children of Gad and the half tribe of Manasseh returned; and they departed from the children of Israel out of Shiloh, which <i>is</i> in the land of Canaan, to go to the country of Gilead, to the land of their possession, which they had possessed according to the Word of Jehovah by the hand of Moses.
Opposite	22:10	And when they came to the borders of Jordan, that <i>are</i> in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan: a great altar to behold.
Complement	22:11	And the children of Israel heard say, “Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.”
Complement	22:12	And when the children of Israel heard <i>of this</i> , the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to make war against them.
Unique	22:13	And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest; 22:14and with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one <i>was</i> a leader of the house of their fathers among the thousands of Israel.
	§Complement	Body: The tribes in Gilead explained their actions to the tribes in Canaan (22:15 - 23:16)
	¶Unique	The messengers of the congregation confronted the tribes in Gilead about the altar they had built (22:15 - 20)
Opposite	22:15	And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead. And they spoke with them, saying, 22:16“Thus says the whole congregation of Jehovah: ‘What trespass <i>is</i> this that you have committed against the God of Israel, to turn away this day from following Jehovah, in that you have built yourself an altar, that you might rebel this day against Jehovah?
Opposite	22:17	<i>Is</i> the iniquity of Peor too little for us, from which we have not been cleansed until this day, although there was a plague in the congregation of Jehovah, 22:18but that you must turn away this day from following Jehovah? And it will be, <i>seeing</i> you rebel today against Jehovah, that tomorrow he will be angry with the whole congregation of Israel.”
Complement	22:19	“Notwithstanding, if the land of your possession <i>is</i> unclean, <i>then</i> pass over to the land of the possession of Jehovah, in which Jehovah’s Tabernacle dwells, and take possession among us.
Complement		“But do not rebel against Jehovah, nor rebel against us, in building you an altar beside the altar of Jehovah our God.
Unique	22:20	“Did not Achan the son of Zerah commit a trespass in the cursed thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity.”
	¶Complement	The tribes in Gilead explained that the altar was a memorial to Jehovah their God (22:21 - 22:29)
Unique	22:21	Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered and said to the heads of the thousands of Israel, 22:22“Jehovah God of gods, Jehovah God of gods, he knows; and Israel, he shall know. If <i>it is</i> in rebellion, or if in transgression against Jehovah (save us not this day), 22:23that we have built us an altar to turn from following Jehovah, or if to offer on it burnt offering or meal offering, or if to offer peace offerings on it: let Jehovah himself require <i>it</i> !
Complement	22:24	“And if we have not rather <i>done</i> it for fear of <i>this</i> thing, saying, ‘In time to come your children might speak to our children, saying, ‘What have you to do with Jehovah God of Israel? 22:25For Jehovah has made Jordan a border between us and you: you children of Reuben and children of Gad; you have no part in Jehovah”: so shall your children make our children cease from fearing Jehovah.
Complement	22:26	“Therefore we said, ‘Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice; 22:27 <i>but that it may be</i> a witness between us, and you, and our generations after us, that we might do the service of Jehovah before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, ‘You have no part in Jehovah.”
Opposite	22:28	“Therefore we said that it shall be, when they should <i>so</i> say to us or to our generations in time to come, that we may say <i>in reply</i> , ‘Behold the pattern of the altar of Jehovah, which our fathers made, not for burnt offerings, nor for sacrifices; but it <i>is</i> a witness between us and you.’
Opposite	22:29	“God forbid that we should rebel against Jehovah, and turn this day from following Jehovah, to build an altar for burnt offerings, for meal offerings, or for sacrifices, beside the altar of Jehovah our God that <i>is</i> before his Tabernacle.”
	¶Complement	The messengers were pleased at their explanation and reported it to the congregation (22:30 - 34)
Unique	22:30	And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which <i>were</i> with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it pleased them. 22:31And Phinehas the son of Eleazar the priest said to the children of Reuben, and to the children of Gad, and to the children of Manasseh, “This day we perceive that Jehovah <i>is</i> among us, because you have not committed this trespass against Jehovah. Now you have delivered the children of Israel out of the hand of Jehovah.”
Complement	22:32	And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel; and they brought them word again.
Complement		
Opposite	22:33	And the thing pleased the children of Israel; and the children of Israel blessed God; and they did not intend to go up against them in battle, to destroy the land in which the children of Reuben and Gad dwelt.
Opposite	22:34	And the children of Reuben and the children of Gad called the altar <i>Witness</i> : for “it <i>shall be</i> a witness between us that Jehovah <i>is the true</i> God.”
	¶Opposite	Joshua urged the children of Israel to keep the Law of Moses and be faithful to Jehovah (23:1 - 23:10)
Unique	23:1	And it came to pass a long time after that Jehovah had given rest to Israel from all their enemies round about, that Joshua grew old <i>and</i> advanced in age. 23:2And Joshua called for all Israel, <i>and</i> for their elders, and for their heads, and for their judges, and for their officers; and he said to them, “I am old <i>and</i> advanced in age. 23:3And you have seen all that Jehovah your God has done to all these nations because of you: for Jehovah your God <i>is</i> he that has fought for you.
Complement	23:4	“Behold, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even to the great sea westward.
Complement	23:5	And Jehovah your God, he shall expel them from before you, and drive them from out of your sight. And you shall possess their land, as Jehovah your God has promised to you.”
Opposite	23:6	“Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, that you do not turn aside from it <i>to</i> the right hand or <i>to</i> the left; 23:7that you do not associate with these nations, these that remain among you; neither make mention of the names of their gods, nor cause to swear <i>by them</i> ; neither serve them, nor bow yourselves to them.
Opposite	23:8	“But be faithful to Jehovah your God, as you have done until this day. 23:9For Jehovah has driven out from before you great and strong nations. But <i>as for</i> you, no man has been able to stand before you until this day. 23:10One man of you shall chase a thousand: for Jehovah your God, he <i>it is</i> that is fighting for you, as he has promised you.”
	¶Opposite	Joshua warned the children of Israel against backsliding into idolatry, which would lead to their destruction (23:11 - 16)
Opposite	23:11	“Take good heed therefore to yourselves, that you love Jehovah your God.
Opposite	23:12	“Otherwise, if you do in any manner backslide, and unite to the remnant of these nations, <i>even</i> these that remain among you, and shall make marriages with them, and go in to them, and they to you: 23:13know for a certainty that Jehovah your God will no longer drive out <i>any of</i> these nations from before you. But they shall be snares and traps to you, and scourges in your sides and thorns in your eyes, until you perish from off this good land which Jehovah your God has given you.”
Complement	23:14	“And, behold, this day, I am going the way of all the earth.
Complement		“And you know in all your hearts and in all your souls, that not one thing has failed of all the good things which Jehovah your God spoke concerning you; all have come to pass to you, <i>and</i> not one thing has failed of it.
Unique	23:15	“Therefore it shall come to pass, <i>that</i> as all good things have come upon you, which Jehovah your God promised you, so shall Jehovah bring upon you all evil things, until he has destroyed you from off this good land which Jehovah your God has given you. 23:16When you have transgressed the Covenant of Jehovah your God, which he commanded you, and you have gone and served other gods, and bowed yourselves to them, then shall the anger of Jehovah be kindled against you; and you shall perish quickly from off the good land which he has given to you.”
	§Unique	Conclusion: The people agreed to a covenant to serve Jehovah, and continue following Jehovah after his death (24:1 - 33)
	¶Complement	Joshua made a covenant with the people to serve Jehovah their God (24:1 - 28)
Opposite	24:1	And Joshua gathered all the tribes of Israel to Shechem; and he called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.
Opposite	24:2	And Joshua said to all the people, “ Thus says Jehovah God of Israel: ‘Your fathers dwelt on the other side of the Euphrates river long ago, <i>even</i> Terah, the father of Abraham, and the father of Nahor; and they served other gods. 24:3And I took your father Abraham from the other side of the Euphrates river; and I led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. 24:4And I gave Jacob and Esau to Isaac; and I gave mount Seir to Esau, to possess it; but Jacob and his children went down into Egypt. 24:5Also I sent Moses and Aaron, and I plagued Egypt, according to that which I did among them; and afterwards I brought you out. 24:6And I brought your fathers out of Egypt; and you came to the Red Sea. And the Egyptians pursued after your fathers with chariots and horsemen to the Red Sea. 24:7And when they cried to Jehovah, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. And your eyes have seen what I have done in Egypt; and you dwelt in the wilderness a long season. 24:8And I brought you into the land of the Amorites, which dwelt on the other side of Jordan; and they fought with you. And I gave them into your hand, that you might possess their land; and I destroyed them from before you. 24:9Then Balak the son of Zippor, king of Moab, arose and made war against Israel; and he sent and called Balaam the son of Beor to curse you; 24:10but I would not listen to Balaam; therefore he blessed you still. So I delivered you out of his hand. 24:11And you went over Jordan, and came to Jericho; and the men of Jericho fought against you; also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. 24:12And I sent the hornet before you, which drove them out from before you, <i>even</i> the two kings of the Amorites; <i>but</i> not with your sword, nor with your bow. 24:13And I have given you a land for which you labored not, and cities that you built not, and you dwell in them; of the vineyards and olive yards which you planted not do you eat.”
Complement	24:14	“Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the <i>Euphrates</i> river; and in Egypt; and serve Jehovah. 24:15And if it seems evil to you to serve Jehovah, choose you this day whom you will serve: whether the gods which your fathers served that <i>were</i> on the other side of the <i>Euphrates</i> river, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve Jehovah.” 24:16And the people answered and said, “God forbid that we should forsake Jehovah, to serve other gods. 24:17for Jehovah our God, he <i>it is</i> that brought us up and our fathers out of the land of Egypt, from the house of slavery, and which did those great signs in our sight, and preserved us in all the way which we went in, and among all the people through whom we passed, 24:18and Jehovah drove out from before us all the people, even the Amorites which dwelt in the land; <i>therefore</i> will we also serve Jehovah: for he <i>is</i> our God.”
Complement	24:19	And Joshua said to the people, “You cannot serve Jehovah: for he <i>is</i> a holy God; he <i>is</i> a jealous God; he will not forgive your transgressions nor your sins. 24:20If you forsake Jehovah, and serve strange gods, then he will turn and do you harm, and consume you, after that he has done you good.” 24:21And the people said to Joshua, “No; but we will serve Jehovah.” 24:22And Joshua said to the people, “You <i>are</i> witnesses against yourselves that you have chosen you Jehovah, to serve him.” And they said, “ <i>We are</i> witnesses.” 24:23“Now therefore put away,” <i>said he</i> , “the strange gods which <i>are</i> among you, and incline your heart to Jehovah God of Israel.” 24:24And the people said to Joshua, “Jehovah our God will we serve, and his voice will we obey.”
Unique	24:25	So Joshua made a covenant with the people that day, and set them a Statute and an Ordinance in Shechem. 24:26And Joshua wrote these words in the Book of the Law of the Lord, and took a great stone, and set it up there under an oak, that <i>was</i> by the Sanctuary of Jehovah. 24:27And Joshua said to all the people, “Behold, this stone shall be a witness to us: for it has heard all the words of Jehovah which he spoke to us; therefore it shall be a witness to you, lest you deny your God.” 24:28So Joshua let the people depart, every man to his inheritance.
	¶Complement	Israel served Jehovah during the generation of Joshua and the elders that outlived him (24:29 - 33)
Opposite	24:29	And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died, <i>being</i> one hundred and ten years old.
Opposite	24:30	And they buried him in the border of his inheritance in Timnath-serah, which <i>is</i> in mount Ephraim, on the north side of the hill of Gaash.
Complement	24:31	And Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and <i>those</i> which had known all the works of Jehovah, that he had done for Israel.
Complement	24:32	And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Harmor the father of Shechem for one hundred pieces of silver; and it became the inheritance of the children of Joseph.
Unique	24:33	And Eleazar the son of Aaron died; and they buried him in a hill <i>that belonged</i> to Phinehas his son, which was given him in mount Ephraim.

The Beginning Chapter 2.1 (Judges): Israel failed to drive out the Canaanites, whose gods were a snare to them (1:1 - 5:31a)	
§Unique	Introduction: Most of the tribes failed to drive the Canaanites out of their land (1:1 - 2:5)
¶Opposite	Judah was largely successful at driving out the Canaanites from their territory (1:1 - 20)
¶Opposite	The rest of the tribes failed to drive the Canaanites out of their land (1:21 - 2:5)
§Complement	Body: Jehovah raised up judges to deliver the people from their enemies, but they kept returning to idolatry (2:6 - 4:24)
¶Opposite	The people returned to idolatry after the death of Joshua and his generation, which angered Jehovah (2:6 - 15)
¶Opposite	The people would not listen to their judges; so Jehovah left the Gentiles in the land to test their loyalty to Him (2:16 - 3:4)
¶Complement	Othniel the son of Kenaz delivered Israel from the king of Mesopotamia (3:5 - 11)
¶Complement	Ehud the son of Gera delivered Israel from the Moabites (3:12 - 30)
¶Unique	Barak the son of Abinoam delivered Israel from Jabin king of Hazor; with the support of Deborah a prophetess (4:1 - 24)
§Complement	Conclusion: Deborah and Barak sang praises to Jehovah (5:1 - 31a)
¶Complement	Deborah and Barak sang to Jehovah about themselves and the tribes (5:1 - 18)
¶Complement	Deborah and Barak celebrated the victory of Jael the wife of Heber the Kenite over Sisera (5:19 - 31a)

§Unique Introduction: Most of the tribes failed to drive the Canaanites out of their land (1:1 - 2:5)	
¶Opposite Judah was largely successful at driving out the Canaanites from their territory (1:1 - 20)	
Unique	^{1:1} Now after the death of Joshua it came to pass, that the children of Israel asked Jehovah, saying, “Who shall go up for us against the Canaanites first, to fight against them?”
^{1:2} And Jehovah said, “ Judah shall go up; behold, I have delivered the land into his hand. ”	
Complement	^{1:3} And Judah said to Simeon his brother, “Come up with me into my lot, that we may fight against the Canaanites; and likewise I will go with you into your lot.” So Simeon went with him. ^{1:4} And Judah went up; and Jehovah delivered the Canaanites and the Perizzites into their hand; and they slew ten thousand men of them in Bezek.
Complement	^{1:5} And they fought Adoni-bezek in Bezek; and they fought against him; and they slew the Canaanites and the Perizzites. ^{1:6} But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. ^{1:7} And Adoni-bezek said, “Seventy kings, having their thumbs and their great toes cut off, gathered <i>their food</i> under my table; as I have done, so has God repaid me.” And they brought him to Jerusalem, and he died there.
Opposite	^{1:8} Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire. ^{1:9} And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. ^{1:10} And Judah went against the Canaanites that dwelt in Hebron (now the name of Hebron before <i>was</i> Kirjath-arba); and they slew Sheshai, Ahiman, and Talmai. ^{1:11} And from there he went against the inhabitants of Debir; and the name of Debir before <i>was</i> Kirjath-sepher. ^{1:12} And Caleb said, “He that smites Kirjath-sepher and takes it, to him will I give Achsah my daughter to <i>be his wife</i> .” ^{1:13} And Othniel the son of Kenaz, Caleb’s younger brother, took it; and he gave him Achsah his daughter to wife. ^{1:14} And it came to pass, when she came to <i>him</i> , that she moved him to ask of her father a field; and she dismounted from <i>her</i> donkey; and Caleb said to her, “What do you want?” ^{1:15} And she said to him, “Give me a blessing: for you have given me a south land; give me also springs of water.” And Caleb gave her the upper springs and the lower springs.
Opposite	^{1:16} And the children of the Kenite, Moses’ father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which <i>lies</i> in the south of Arad; and they went and dwelt among the people. ^{1:17} And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. ^{1:18} Also Judah took Gaza with its territory, and Askelon with its territory, and Ekron with its territory. ^{1:19} And Jehovah was with Judah; and he drove out <i>the inhabitants</i> of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron. ^{1:20} And they gave Hebron to Caleb, as Moses said; and he expelled from there the three sons of Anak.
¶Opposite The rest of the tribes failed to drive the Canaanites out of their land (1:21 - 2:5)	
Opposite	^{1:21} And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem until this day.
Opposite	^{1:22} And the house of Joseph, they also went up against Bethel; and Jehovah <i>was</i> with them. ^{1:23} And the house of Joseph sent to spy out Bethel (now the name of the city before <i>was</i> Luz). ^{1:24} And the spies saw a man come forth out of the city, and they said to him, “Please, show us the entrance into the city; and we will show you mercy.” ^{1:25} And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. ^{1:26} And the man went into the land of the Hittites, and built a city, and called its name Luz, which is its name until this day.
Complement	
^{1:27} Neither did Manasseh drive out <i>the inhabitants</i> of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites were determined to dwell in that land. ^{1:28} And it came to pass, when Israel was strong, that they put the Canaanites to tribute, but did not utterly drive them out.	
Complement	^{1:29} Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. ^{1:30} Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalok; but the Canaanites dwelt among them, and became tributaries. ^{1:31} Neither did Asher drive out the inhabitants of Achcho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob; ^{1:32} but the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out. ^{1:33} Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries to them. ^{1:34} And the Amorites forced the children of Dan into the mountain: for they would not allow them to come down to the valley; ^{1:35} but the Amorites would dwell in mount Heres in Aijalon, and in Shaalvim. Yet the hand of the house of Joseph prevailed, so that they became tributaries. ^{1:36} And the territory of the Amorites <i>was</i> from the going up to Akkrabbim, from the rock, and upward.
Unique	^{2:1} And an angel of Jehovah came up from Gilgal to Bochim, and said, “ I made you to go up out of Egypt; and have brought you to the land which I swore to your fathers. And I said, ‘I will never break my Covenant with you.’ ^{2:2}And you shall make no league with the inhabitants of the land; you shall throw down their altars. But you have not obeyed my voice. Why have you done this? ^{2:3}Therefore I also said, ‘I will not drive them out from before you; but they shall be as <i>thorns</i> in your sides, and their gods shall be a snare to you. ”
^{2:4} And it came to pass, when the angel of Jehovah spoke these words to all the children of Israel, that the people lifted up their voice, and wept. ^{2:5} And they called the name of that place Bochim; and they sacrificed there to Jehovah.	
§Complement Body: Jehovah raised up judges to deliver the people from their enemies, but they kept returning to idolatry (2:6 - 4:24)	
¶Opposite The people returned to idolatry after the death of Joshua and his generation, which angered Jehovah (2:6 - 15)	
Unique	^{2:6} And when Joshua had let the people go, the children of Israel went every man to his inheritance to possess the land.
^{2:7} And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of Jehovah that he did for Israel.	
Complement	^{2:8} And Joshua the son of Nun, the servant of Jehovah, died, <i>being</i> one hundred and ten years old. ^{2:9} And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.
Complement	^{2:10} And also all that generation were gathered to their fathers.
Opposite	But there arose another generation after them, which did not know Jehovah, nor yet the works that he had done for Israel. ^{2:11} And the children of Israel did evil in the sight of Jehovah, and served Baalim. ^{2:12} And they forsook Jehovah God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that <i>were</i> round about them, and bowed themselves to them, and provoked Jehovah to anger. ^{2:13} And they forsook Jehovah, and served Baal and Ashtaroth.
Opposite	^{2:14} And the anger of Jehovah was hot against Israel; and he delivered them into the hands of spoilers that plundered them. And he sold them into the hands of their enemies round about, so that they could no longer stand before their enemies. ^{2:15} Wheresoever they went out, the hand of Jehovah was against them for evil, as Jehovah had said, and as Jehovah had sworn to them; and they were greatly distressed.
¶Opposite The people would not listen to their judges, so Jehovah left the Gentiles in the land to test their loyalty to Him (2:16 - 3:4)	
Opposite	^{2:16} Nevertheless Jehovah raised up judges, which delivered them out of the hand of those that plundered them. ^{2:17} And yet they would not listen to their judges, but went a whoring after other gods, and bowed themselves to them. They turned quickly out of the way which their fathers had walked in, who had obeyed the Commandments of Jehovah; <i>but</i> they did not <i>do</i> so.
Opposite	^{2:18} And when Jehovah raised them up judges, then Jehovah was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them. ^{2:19} And it came to pass, when the judge was dead, <i>that</i> they returned, and corrupted <i>themselves</i> more than their fathers, in following other gods to serve them, and to bow down to them. They ceased not from their own doings, nor from their stubborn way.
Complement	^{2:20} And the anger of Jehovah was hot against Israel; and he said, “ Because this people has transgressed my Covenant which I commanded their fathers, and has not given heed to my voice, ^{2:21}I also will not henceforth drive out from before them any of the nations which Joshua left when he died, ^{2:22}that through them I may test Israel, to see whether they will keep the way of Jehovah to walk in it, as their fathers kept it, or not. ”
Complement	^{2:23} Therefore, Jehovah left those nations, without driving them out hastily; neither did he deliver them into the hand of Joshua.
Unique	^{3:1} Now these <i>are</i> the nations which Jehovah left, to test Israel by them, <i>even</i> as many of <i>Israel</i> as had not known all the wars of Canaan ^{3:2} (only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing of it): ^{3:3} <i>namely</i> , five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon to the entering in of Hamath.
^{3:4} And they were to test Israel by them, to know whether they would give heed to the Commandments of Jehovah, which he commanded their fathers by the hand of Moses.	
¶Complement Othniel the son of Kenaz delivered Israel from the king of Mesopotamia (3:5 - 11)	
Unique	^{3:5} And the children of Israel dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites; ^{3:6} and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.
^{3:7} And the children of Israel did evil in the sight of Jehovah, and forgot Jehovah their God, and served Baalim and the images of Asherah.	
Complement	^{3:8} Therefore the anger of Jehovah was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.
Complement	^{3:9} And when the children of Israel cried to Jehovah, Jehovah raised up a deliverer to the children of Israel who delivered them: Othniel the son of Kenaz, Caleb’s younger brother. ^{3:10} And the Spirit of Jehovah came upon him, and he judged Israel, and went out to war; and Jehovah delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.
Opposite	^{3:11} And the land had rest forty years.
Opposite	And Othniel the son of Kenaz died.
¶Complement Ehud the son of Gera delivered Israel from the Moabites (3:12 - 30)	
Unique	^{3:12} And the children of Israel did evil again in the sight of Jehovah; and Jehovah strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of Jehovah. ^{3:13} And he gathered to him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.
^{3:14} So the children of Israel served Eglon the king of Moab eighteen years.	
Complement	^{3:15} But when the children of Israel cried to Jehovah, Jehovah raised them up a deliverer, Ehud the son of Gera, a Benjamite, a left-handed man; and by him the children of Israel sent a present to Eglon the king of Moab. ^{3:16} But Ehud made himself a dagger which had two edges, one cubit long; and he girded it under his clothing upon his right thigh. ^{3:17} And he brought the present to Eglon king of Moab; and Eglon <i>was</i> a very fat man. ^{3:18} And when he had made an end to offer the present, he sent away the people that carried the present. ^{3:19} But he himself returned from the quarries that <i>were</i> by Gilgal, and said, “I have a secret errand to you, O king”; who said, “Keep silence.” And all that stood by him went out from him. ^{3:20} And Ehud came to him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, “I have a message from God to you.” And he arose out of <i>his</i> seat. ^{3:21} And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly; ^{3:22} and the haft went in after the blade, and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.
^{3:23} Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them. ^{3:24} When he went out, his servants came; and when they saw that, behold, the doors of the parlor <i>were</i> locked, they said, “Surely he is relieving himself in his summer chamber.” ^{3:25} And they waited until they were ashamed; and, behold, he did not open the doors of the parlor; therefore they took a key, and opened <i>them</i> ; and, behold, their lord <i>had</i> fallen down dead on the earth. ^{3:26} And Ehud escaped while they waited, and passed beyond the quarries, and escaped to Seirath.	
Complement	^{3:27} And it came to pass, when he came, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mountain, and he before them. ^{3:28} And he said to them, “Follow after me: for Jehovah has delivered your enemies the Moabites into your hand!” And they went down after him, and took the fords of Jordan toward Moab, and allowed not a single man to pass over. ^{3:29} And they slew of Moab at that time about ten thousand men, all strong, and all men of valor; and not a single man escaped. ^{3:30} So Moab was subdued that day under the hand of Israel.
Opposite	And the land had rest eighty years.
Opposite	^{3:31} And after him was Shamgar the son of Anath, who slew six hundred men of the Philistines with an ox goad; and he also delivered Israel.
¶Unique Barak the son of Abinoam delivered Israel from Jabin king of Hazor, with the support of Deborah a prophetess (4:1 - 24)	
Opposite	^{4:1} And the children of Israel again did evil in the sight of Jehovah, when Ehud was dead. ^{4:2} And Jehovah sold them into the hand of Jabin, a king of Canaan that reigned in Hazor, the captain of whose army <i>was</i> Sisera, who dwelt in Harosheth of the Gentiles. ^{4:3} And the children of Israel cried to Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
Opposite	^{4:4} And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. ^{4:5} And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment. ^{4:6} And she sent and called Barak the son of Abinoam out of Kedesh-Naphtali, and said to him, “Has not Jehovah God of Israel commanded, <i>saying, ‘Go and march toward mount Tabor; and take with you ten thousand men of the children of Naphtali and of the children of Zebulun?’ ^{4:7}And I will draw Sisera, the captain of Jabin’s army, with his chariots and his multitude, to the river Kishon to you; and I will deliver him into your hand.</i> ”” ^{4:8} And Barak said to her, “If you will go with me, then I will go; but if you will not go with me, <i>then</i> I will not go.” ^{4:9} And she said, “I will surely go with you; notwithstanding the journey that you take shall not be for your honor: for Jehovah shall sell Sisera into the hand of a woman.” And Deborah arose; and she went with Barak to Kedesh. ^{4:10} And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet; and Deborah went up with him.
Complement	^{4:11} Now Heber the Kenite, <i>which was</i> of the children of Hobab the father-in-law of Moses, had separated himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which <i>is</i> by Kedesh. ^{4:12} And they showed Sisera that Barak the son of Abinoam had gone up to mount Tabor. ^{4:13} And Sisera gathered together all his chariots, <i>even</i> nine hundred chariots of iron, and all the people that <i>were</i> with him, from Harosheth of the Gentiles to the river of Kishon. ^{4:14} And Deborah said to Barak, “ <i>Get up: for this is the day in which Jehovah has delivered Sisera into your hand. Has not Jehovah gone out before you?</i> ” So Barak went down from mount Tabor, and ten thousand men after him. ^{4:15} And Jehovah smote Sisera, and all <i>his</i> chariots, and all <i>his</i> army, with the edge of the sword before Barak, so that Sisera dismounted from <i>his</i> chariot, and fled away on his feet. ^{4:16} But Barak pursued after the chariots, and after the army, as far as Harosheth of the Gentiles; and all the army of Sisera fell upon the edge of the sword; <i>and</i> not a man was left.
Complement	^{4:17} Nevertheless Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for <i>there was</i> peace between Jabin the king of Hazor and the house of Heber the Kenite. ^{4:18} And Jael went out to meet Sisera, and said to him, “Turn in, my lord; turn in to me: fear not.” And when he had turned in to her into the tent, she covered him with a blanket. ^{4:19} And he said to her, “Please, give me a little water to drink: for I am thirsty.” And she opened a bottle of milk, and gave him drink, and covered him. ^{4:20} Again he said to her, “Stand in the door of the tent, and it shall be, when any man comes and inquires of you, ‘Is there any man here?’, that you shall say, ‘No.’”” ^{4:21} Then Jael Heber’s wife took a peg of the tent, and took a hammer in her hand, and went softly to him, and smote the peg into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. ^{4:22} And, behold, as Barak pursued Sisera, Jael came out to meet him, and said to him, “Come, and I will show you the man whom you seek.” And when he came into her <i>tent</i> , behold, Sisera lay dead, and the peg <i>was</i> in his temples.
Unique	^{4:23} So God subdued on that day Jabin the king of Canaan before the children of Israel.
^{4:24} And the hand of the children of Israel prospered; and they prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.	
§Complement Conclusion: Deborah and Barak sang praises to Jehovah (5:1 - 31a)	
¶Complement Deborah and Barak sang to Jehovah about themselves and the tribes (5:1 - 18)	
Opposite	^{5:1} Then Deborah and Barak the son of Abinoam sang on that day, saying, ^{5:2} “Praise Jehovah for the avenging of Israel, when the people willingly offered themselves. ^{5:3} Hear, O you kings; give ear, O you princes; I, <i>even</i> I, will sing to Jehovah; I will sing <i>praise</i> to Jehovah God of Israel.
Opposite	^{5:4} “Jehovah, when you went out of Seir, when you marched out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. ^{5:5} The mountains melted from before Jehovah, <i>even</i> that Sinai from before Jehovah God of Israel.”
Complement	^{5:6} “In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through byways. ^{5:7} <i>The inhabitants</i> of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.” ^{5:8} They chose new gods, then war <i>was</i> in the gates. Was there a shield or spear seen among forty thousand in Israel? ^{5:9} My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless Jehovah.
Complement	^{5:10} “Speak, you that ride on white donkeys, you that sit in judgment, and walk by the way. ^{5:11} <i>They that are delivered</i> from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of Jehovah, <i>even</i> the righteous acts <i>toward the inhabitants</i> of his villages in Israel, then shall the people of Jehovah go down to the gates.
Unique	^{5:12} “Awake, awake, Deborah; awake, awake, utter a song; arise, Barak, and lead your captivity captive, you son of Abinoam. ^{5:13} Then he made him that remains rule over the nobles among the people; Jehovah made me have dominion over the people.” ^{5:14} Out of Ephraim <i>was there</i> a root of them against Amalek; after you, Benjamin, among your people; and out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. ^{5:15} And the princes of Issachar <i>were</i> with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben, <i>there were</i> great thoughts of heart. ^{5:16} Why do you remain among the sheepfolds, to hear the bleating of the flocks? For the divisions of Reuben, <i>there was</i> great searching of heart.
^{5:17} Gilead abode beyond Jordan; and why did Dan remain in ships? Asher continued on the sea shore, and remained in his breaches. ^{5:18} Zebulun and Naphtali <i>were</i> a people <i>that</i> risked their lives to the death in the high places of the field.”	
¶Complement Deborah and Barak celebrated the victory of Jael the wife of Heber the Kenite over Sisera (5:19 - 31a)	
Opposite	^{5:19} “The kings came <i>and</i> fought, then the kings of Canaan in Taanach fought by the water of Megiddo; they took no gain of money. ^{5:20} They fought from heaven; the stars in their courses fought against Sisera. ^{5:21} The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, you have trodden down strength. ^{5:22} Then were the horse hoofs broken by the means of the prancing, the prancing of their mighty ones.
Opposite	^{5:23} “ ‘Curse Meroz,’ said the angel of Jehovah. ‘Curse bitterly its inhabitants, because they did not come to the help of Jehovah, to the help of Jehovah against the mighty.’ ”
Complement	^{5:24} “Blessed above women <i>shall be</i> Jael the wife of Heber the Kenite; blessed shall she be above women in the tent. ^{5:25} He asked water, <i>and</i> she gave <i>him</i> milk; she brought forth butter in a lordly dish. ^{5:26} She put her hand to the peg, and her right hand to the workmen’s hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. ^{5:27} At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed, there he fell down dead.
Complement	^{5:28} “The mother of Sisera looked out at a window, and cried through the lattice, ‘Why is his chariot <i>so</i> long in coming? Why do the wheels of his chariots delay?’” ^{5:29} Her wise ladies answered her (indeed, she returned answer to herself), ^{5:30} “Are they not finding and dividing the plunder: to every man a girl or two; to Sisera a plunder of diverse colors, a plunder of diverse colors of needlework, of diverse colors of needlework on both sides, <i>appropriate</i> for the necks of <i>them that take</i> the plunder?”
Unique	^{5:31} “So let all your enemies perish, O Jehovah; but <i>let</i> them that love him <i>be</i> as the sun when he goes forth in his might.”

The Beginning	Chapter 22 (Judges): Gideon won a mighty victory over Midian, but backslid on God in his old age (5:31b - 9:57)
§Complement	Introduction: God raised up Gideon to deliver Israel from the invading Midianites (5:31b - 6:24)
¶Unique	Jehovah delivered Israel into the hands of the Midianites because of their sins (5:31b - 6:10)
¶Opposite	Jehovah gave Gideon a sign that He had spoken to him (6:11 - 24)
¶Opposite	Jehovah gave Gideon a sign that He had spoken to him (6:11 - 24)
§Complement	Body: Gideon defeated a huge army of Midian with only 300 men and the power of God (6:25 - 8:32)
¶Unique	Gideon gathered an army, but was still uncertain about the will of God (6:25 - 40)
¶Complement	Jehovah reduced the size of Gideon's army to three hundred men and gave him a sign of victory (7:1 - 14)
¶Complement	Gideon and his three hundred men used psychological warfare to rout the army of the Midianites
¶Opposite	Gideon punished the men of Succoth and Penuel for not helping him fight against the army of Midian (8:4 - 21)
¶Opposite	Gideon backslid on God in his old age (8:22 - 32)
§Unique	Conclusion: God returned the wickedness of Abimelech upon himself and the men of Shechem (8:33 - 9:57)
¶Complement	God raised up enemies in Shechem against Abimelech (8:33 - 9:33)
¶Complement	Abimelech was humiliated by being killed in battle by a woman (9:34 - 57)

	§Complement	Introduction: God raised up Gideon to deliver Israel from the invading Midianites (5:31B - 6:24)
	¶Opposite	Jehovah delivered Israel into the hands of the Midianites because of their sins (5:31b - 6:10)
Unique		5:31b And the land had rest forty years.
		6 ¹ And the children of Israel did evil in the sight of Jehovah; and Jehovah delivered them into the hand of Midian seven years.
Complement		6 ² And the hand of Midian prevailed against Israel; <i>and</i> because of the Midianites the children of Israel made them the dens which <i>are</i> in the mountains, caves, and strongholds.
Complement		6 ³ And it was so, when Israel had sown <i>crops</i> , that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them. ^{6⁴} And they camped against them, and destroyed the increase of the earth, until you come to Gaza. And they left no sustenance for Israel; neither sheep, nor ox, nor donkey: ^{6⁵} for they came up with their cattle and their tents, and they came as grasshoppers for multitude; <i>for</i> both they and their camels were innumerable; and they entered into the land to destroy it.
Opposite		6 ⁶ And Israel was greatly impoverished because of the Midianites; and the children of Israel cried to Jehovah.
Opposite		6 ⁷ And it came to pass, when the children of Israel cried to Jehovah because of the Midianites, ^{6⁸} that Jehovah sent a prophet to the children of Israel; which said to them, “ Thus says Jehovah God of Israel: I brought you up from Egypt, and brought you forth out of the house of slavery. ^{6⁹}And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you your land. ^{6¹⁰}And I said to you, I <i>am</i> Jehovah your God; fear not the gods of the Amorites, in whose land you dwell; but you have not obeyed my voice. ”
	¶Opposite	Jehovah gave Gideon a sign that He had spoken to him (6:11 - 24)
Opposite		6 ¹¹ And an angel of Jehovah came, and sat under an oak which <i>was</i> in Ophrah, that <i>pertained</i> to Joash the Abi-ezrite; and his son Gideon threshed wheat by the winepress, to hide <i>it</i> from the Midianites. ^{6¹²} And the angel of Jehovah appeared to him, and said to him, “ Jehovah is with you, you mighty man of valor. ”
		6 ¹³ And Gideon said to him, “Oh my Lord, if Jehovah is with us, why then has all this befallen us? And where <i>are</i> all his miracles which our fathers told us of, saying, ‘Did not Jehovah bring us up from Egypt?’ But now Jehovah has forsaken us, and delivered us into the hands of the Midianites.”
Opposite		6 ¹⁴ And Jehovah looked upon him, and said, “ Go in this your might; and you shall save Israel from the hand of the Midianites. Have I not sent you? ” ^{6¹⁵} And he said to him, “Oh my Lord, with what shall I save Israel? Behold, my family is poor in Manasseh, and I <i>am</i> the least in my father’s house.” ^{6¹⁶} And Jehovah said to him, “ Surely I will be with you, and you shall smite the Midianites as one man. ”
Complement		6 ¹⁷ And he said to him, “If now I have found grace in your sight, then show me a sign that you are talking with me. ^{6¹⁸} Do not leave here, please, until I come to you, and bring forth my present, and set it before you.” And he said, “ I will wait until you return. ”
Complement		6 ¹⁹ And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot; and brought <i>it</i> out to him under the oak, and presented <i>it</i> . ^{6²⁰} And the angel of God said to him, “ Take the flesh and the unleavened cakes, and lay <i>them</i> upon this rock; and pour out the broth. ” And he did so. ^{6²¹} Then the angel of Jehovah put forth the end of the staff that <i>was</i> in his hand, and touched the flesh and the unleavened cakes; and fire rose up out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of Jehovah departed out of his sight.
Unique		6 ²² And when Gideon perceived that he <i>was</i> an angel of Jehovah, Gideon said, “Alas, O Lord Jehovah! For because I have seen an angel of Jehovah face to face.” ^{6²³} And Jehovah said to him, “ Peace to you; fear not; you shall not die. ”
		6 ²⁴ Then Gideon built an altar there to Jehovah; and he called it JEHOVAH-SHALOM; until this day it is still in Ophrah of the Abi-ezrites.
	§Complement	Body: Gideon defeated a huge army of Midian with only 300 men and the power of God (6:25 - 8:32)
	¶Unique	Gideon gathered an army, but was still uncertain about the will of God (6:25 - 40)
Opposite		6 ²⁵ And it came to pass the same night, that Jehovah said to him, “ Take your father’s bull, even the second bull of seven years old, and throw down the altar of Baal that your father has, and cut down the image of Asherah that is by it, ^{6²⁶}and build an altar to Jehovah your God upon the top of this rock, in the ordered place; and take the second bull, and offer a burnt sacrifice with the wood of the image of Asherah which you shall cut down. ” ^{6²⁷} Then Gideon took ten men of his servants; and he did as Jehovah had said to him. And it was so, because he feared his father’s household, and the men of the city, that he could not do <i>it</i> by day; that he did <i>it</i> by night.
Opposite		6 ²⁸ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the image of Asherah was cut down that <i>was</i> by it, and the second bull was offered upon the altar <i>that was</i> built. ^{6²⁹} And they said one to another, “Who has done this thing?” And when they inquired and asked, they said, “Gideon the son of Joash has done this thing.” ^{6³⁰} Then the men of the city said to Joash, “Bring out your son, that he may die, because he has cast down the altar of Baal, and because he has cut down the image of Asherah that <i>was</i> by it.” ^{6³¹} And Joash said to all that stood against him, “Will you plead for Baal? Will you save him? He that will plead for him, let him be put to death while <i>it is still</i> morning. If he is a god, let him plead for himself, because <i>one</i> has cast down his altar.” ^{6³²} Therefore on that day he called him Jerubbaal, saying, “Let Baal plead against him, because he has thrown down his altar.”
Complement		6 ³³ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and camped in the valley of Jezreel.
Complement		6 ³⁴ But the Spirit of Jehovah came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. ^{6³⁵} And he sent messengers throughout all Manasseh, which also was gathered after him. And he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them.
Unique		6 ³⁶ And Gideon said to God, “If you will save Israel by my hand, as you have said, ^{6³⁷} behold, I will put a fleece of wool on the floor; and if the dew is on the fleece only, and <i>it is</i> dry upon the altar <i>beside it</i> , then shall I know that you will save Israel by my hand, as you have said.” ^{6³⁸} And it was so: for he rose up early on the next day, and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water.
		6 ³⁹ And Gideon said to God, “Let not your anger be hot against me, and I will speak but this once. Let me test, please, but this once with the fleece: let it now be dry only upon the fleece, but upon all the ground let there be dew.” ^{6⁴⁰} And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.
	¶Complement	Jehovah reduced the size of Gideon's army to three hundred men and gave him a sign of victory (7:1 - 14)
Unique		7 ¹ Then Jerubbaal, who is Gideon, and all the people that <i>were</i> with him, rose up early, and camped beside the well of Harod, so that the army of the Midianites was on the north side of them, by the hill of Moreh, in the valley.
		7 ² And Jehovah said to Gideon, “ The people that <i>are</i> with you <i>are</i> too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, ‘My own hand has saved me.’ ^{7³}Now therefore come; proclaim in the ears of the people, saying, ‘Whosoever is fearful and afraid, let him return and depart early from mount Gilead.’” And there returned of the people twenty-two thousand; and there remained ten thousand.
Complement		7 ⁴ And Jehovah said to Gideon, “ The people <i>are</i> still too many. Bring them down to the water, and I will test them for you there; and it shall be, <i>that</i> of whom I say to you, ‘This shall go with you’, the same shall go with you; and of whomsoever I say to you, ‘This shall not go with you’, the same shall not go. ”
Complement		7 ⁵ So he brought the people down to the water; and Jehovah said to Gideon, “ Everyone that laps of the water with his tongue, as a dog laps, him you shall set by himself; likewise everyone that bows down upon his knees to drink. ” ^{7⁶} And the number of them that lapped, <i>putting</i> their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. ^{7⁷} And Jehovah said to Gideon, “ By the three hundred men that lapped will I save you, and deliver the Midianites into your hand; and let all the <i>rest</i> of the people go every man to his place. ” ^{7⁸} So the people took provisions in their hand, and their trumpets; and he sent all <i>the rest</i> of Israel every man to his tent, and retained those three hundred men.
Opposite		Now the army of Midian was beneath him in the valley. ^{7⁹} And it came to pass the same night, that Jehovah said to him, “ Arise, go down to the army: for I have delivered it into your hand. ^{7¹⁰}But if you are afraid to go down, go with Phurah your servant down to the army, ^{7¹¹}and you shall hear what they say; and afterward your hands shall be strengthened to go down to the army. ”
Opposite		Then he went down with Phurah his servant to the outside of the armed men that <i>were</i> in the army. ^{7¹²} And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels <i>were</i> innumerable, as the sand by the seaside for multitude. ^{7¹³} And when Gideon came, behold, <i>there was</i> a man that told a dream to his companion, and said, “Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the army of Midian; and it came to a tent, and struck it so that it fell, and overturned it, so that the tent lay flat.” ^{7¹⁴} And his companion answered and said, “This is nothing else except the sword of Gideon the son of Joash, a man of Israel: <i>for</i> God has delivered Midian and the whole army into his hands.”
	¶Complement	Gideon and his three hundred men used psychological warfare to rout the army of the Midianites
Unique		7 ¹⁵ And it was so, when Gideon heard the telling of the dream, and its interpretation, that he worshiped; and he returned into the army of Israel, and said, “Arise: for Jehovah has delivered into your hand the army of Midian.”
Complement		7 ¹⁶ And he divided the three hundred men <i>into</i> three companies, and he put a trumpet in every man’s hand, with empty pitchers, and lamps within the pitchers. ^{7¹⁷} And he said to them, “Look on me, and do likewise; and, behold, when I come to the outside of the camp, it shall be <i>that</i> , as I do, so shall you do. ^{7¹⁸} When I blow with a trumpet, I and all that <i>are</i> with me, then you also blow the trumpets on every side of all the camp, and say, ‘ <i>The sword</i> ’ of Jehovah, and of Gideon!”
Complement		7 ¹⁹ So Gideon, and the hundred men that <i>were</i> with him, came to the outside of the camp in the beginning of the middle watch; and they had just newly set the watch. And they blew the trumpets, and broke the pitchers that <i>were</i> in their hands. ^{7²⁰} And the three companies blew the trumpets, and broke the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow <i>with</i> ; and they cried, “The sword of Jehovah, and of Gideon!” ^{7²¹} And they stood every man in his place around the camp; and all the army ran, and cried, and fled. ^{7²²} And the three hundred blew the trumpets, and Jehovah set every man’s sword against his companion, even throughout all the army; and the army fled to Beth-shittah in Zererath, <i>and</i> to the border of Abel-meholah, to Tabbath.
Opposite		7 ²³ And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. ^{7²⁴} And Gideon sent messengers throughout all mount Ephraim, saying, “Come down against the Midianites, and take before them the water to Beth-barah and Jordan.” Then all the men of Ephraim gathered themselves together; and took the water to Beth-barah and Jordan. ^{7²⁵} And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan.
Opposite		8 ¹ And the men of Ephraim said to him, “Why have you served us this way, that you did not call us, when you went to fight with the Midianites?” And they dived with him sharply. ^{8²} And he said to them, “What have I done now in comparison of you? <i>Is</i> not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?” ^{8³} God has delivered into your hands the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you?” Then their anger was mollified toward him, when he said that.
	¶Opposite	Gideon punished the men of Succoth and Penuel for not helping him fight against the army of Midian (8:4 - 21)
Unique		8 ⁴ And Gideon came to Jordan, <i>and</i> passed over: he, and the three hundred men that <i>were</i> with him, faint, yet pursuing <i>them</i> . ^{8⁵} And he said to the men of Succoth, “Please, give loaves of bread to the people that follow me: for they <i>are</i> faint, and I am pursuing against Zebah and Zalmunna, kings of Midian.” ^{8⁶} And the princes of Succoth said, “ <i>Are</i> the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?” ^{8⁷} And Gideon said, “Therefore when Jehovah has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers.”
		8 ⁸ And he went up from there to Penuel, and spoke to them likewise; and the men of Penuel answered him as the men of Succoth had answered <i>him</i> . ^{8⁹} And he spoke also to the men of Penuel, saying, “When I come again in peace, I will break down this tower.”
Complement		8 ¹⁰ Now Zebah and Zalmunna <i>were</i> in Karkor, and their armies with them, about fifteen thousand <i>men</i> , all that remained of all the armies of the children of the east: for there fell a hundred and twenty thousand men that drew a sword. ^{8¹¹} And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the army: for the army was secure. ^{8¹²} And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and routed all the army.
Complement		8 ¹³ And Gideon the son of Joash returned from battle before the sun <i>arose</i> , ^{8¹⁴} and caught a young man of the men of Succoth, and inquired of him; and he described to him the princes of Succoth, and its elders, <i>even</i> seventy-seven men. ^{8¹⁵} And he came to the men of Succoth, and said, “Behold Zebah and Zalmunna, with whom you oppressed me, saying, ‘Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men <i>that are</i> weary?’” ^{8¹⁶} And he took the elders of the city, and thorns of the wilderness and briers, and with them he chastised the men of Succoth. ^{8¹⁷} And he beat down the tower of Penuel, and slew the men of the city.
Opposite		8 ¹⁸ Then he said to Zebah and Zalmunna, “What manner of men <i>were they</i> whom you slew at Tabor?” And they answered, “As you <i>are</i> , so they <i>were</i> ; each one resembled the children of a king.” ^{8¹⁹} And he said, “They were my brothers, the sons of my mother. As Jehovah lives, if you had saved them alive, I would not slay you.”
Opposite		8 ²⁰ And he said to Jether his firstborn, “ <i>Get</i> up, <i>and</i> slay them.” But the young man did not draw his sword: for he was afraid, because <i>he was</i> still a boy. ^{8²¹} Then Zebah and Zalmunna said, “You arise, and fall upon us: for as the man <i>is</i> , so <i>is</i> his strength.” ^{8²²} And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that <i>were</i> on their camels’ necks.
	¶Opposite	Gideon backslid on God in his old age (8:22 - 32)
Opposite		8 ²² Then the men of Israel said to Gideon, “Rule over us, both you, and your son, and your son’s son also: for you have delivered us from the hand of Midian.” ^{8²³} And Gideon said to them, “I will not rule over you; neither shall my son rule over you; Jehovah shall rule over you.”
Opposite		8 ²⁴ And Gideon said to them, “I would ask a request of you, that you would give me every man the earrings of his plunder” (for they had golden earrings, because they <i>were</i> Ishmaelites). ^{8²⁵} And they answered, “We will willingly give <i>them</i> .” And they spread a garment, and every man cast in it the earrings of his plunder. ^{8²⁶} And the weight of the golden earrings that he requested was one thousand, seven hundred <i>shekels</i> of gold, beside <i>the</i> ornaments, collars, and purple clothing that <i>were</i> on the kings of Midian, and beside the chains that <i>were</i> around their camels’ necks. ^{8²⁷} And Gideon made an ephod of it, and put it in his city, <i>even</i> in Ophrah; and all Israel went a whoring after it there, which thing became a snare to Gideon, and to his house.
Complement		8 ²⁸ Thus Midian was subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.
Complement		8 ²⁹ And Jerubbaal the son of Joash went and dwelt in his own house. ^{8³⁰} And Gideon had seventy sons of his body begotten: for he had many wives. ^{8³¹} And his concubine that <i>was</i> in Shechem, she also bore him a son, whose name he called Abimelech.
Unique		8 ³² And Gideon the son of Joash died in a good old age; and he was buried in the grave of Joash his father, in Ophrah of the Abi-ezrites.
	§Unique	Conclusion: God returned the wickedness of Abimelech upon himself and the men of Shechem (8:33 - 9:57)
	¶Complement	God raised up enemies in Shechem against Abimelech (8:33 - 9:33)
Opposite		8 ³³ And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. ^{8³⁴} And the children of Israel did not remember Jehovah their God, who had delivered them out of the hands of all their enemies on every side; ^{8³⁵} neither did they show kindness to the house of Jerubbaal, <i>namely</i> , Gideon, according to all the goodness which he had shown to Israel. ^{8³⁶} And Abimelech the son of Jerubbaal went to Shechem to his mother’s brethren, and communed with them, and with all the family of the house of his mother’s father, saying, ^{8³⁷} “Speak, please, in the ears of all the men of Shechem, ‘Which is better for you: either that all the sons of Jerubbaal, <i>which are</i> seventy men, reign over you, or that one reign over you?’ Remember also that I <i>am</i> your bone and your flesh.” ^{8³⁸} And his mother’s brethren spoke of him in the ears of all the men of Shechem all these words; and their hearts inclined to follow Abimelech: for they said, “He is our brother.” ^{8³⁹} And they gave him seventy <i>pieces</i> of silver out of the house of Baal-berith, with which Abimelech hired vain and lascivious men, which followed him. ^{8⁴⁰} And he went to his father’s house at Ophrah, and slew his brothers the sons of Jerubbaal, <i>being</i> seventy men, upon one stone; notwithstanding yet Jotham the youngest son of Jerubbaal was left: for he hid himself. ^{8⁴¹} And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that <i>was</i> in Shechem.
Opposite		9 ⁷ And when they told <i>it</i> to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said to them, “Listen to me, you men of Shechem, that God may listen to you. ^{9⁸} The trees went forth to anoint a king over them; and they said to the olive tree, ‘Reign over us.’ ^{9⁹} But the olive tree said to them, ‘Should I leave my fatness, with which they honor God and man, and go to be promoted over the trees?’” ^{9¹⁰} And the trees said to the fig tree, ‘You come, <i>and</i> reign over us.’” ^{9¹¹} But the fig tree said to them, ‘Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?’” ^{9¹²} Then the trees said to the vine, ‘You come, <i>and</i> reign over us.’” ^{9¹³} And the vine said to them, ‘Should I leave my wine, which cheers God and man, and go to be promoted over the trees?’” ^{9¹⁴} Then all the trees said to the bramble, ‘You come, <i>and</i> reign over us.’” ^{9¹⁵} And the bramble said to the trees, ‘If in truth you anoint me king over you, <i>then</i> come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.’” ^{9¹⁶} Now therefore, if you have done truly and sincerely, in that you have made Abimelech king, and if you have dealt with Jerubbaal and his house, and have done so to him according to the deserving of his hands” ^{9¹⁷} for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian;” ^{9¹⁸} and you have risen up against my father’s house this day, and have slain his sons, seventy men, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because <i>he is</i> your brother;” ^{9¹⁹} if then you have dealt truly and sincerely with Jerubbaal and with his house this day, <i>then</i> rejoice in Abimelech, and let him also rejoice in you.” ^{9²⁰} But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.” ^{9²¹} And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.
Complement		9 ²² When Abimelech had reigned three years over Israel, ^{9²³} then God sent an evil spirit between Abimelech and the men of Shechem. And the men of Shechem dealt treacherously with Abimelech, ^{9²⁴} that the cruelty <i>done</i> to the seventy sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, who slew them; and upon the men of Shechem, who aided him in the slaying of his brothers. ^{9²⁵} And the men of Shechem set liars in wait for him in the top of the mountains, and they robbed all that came along that way by them; and it was told Abimelech.
Complement		9 ²⁶ And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the men of Shechem put their confidence in him. ^{9²⁷} And they went out into the fields, and gathered their vineyards, and trode <i>the grapes</i> , and made merry, and went into the house of <i>Baal-berith</i> their god, and ate and drank <i>wine</i> , and cursed Abimelech. ^{9²⁸} And Gaal the son of Ebed said, “Who is Abimelech, and who is Shechem, that we should serve him? <i>Is he</i> not the son of Jerubbaal; and <i>is not</i> Zebul his officer? Serve the men of Hamor the father of Shechem: for why should we serve him?” ^{9²⁹} And would to God this people were under my hand! I then I would remove Abimelech.” And he said to Abimelech, “Increase your army, and come out!”
Unique		9 ³⁰ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. ^{9³¹} And he sent messengers to Abimelech secretly, saying, “Behold, Gaal the son of Ebed and his brethren have come to Shechem; and, behold, they fortify the city against you.
		9 ³² Now therefore, go up by night, you and the people that <i>are</i> with you, and lie in wait in the field;” ^{9³³} and it shall be, <i>that</i> in the morning, as soon as the sun is up, you shall rise early, and set upon the city; and, behold, <i>when he</i> and the people that <i>are</i> with him come out against you, then you may do to them as you shall find occasion.”
	¶Complement	Abimelech was humiliated by being killed in battle by a woman (9:34 - 57)
Opposite		9 ³⁴ And Abimelech rose up, and all the people that <i>were</i> with him, by night, and they laid wait against Shechem in four bands. ^{9³⁵} And Gaal the son of Ebed went out, and stood in the entering of the gate of the city; and Abimelech rose up, and the people that <i>were</i> with him, from lying in wait. ^{9³⁶} And when Gaal saw the people, he said to Zebul, “Behold, people come down from the top of the mountains.” And Zebul said to him, “You see the shadow of the mountains as <i>if they were</i> men.” ^{9³⁷} And Gaal spoke again and said, “See, people are coming down by the middle of the land, and another company comes along by the plain of Meonenim.” ^{9³⁸} Then Zebul said to him, “Where is your mouth now, with which you said, ‘Who is Abimelech, that we should serve him?’ <i>Are</i> not these the people that you have despised? Please, go out and fight with them.” ^{9³⁹} And Gaal went out before the men of Shechem, and fought with Abimelech. ^{9⁴⁰} And Abimelech chased him, and he fled before him, and many were overthrown <i>and</i> wounded, <i>even</i> to the entering of the gate. ^{9⁴¹} And Abimelech dwelt at Arumah; and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.
Opposite		9 ⁴² And it came to pass on the next day, that the people went out into the field; and they told Abimelech. ^{9⁴³} And he took the people, and divided them into three bands, and laid wait in the field. And he looked; and, behold, the people came forth out of the city; and so he rose up against them, and smote them. ^{9⁴⁴} And Abimelech, and the band that <i>was</i> with him, rushed forward, and stood in the entering of the gate of the city; and the <i>other</i> two bands ran upon all <i>the people</i> that <i>were</i> in the fields, and slew them. ^{9⁴⁵} And Abimelech fought against the city all that day; and he took the city, and slew the people that <i>were</i> in it, and beat down the city, and sowed it with salt.
Complement		9 ⁴⁶ And when all the men of the tower of Shechem heard <i>that</i> , they entered into a hold of the house of the god Berith. ^{9⁴⁷} And it was told Abimelech, that all the men of the tower of Shechem were gathered together. ^{9⁴⁸} And Abimelech went up to mount Zalmon, he and all the people that <i>were</i> with him. And Abimelech took an axe in his hand, and cut down a branch from the trees, and took it, and laid <i>it</i> on his shoulder; and said to the people that <i>were</i> with him, “What you have seen me do, make haste, <i>and do</i> as I <i>have done</i> .”
		9 ⁴⁹ And all the people likewise cut down every man his branch, and followed Abimelech, and put <i>them</i> to the hold, and set the hold on fire upon them, so that all the men of the tower of Shechem died also, about a thousand men and women.
Complement		9 ⁵⁰ Then Abimelech went to Thebez, and camped against Thebez, and took it. ^{9⁵¹} But there was a strong tower within the city, and all the men and women, and all they of the city, fled there and shut <i>it</i> to themselves, and went up to the top of the tower. ^{9⁵²} And Abimelech came to the tower, and fought against it; and he went close to the door of the tower to burn it with fire. ^{9⁵³} And a certain woman cast a piece of a millstone upon Abimelech’s head, and crushed his skull. ^{9⁵⁴} Then he hurriedly called to the young man his armorbearer, and said to him, “Draw your sword, and slay me, that men do not say of me, ‘A woman slew him.’” And his young man thrust him through, and he died.
Unique		9 ⁵⁵ And when the men of Israel saw that Abimelech was dead, they went every man to his place.
		9 ⁵⁶ Thus God rendered the wickedness of Abimelech, which he did to his father, in slaying his seventy brothers. ^{9⁵⁷} and all the evil of the men of Shechem God rendered upon their heads; and upon them came the curse of Jotham the son of Jerubbaal.

The Beginning Chapter 2.3 (Judges): Jephthah delivered Israel from the Ammonites, but brought trouble upon himself for a foolish vow (10:1 - 12:15)	
\$Unique	Introduction: Israel returned to idolatry, and was oppressed by other nations; Israel looked for a leader to deliver them (10:1 - 18)
¶Opposite	Tola and Jair judged Israel for forty-five years (10:1 - 9)
¶Opposite	After eighteen years of suffering, the children of Israel finally returned to Jehovah; and they looked for a leader (10:10 - 18)
\$Complement	Body: Jephthah led the Gileadites to a great victory over the Ammonites and the men of Ephraim (11:1 - 12:6)
¶Opposite	The family of Jephthah rejected him (11:1 - 3)
¶Opposite	The elders of Gilead appointed Jephthah as their leader (11:4 - 11)
¶Complement	Jephthah attempted to negotiate with the king of Ammon for peace without success (11:12 - 28)
¶Complement	Jephthah uttered a foolish vow to God; and God gave him victory over the Ammonites (11:29 - 40)
¶Unique	Jephthah led the men of Gilead to victory over the men of Ephraim in a civil war (12:1 - 6)
\$Complement	Conclusion: A succession of men judged Israel after Jephthah (12:7 - 15)
¶Complement	Jephthah of Gilead and Ibzan of Bethlehem judged Israel for a total of thirteen years (12:7 - 10)
¶Complement	Elon of Zebulon and Abdon of Ephraim judged Israel for a total of eighteen years (12:11 - 15)

	\$Unique	Introduction: Israel returned to idolatry, and was oppressed by other nations; Israel looked for a leader to deliver them (10:1 - 18)
	¶Opposite	Tola and Jair judged Israel for forty-five years (10:1 - 9)
Unique	10:1	And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.
	10:2	And he judged Israel twenty-three years; and died, and was buried in Shamir.
Complement	10:3	And after him arose Jair, a Gileadite; and <i>he</i> judged Israel twenty-two years. 10:4 And he had thirty sons that rode on thirty donkey colts. And they had thirty cities, which are called Havoth-jair until this day, which <i>are</i> in the land of Gilead.
Complement	10:5	And Jair died, and was buried in Camon.
Opposite	10:6	And the children of Israel did evil again in the sight of Jehovah; and served Baalim, and Ashtarothe, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines; and <i>they</i> forsook Jehovah, and did not serve him.
Opposite	10:7	And the anger of Jehovah was hot against Israel; and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. 10:8 And <i>from</i> that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that <i>were</i> on the other side <i>of</i> Jordan in the land of the Amorites, which is in Gilead. 10:9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim, so that Israel was very distressed.
	¶Opposite	After eighteen years of suffering, the children of Israel finally returned to Jehovah; and they looked for a leader (10:10 - 18)
Opposite	10:10	And the children of Israel cried to Jehovah, saying, “We have sinned against you, both because we have forsaken our God, and also served Baalim.” 10:11 And Jehovah said to the children of Israel, “ <i>Did I not deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? 10:12 The Zidonians also, and the Amalekites, and the Maonites oppressed you; and you cried to me, and I delivered you out of their hand. 10:13 Yet you have forsaken me, and served other gods; therefore I will not deliver you anymore. 10:14 Go and cry to the gods which you have chosen; let them deliver you in the time of your tribulation.</i> ”
Opposite	10:15	And the children of Israel said to Jehovah, “We have sinned. Do to us whatsoever seems good to you; only please deliver us this day.” 10:16 And they put away the strange gods from among them, and served Jehovah. And his soul was grieved for the misery of Israel.
Complement	10:17	Then the children of Ammon were gathered together; and they camped in Gilead.
Complement		And the children of Israel assembled themselves together; and they camped in Mizpeh.
Unique	10:18	And the people <i>and</i> princes of Gilead said one to another, “What man <i>is he</i> that will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilead.”
	\$Complement	Body: Jephthah led the Gileadites to a great victory over the Ammonites and the men of Ephraim (11:1 - 12:6)
	¶Opposite	The family of Jephthah rejected him (11:1 - 3)
Unique	11:1	Now Jephthah the Gileadite was a mighty man of valor; and he <i>was</i> the son of a prostitute; and Gilead begot Jephthah.
Complement	11:2	And Gilead’s wife bore him sons.
Complement		And his wife’s sons grew up; and they thrust out Jephthah, and said to him, “You shall not inherit in our father’s house: for you <i>are</i> the son of a strange woman.”
Opposite	11:3	Then Jephthah fled from his brethren, and dwelt in the land of Tob;
Opposite		and vain men were gathered there to Jephthah, and went out with him.
	¶Opposite	The elders of Gilead appointed Jephthah as their leader (11:4 - 11)
Opposite	11:4	And it came to pass in process of time, that the children of Ammon made war against Israel.
Opposite	11:5	And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to bring Jephthah out of the land of Tob.
Complement	11:6	And they said to Jephthah, “Come, and be our captain, that we may fight with the children of Ammon.”
	11:7	And Jephthah said to the elders of Gilead, “Did you not hate me, and expel me out of my father’s house? And why have you come to me now when you are in distress?” 11:8 And the elders of Gilead said to Jephthah, “Therefore we turn again to you now, that you may go with us, and fight against the children of Ammon; and be our head over all the inhabitants of Gilead.”
Complement	11:9	And Jephthah said to the elders of Gilead, “If you bring me home again to fight against the children of Ammon, and Jehovah delivers them before me, shall I be your head?” 11:10 And the elders of Gilead said to Jephthah, “Jehovah is witness between us, if we do not <i>do</i> so according to your words.”
Unique	11:11	Then Jephthah went with the elders of Gilead; and the people made him head and captain over them. And Jephthah uttered all his words before Jehovah in Mizpeh.
	¶Complement	Jephthah attempted to negotiate with the king of Ammon for peace without success (11:12 - 28)
Unique	11:12	And Jephthah sent messengers to the king of the children of Ammon, saying, “What have you to do with me, that you have come against me to fight in my land?”
	11:13	And the king of the children of Ammon answered to the messengers of Jephthah, “Because Israel took away my land, when they came up out of Egypt, from Arnon even to Jabbok, and to Jordan. Now therefore restore those <i>lands</i> again peacefully.”
Complement	11:14	And Jephthah sent messengers again to the king of the children of Ammon; 11:15 and said to him, “Thus says Jephthah: ‘Israel did not take away the land of Moab, nor the land of the children of Ammon; 11:16 but when Israel came up from Egypt, and walked through the wilderness to the Red sea, and came to Kadesh, 11:17 then Israel sent messengers to the king of Edom, saying, ‘Please, let me pass through your land’; but the king of Edom would not listen. And in like manner they sent to the king of Moab, but he would not <i>agree</i> ; and Israel abode in Kadesh.
Complement	11:18	“Then they went along through the wilderness, and circled the land of Edom, and the land of Moab; and they came by the east side of the land of Moab, and camped on the other side of Arnon; but they did not come within the border of Moab: for Arnon <i>was</i> the border of Moab. 11:19 And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said to him, ‘Please, let us pass through your land into my place.’ 11:20 But Sihon did not trust Israel to pass through his territory; but Sihon gathered all his people together, and camped in Jahaz, and fought against Israel. 11:21 And Jehovah God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them. So Israel possessed all the land of the Amorites, the inhabitants of that country. 11:22 And they possessed all the territory of the Amorites, from Arnon even to Jabbok, and from the wilderness even to Jordan.”
Opposite	11:23	“So now Jehovah God of Israel has dispossessed the Amorites from before his people Israel. And should you possess it? 11:24 Will you not possess that which Chemosh your god gives you to possess? So whosoever Jehovah our God shall drive out from before us, them will we possess. 11:25 And now <i>are</i> you any better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them, 11:26 while Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that <i>are</i> along by the borders of Arnon, three hundred years? Why therefore did you not recover <i>them</i> within that time? 11:27 Therefore I have not sinned against you, but you do me wrong to make war against me. Jehovah the Judge be judge this day between the children of Israel and the children of Ammon.”
Opposite	11:28	Nevertheless, the king of the children of Ammon did not give heed to the words of Jephthah which he sent to him.
	¶Complement	Jephthah uttered a foolish vow to God; and God gave him victory over the Ammonites (11:29 - 40)
Unique	11:29	Then the Spirit of Jehovah came upon Jephthah; and he passed over Gilead, and Manasseh; and he passed over Mizpeh of Gilead; and from Mizpeh of Gilead he passed over <i>to</i> the children of Ammon.
Complement	11:30	And Jephthah vowed a vow to Jehovah; and said, “If you shall without fail deliver the children of Ammon into my hands, 11:31 then it shall be, that whatsoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah’s; or I will offer it up for a burnt offering.”
Complement	11:32	So Jephthah passed over to the children of Ammon to fight against them; and Jehovah delivered them into his hands. 11:33 And he smote them from Aroer, even until you come to Minnith, <i>even</i> twenty cities, and to the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.
Opposite	11:34	And Jephthah came to Mizpeh to his house; and, behold, his daughter came out to meet him with timbrels and with dances; and she <i>was his</i> only child: beside her he had neither son nor daughter. 11:35 And it came to pass, when he saw her, that he tore his clothes; and he said, “Alas, my daughter! You have brought me very low. And you are one of them that trouble me: for I have opened my mouth to Jehovah, and I cannot go back.” 11:36 And she said to him, “My father, <i>if</i> you have opened your mouth to Jehovah, do to me according to that which has proceeded out of your mouth: forasmuch as Jehovah has taken vengeance for you of your enemies, <i>even</i> of the children of Ammon.” 11:37 And she said to her father, “Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity; I and my companions.” 11:38 And he said, “Go.” And he sent her away <i>for</i> two months; and she went with her companions; and she bewailed her virginity upon the mountains.
Opposite	11:39	And it came to pass at the end of two months, that she returned to her father; who did with her <i>according</i> to his vow which he had vowed. And <i>so</i> she knew no man; and it became a custom in Israel, 11:40 <i>that</i> the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.
	¶Unique	Jephthah led the men of Gilead to victory over the men of Ephraim in a civil war (12:1 - 6)
Opposite	12:1	And the men of Ephraim gathered themselves together, and they went northward; and said to Jephthah, “Why did you pass over to fight against the children of Ammon, and did not call us to go with you? We will burn your house upon you with fire!”
Opposite	12:2	And Jephthah said to them, “I and my people were at great strife with the children of Ammon; and when I called you, you did not deliver me out of their hands. 12:3 And when I saw that you did not deliver <i>me</i> , I took my life in my hands; and I passed over against the children of Ammon; and Jehovah delivered them into my hand. Why then have you come up to me this day, to fight against me?”
Complement	12:4	Then Jephthah gathered together all the men of Gilead, and they fought with Ephraim.
Complement		And the men of Gilead smote Ephraim, because they said, “You Gileadites <i>are</i> fugitives of Ephraim among the Ephraimites, <i>and</i> among the Manassites.”
Unique	12:5	And the Gileadites took the passages of Jordan before the Ephraimites; and it was <i>so</i> , that when those Ephraimites which had escaped said, “Let me go over”, that the men of Gilead said to him, “ <i>Are</i> you an Ephraimite?” If he said, “No”, 12:6 then they said to him, “Say now ‘Shibboleth’”; and he said, “Sibboleth”: for he could not frame to pronounce <i>it</i> correctly. Then they took him, and they slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty-two thousand <i>men</i> .
	\$Complement	Conclusion: A succession of men judged Israel after Jephthah (12:7 - 15)
	¶Complement	Jephthah of Gilead and Ibzan of Bethlehem judged Israel for a total of thirteen years (12:7 - 10)
Opposite	12:7	And Jephthah judged Israel six years.
Opposite		Then Jephthah the Gileadite died; and he was buried in <i>one of</i> the cities of Gilead.
Complement	12:8	And after him, Ibzan of Bethlehem judged Israel.
Complement	12:9	And he had thirty sons, and thirty daughters, <i>whom</i> he sent abroad; and he took in thirty daughters from abroad for his sons.
Unique		And he judged Israel seven years.
	12:10	Then Ibzan died; and he was buried at Bethlehem.
	¶Complement	Elon of Zebulon and Abdon of Ephraim judged Israel for a total of eighteen years (12:11 - 15)
Opposite	12:11	And after him, Elon judged Israel, a Zebulonite, and he judged Israel ten years.
Opposite	12:12	And Elon the Zebulonite died; and he was buried in Aijalon, in the country of Zebulon.
Complement	12:13	And after him Abdon the son of Hillel judged Israel, a Pirathonite.
Complement	12:14	And he had forty sons and thirty nephews, that rode on seventy donkey colts.
Unique		And he judged Israel eight years.
	12:15	And Abdon the son of Hillel the Pirathonite died; and he was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

The Beginning Chapter 24 (Judges): Samson delivered Israel from the Philistines, but destroyed himself with fornication (13:1 - 16:31)	
§Unique	Introduction: An angel foretold the birth of Samson to his parents, and rose up to Heaven in the flame of their burnt offering (13:1 - 23)
¶Opposite	An angel of God foretold the wife of Manoah of the birth of Samson her son (13:1 - 8)
¶Opposite	Manoah offered a burnt offering to Jehovah and the angel ascended toward Heaven in the flame of the sacrifice (13:9 - 23)
§Complement	Body: Samson began with the power of God; but he became arrogant and began to commit fornication (13:24 - 16:15)
¶Unique	Jehovah moved Samson to take a wife of the Philistines, and he killed a lion with his bare hands (13:24 - 14:4)
¶Complement	Samson made a riddle for his Philistine companions, which led to war against the Philistines (14:11 - 15:8)
¶Complement	Samson slew a thousand Philistine men with the jawbone of a donkey (15:9 - 19)
¶Opposite	After many years, Samson became arrogant and committed fornication with a prostitute (15:20 - 16:3)
¶Opposite	Samson committed fornication with Delilah, who tried and failed to uncover the secret of his strength (16:4 - 15)
§Complement	Conclusion: Samson lost the power of God on his life, and ended his life with suicide (16:16 - 31)
¶Complement	Samson told his secret to Delilah; and the Philistines put out his eyes and captured him (16:16 - 21)
¶Complement	Samson committed suicide and took several thousand Philistines with him (16:22 - 31)

	§Unique Introduction: An angel foretold the birth of Samson to his parents, and rose up to Heaven in the flame of their burnt offering (13:1 - 23)
	¶Opposite An angel of God foretold the wife of Manoah of the birth of Samson her son (13:1 - 8)
Unique	13:1 And the children of Israel did evil again in the sight of Jehovah; and Jehovah delivered them into the hand of the Philistines forty years.
Complement	13:2 And there was a certain man of Zorah, of the family of the Danites, whose name <i>was</i> Manoah; and his wife <i>was</i> barren, and bore no <i>children</i> . 13:3 And the angel of Jehovah appeared to the woman, and said to her, “Behold now, you <i>are</i> barren, and do not bear; but you shall conceive, and bear a son.
Complement	13:4 “Now therefore, please beware; and drink no wine or alcohol, and do not eat any unclean <i>thing</i> . 13:5 for, lo, you shall conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite to God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.”
Opposite	13:6 Then the woman came and told her husband, saying, “A man of God came to me; and his countenance <i>was</i> like the countenance of an angel of God, very dreadful; but I did not ask him where he <i>was</i> from; neither did he tell me his name.
Opposite	13:7 “But he said to me, ‘Behold, you shall conceive, and bear a son; and now drink no wine or alcohol; neither eat any unclean <i>thing</i> : for the child shall be a Nazarite to God from the womb to the day of his death.’”
	¶Opposite Manoah offered a burnt offering to Jehovah and the angel ascended toward Heaven in the flame of the sacrifice (13:9 - 23)
Opposite	13:8 Then Manoah entreated Jehovah, and said, “O my Lord, let the man of God which you sent come again to us; and teach us what we shall do to the child that shall be born.” 13:9 And God gave heed to the voice of Manoah; and the angel of God came again to the woman as she sat in the field; but Manoah her husband <i>was</i> not with her. 13:10 And the woman hurried and ran; and she told her husband, and said to him, “Behold, the man has appeared to me, that came to me the <i>other</i> day.”
Opposite	13:11 And Manoah arose, and went after his wife, and came to the man, and said to him, “Are you the man that spoke to the woman?” And he said, “ <i>I am</i> .” 13:12 And Manoah said, “Now let your words come to pass. How shall we order the child, and <i>what</i> shall we do to him?” 13:13 And the angel of Jehovah said to Manoah, “Of all that I said to the woman, let her beware. 13:14 <i>she may not eat of any thing that comes of the vine neither let her drink wine or alcohol, nor eat any unclean thing. Let her observe all that I commanded her.</i> ”
Complement	13:15 Then Manoah said to the angel of Jehovah, “Please, let us detain you, until we shall have made ready a kid for you.” 13:16 And the angel of Jehovah said to Manoah, “ <i>Though you detain me, I will not eat of your bread; and if you will offer a burnt offering, you must offer it to Jehovah.</i> ” For Manoah did not know that he <i>was</i> an angel of Jehovah. 13:17 And Manoah said to the angel of Jehovah, “What is your name, that when your sayings come to pass we may do you honor?” 13:18 And the angel of Jehovah said to him, “ <i>Why do you ask thus after my Name, seeing it is wonderful?</i> ”
Complement	13:19 So Manoah took a kid with a meal offering, and offered <i>it</i> upon a rock to Jehovah; and <i>the angel</i> did wondrously; and Manoah and his wife looked on: 13:20 for it came to pass, when the flame went up toward Heaven from off the altar, that the angel of Jehovah ascended in the flame of the altar. And Manoah and his wife looked on <i>it</i> , and fell on their faces to the ground. 13:21 But the angel of Jehovah did not appear anymore to Manoah and to his wife.
Unique	Then Manoah knew that he <i>was</i> an angel of Jehovah. 13:22 And Manoah said to his wife, “We shall surely die, because we have seen God!”
	13:23 But his wife said to him, “If Jehovah were pleased to kill us, he would not have received a burnt offering and a meal offering at our hands; neither would he have shown us all these <i>things</i> , nor would he as at this time have told us <i>such things</i> as these.”
	§Complement Body: Samson began with the power of God; but he became arrogant and began to commit fornication (13:24 - 16:15)
	¶Unique Jehovah moved Samson to take a wife of the Philistines, and he killed a lion with his bare hands (13:24 - 14:4)
Opposite	13:24 And the woman bore a son, and called his name Samson; and the child grew, and Jehovah blessed him.
Opposite	13:25 And the Spirit of Jehovah began to move him at times in the camp of Dan between Zorah and Eshtaol.
	14:1 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.
	14:2 And he came up, and told his father and his mother, and said, “I have seen a woman in Timnath of the daughters of the Philistines; now therefore get her for me to <i>be my</i> wife.” 14:3 Then his father and his mother said to him, “ <i>Is there</i> never a woman among the daughters of your brethren, or among all my people, that you go to take a wife of the uncircumcised Philistines?” And Samson said to his father, “Get her for me: for she pleases me well.” 14:4 But his father and his mother did not know that it <i>was</i> of Jehovah, that he sought an occasion against the Philistines: for at that time the Philistines ruled over Israel.
Complement	14:5 Then Samson went down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared against him. 14:6 And the Spirit of Jehovah came mightily upon him, and he tore him apart as he would have torn a kid; and <i>there was</i> nothing in his hand; but he did not tell his father or his mother what he had done. 14:7 And he went down, and talked with the woman; and she pleased Samson well.
Complement	14:8 And after a time he returned to take her. And he turned aside to see the carcass of the lion; and, behold, <i>there was</i> a swarm of bees and honey in the carcass of the lion. 14:9 And he took some in his hands, and went on eating; and came to his father and mother, and he gave them, and they ate; but he did not tell them that he had taken the honey out of the carcass of the lion.
Unique	14:10 So his father went down to the woman; and Samson made there a feast: for so the young men used to do.
	¶Complement Samson made a riddle for his Philistine companions, which led to war against the Philistines (14:11 - 15:8)
Unique	14:11 And it came to pass, when they saw him, that they brought thirty companions to be with him. 14:12 And Samson said to them, “I will now put forth a riddle to you: if you can certainly declare it <i>to</i> me within the seven days of the feast, and find <i>it</i> out, then I will give you thirty sheets and thirty change of garments. 14:13 But if you cannot declare <i>it to</i> me, then you shall give me thirty sheets and thirty change of garments.” And they said to him, “Put forth your riddle, that we may hear it.” 14:14 And he said to them, “Out of the eater came forth food, and out of the strong came forth sweetness.” And they could not in three days solve the riddle.
Complement	14:15 And it came to pass on the seventh day, that they said to Samson’s wife, “Entice your husband, that he may declare the riddle to us, lest we burn you and your father’s house with fire. Have you called us to take what we have? <i>Is it not true?</i> ” 14:16 And Samson’s wife wept before him, and said, “You do but hate me, and love me not. You have put forth a riddle to the children of my people, and have not told <i>it to</i> me.” And he said to her, “Behold, I have not told my father nor my mother, and shall I tell you?” 14:17 And she wept before him the seven days, while their feast lasted.
Complement	And it came to pass on the seventh day, that he told her, because she pestered him. And she told the riddle to the children of her people. 14:18 And the men of the city said to him on the seventh day before the sun went down, “What is sweeter than honey? And what is stronger than a lion?” And he said to them, “If you had not plowed with his heifer, you <i>would</i> not have found out my riddle.” 14:19 And the Spirit of Jehovah came upon him; and he went down to Askelon, and slew thirty men of them. And he took their plunder; and gave change of garments to them which expounded the riddle. And his anger was kindled, and he went up to his father’s house.
Opposite	14:20 But Samson’s wife <i>was given</i> to his companion, whom he had used as his friend. 15:1 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, “I will go in to my wife into the chamber.” But her father would not allow him to go in. 15:2 And her father said, “I truly thought that you utterly hated her; therefore I gave her to your companion. <i>Is</i> not her younger sister fairer than she? Take her, please, instead of her.” 15:3 And Samson said concerning them, “Now shall I be more blameless than the Philistines, though I do them a displeasure.” 15:4 And Samson went and caught three hundred foxes; and he took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. 15:5 And when he had set the brands on fire, he let <i>them</i> go into the standing grain of the Philistines; and they burned up both the shocks, and also the standing grain, with the vineyards <i>and</i> olives.
Opposite	15:6 Then the Philistines said, “Who has done this?” And they answered, “Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion.” And the Philistines came up, and burned her and her father with fire. 15:7 And Samson said to them, “Though you have done this, yet I will be avenged of you, and after that I will cease.” 15:8 And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.
	¶Complement Samson slew a thousand Philistine men with the jawbone of a donkey (15:9 - 19)
Unique	15:9 Then the Philistines went up, and camped in Judah, and spread themselves in Lehi.
	15:10 And the men of Judah said, “Why have you come up against us?” And they answered, “To bind Samson have we come up, to do to him as he has done to us.”
Complement	15:11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, “Do you not know that the Philistines <i>are</i> rulers over us? What is this <i>that</i> you have done to us?” And he said to them, “As they did to me, so have I done to them.” 15:12 And they said to him, “We have come down to bind you, that we may deliver you into the hand of the Philistines.” And Samson said to them, “Swear to me, that you will not fall upon me yourselves.” 15:13 And they spoke to him, saying, “No; but we will bind you fast, and deliver you into their hand; but surely we will not kill you.” And they bound him with two new cords, and brought him up from the rock.
Complement	15:14 <i>And</i> when he came to Lehi, the Philistines shouted against him. And the Spirit of Jehovah came mightily upon him; and the cords that <i>were</i> upon his arms became as flax that was burned with fire; and his bands loosed from off his hands. 15:15 And he found a fresh jawbone of a donkey; and he put forth his hand, and took it, and slew a thousand men with it. 15:16 And Samson said, “With the jawbone of a donkey, heaps upon heaps, with the jaw of a donkey have I slain a thousand men.”
Opposite	15:17 And it came to pass, when he was finished speaking, that he cast away the jawbone out of his hand; and called that place “Ramath-lehi” . 15:18 And he was very thirsty; and he called on Jehovah, and said, “You have given this great deliverance into the hand of your servant. And now shall I die for thirst, and fall into the hand of the uncircumcised?” 15:19 But God opened a hollow place that <i>was</i> in the jaw; and water came out. And when he had drunk, his spirit came again, and he revived; therefore he called its name “En-hakkore”, which is in Lehi until this day.
Opposite	15:20 And he judged Israel in the days of the Philistines twenty years.

	¶Opposite After many years, Samson became arrogant and committed fornication with a prostitute (15:20 - 16:3)
Unique	16:1 Then Samson went to Gaza; and he saw there a prostitute, and went in to her.
Complement	16:2 <i>And it was told</i> the Gazites, saying, “Samson has come here.”
Complement	And they surrounded <i>him</i> in; and they laid wait for him all night in the gate of the city, and were quiet all the night, saying, “In the morning, when it is day, we shall kill him.”
Opposite	16:3 And Samson laid down until midnight.
Opposite	And he arose at midnight, and took the doors of the gate of the city, and the two posts; and he went away with them, bar and all, and put <i>them</i> upon his shoulders, and carried them up to the top of a hill that is before Hebron.
	¶Opposite Samson committed fornication with Delilah, who tried and failed to uncover the secret of his strength (16:4 - 15)
Opposite	16:4 And it came to pass afterward, that he loved a woman in the valley of Sorek; whose name <i>was</i> Delilah.
Opposite	16:5 And the lords of the Philistines came up to her, and said to her, “Entice him, and see what his great strength <i>lies</i> in, and by what <i>means</i> we may prevail against him, that we may bind him to afflict him. And we will give you every one of us eleven hundred <i>pieces</i> of silver.”
Complement	16:6 And Delilah said to Samson, “Please tell me what your great strength <i>lies</i> in, and with what you might be bound to afflict you.” 16:7 And Samson said to her, “If they bind me with seven green withes that were never dried, then shall I be weak, and be as another man.” 16:8 Then the lords of the Philistines <i>brought</i> up to her seven green withes which had not been dried, and she bound him with them. 16:9 Now <i>there were</i> men lying in wait, staying with her in the chamber. And she said to him, “The Philistines <i>are</i> upon you, Samson!” And he broke the withes, as a thread of tow is broken when it touches the fire. So his strength was not known.
Complement	16:10 And Delilah said to Samson, “Behold, you have mocked me, and told me lies; now tell me, please, with what you might be bound.” 16:11 And he said to her, “If they bind me fast with new ropes that were never occupied, then shall I be weak, and be as another man.” 16:12 Therefore Delilah took new ropes, and bound him with them, and said to him, “The Philistines <i>are</i> upon you, Samson!” And <i>there were</i> liars in wait staying in the chamber. And he broke them from off his arms like a thread.
Unique	16:13 And Delilah said to Samson, “Until now you have mocked me, and told me lies; tell me with what you might be bound.” And he said to her, “If you weave the seven locks of my head with the web.” 16:14 And she fastened <i>it</i> with the pin, and said to him, “The Philistines <i>are</i> upon you, Samson!” And he awoke out of his sleep, and went away with the pin of the beam, and with the web.
	16:15 And she said to him, ‘How can you say, ‘I love you’, when your heart is not with me? You have mocked me these three times, and have not told me where your great strength <i>lies</i> .”
	§Complement Conclusion: Samson lost the power of God on his life, and ended his life with suicide (16:16 - 31)
	¶Complement Samson told his secret to Delilah; and the Philistines put out his eyes and captured him (16:16 - 21)
Opposite	16:16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed to death, 16:17 that he told her all his heart, and said to her, “No razor has come upon my head: for I <i>have been</i> a Nazarite to God from my mother’s womb. If I am shaven, then my strength will go from me, and I shall become weak, and be like any <i>other</i> man.”
Opposite	16:18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, “Come up this once, for he has shown me all his heart.”
Complement	Then the lords of the Philistines came up to her, and brought money in their hand. 16:19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head. And she began to afflict him, and his strength went from him.
Complement	16:20 And she said, “The Philistines <i>are</i> upon you, Samson!” And he awoke out of his sleep, and said, “I will go out as at other times before, and shake myself.”
Unique	But he did not know that Jehovah had departed from him.
	16:21 And the Philistines took him, and bored out his eyes, and brought him down to Gaza, and bound him with fetters of bronze; and he ground <i>grain</i> in the prison house.
	¶Complement Samson committed suicide and took several thousand Philistines with him (16:22 - 31)
Opposite	16:22 Nevertheless the hair of his head began to grow again after he was shaved.
Opposite	16:23 Then the lords of the Philistines gathered themselves together in order to offer a great sacrifice to Dagon their god, and to rejoice: for they said, “Our god has delivered Samson our enemy into our hand.” 16:24 And when the people saw him, they praised their god: for they said, “Our god has delivered our enemy into our hands; and the destroyer of our country, which slew many of us.”
Complement	16:25 And it came to pass, when their hearts were merry, that they said, “Call for Samson, that he may make us sport.” And they called for Samson out of the prison house; and he made them sport; and they set him between the pillars. 16:26 And Samson said to the boy that held him by the hand, “Allow me that I may feel the pillars on which the house stands, that I may lean upon them.”
Complement	16:27 Now the house was full of men and women; and all the lords of the Philistines <i>were</i> there; and upon the roof <i>there were</i> about three thousand men and women, that beheld while Samson performed. 16:28 And Samson called to Jehovah, and said, “O Lord Jehovah, remember me, please, and strengthen me, please, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.” 16:29 And Samson took hold of the two middle pillars on which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. 16:30 And Samson said, “Let me die with the Philistines.” And he bowed himself with <i>all his</i> might; and the house fell upon the lords, and upon all the people that <i>were</i> in it. So the dead which he slew at his death were more than <i>they</i> which he slew in his life.
Unique	16:31 Then his brethren and all the house of his father came down; and they took him, and brought <i>him</i> up; and they buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he had judged Israel twenty years.

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	§Complement	Introduction: The people were ignorant of the Law of Moses and combined the worship of Jehovah with idolatry (17:1 - 13)
	¶Opposite	The mother of Micah made an idol of silver for her son (17:1 - 6)
Unique	17:1	And there was a man of mount Ephraim, whose name was Micah.
	17:2	And he said to his mother, “The eleven hundred <i>shekels</i> of silver that were taken from you, about which you cursed, and spoke of also in my ears, behold, the silver is with me; I took it.” And his mother said, “Blessed <i>are you</i> of Jehovah, my son.”
Complement	17:3	And when he had restored the eleven hundred <i>shekels</i> of silver to his mother, his mother said, “I had wholly dedicated the silver to Jehovah from my hand for my son, to make a carved image and a molten image; now therefore I will restore it to you.”
Complement	17:4	Yet he restored the money to his mother; and his mother took two hundred <i>shekels</i> of silver; and she gave them to the silversmith, who made of it a carved image and a molten image; and they were in the house of Micah.
Opposite	17:5	And the man Micah had a house of gods; and he made an ephod, and teraphim; and he consecrated one of his sons, who became his priest.
Opposite	17:6	In those days, <i>there was</i> no king in Israel; every man did <i>what was</i> right in his own eyes.
	¶Opposite	A young Levite priest joined Micah as his priest over his house of idols (17:7 - 13)
Opposite	17:7	And there was a young man out of Bethlehem-Judah of the family of Judah, who <i>was</i> a Levite, and he sojourned there.
Opposite	17:8	And the man went out of the city from Bethlehem-Judah to sojourn wherever he could find <i>a place</i> ; and he came to mount Ephraim to the house of Micah, as he journeyed.
Complement	17:9	And Micah said to him, “Where do you come from?” And he said to him, “I <i>am</i> a Levite of Bethlehem-Judah, and I go to stay wherever I may find <i>a place</i> .”
Complement	17:10	And Micah said to him, “Dwell with me, and be a father and a priest to me, and I will give you ten <i>shekels</i> of silver yearly, and a provision of clothing, and your food.” So the Levite went in.
Unique	17:11	And the Levite was content to dwell with the man; and the young man was to him as one of his sons.
	17:12	And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.
	17:13	Then Micah said, “Now I know that Jehovah will do me good, seeing I have a Levite to <i>be my priest</i> .”
	§Complement	Body: The sex crimes of Gibeah led to civil war between Benjamin and the other eleven tribes of Israel (18:1 - 20:17)
	¶Opposite	The priest of Micah encouraged the spies from Dan to continue on their journey (18:1 - 10)
Unique	18:1	In those days, <i>there was</i> no king in Israel; and in those days the tribe of the Danites sought them an inheritance to dwell in: for until that day <i>all their</i> inheritance had not fallen to them among the tribes of Israel.
	18:2	And the children of Dan sent five men of their family from their territories, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it. And they said to them, “Go, search the land”, who when they came to mount Ephraim, to the house of Micah, they stayed there.
Complement	18:3	When they <i>were</i> by the house of Micah, they recognized the voice of the young man the Levite; and they turned in there, and said to him, “Who brought you here? And what do you make in this <i>place</i> ? And what do you have here?”
	18:4	And he said to them, “Thus and thus Micah deals with me, and has hired me, and I am his priest.”
Complement	18:5	And they said to him, “Please, ask counsel of God, that we may know whether our way which we go shall be prosperous.”
	18:6	And the priest said to them, “Go in peace: before Jehovah is your way that you go in.”
Opposite	18:7	Then the five men left, and came to Laish, and saw the people that <i>were</i> in it, how they dwelt carelessly, after the manner of the Zidonians, quiet and secure. And <i>there was</i> no authority in the land, that might put <i>them</i> to shame in <i>any</i> thing; and they <i>were</i> far from the Zidonians, and had no business with <i>any</i> man.
Opposite	18:8	And they came to their brethren to Zorah and Eshtaol; and their brethren said to them, “What do you say?”
	18:9	And they said, “Arise, that we may go up against them: for we have seen the land; and, behold, it is very good. And <i>are you</i> still? Be not reluctant to go, <i>and</i> to enter to possess the land.”
	18:10	When you go, you shall come to a people secure, and to a large land: for God has given it into your hands; a place where <i>there</i> is no want of anything that is in the earth.”
	¶Opposite	The soldiers of Dan took the priest and the idols of Micah with them by force on their way to conquer new land (18:11 - 31)
Opposite	18:11	And there went from there of the family of the Danites (out of Zorah and out of Eshtaol) six hundred men armed with weapons of war.
	18:12	And they went up, and camped in Kirjath-jearim, in Judah; therefore they called that place Mahaneh-dan until this day; behold, <i>it is</i> behind Kirjath-jearim.
Opposite	18:13	And they passed from there to mount Ephraim, and came to the house of Micah.
	18:14	Then answered the five men that went to spy out the country of Laish, and they said to their brethren, “Do you know that there is in these houses an ephod, and teraphim, and a carved image, and a molten image? Now therefore consider what you have to do.”
Complement	18:15	And they turned in that direction, and came to the house of the young man the Levite, <i>that is</i> , to the house of Micah; and greeted him.
	18:16	And the six hundred men appointed with their weapons of war, which <i>were</i> of the children of Dan, stood by the entering of the gate.
	18:17	And the five men that went to spy out the land went up, <i>and</i> came in there, <i>and</i> took the carved image, the ephod, the teraphim, and the molten image; and the priest stood in the entering of the gate with the six hundred men <i>that were</i> armed with weapons of war.
	18:18	And these went into Micah’s house, and brought the carved image, the ephod, and the teraphim, and the molten image. Then the priest said to them, “What are you doing?”
	18:19	And they said to him, “Hold your peace; lay your hand upon your mouth, and go with us; and be a father and a priest to us. <i>Is it</i> better for you to be a priest to the house of one man, or that you be a priest to a tribe and a family in Israel?”
	18:20	And the priest’s heart was glad, and he took the ephod, the teraphim, and the carved image, and went in the midst of the people.
	18:21	So they turned and left, and put the little ones and the cattle and the belongings before them.
Complement	18:22	And when they were a good way from the house of Micah, the men that <i>were</i> in the houses near to Micah’s house were gathered together, and overtook the children of Dan.
	18:23	And they cried to the children of Dan. And they turned their faces, and said to Micah, “What troubles you, that you come with such a company?”
	18:24	And he said, “You have taken away my gods which I made, and the priest, and you have gone away. And what have I more? And what <i>is this</i> that you say to me, ‘What troubles you?’”
	18:25	And the children of Dan said to him, “Let your voice not be heard among us, lest angry men run upon you; and you lose your life, with the lives of your household.”
	18:26	And the children of Dan went their way; and when Micah saw that they <i>were</i> too strong for him, he turned and went back to his house.
Unique	18:27	And they took <i>the idols</i> which Micah had made, and the priest which he had, and came to Laish, to a people that <i>were</i> at peace and secure; and they smote them with the edge of the sword, and burned the city with fire.
	18:28	And <i>there was</i> no deliverer, because it was far from Zidon, and they had no business with <i>any</i> man; and it was in the valley that <i>lies</i> by Beth-rehob. And they built a city, and dwelt in it;
	18:29	and they called the name of the city Dan, after the name of Dan their father, who was born to Israel; nevertheless the name of the city <i>was</i> Laish at the first.
	18:30	And the children of Dan set up the carved image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.
	18:31	And they set them up Micah’s carved image, which he made, all the time that the House of God was in Shiloh.

	¶Complement	A Levite traveled to Bethlehem of Judah to bring his concubine home to him, but her father delayed his departure (19:1 - 9)
Unique	19:1	And it came to pass in those days, when <i>there was</i> no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehem-Judah.
	19:2	And his concubine played the whore against him, and went away from him to her father’s house to Bethlehem-Judah; and she was there four whole months.
Complement	19:3	And her husband arose, and went after her, to speak kindly to her, <i>and</i> to bring her again, having his servant with him, and a couple of donkeys; and she brought him into her father’s house. And when the father of the girl saw him, he rejoiced to meet him.
	19:4	And his father-in-law, the girl’s father, retained him; and he stayed with him three days: so they ate and drank, and lodged there.
Complement	19:5	And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart; and the girl’s father said to his son-in-law, “Comfort your heart with a morsel of bread, and afterwards go your way.”
	19:6	And they sat down, and both of them ate and drank together: for the girl’s father had said to the man, “Be content, please, and stay all night, and let your heart be merry.”
	19:7	And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.
Opposite	19:8	And he arose early in the morning on the fifth day to depart; and the girl’s father said, “Please, comfort your heart.” And they stayed until afternoon, and they ate, both of them.
Opposite	19:9	And when the man rose up to depart, he, his concubine, and his servant, his father-in-law, the girl’s father, said to him, “Behold, now the day is drawing toward evening: please stay all night; behold, the day is growing to an end; lodge here, that your heart may be merry; and tomorrow go early on your way, that you may go home.”
	¶Complement	The Levite and his wife lodged overnight in Gibeah, but homosexual men raped and killed the woman (19:10 - 25)
Unique	19:10	But the man would not stay that night, so he rose up and left, and came over near Jebus, which is Jerusalem; and <i>there were</i> with him two donkeys saddled, his concubine also <i>was</i> with him.
	19:11	And when they <i>were</i> by Jebus, the day was far spent; and the servant said to his master, “Please, come and let us turn in to this city of the Jebusites, and lodge in it.”
	19:12	But his master said to him, “We will not turn aside here into the city of a Gentile, that is not of the children of Israel; we will pass over to Gibeah.”
	19:13	And he said to his servant, “Come, and let us draw near to one of these places to stay all night, in Gibeah, or in Ramah.”
	19:14	And they passed on and went their way; and the sun went down upon them <i>when they were</i> by Gibeah, which <i>belongs</i> to Benjamin.
	19:15	And they turned aside there, to go in <i>and stay the night</i> in Gibeah. And when he went in, he sat himself down in a street of the city: for <i>there was</i> no man that took them into his home to stay the night.
Complement	19:16	And, behold, an old man came from his work out of the field at evening, who <i>was</i> also of mount Ephraim; and he sojourned in Gibeah; but the men of the place <i>were</i> Benjamites.
	19:17	And when he had lifted up his eyes, he saw a traveling man in the street of the city; and the old man said, “Where are you going? And where did you come from?”
	19:18	And he said to him, “We <i>are</i> passing from Bethlehem-Judah toward the side of mount Ephraim; I <i>am</i> from there; and I went to Bethlehem-Judah, but <i>now</i> I go to the House of Jehovah; and there is no man that receives me into his home.
	19:19	Yet there is both straw and provender for our donkeys; and there is bread and wine also for me, and for your maidservant, and for the young man <i>which is</i> with your servants; <i>there is</i> no want of anything.”
Complement	19:20	And the old man said, “Peace <i>be</i> with you; nevertheless <i>let</i> all your wants <i>lie</i> upon me; only do not stay in the street.”
	19:21	So he brought him into his house, and gave provender to the donkeys; and they washed their feet; and ate and drank.
Opposite	19:22	As they were making their hearts merry, behold, the <i>homosexual</i> men of the city, certain sons of Belial, surrounded the house, and beat at the door, and spoke to the master of the house, the old man, saying, “Bring forth the man that came into your house, that we may know him!”
	19:23	And the man, the master of the house, went out to them, and said to them, “No, my brethren, <i>no</i> ; please, do not so wickedly; seeing that this man has come into my house, do not this foolishness.”
	19:24	Behold, <i>here is</i> my daughter a virgin, and his concubine; I will bring them out now; and humble them, and do with them what seems good to you; but do not so vile a thing to this man.”
Opposite	19:25	But the men would not listen to him, so the man took his concubine, and brought her forth to them. And they knew her, and abused her all the night until the morning. And when the day began to dawn, they let her go.
	¶Unique	The Levite reported the crimes to the other tribes, who united together to make war against Gibeah (19:26 - 20:17)
Opposite	19:26	Then the woman came in the dawning of the day, and fell down at the door of the man’s house where her lord was, until it was light.
	19:27	And her lord rose up in the morning, and opened the doors of the house, and went out to his hands. And, behold, the woman his concubine had fallen down at the door of the house, and her hands <i>were</i> upon the threshold.
	19:28	And he said to her, “Arise, and let us be going.” But none answered.
Opposite	19:29	Then the man took her <i>up</i> upon a donkey, and the man rose up, and went to his place.
	19:30	And when he came into his house, he took a knife, and laid hold on his concubine, and divided her, <i>together</i> with her bones, into twelve pieces, and sent her into all the territory of Israel.
	19:31	And it was so, that all that saw it said, “There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt until this day. Consider it, take advice, and speak <i>your minds</i> .”
Complement	20:1	Then all the children of Israel went out; and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, to Jehovah in Mizpeh.
	20:2	And the chief of all the people, <i>even</i> of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.
	20:3	(Now the children of Benjamin heard that the children of Israel had gone up to Mizpeh.) Then the children of Israel said, “Tell <i>us</i> , how was this wickedness?”
	20:4	And the Levite, the husband of the woman that was slain, answered and said, “I came into Gibeah that <i>belongs</i> to Benjamin, I and my concubine, to spend the night.”
	20:5	And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me. And they have assaulted my concubine, so that she is dead.
	20:6	And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.
	20:7	Behold, you <i>are</i> all children of Israel; give here your advice and counsel.”
Complement	20:8	And all the people arose as one man, saying, “We will not <i>any of us</i> go to his tent; neither will we <i>any of us</i> turn into his house.
	20:9	But now this <i>shall be</i> the thing which we will do to Gibeah; <i>we will go up</i> by lot against it;
	20:10	and we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to bring provision for the people, that they may do, when they come to Gibeah of Benjamin, according to all the foolishness that they have done in Israel.”
	20:11	So all the men of Israel were gathered against the city, knit together as one man.
Unique	20:12	And the tribes of Israel sent men through all the tribe of Benjamin, saying, “What wickedness <i>is</i> this that is done among you?”
	20:13	Now therefore deliver <i>us</i> the men, the children of Belial, which <i>are</i> in Gibeah, that we may put them to death, and put away evil from Israel.”
	20:14	But the children of Benjamin would not listen to the voice of their brethren the children of Israel;
	20:15	and the children of Benjamin gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel.
	20:16	And twenty-six thousand men that drew sword of the children of Benjamin were numbered at that time out of the cities, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.
	20:17	Among all these people <i>there were</i> seven hundred chosen men left-handed: every one could sling stones at a hair <i>breadth</i> , and not miss.
	20:18	And four hundred thousand men that drew a sword of the men of Israel, beside Benjamin, were numbered: all these <i>were</i> men of war.
	§Unique	Conclusion: The tribe of Benjamin was almost annihilated; the other tribes helped them rebuild afterward (20:18 - 21:25)
	¶Complement	Benjamin was nearly wiped out by the civil war with the other tribes (20:18 - 48)
Opposite	20:18	And the children of Israel arose, and went up to the House of God; and they asked counsel of God, and said, “Which of us shall go up first to the battle against the children of Benjamin?”
	20:19	And Jehovah said, “ <i>Judah shall go up first</i> .”
	20:20	And the children of Israel rose up in the morning, and camped against Gibeah.
	20:21	And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.
	20:22	And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty-two thousand men.
Opposite	20:23	And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.
	20:24	And the children of Israel went up and wept before Jehovah until evening; and asked counsel of Jehovah, saying, “Shall I go up again to battle against the children of Benjamin my brother?”
	20:25	And Jehovah said, “ <i>Go up against him</i> .”
	20:26	And the children of Israel came near against the children of Benjamin the second day.
	20:27	And Benjamin went forth against them out of Gibeah the second day, and again destroyed down to the ground eighteen thousand men of the children of Israel; all these drew the sword.
Complement	20:28	Then all the children of Israel, and all the people, went up, and came to the House of God, and wept, and sat there before Jehovah, and fasted that day until evening, and offered burnt offerings and peace offerings before Jehovah.
	20:29	And the children of Israel inquired of Jehovah (for the Ark of the Covenant of God was there in those days, saying, “Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?”
	20:30	And Jehovah said, “ <i>Go up: for tomorrow I will deliver them into your hand</i> .”
	20:31	Then Israel set liers in wait round about Gibeah.
	20:32	And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.
	20:33	And the children of Benjamin went out against the people, <i>and were</i> drawn away from the city; and they began to smite of the people, <i>and</i> kill, as at other times, in the highways, of which one goes up to the House of God, and the other to Gibeah in the field, about thirty men of Israel.
	20:34	And the children of Benjamin said, “They <i>are</i> smitten down before us, as at the first.” But the children of Israel said, “Let us flee, and draw them from the city to the highways.”
	20:35	And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar; and the liers in wait of Israel came forth out of their places, <i>even</i> out of the meadows of Gibeah.
	20:36	And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was intense; and they did not know that evil was near them.
	20:37	And Jehovah smote Benjamin before Israel; and the children of Israel destroyed of the Benjamites that day twenty- five thousand and one hundred men: all these drew the sword.
Complement	20:38	So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted to the liers in wait which they had set beside Gibeah.
	20:39	And the liers in wait hurried, and rushed upon Gibeah; and the liers in wait drew <i>themselves</i> along, and smote all the city with the edge of the sword.
	20:40	Now there was an appointed sign between the men of Israel and the liers in wait, that they would make a great flame with smoke rise up out of the city.
	20:41	And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty men: for they said, “Surely they are smitten down before us, as <i>in</i> the first battle.”
	20:42	But when the flames began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them; and, behold, the flames of the city ascended up to heaven.
	20:43	And when the men of Israel turned back, and beheld, the flames of the city ascended up to heaven.
	20:44	And when the men of Israel turned back, and beheld, the flames of the city ascended up to heaven.
	20:45	And when the men of Israel turned back, and beheld, the flames of the city ascended up to heaven.
	20:46	And when the men of Israel turned back, and beheld, the flames of the city ascended up to heaven.
	20:47	And when the men of Israel turned back, and beheld, the flames of the city ascended up to heaven.
	20:48	And when the men of Israel turned back, and beheld, the flames of the city ascended up to heaven.
Unique	20:49	But six hundred men turned and fled to the wilderness to the rock Rimmon, and remained in the rock Rimmon four months.
	20:50	And the men of Israel turned back upon the children of Benjamin, and smote them with the edge of the sword, as well the men of <i>every</i> city, as the beast, and all that came to hand; also they set on fire all the cities that they came to.
	¶Complement	The other tribes took extreme measures to help Benjamin to rebuild their population after the war (21:1 - 25)
Opposite	21:1	Now the men of Israel had sworn in Mizpeh, saying, “None of us shall give his daughter to Benjamin to <i>be his wife</i> .”
Opposite	21:2	And the people came to the House of God, and remained there until evening before God, and lifted up their voices, and wept much;
	21:3	and they said, “O Jehovah God of Israel, why has this come to pass in Israel, that there should be one tribe lacking in Israel today?”
Complement	21:4	And it came to pass on the next day, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.
	21:5	And the children of Israel said, “Who is <i>there</i> among all the tribes of Israel that did not come up with the congregation to Jehovah?”
	21:6	For they had made a great oath concerning him that did not come up to Jehovah to Mizpeh, saying, “He shall surely be put to death.”
	21:7	And the children of Israel repented them for Benjamin their brother, and they said, “There is one tribe cut off from Israel this day.”
	21:8	What shall we do for wives for them that remain, seeing we have sworn by Jehovah that we will not give them any of our daughters to be their wives?”
	21:9	And they said, “What one is <i>there</i> of the tribes of Israel that did not come up to Mizpeh to Jehovah?”
	21:10	And behold, none of the inhabitants of Jabesh-gilead came to the camp to the assembly:
	21:11	for the people were numbered; and, behold, none of the inhabitants of Jabesh-gilead were there.
	21:12	And the congregation sent there twelve thousand men of the most valiant, and commanded them, saying, “Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.”
	21:13	And this is the thing that you shall do: you shall utterly destroy every male, and every woman that has lain by man.”
	21:14	And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male; and they brought them to the camp to Shiloh, which is in the land of Canaan.
	21:15	And the whole congregation sent <i>messengers</i> to speak to the children of Benjamin that <i>were</i> in the rock Rimmon, and to call peacefully to them.
	21:16	And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead. And yet they had not found enough for them.
Complement	21:17	And the people were grieved for Benjamin, because Jehovah had made a breach in the tribes of Israel.
	21:18	Then the elders of the congregation said, “What shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?”
	21:19	And they said, “ <i>There must be</i> an inheritance for them that have escaped of Benjamin, so that a tribe is not destroyed out of Israel.”
	21:20	Nevertheless we may not give them wives of our daughters: for the children of Israel have sworn, saying, ‘Cursed is he that gives a wife to Benjamin.’”
	21:21	Then they said, “Behold, <i>there is</i> a feast of Jehovah in Shiloh yearly in <i>a place</i> which is on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah.”
	21:22	Therefore they commanded the children of Benjamin, saying, “Go and lie in wait in the vineyards, and see; and, behold, if the daughters of Shiloh come out to dance in dances, then you come out of the vineyards, and catch every man his wife of the daughters of Shiloh, and go to the land of Benjamin.”
	21:23	And it shall be, when their fathers or their brethren come to us to complain, that we will say to them, ‘Be favorable to them for our sakes, because we did not reserve to each man his wife in the war: for you did not give to them at this time, <i>that</i> you should be guilty.’”
	21:24	And the children of Benjamin were numbered; and, behold, none of the inhabitants of Jabesh-gilead were there.
	21:25	And the congregation sent there twelve thousand men of the most valiant, and commanded them, saying, “Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.”
	21:26	And this is the thing that you shall do: you shall utterly destroy every male, and every woman that has lain by man.”
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	21:28	And the whole congregation sent <i>messengers</i> to speak to the children of Benjamin that <i>were</i> in the rock Rimmon, and to call peacefully to them.
	21:29	And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead. And yet they had not found enough for them.
Unique	21:30	And the children of Israel departed from there at that time, every man to his tribe and to his family; and they went out from Israel every man to his inheritance.
	21:31	In those days, <i>there was</i> no king in Israel: every man did <i>what was</i> right in his own eyes.

Book 3.2 (Samuel): The construction of the Old Covenant Kingdom of Zion (1 Sam 1:1 - 2 Sam 21:14)

Complement Part 1: The construction of the Old Covenant Kingdom of Zion under the rule of Saul (1 Sam 1:1 - 2 Sam 4:12)

- Unique** Chapter 1.1: Jehovah raised up Samuel the prophet to judge Israel (1 Sam 1:1 - 7:1)
- §Complement** Introduction: Jehovah gave Hannah a son in answer to her prayer and vow (1 Sam 1:1 - 18)
- ¶Opposite** Hannah was barren and unhappy (1 Sam 1:1 - 9a)
- ¶Opposite** Hannah prayed for a son, and was no longer sad (1 Sam 1:9b - 18)
- §Complement** Body: Jehovah called Samuel to be his prophet and judge to Israel, and judged the sons of Eli (1 Sam 1:19 - 5:12)
- ¶Unique** Hannah bore Samuel, and brought him to the Tabernacle in Shiloh as she had vowed to Jehovah (1 Sam 1:19 - 2:11)
- ¶Complement** While Samuel was growing, the sons of Eli were bringing the wrath of God upon themselves and their father (1 Sam 2:12 - 36)
- ¶Complement** Jehovah called the young man Samuel to salvation, and the Lord gave him a message of judgment (1 Sam 3:1 - 4:1a)
- ¶Opposite** The Philistines made war against Israel, and captured the Ark of the Covenant (1 Sam 4:1b - 22)
- ¶Opposite** Jehovah brought great pain and suffering upon the Philistines for holding his Ark captive (1 Sam 5:1 - 12)
- §Unique** Conclusion: The Philistines returned the Ark to Israel, but it did not return to Shiloh (1 Sam 6:1 - 7:1)
- ¶Complement** The Philistines could not keep the Ark, and they sent it back to Israel with an offering (1 Sam 6:1 - 18)
- ¶Complement** The men of Beth-shemesh could not keep the Ark, so they sent the ark to Kirjath-jearim (1 Sam 6:19 - 7:1)

- Complement** Chapter 1.2: Jehovah gave the people of Israel a king after their own heart, but not after his: Saul (1 Sam 7:2 - 14:46)
- §Unique** Introduction: Samuel led the people to return to Jehovah, and judged them all the days of his life (1 Sam 7:2 - 17)
- ¶Opposite** Samuel led the people of Israel to return to Jehovah (1 Sam 7:2 - 11)
- ¶Opposite** Samuel judged Israel all the days of his life (1 Sam 7:12 - 17)
- §Complement** Body: Jehovah gave the people a king of their liking and united them under his leadership (1 Sam 8:1 - 12:25)
- ¶Opposite** The people asked Samuel to appoint them a king when his sons were found to be corrupt (1 Sam 8:1 - 22)
- ¶Opposite** God answered the people's request for a king with Saul of the tribe of Benjamin (1 Sam 9:1 - 10:16)
- ¶Complement** Samuel called the people together to announce Jehovah's choice of Saul to be their new king (1 Sam 10:17 - 27)
- ¶Complement** Jehovah created an external crisis to unite the people of Israel behind their new king (1 Sam 11:1 - 15)
- ¶Unique** Samuel rebuked the people for asking for a king when Jehovah was their King (1 Sam 12:1 - 25)
- §Complement** Conclusion: Saul spoiled a great victory over the Philistines with his incompetence (1 Sam 13:1 - 14:46)
- ¶Complement** Jonathan and his armorbearer led Israel to a great battlefield victory over the Philistines (1 Sam 13:1 - 14:23)
- ¶Complement** Saul spoiled the victory with a foolish curse pronounced upon his own people (1 Sam 14:24 - 46)

- Complement** Chapter 1.3: Jehovah gave the people of Israel a king after his own heart: David (1 Sam 14:47 - 20:42)
- §Unique** Introduction: Saul was successful in warfare, but a failure in obedience to Jehovah (1 Sam 14:47 - 15:9)
- ¶Opposite** Saul fought many successful wars over about 20 years against the enemies of Israel (1 Sam 14:47 - 52)
- ¶Opposite** Saul failed to completely obey God's command to destroy the Amalekites (1 Sam 15:1 - 9)
- §Complement** Body: Jehovah elevated David from shepherd to be first general of the army of Israel (1 Sam 15:10 - 19:7)
- ¶Unique** Samuel confronted Saul and informed him that he had lost the Kingdom over Israel (1 Sam 15:10 - 34)
- ¶Complement** Jehovah sent Samuel to anoint David as the new king over Israel (1 Sam 15:35 - 16:23)
- ¶Complement** Jehovah used David to deliver Israel from defeat at the hands of the giant Goliath (1 Sam 17:1 - 54)
- ¶Opposite** Saul elevated David to the position of chief general over the armies of Israel (1 Sam 17:55 - 18:5)
- ¶Opposite** Saul began to remove David from power, because he suspected that David wanted to replace him (1 Sam 18:6 - 19:7)
- §Complement** Conclusion: Jonathan tried in vain to reconcile his father Saul with David (1 Sam 19:8 - 20:42)
- ¶Complement** Jonathan persuaded David to let him try one more time to reconcile with Saul (1 Sam 19:8 - 20:17)
- ¶Complement** The explosive reaction of Saul convinced Jonathan that reconciliation was impossible (1 Sam 20:18 - 42)

- Opposite** Chapter 1.4: Jehovah prevented Saul from killing David to save his kingdom (1 Sam 21:1 - 26:25)
- §Unique** Introduction: David's visit to Ahimelech the high priest resulted in the death of him and many of his family (1 Sam 21:1 - 22:23)
- ¶Opposite** David fled to Ahimelech the priest for food and a sword, which was witnessed by Doeg the Edomite (1 Sam 21:1 - 22:5)
- ¶Opposite** Saul used Doeg to slay many of the family of Ahimelech the high priest for helping David (1 Sam 22:6 - 23)
- §Complement** Body: The hand of God was with David to deliver him from all of his enemies (1 Sam 23:1 - 25:44)
- ¶Opposite** David asked Jehovah if he should go and save the city of Keilah (1 Sam 23:1 - 5)
- ¶Opposite** David asked Jehovah if the men of Keilah would deliver him into the hand of Saul (1 Sam 23:6 - 13)
- ¶Complement** The Ziphites allied with Saul to deliver David to him, but God used the Philistines to prevent it (1 Sam 23:14 - 23:29)
- ¶Complement** God delivered Saul into the hand of David, but God convicted David not to kill him (1 Sam 24:1 - 25:1)
- ¶Unique** David took two wives: Abigail and Ahinoam (1 Sam 25:1b - 25:44)
- §Complement** Conclusion: God delivered Saul into the hand of David, and Saul recognized that David would replace him as king (1 Sam 26:1 - 25)
- ¶Complement** God delivered Saul into the hand of David, but he did not kill him (1 Sam 26:1 - 12)
- ¶Complement** Saul recognized that David would replace him as king (1 Sam 26:13 - 25)

- Opposite** Chapter 1.5: Jehovah slew Saul in battle, and made David king over Judah; but not Israel (1 Sam 27:1 - 2 Sam 4:12)
- §Complement** Introduction: David went to the Philistines, and Saul went to a spiritist medium for counsel (1 Sam 27:1 - 28:25)
- ¶Opposite** David escaped into the land of the Philistines from Saul (1 Sam 27:1 - 28:2)
- ¶Opposite** Saul sought counsel from Samuel through a spiritist medium (1 Sam 28:3 - 25)
- §Complement** Body: David became king of Judah, after Saul was slain in battle (1 Sam 29:1 - 2 Sam 3:21)
- ¶Unique** Jehovah used the Amalekites to prevent David from helping Saul against the Philistines (1 Sam 29:1 - 30:19)
- ¶Complement** David celebrated his victory over the Amalekites while Saul was slain in battle (1 Sam 30:20 - 31:13)
- ¶Complement** David executed an Amalekite for claiming to have slain Saul (2 Sam 1:1 - 27)
- ¶Opposite** David became king of Judah, while Abner made Ish-bosheth, the son of Saul, king over Israel (2 Sam 2:1 - 32)
- ¶Opposite** Abner made a covenant with David to make him king over all Israel (2 Sam 3:1 - 3:21)
- §Unique** Conclusion: David mourned the murder of Abner, and executed the murderers of Ish-bosheth (2 Sam 3:22 - 4:12)
- ¶Complement** David mourned the murder of Abner by Joab (2 Sam 3:22 - 3:39)
- ¶Complement** David executed the murderers of Ish-bosheth, the son of Saul (2 Sam 4:1 - 12)

Complement Part 2: The construction of the Old Covenant Kingdom of Zion under the rule of David (2 Sam 5:1 - 24:25)

- Unique** Chapter 2.1: Jehovah exalted the Kingdom of Zion under king David (2 Sam 5:1 - 10:19)
- §Complement** Introduction: David took full control of Israel, and demonstrated his skills in battle against the Philistines (2 Sam 5:1 - 25)
- ¶Opposite** David took full control of the Kingdom of Israel (2 Sam 5:1 - 16)
- ¶Opposite** The Philistines challenged the new king on the battlefield, and lost (2 Sam 5:17 - 25)
- §Complement** Body: King David was blessed by Jehovah: both at home and on the battlefield (2 Sam 6:1 - 9:13)
- ¶Opposite** David failed to bring the Ark of God to Jerusalem because of an error (2 Sam 6:1 - 11)
- ¶Opposite** David successfully brought the Ark of God into the Tabernacle in the city of David (2 Sam 6:12 - 23)
- ¶Complement** Jehovah promised David that his throne would endure forever (2 Sam 7:1 - 29)
- ¶Complement** Jehovah gave David victory over every army on every battlefield (2 Sam 8:1 - 14)
- ¶Unique** David gave Mephibosheth the rights to all of the property of Saul and to eat bread at his table (2 Sam 8:15 - 9:13)
- §Unique** Conclusion: The Syrians made two attempts to defeat Israel on the battlefield, but failed (2 Sam 10:1 - 19)
- ¶Complement** The army of the Syrians fled before Joab and the army of the mighty men (2 Sam 10:1 - 14a)
- ¶Complement** The army of the Syrians fled before the David and the army of all Israel (2 Sam 10:14b - 19)
- Complement** Chapter 2.2: Jehovah punished David's sin of adultery through the incest of Amnon (2 Sam 11:1 - 14:33)
- §Unique** Introduction: David became arrogant and thought he could sin without punishment from God (2 Sam 11:1 - 27a)
- ¶Opposite** David committed adultery with the wife of Uriah the Hittite and tried to cover it up (2 Sam 11:1 - 13)
- ¶Opposite** David murdered Uriah by the sword of the children of Ammon with the aid of Joab (2 Sam 11:14 - 27a)
- §Complement** Body: God punished the sins of David three times with the deaths of the child, Amnon, and Absalom (2 Sam 11:27b - 14:20)
- ¶Unique** David repented after being angrily denounced by the prophet Nathan (2 Sam 11:27b - 12:15a)
- ¶Complement** Jehovah punished David by taking the life of the child (2 Sam 12:15b - 31)
- ¶Complement** Jehovah punished David by allowing Satan to instigate the rape of Tamar by Amnon (2 Sam 13:1 - 22)
- ¶Opposite** Absalom murdered Amnon to avenge the rape of his sister Tamar and fled to Geshur (2 Sam 13:23 - 38)
- ¶Opposite** Joab paid a wise woman to persuade David to allow Absalom to return home (2 Sam 13:39 - 14:20)
- §Complement** Conclusion: David kept Absalom away from himself until Absalom demanded that he see him (2 Sam 14:21 - 33)
- ¶Complement** David kept Absalom away from himself for two years (2 Sam 14:21 - 27)
- ¶Complement** Absalom successfully reconciled with his father David (2 Sam 14:28 - 33)
- Complement** Chapter 2.3: Jehovah punished David's sin of murder through Absalom's rebellion (2 Sam 15:1 - 18:18)
- §Unique** Introduction: Absalom wanted to become a judge, but decided to overthrow his father by force and become king (2 Sam 15:1 - 12)
- ¶Opposite** Absalom had ambitions to become a judge, but had no way to do it (2 Sam 15:1 - 6)
- ¶Opposite** Absalom conspired with his supporters to overthrow king David by force (2 Sam 15:7 - 12)
- §Complement** Body: David used stealth and deception against Absalom (2 Sam 15:13 - 16:14)
- ¶Opposite** David escaped from Jerusalem with most of his family and a force of loyal Philistine soldiers (2 Sam 15:13 - 22)
- ¶Opposite** David sent Zadok the priest back to Jerusalem with the Ark of God (2 Sam 15:23 - 29)
- ¶Complement** David sent Hushai his friend back to Jerusalem to be a liar and a spy against Absalom (2 Sam 15:30 - 37)
- ¶Complement** Ziba flattered David with food and lied to him about the loyalty of Mephibosheth (2 Sam 16:1 - 4)
- ¶Unique** David allowed Shimei to curse at him as he came to Bahurim (2 Sam 16:5 - 14)
- §Complement** Conclusion: Hushai defeated the good counsel of Ahithophel, and Absalom was slain in battle (2 Sam 16:15 - 18:18)
- ¶Complement** Hushai defeated the good counsel of Ahithophel, which gave David time to escape and regroup (2 Sam 16:15 - 17:23)
- ¶Complement** David and his army defeated the army of Absalom, who died in battle (2 Sam 17:24 - 18:18)

- Opposite** Chapter 2.4: David returned to Jerusalem as king over Israel, and put down a new rebellion (2 Sam 18:19 - 21:14)
- §Unique** Introduction: Joab sent news to David, and David was overwhelmed with grief (2 Sam 18:19 - 19:4)
- ¶Opposite** Joab sent Cushai with bad news, and Ahimaaz with good news, to king David (2 Sam 18:19 - 27)
- ¶Opposite** David was deeply moved over the news of the death of his son Absalom (2 Sam 18:28 - 19:4)
- §Complement** Body: David distributed mercy and blessing as he returned to Jerusalem (2 Sam 19:5 - 20:26)
- ¶Unique** Judah invited David to return to Jerusalem as their king (2 Sam 19:5 - 15)
- ¶Complement** David extended mercy to Shimei for cursing him when he escaped from Jerusalem (2 Sam 19:16 - 30)
- ¶Complement** David extended blessing to Barzillai for being a blessing to him in exile (2 Sam 19:31 - 40)
- ¶Opposite** Sheba son of Bichri started a new rebellion against David (2 Sam 19:41 - 20:3)
- ¶Opposite** Joab murdered Amasa and succeeded in putting down the rebellion with the death of Sheba son of Bichri (2 Sam 20:4 - 26)
- §Complement** Conclusion: The anger of God at Saul for his crimes required execution of his descendants (2 Sam 21:1 - 14)
- ¶Complement** David agreed to execute seven sons of Saul to appease the Gibeonites (2 Sam 21:1 - 6)
- ¶Complement** The grief of Rizpah led David to gather up all of the bones of the house of Saul and bury them properly (2 Sam 21:7 - 14)

- Opposite** Chapter 2.5: The mighty God and mighty men of David (2 Sam 21:15 - 24:25)
- §Complement** Introduction: David was almost slain in battle, and his servants slew four of the sons of Goliath (2 Sam 21:15 - 22)
- ¶Opposite** David was almost slain by one of the sons of Goliath in battle, because he was old (2 Sam 21:15 - 17)
- ¶Opposite** Three other sons of Goliath the Nephilim were slain by David and his servants (2 Sam 21:18 - 22)
- §Complement** Body: Jehovah gave mighty men to David, who served as leaders in his army (2 Sam 22:1 - 23:39)
- ¶Opposite** David praised Jehovah as his Rock who delivered him from his enemies (2 Sam 22:1 - 22:51)
- ¶Opposite** Jehovah had made an everlasting Covenant with David (2 Sam 23:1 - 23:7)
- ¶Complement** The battle victories of the three mighty men of David (2 Sam 23:8 - 12)
- ¶Complement** The love of the three mighty men for David (2 Sam 23:13 - 17)
- ¶Unique** Abishai, Benaiah, and the rest of the thirty-seven mighty men (2 Sam 23:18 - 39)
- §Unique** Conclusion: God judged Israel for David's sin of pride, and David built an altar to appease his wrath (2 Sam 24:1 - 25)
- ¶Complement** God judged Israel and slew 70,000 men because of the pride of David (2 Sam 24:1 - 17)
- ¶Complement** David built an altar in the threshingfloor of Araunah the Jebusite to appease the wrath of God (2 Sam 24:18 - 25)

Samuel, Chapter 1.1: Jehovah raised up Samuel the prophet to judge Israel (1 Sam 1:1 - 7:22)

Samuel, Chapter 1-2: Jehovah gave the people of Israel a king after their own heart, but not after his: Saul (1 Sam 7:2-14:46)	
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	§[Unique] Introduction: Samuel led the people to return to Jehovah, and judged them all the days of his life (1 Sam 7:2-17)
	†[Opposite] Samuel led the people of Israel to return to Jehovah (1 Sam 7:2-11)
Unique	⁷² And it came to pass, while the Ark remained in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after Jehovah.
	⁷³ And Samuel spoke to all the house of Israel, saying, "If you do return to Jehovah with all your hearts, <i>then</i> put away the strange gods and Ashtaroth from among you, and prepare your hearts to Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines."
Complement	⁷⁴ Then the children of Israel put away Baalim and Ashtaroth, and served Jehovah only.
Complement	⁷⁵ And Samuel said, "Gather all Israel to Mizpeh, and I will pray to Jehovah for you." ⁷⁶ And they gathered together to Mizpeh, and drew water, and poured <i>it</i> out before Jehovah; and they fasted on that day, and said there, "We have sinned against Jehovah." And Samuel judged the children of Israel in Mizpeh.
Opposite	⁷⁷ And when the Philistines heard that the children of Israel had gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard <i>this</i> , they were afraid of the Philistines. ⁷⁸ And the children of Israel said to Samuel, "Do not cease to cry to Jehovah our God for us, that he will save us out of the hand of the Philistines!"
Opposite	⁷⁹ And Samuel took a nursing lamb, and offered <i>it</i> for a burnt offering wholly to Jehovah; and Samuel cried to Jehovah for Israel; and Jehovah heard him. ⁸⁰ And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and disoriented them; and they were smitten before Israel. ⁸¹ And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until <i>they came</i> under Beth-car.
	†[Opposite] Samuel judged Israel all the days of his life (1 Sam 7:12-17)
Opposite	⁸¹² Then Samuel took a stone, and set <i>it</i> between Mizpeh and Shen, and called its name Eben-ezer, saying, "Until this time Jehovah has helped us." ⁸¹³ So the Philistines were subdued, and they came no more into the territory of Israel; and the hand of Jehovah was against the Philistines all the days of Samuel. ⁸¹⁴ And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and its territories did Israel deliver out of the hands of the Philistines.
Opposite	And there was peace between Israel and the Amorites.
Complement	⁸¹⁵ And Samuel judged Israel all the days of his life.
Complement	⁸¹⁶ And he went from year to year in circuit to Bethel, Gilgal, and Mizpeh, and judged Israel in all those places.
Unique	⁸¹⁷ And his return was to Ramah: for his house <i>was</i> there.
	And there he judged Israel; and there he built an altar to Jehovah.

	§[Complement] Body: Jehovah gave the people a king of their liking and united them under his leadership (1 Sam 8:1-12:25)
	†[Opposite] The people asked Samuel to appoint them a king when his sons were found to be corrupt (1 Sam 8:1-22)
Unique	⁸¹ And it came to pass, when Samuel was old, that he made his sons judges over Israel.
	⁸² Now the name of his firstborn was Joel; and the name of his second, Abiah: <i>they were</i> judges in Beer-sheba.
Complement	⁸³ But his sons did not walk in his ways, but turned aside after ill-gotten gain, took bribes, and perverted judgment. ⁸⁴ So all the elders of Israel gathered themselves together, and came to Samuel to Ramah, ⁸⁵ and said to him, "Behold, you are old; and your sons walk not in your ways. Now make us a king to judge us like all the <i>other</i> nations."
Complement	⁸⁶ But the thing displeased Samuel, when they said, "Give us a king to judge us." And Samuel prayed to Jehovah. ⁸⁷ And Jehovah said to Samuel, " Listen to the voice of the people in all that they say to you: for they have not rejected you, but they have rejected me, that I should not reign over them. ⁸⁸ According to all the works which they have done since the day that I brought them up out of Egypt even until this day, wherever they have forsaken me, and served other gods, so do they also to you. ⁸⁹ Now therefore give heed to their voice; nevertheless yet protest solemnly to them, and show them the manner of the king that shall reign over them. "
Opposite	⁸¹⁰ And Samuel told all the words of Jehovah to the people that asked a king of him. ⁸¹¹ And he said "This will be the manner of the king that shall reign over you: he will take your sons, and appoint <i>them</i> for himself; for his chariots, and to <i>be</i> his horsemen; and <i>some</i> shall run before his chariots. ⁸¹² And he will appoint himself captains over thousands, and captains over fifties; and <i>will set them</i> to plow his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. ⁸¹³ And he will take your daughters to <i>be</i> ointment makers, cooks, and bakers. ⁸¹⁴ And he will take your fields, your vineyards, and your oliveyards, <i>even the best of them</i> , and give <i>them</i> to his servants. ⁸¹⁵ And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. ⁸¹⁶ And he will take your menservants, and your maidservants, and your handsmen, young men, and your donkeys, and put <i>them</i> to his work. ⁸¹⁷ He will take the tenth of your sheep; and you shall be his servants. ⁸¹⁸ And you shall cry out in that day because of your king which you shall have chosen you; and Jehovah will not hear you in that day."
Opposite	⁸¹⁹ Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us, ⁸²⁰ that also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." ⁸²¹ And Samuel heard all the words of the people, and he rehearsed them in the ears of Jehovah. ⁸²² And Jehovah said to Samuel, " Give heed to their voice, and make them a king. " And Samuel said to the men of Israel, "Every man go to his city."
	†[Opposite] God answered the people's request for a king with Saul of the tribe of Benjamin (1 Sam 9:1-10:16)
Opposite	⁹¹ Now there was a man of Benjamin, whose name <i>was</i> Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah: a Benjamite, a mighty man of power. ⁹² And he had a son, whose name <i>was</i> Saul, an exceptional young man, and very handsome; and among the children of Israel <i>there was</i> not a more handsome person than he: from his shoulders and up <i>he was</i> taller than any of the people.
Opposite	⁹³ And the donkeys of Kish, Saul's father, were lost; and Kish said to Saul his son, "Take now one of the servants with you; and arise, go seek the donkeys." ⁹⁴ And he passed through mount Ephraim, and passed through the land of Shalisha, but they did not find <i>them</i> . Then they passed through the land of Shalim, and <i>they were not there</i> . And he passed through the land of the Benjamites, but they did not find <i>them</i> . ⁹⁵ And when they came to the land of Zuph, Saul said to his servant that was with him, "Come, and let us return, lest my father stop <i>worrying</i> for the donkeys, and take thought for us." ⁹⁶ And he said to him, "Behold now, in this city <i>there</i> is a man of God, and <i>he is</i> an honorable man; all that he says surely comes to pass. Let us go there now; perhaps he can show us our way that we should go." ⁹⁷ Then Saul said to his servant, "But, behold, <i>if</i> we go, what shall we bring the man? For the bread is spent in our vessels, and <i>there is</i> not a present to bring to the man of God; what do we have?" ⁹⁸ And the servant answered Saul again, and said, "Behold, I have here at hand the fourth part of a shekel of silver: I will give <i>that</i> to the man of God, to tell us our way." ⁹⁹ (Previously in Israel, when a man went to inquire of God, he spoke in this manner, "Come, and let us go to the seer": <i>for he that is now called</i> a prophet was previously called a seer.) ¹⁰⁰ Then Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God <i>was</i> . ¹⁰¹ <i>And as</i> they went up the hill to the city, they found young girls going out to draw water, and said to them, "Is the Seer here?" ¹⁰² And they answered them, and said, "He is; behold, <i>he is</i> before you. Hurry now, for he came today to the city: <i>for there is</i> a sacrifice of the people today in the high place." ¹⁰³ as soon as you have come into the city, you shall immediately find him, before he goes up to the high place to eat: for the people will not eat until he comes, because he blesses the sacrifice; <i>and</i> afterwards they eat that are invited. Now therefore get up: for about this time you shall find him." ¹⁰⁴ And they went up into the city; <i>and</i> when they came into the city, behold, Samuel came out before them, for to go up to the high place.
Complement	⁹¹⁵ Now Jehovah had told Samuel in his ear a day before Saul came, saying, ⁹¹⁶ Tomorrow about this time, I will send you a man out of the land of Benjamin, and you shall anoint him to be captain over my people Israel, that he may save the people out of the hand of the Philistines: for I have looked upon my people, because their cry has come to me. ⁹¹⁷ And when Samuel saw Saul, Jehovah said to him, " Behold the man whom I spoke to you of! This same shall reign over my people. " ⁹¹⁸ Then Saul drew near to Samuel in the gate, and said, "Please, tell me where the Seer's house is." ⁹¹⁹ And Samuel answered Saul, and said, "I <i>am</i> the Seer; go up before me to the high place: for you shall eat with me today; and tomorrow I will let you go, and will tell you all that is in your heart. ⁹²⁰ And as for your donkeys that were lost three days ago, do not set your mind on them: they have been found. And on whom is all the desire of Israel? <i>Is it</i> not on you, and on all your father's house?" ⁹²¹ And Saul answered and said, "Am I not a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Why then do you speak this way to me?" ⁹²² And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the most important place among them that were invited, which <i>were</i> about thirty men. ⁹²³ And Samuel said to the cook, "Bring the portion which I gave you, of which I said to you, 'Set it by you.'" ⁹²⁴ And the cook took up the shoulder, and that which was upon it, and set <i>it</i> before Saul. And Samuel said, "Behold that which is left! Set <i>it</i> before you, <i>and</i> eat: for until this time it has been kept for you since I said, 'I have invited the people.'" So Saul ate with Samuel that day. ⁹²⁵ And when they came down from the high place into the city, <i>Samuel</i> communed with Saul upon the top of the house.
Complement	⁹²⁶ And they arose early; and it came to pass about the dawn of the day, that Samuel called Saul to the top of the house, saying, "Arise, that I may send you away." And Saul arose, and they went out both of them, he and Samuel, abroad. ⁹²⁷ <i>And as</i> they were going down to the end of the city, Samuel said to Saul, "Tell the servant to pass on before us (and he passed on), but you stand still a while, that I may show you the Word of God." ¹⁰¹ Then Samuel took a vial of oil, and poured <i>it</i> upon his head, and kissed him, and said, " <i>Is it</i> not because Jehovah has anointed you to be captain over his inheritance?" ¹⁰² When you have gone from me today, then you shall find two men by Rachel's grave in the border of Benjamin at Zelah; and they will say to you, 'The donkeys which you went to seek are found; and, lo, your father has left the care of the donkeys, and sorrows for you, saying, 'What shall I do for my son?' ¹⁰³ Then you shall go on forward from there, and you shall come to the plain of Tabor, and three men shall meet you going up to God to Bethel: one carrying three kids, and another carrying three loaves of bread, and another carrying a skin of wine; ¹⁰⁴ and they will greet you, and give you two <i>loaves</i> of bread, which you shall receive of their hands. ¹⁰⁵ After that you shall come to the hill of God, where <i>is</i> the garrison of the Philistines; and it shall come to pass, when you have come there to the city, that you shall meet a group of prophets coming down from the high place with a psaltery, a tambourine, a pipe, and a harp, before them; and they shall prophesy; ¹⁰⁶ and the Spirit of Jehovah will come upon you, and you shall prophesy with them, and shall be turned into another man. ¹⁰⁷ And let it be, when these signs have come to you, <i>that</i> you do as circumstance serves you: for God is with you. ¹⁰⁸ And you shall go down before me to Gilgal; and, behold, I will come down to you, to offer burnt offerings, and to sacrifice sacrifices of peace offerings; you shall wait seven days, until I come to you, and show you <i>what</i> you shall do."
Unique	¹⁰⁹ And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day. ¹⁰¹⁰ And when they came there to the hill, behold, a group of prophets met him; and the Spirit of God came upon him, and he prophesied among them. ¹⁰¹¹ And it came to pass, when all that knew him previously saw that, behold, he prophesied among the prophets, then the people said one to another, "What <i>is this</i> that has come to the son of Kish? <i>Is</i> Saul also among the prophets?" ¹⁰¹² And one of the same place answered and said, "But who is their father?" Therefore it became a joke, "Is Saul also among the prophets?"
	¹⁰¹³ And when he had made an end of prophesying, he came to the high place. ¹⁰¹⁴ And Saul's uncle said to him and to his servant, "Where did you go?" And he said, "To seek the donkeys; and when we saw that <i>they were</i> gone, we came to Samuel." ¹⁰¹⁵ And Saul's uncle said, "Please, tell me what Samuel said to you." ¹⁰¹⁶ And Saul said to his uncle, "He told us plainly that the donkeys were found." But of the matter of the kingdom, of which Samuel spoke, he did not tell him.

	†[Complement] Samuel called the people together to announce Jehovah's choice of Saul to be their new king (1 Sam 10:17-27)
Unique	¹⁰¹⁷ And Samuel called the people together to Jehovah to Mizpeh; ¹⁰¹⁸ and said to the children of Israel, Thus says Jehovah God of Israel: 'I brought Israel up out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.' ¹⁰¹⁹ And you have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and you have said to him, 'No, but set a king over us.'
Complement	"Now therefore present yourselves before Jehovah by your tribes, and by your thousands." ¹⁰²⁰ And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. ¹⁰²¹ When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they looked for him, he could not be found.
Complement	¹⁰²² Therefore they inquired of Jehovah further, if the man should still come there; and Jehovah answered, "Behold, he has hidden himself among the baggage." ¹⁰²³ And they ran and brought him from there; and when he stood among the people, he was higher than any of the people from his shoulders and upward. ¹⁰²⁴ And Samuel said to all the people, "Do you see him whom Jehovah has chosen, that <i>there is</i> none like him among all the people?" And all the people shouted, and said, "Long live the king!"
Opposite	¹⁰²⁵ Then Samuel told the people the manner of the kingdom, and wrote <i>it</i> in a book, and laid <i>it</i> up before Jehovah. And Samuel sent all the people away, every man to his house. ¹⁰²⁶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.
Opposite	¹⁰²⁷ But the children of Belial said, "How shall this man save us?" And they despised him, and brought him no presents; but he held his peace.
	†[Complement] Jehovah created an external crisis to unite the people of Israel behind their new king (1 Sam 11:1-15)
Unique	¹¹¹ Then Nahash the Ammonite came up, and camped against Jabesh-gilead.
	And all the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve you." ¹¹² And Nahash the Ammonite answered them, "On this <i>condition</i> will I make a <i>covenant</i> with you, that I may thrust out all your right eyes, and lay <i>it</i> for a reproach upon all Israel." ¹¹³ And the elders of Jabesh said to him, "Give us seven days' respite, that we may send messengers to all the territories of Israel; and then, <i>if there is</i> no man to save us, we will come out to you."
Complement	¹¹⁴ Then the messengers came to Gibeah of Saul, and told the news in the ears of the people; and all the people lifted up their voices, and wept. ¹¹⁵ And, behold, Saul came after the herd out of the field; and Saul said, "What troubles the people that they weep?" And they told him the news of the men of Jabesh. ¹¹⁶ And the Spirit of God came upon Saul when he heard that news, and his anger was kindled greatly. ¹¹⁷ And he took a yoke of oxen, and cut them in pieces, and sent <i>them</i> throughout all the territories of Israel by the hands of messengers, saying, "Whoever does not come forth after Saul and after Samuel, so shall <i>it</i> be done to his oxen." And the fear of Jehovah fell on the people, and they came out with one consent. ¹¹⁸ And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. ¹¹⁹ And they said to the messengers that came, "Thus shall you say to the men of Jabesh-gilead, 'Tomorrow, by the time the sun is hot, you shall have help.'" And the messengers came and showed <i>it</i> to the men of Jabesh; and they were glad. ¹¹¹⁰ Therefore the men of Jabesh said, "Tomorrow we will come out to you; and you shall do with us all that seems good to you."
Complement	¹¹¹¹ And so it was on the next day, that Saul put the people in three groups; and they came into the midst of the army in the morning watch, and slew the Ammonites until the heat of the day; and it came to pass, that they which remained were scattered, so that two of them were not left together.
Opposite	¹¹¹² And the people said to Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death!" ¹¹¹³ And Saul said, "No man shall be put to death this day: for today Jehovah has wrought deliverance in Israel."
Opposite	¹¹¹⁴ Then Samuel said to the people, "Come, and let us go to Gilgal, and renew the Kingdom there."
	¹¹¹⁵ And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal. And there they sacrificed sacrifices of peace offerings before Jehovah. And there Saul and all the men of Israel greatly rejoiced.

	†[Unique] Samuel rebuked the people for asking for a king when Jehovah was their king (1 Sam 12:1-25)
Opposite	¹²¹ And Samuel said to all Israel, "Behold, I have listened to your voice in all that you said to me, and have made a king over you. ¹²² And now, behold, the king is walking before you. And I am old and gray headed; and, behold, my sons are with you; and I have walked before you from my childhood until this day. ¹²³ Behold, here I <i>am</i> : witness against me before Jehovah, and before his anointed. Whose ox have I taken? Or whose donkey have I witness? Or whom have I defrauded? Whom have I oppressed? Or of whose hand have I received <i>any</i> bribe to blind my eyes therewith? And I will restore it to you." ¹²⁴ And they said, "You have not defrauded us, nor oppressed us; neither have you taken anything of any man's hand." ¹²⁵ And he said to them, "Jehovah is witness against you, and his anointed is witness this day, that you have not found anything in my hand." And they answered, " <i>He is</i> witness."
Opposite	¹²⁶ And Samuel said to the people, " <i>It was</i> Jehovah that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt." ¹²⁷ Now therefore stand still, that I may reason with you before Jehovah of all the righteous acts of Jehovah, which he did to you and to your fathers. ¹²⁸ When Jacob came into Egypt, and your fathers cried to Jehovah, then Jehovah sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them dwell in this place. ¹²⁹ And when they forgot Jehovah their God, he sold them into the hand of Siserá, captain of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. ¹²¹⁰ And they cried to Jehovah, and said, 'We have sinned, because we have forsaken Jehovah, and have served Baalim and Ashtaroth; but now deliver us out of the hand of our enemies, and we will serve you.' ¹²¹¹ And Jehovah sent Jerubbaal, Bedan, Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and you dwelt safely. ¹²¹² And when you saw that Nahash the king of the children of Ammon came against you, you said to me, 'No; but a king shall reign over us', when Jehovah your God <i>was</i> your king."
Complement	¹²¹³ Now therefore behold the king whom you have chosen, <i>and</i> whom you have desired! And, behold, Jehovah has set a king over you. ¹²¹⁴ If you will fear Jehovah, and serve him, and obey his voice, and not rebel against the Commandment of Jehovah, then both you and also the king that reigns over you shall continue following Jehovah your God; ¹²¹⁵ but if you will not obey the voice of Jehovah, but rebel against the Commandment of Jehovah, then the hand of Jehovah shall be against you, as <i>it was</i> against your fathers.
Complement	¹²¹⁶ Now therefore stand and see this great thing, which Jehovah will do before your eyes. ¹²¹⁷ <i>Is it</i> not wheat harvest today? I will call to Jehovah, and he will send thunder and rain, that you may perceive and see that your wickedness <i>is</i> great, which you have done in the sight of Jehovah, in asking you a king." ¹²¹⁸ So Samuel called to Jehovah; and Jehovah sent thunder and rain that day; and all the people greatly feared Jehovah and Samuel.
Unique	¹²¹⁹ And all the people said to Samuel, "Pray for your servants to Jehovah your God, that we do not die: for we have added to all our sins <i>this</i> evil, to ask us a king." ¹²²⁰ And Samuel said to the people, "Fear not; you have done to all this wickedness. Yet do not turn aside from following Jehovah, but serve Jehovah with all your heart; ¹²²¹ and do not turn aside: <i>for then would you go</i> after vain <i>things</i> , which cannot profit nor deliver: for they are vain. ¹²²² For Jehovah will not forsake his people for his great Name's sake, because it has pleased Jehovah to make you his people. ¹²²³ Moreover as for me, God forbid that I should sin against Jehovah in ceasing to pray for you; but I will teach you the good and the right way. ¹²²⁴ Only fear Jehovah, and serve him in truth with all your heart: for consider what <i>great things</i> he has done for you.
	¹²²⁵ But if you shall still do wickedly, you shall be consumed, both you and your king."

	§[Complement] Conclusion: Saul spoiled a great victory over the Philistines with his incompetence (1 Sam 13:1-14:46)
	†[Complement] Jonathan and his armorbearer led Israel to a great battlefield victory over the Philistines (1 Sam 13:1-14:23)
Opposite	¹³¹ Saul reigned one year; and when he had reigned two years over Israel, ¹³² Saul chose him three thousand men of Israel: of which two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin; and the rest of the people he sent every man to his tent. ¹³³ And Jonathan smote the garrison of the Philistines that <i>was</i> in Geba, and the Philistines heard of <i>it</i> . And Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear." ¹³¹⁴ And all Israel heard <i>it</i> said that Saul had smitten a garrison of the Philistines, and <i>that</i> Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. ¹³⁵ And the Philistines gathered themselves together to fight with Israel: thirty thousand chariots, six thousand horsemen, and people as the sand which is on the seashore in multitude; and they came up, and pitched in Michmash, eastward from Beth-aven. ¹³⁶ When the men of Israel saw that they were in danger (for the people were distressed) then the people hid themselves in caves, in thickets, in rocks, in high places, and in pits. ¹³⁷ And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he <i>was</i> still in Gilgal, and all the people followed him trembling. ¹³⁸ And he waited seven days, according to the set time that Samuel <i>had appointed</i> ; but Samuel did not come to Gilgal, and the people were scattered from him. ¹³⁹ And Saul said, "Bring a burnt offering here to me, and peace offerings." And he offered the burnt offering.
Opposite	¹³¹⁰ And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came. And Saul went out to meet him, that he might greet him. ¹³¹¹ And Samuel said, "What have you done?" And Saul said, "Because I saw that the people were scattered from me, and <i>that</i> you did not come within the days appointed, and <i>that</i> the Philistines gathered themselves together at Michmash; ¹³¹² therefore I said, The Philistines will come down now upon me to Gilgal, and I have not made supplication to Jehovah; therefore I forced myself, and offered a burnt offering." ¹³¹³ And Samuel said to Saul, "You have done foolishly; you have not kept the Commandment of Jehovah your God, which he commanded you: for now Jehovah would have established your kingdom upon Israel forever. ¹³¹⁴ But now your kingdom shall not continue; Jehovah has sought him a man after his own heart, and Jehovah has commanded him <i>to be</i> captain over his people, because you have not kept <i>that</i> which Jehovah commanded you." ¹³¹⁵ And Samuel arose, and went up from Gilgal to Gibeah of Benjamin.
Complement	And Saul counted the people <i>that were</i> present with him, about six hundred men. ¹³¹⁶ And Saul and Jonathan his son, and the people <i>that were</i> present with them, stayed in Gibeah of Benjamin; but the Philistines camped in Michmash. ¹³¹⁷ And the raiders came out of the camp of the Philistines in three groups: one group turned to the road <i>going</i> to Ophrah, to the land of Shual; ¹³¹⁸ and another group turned to the road to Beth-horon; and another group turned to the way of the border that looks to the valley of Zebonim toward the wilderness. ¹³¹⁹ Now there was no sword found throughout all the land of Israel: for the Philistines said, "Lest the Hebrews make <i>themselves</i> swords or spears;" ¹³²⁰ but all the Israelites went down to the Philistines, to sharpen every man his plowshare, his coulter, his axe, and his mattock. ¹³²¹ Yet they had a file for the mattocks, for the coulters, for the forks, for the axes, and to sharpen the goads. ¹³²² So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that <i>were</i> with Saul and Jonathan; but <i>some</i> were found there with Saul and with Jonathan his son. ¹³²³ And the Philistines went out to the passage of the Michmash.
Complement	¹⁴¹ Now it came to pass upon a day, that Jonathan the son of Saul said to the young man that carried his armor, "Come, and let us go over to the Philistines' garrison, that <i>is</i> on the other side." But he did not tell his father. ¹⁴² And Saul waited in the uttermost part of Gibeah under a pomegranate tree which <i>is</i> in Migron; and the people that were with him were about six hundred men; ¹⁴³ and <i>also</i> Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, Jehovah's priest in Shiloh, wearing an ephod. And the people did not know that Jonathan was gone. ¹⁴⁴ And between the passages, by which Jonathan sought to go over to the Philistines' garrison, <i>there was</i> a sharp rock on the one side, and a sharp rock on the other side; and the name of the one <i>was</i> Bozez, and the name of the other Seneh. ¹⁴⁵ The forefront of the one <i>was</i> situated northward over against Michmash, and the other southward over against Gibeah. ¹⁴⁶ And Jonathan said to the young man that carried his armor, "Come, and let us go over to the garrison of these uncircumcised; it may be that Jehovah will work for us: <i>for there is</i> no restraint to Jehovah to save by many or by few." ¹⁴⁷ And his armorbearer said to him, "Do all that is in your heart. Turn; behold, I <i>am</i> with you according to your heart." ¹⁴⁸ Then Jonathan said, "Behold, we will pass over to <i>these</i> men, and we will reveal ourselves to them. ¹⁴⁹ If they say this to us, 'Wait until we come to you', then we will stand still in our place, and will not go up to them. ¹⁴¹⁰ But if they say this, 'Come up to us', then we will go up: for Jehovah has delivered them into our hand; and this <i>shall be</i> a sign to us." ¹⁴¹¹ And both of them revealed themselves to the garrison of the Philistines; and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hidden themselves!" ¹⁴¹² And the men of the garrison answered Jonathan and his armorbearer, and said, "Come up to us, and we will show you a thing." And Jonathan said to his armorbearer, "Come up after me: for Jehovah has delivered them into the hand of Israel." ¹⁴¹³ And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him; and they fell before Jonathan; and his armorbearer slew after him. ¹⁴¹⁴ And that first slaughter, which Jonathan and his armorbearer made, was about twenty men, within as it were a half acre of land, <i>which a yoke of oxen might plow</i> .
Unique	¹⁴¹⁵ And there was trembling in the army, in the field, and among all the people: the garrison and the raiders, they also trembled, and the earth quaked, so it was a very great trembling. ¹⁴¹⁶ And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating <i>each another</i> down. ¹⁴¹⁷ Then Saul said to the people that <i>were</i> with him, "Number now, and see who is gone from us." And when they had numbered, behold, Jonathan and his armorbearer <i>were</i> not <i>there</i> . ¹⁴¹⁸ And Saul said to Ahiah, "Bring here the Ark of God." For the Ark of God was at that time with the children of Israel.
	¹⁴¹⁹ And it came to pass, while Saul talked to the priest, that the noise that <i>was</i> in the army of the Philistines went on and increased; and Saul said to the priest, "Withdraw your hand." ¹⁴²⁰ And Saul and all the people that <i>were</i> with him assembled themselves, and they came to the battle; and, behold, every man's sword was against his fellow, and <i>there was</i> a very great tumult. ¹⁴²¹ Moreover the Hebrews that <i>were</i> with the Philistines before that time, which went up with them into the camp from the <i>country</i> round about, even they also <i>turned</i> to be with the Israelites that <i>were</i> with Saul and Jonathan. ¹⁴²² Likewise all the men of Israel who had hidden themselves in mount Ephraim, <i>when</i> they heard that the Philistines fled, even they also followed hard after them in the battle. ¹⁴²³ So Jehovah saved Israel that day; and the battle passed over to Beth-aven.
	†[Complement] Saul spoiled the victory with a foolish curse pronounced upon his own people (1 Sam 14:24-46)
Opposite	¹⁴²⁴ And the men of Israel were distressed that day: for Saul had adjured the people, saying, "Cursed is the man that eats <i>any</i> food until evening, that I may be avenged on my enemies!" So none of the people tasted <i>any</i> food. ¹⁴²⁵ And all <i>they</i> of the land came to a woods; and there was honey upon the ground. ¹⁴²⁶ And when the people came into the woods, behold, the honey dropped; but no man put his hand to his mouth: for the people were afraid of the oath. ¹⁴²⁷ But Jonathan did not hear when his father charged the people with the oath; therefore he put forth the end of the rod that <i>was</i> in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened. ¹⁴²⁸ Then one of the people answered, and said, "Your father strictly charged the people with an oath, saying, 'Cursed is the man that eats <i>any</i> food this day.'" And the people were faint. ¹⁴²⁹ Then Jonathan said, "My father has troubled the land; please, see how my eyes have been enlightened, because I tasted a little of this honey. ¹⁴³⁰ How much more, if perhaps the people had eaten freely today of the plunder of their enemies which they found? For had there not been now a much greater slaughter among the Philistines?"
Opposite	¹⁴³¹ And they smote the Philistines that day from Michmash to Ajalon; and the people were very faint. ¹⁴³² And the people flew upon the plunder, and took sheep, oxen, and calves, and slew <i>them</i> on the ground; and the people ate <i>them</i> with the blood. ¹⁴³³ Then they told Saul, saying, "Behold, the people sin against Jehovah, in that they eat with the blood." And he said, "You have transgressed; roll a great stone to me this day." ¹⁴³⁴ And Saul said, "Disperse yourselves among the people, and say to them, 'Bring me here every man his ox, and every man his sheep, and kill <i>them</i> here, and eat; and do not sin against Jehovah in eating with the blood.'" And all the people brought every man his ox with him that night, and slew <i>them</i> there. ¹⁴³⁵ And Saul built an altar to Jehovah; the same was the first altar that he built to Jehovah.
Complement	¹⁴³⁶ And Saul said, "Let us go down after the Philistines by night, and plunder them until the morning light, and let us not leave a man of them." And they said, "Do whatsoever seems good to you." Then the priest said, "Let us draw near here to God." ¹⁴³⁷ And Saul asked counsel of God, "Shall I go down after the Philistines? Will you deliver them into the hand of Israel?" But he did not answer him that day. ¹⁴³⁸ And Saul said, "Draw near here, all the chief of the people, and know and see in what this sin has been this day: ¹⁴³⁹ for, as Jehovah lives, which saves Israel, though it is in Jonathan my son, he shall surely die." But <i>there was</i> not a man among all the people that answered him. ¹⁴⁴⁰ Then he said to all Israel, "You be on one side, and I and Jonathan my son will be on the other side." And the people said to Saul, "Do what seems good to you." ¹⁴⁴¹ Therefore Saul said to Jehovah God of Israel, "Give a <i>perfect lot</i> ." And Saul and Jonathan were taken; but the people escaped. ¹⁴⁴² And Saul said, "Cast <i>lots</i> between me and Jonathan my son." And Jonathan was taken.
Complement	¹⁴⁴³ Then Saul said to Jonathan, "Tell me what you have done." And Jonathan told him, and said, "I did but taste a little honey with the end of the rod that <i>was</i> in my hand, <i>and</i> , lo, I must die." ¹⁴⁴⁴ And Saul answered, "God do so and more also: for you shall surely die, Jonathan." ¹

Samuel, Chapter 1-3: Jehovah gave the people of Israel a king after his own heart: David (1 Sam 14:47 - 20:42)		
Introduction: Saul was successful in warfare, but a failure in obedience to Jehovah (1 Sam 14:47 - 15:9)		
§Unique	Saul fought many successful wars over about 20 years against the enemies of Israel (1 Sam 14:47 - 52)	
¶Opposite	Saul failed to completely obey God's command to destroy the Amalekites (1 Sam 15:1 - 9)	
§Complement	Body: Jehovah elevated David from shepherd to be first general of the army of Israel (1 Sam 15:10 - 19:7)	
¶Unique	Samuel confronted Saul and informed him that he had lost the Kingdom over Israel (1 Sam 15:10 - 34)	
¶Complement	Jehovah sent Samuel to anoint David as the new king over Israel (1 Sam 15:35 - 16:23)	
¶Opposite	Jehovah used David to deliver Israel from defeat at the hands of the giant Goliath (1 Sam 17:51 - 54)	
¶Complement	Saul elevated David to the position of chief general over the armies of Israel (1 Sam 17:55 - 18:5)	
¶Opposite	Saul began to remove David from power, because he suspected that David wanted to replace him (1 Sam 18:6 - 19:7)	
§Complement	Conclusion: Jonathan tried in vain to reconcile his father Saul with David (1 Sam 19:8 - 20:42)	
¶Complement	Jonathan persuaded David to let him try one more time to reconcile with Saul (1 Sam 19:8 - 20:17)	
¶Complement	The explosive reaction of Saul convinced Jonathan that reconciliation was impossible (1 Sam 20:18 - 42)	
§Unique Introduction: Saul was successful in warfare, but a failure in obedience to Jehovah (1 Sam 14:47 - 15:9)		
¶Opposite	Saul fought many successful wars over about 20 years against the enemies of Israel (1 Sam 14:47 - 52)	
Unique	14:47 So Saul took the kingdom over Israel.	
	And he fought against all his enemies on every side: against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whosoever he turned himself, he vexed <i>them</i> .	
Complement	14:48 And he gathered an army and smote the Amalekites;	
Complement	and he delivered Israel out of the hands of them that plundered them.	
Opposite	14:49 Now the sons of Saul were Jonathan, Ishui, and Melchi-shua; and the names of his two daughters <i>were these</i> : the name of the firstborn Merab, and the name of the younger Michal; ^{14:50} and the name of Saul's wife was Ahinoam, the daughter of Ahimaaz. And the name of the captain of his army <i>was</i> Abner, the son of Ner, Saul's uncle. ^{14:51} And Kish was the father of Saul; and Ner the father of Abner <i>was</i> the son of Abiel.	
Opposite	14:52 And there was intense war against the Philistines all the days of Saul; and when Saul saw any strong man, or any valiant man, he took him to him.	
¶Opposite	Saul failed to completely obey God's command to destroy the Amalekites (1 Sam 15:1 - 9)	
Opposite	15:1 Samuel also said to Saul, "Jehovah sent me to anoint you <i>to be king</i> over his people, over Israel.	
Opposite	Now therefore listen to the voice of the words of Jehovah: ^{15:2} <i>Thus says Jehovah of hosts: 'Remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. ^{15:3}Now go and attack Amalek, and utterly destroy all that they have. And spare them not; but kill both man and woman, child and infant, ox and sheep, camel and donkey.'</i> "	
Complement	15:4 And Saul gathered the people together, and numbered them in Telaim: two hundred thousand soldiers, and ten thousand men of Judah. ^{15:5} And Saul came to a city of Amalek, and laid wait in the valley. ^{15:6} And Saul said to the Kenites, "Go, depart, get down from among the Amalekites, lest I destroy you with them: for you showed kindness to all the children of Israel, when they came up out of Egypt." So the Kenites departed from among the Amalekites.	
Complement	15:7 And Saul smote the Amalekites from Havilah <i>until</i> you come to Shur, that is over against Egypt. ^{15:8} And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.	
Unique	15:9 But Saul and the people spared Agag, and the best of the sheep, of the oxen, of the fadings, the lambs, and all that was good, and would not utterly destroy them;	
	but everything <i>that</i> was vile and refuse, that they destroyed utterly.	
§Complement	Body: Jehovah elevated David from shepherd to be first general of the army of Israel (1 Sam 15:10 - 19:7)	
¶Unique	Samuel confronted Saul and informed him that he had lost the Kingdom over Israel (1 Sam 15:10 - 34)	
Opposite	15:10 Then the Word of Jehovah came to Samuel, saying, ^{15:11} <i>"I regret that I have set up Saul to be king; for he has turned back from following me, and has not performed my commands."</i> And it grieved Samuel; and he cried to Jehovah all night.	
Opposite	15:12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, "Saul came to Carmel; and, behold, he set himself up a place, and has gone about, and passed on, and gone down to Gilgal." ^{15:13} And Samuel came to Saul; and Saul said to him, "Blessed <i>are</i> you of Jehovah; I have performed the command of Jehovah!" ^{15:14} And Samuel said, "Then what does this bleating of the sheep in my ears <i>mean</i> , and the lowing of the oxen which I hear?" ^{15:15} And Saul said, "They brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice to Jehovah your God; and the rest we have utterly destroyed." ^{15:16} Then Samuel said to Saul, "Stay; and I will tell you what Jehovah has said to me this night." And he said to him, "Say on," ^{15:17} And Samuel said, "When you <i>were</i> little in your own sight, <i>were</i> you not <i>made</i> the head of the tribes of Israel, and Jehovah anointed you king over Israel?" ^{15:18} And Jehovah sent you on a journey, and said, " <i>Go and utterly destroy the sinners the Amalekites, and fight against them until they are consumed.</i> " ^{15:19} Why then did you not obey the voice of Jehovah, but flew upon the plunder, and did evil in the sight of Jehovah?" ^{15:20} And Saul said to Samuel, "Indeed, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. ^{15:21} But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to Jehovah your God in Gilgal." ^{15:22} And Samuel said, "Does Jehovah have <i>as great</i> delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, <i>and</i> to listen is <i>better</i> than the fat of rams; ^{15:23} for rebellion is like the sin of witchcraft; and stubbornness is like iniquity and idolatry. Because you have rejected the Word of Jehovah, he has also rejected you from <i>being</i> king."	
Complement	15:24 And Saul said to Samuel, "I have sinned: for I have transgressed the command of Jehovah, and your words, because I was afraid of the people, and obeyed their voice. ^{15:25} Now therefore, please pardon my sin, and turn again with me, that I may worship Jehovah." ^{15:26} And Samuel said to Saul, "I will not return with you: for you have rejected the Word of Jehovah, and Jehovah has rejected you from being king over Israel." ^{15:27} And as Samuel turned about to depart, he took hold upon the skirt of his mantle, and it tore. ^{15:28} And Samuel said to him, "Jehovah has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, <i>that</i> is better than you. ^{15:29} And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."	
Complement	15:30 Then he said, "I have sinned; <i>but</i> please, honor me now before the elders of my people, and before Israel, and turn again with me, that I may worship Jehovah your God." ^{15:31} So Samuel turned again after Saul; and Saul worshiped Jehovah.	
Unique	15:32 Then Samuel said, "Bring Agag the king of the Amalekites here to me." And Agag came to him delicately. And Agag said, "Surely the bitterness of death is past." ^{15:33} And Samuel said, "As your sword has made women childless, so shall your mother be childless among women." And Samuel hacked Agag in pieces before Jehovah in Gilgal.	
	15:34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.	
¶Complement	Jehovah sent Samuel to anoint David as the new king over Israel (1 Sam 15:35 - 16:23)	
Unique	15:35 And Samuel no longer came to see Saul until the day of his death; nevertheless Samuel mourned for Saul; and Jehovah regretted that he had made Saul king over Israel.	
	16:1 And Jehovah said to Samuel, " <i>How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite: for I have provided me a king among his sons.</i> " ^{16:2} And Samuel said, "How can I go? If Saul hears it, he will kill me." And Jehovah said, " <i>Take a heifer with you, and say, 'I have come to sacrifice to Jehovah.'</i> " ^{16:3} <i>And call Jesse to the sacrifice; and I will show you what you shall do; and you shall anoint to me him whom I name to you."</i>	
Complement	16:4 And Samuel did that which Jehovah spoke, and came to Bethlehem. And the elders of the town trembled at his coming, and said, "Do you come peacefully?" ^{16:5} And he said, "Peacefully. I have come to sacrifice to Jehovah; sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice. ^{16:6} And it came to pass, when they came, that he looked on Eliab, and said, "Surely Jehovah's anointed is before him." ^{16:7} But Jehovah said to Samuel, " <i>Look not on his countenance, or on the height of his stature, because I have refused him: for Jehovah sees not as man sees; for man looks on the outward appearance, but Jehovah looks on the heart.</i> " ^{16:8} Then Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither has Jehovah chosen this <i>one</i> ." ^{16:9} Then Jesse made Shammah to pass by. And he said, "Neither has Jehovah chosen this <i>one</i> ." ^{16:10} Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, "Jehovah has not chosen these."	
Complement	16:11 And Samuel said to Jesse, "Are <i>all of your</i> children here? And he said, "There remains yet the youngest; and, behold, he is keeping the sheep." And Samuel said to Jesse, "Send and bring him: for we will not sit down until he comes here." ^{16:12} And he sent, and brought him in. Now he was red-haired, and outwardly of a beautiful appearance, and handsome to look at. And Jehovah said, " <i>Arise and anoint him: for this is he.</i> " ^{16:13} Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of Jehovah came upon David from that day forward. So Samuel rose up, and went to Ramah.	
Opposite	16:14 But the Spirit of Jehovah left Saul, and an evil spirit from Jehovah troubled him. ^{16:15} And Saul's servants said to him, "Behold now, an evil spirit from God troubles you. ^{16:16} Let our lord now command your servants, <i>which are</i> before you, to seek out a man, <i>who is</i> a skilled player on a harp; and it shall come to pass, when the evil spirit from God is upon you, that he shall play with his hand, and you shall be <i>well</i> ." ^{16:17} And Saul said to his servants, "Provide me now a man that can play well, and bring <i>him</i> to me." ^{16:18} Then one of the servants answered and said, "Behold, I have seen a son of Jesse the Bethlehemite, <i>that is</i> skilled in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a handsome man; and Jehovah is with him."	
Opposite	16:19 Therefore Saul sent messengers to Jesse, and said, "Send me David your son, who <i>is</i> with the sheep." ^{16:20} And Jesse took a donkey <i>loaded</i> with bread, and a skin of wine, and a kid, and sent <i>them</i> by David his son to Saul. ^{16:21} And David came to Saul, and stood before him; and he loved him greatly; and he became his armorbearer. ^{16:22} And Saul sent to Jesse, saying, "Please, let David stand before me: for he has found favor in my sight." ^{16:23} And it came to pass, when the <i>evil</i> spirit from God was upon Saul, that David took a harp, and played with his hand. So Saul was refreshed, and was well, and the spirit departed from him.	
¶Complement	Jehovah used David to deliver Israel from defeat at the hands of the giant Goliath (1 Sam 17:1 - 54)	
Unique	17:1 Now the Philistines gathered their armies together to battle, and were gathered together at Shochoh, which <i>belongs</i> to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. ^{17:2} And Saul and the men of Israel were gathered together; and they pitched by the valley of Elah, and set the battle in array against the Philistines. ^{17:3} And the Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side; and <i>there was</i> a valley between them.	
	17:4 Then a champion went out of the camp of the Philistines, named Goliath, of Gath, whose height <i>was</i> six cubits and a span. ^{17:5} And he <i>had</i> a helmet of bronze upon his head; and he <i>was</i> armed with a coat of mail; and the weight of the coat <i>was</i> about one hundred and twenty-five pounds of bronze. ^{17:6} And he <i>had</i> greaves of bronze upon his legs, and a target of bronze between his shoulders. ^{17:7} And the staff of his spear <i>was</i> like a weaver's beam; and his spear's head <i>weighed</i> about fifteen pounds of iron; and one bearing a shield went before him. ^{17:8} And he stood and cried to the armies of Israel, and said to them, "Why have you come out to set your battle in array? <i>Am</i> not I a Philistine, and you servants to Saul? Choose a man for you, and let him come down to me. ^{17:9} If he is able to fight with me, and to kill me, then we will be your servants; but if I prevail against him, and kill him, then you shall be our servants, and serve us." ^{17:10} And the Philistine said, "I defy the armies of Israel this day! Give me a man, that we may fight together!!" ^{17:11} When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.	
Complement	17:12 Now David was the son of that Ephrathite of Bethlehem-Judah, whose name <i>was</i> Jesse; and he had eight sons; and the man went among men <i>as</i> an old man in the days of Saul. ^{17:13} And the three oldest sons of Jesse went and followed Saul to the battle; and the names of his three sons that went to the battle <i>were</i> Eliab the firstborn, and next to him Abinadab, and the third Shammah. ^{17:14} And David <i>was</i> the youngest; and the three oldest followed Saul. ^{17:15} But David went and returned from Saul to feed his father's sheep at Bethlehem. ^{17:16} And the Philistine drew near morning and evening, and presented himself forty days. ^{17:17} And Jesse said to David his son, "Take now for your brothers an ephah of this parched <i>grain</i> , and these ten loaves, and run to the camp to your brothers; ^{17:18} and carry these ten cheeses to the captain of <i>their</i> thousand, and see how your brothers are doing, and bring a pledge from them."	
Complement	17:19 Now Saul, and they, and all the men of Israel, <i>were</i> in the valley of Elah, fighting with the Philistines. ^{17:20} And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the army was going forth to the fight, and shouted for the battle. ^{17:21} For Israel and the Philistines had put the battle in array, army against army. ^{17:22} And David left his things in the hand of the keeper of the belongings, and ran into the army, and came and greeted his brothers. ^{17:23} And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spoke according to the same words; and David heard them. ^{17:24} And all the men of Israel, when they saw the man, fled from him, and were very afraid. ^{17:25} And the men of Israel said, "Have you seen this man that has come up? Surely to defy Israel has he come up; and it shall be, <i>that</i> the man who kills him, the king will enrich him with great riches, and will give him his daughter, and make his father's house <i>tax</i> -free in Israel." ^{17:26} And David spoke to the men that stood by him, saying, "What shall be done to the man that kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?" ^{17:27} And the people answered him after this manner, saying, "So shall it be done to the man that kills him."	
	17:28 And Eliab his oldest brother heard when he spoke to the men; and Eliab's anger was kindled against David, and he said, "Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride, and the wickedness of your heart: for you have come down that you might watch the battle!" ^{17:29} And David said, "What have I done now? <i>Is there</i> not a cause?" ^{17:30} And he turned from him toward another, and spoke after the same manner; and the people answered him again after the former manner.	
Opposite	17:31 And when the words were heard which David spoke, they rehearsed <i>them</i> before Saul; and he sent for him. ^{17:32} And David said to Saul, "Let no man's heart fail because of him; your servant will go and fight with this Philistine." ^{17:33} And Saul said to David, "You are not able to go against this Philistine to fight with him: for you <i>are</i> only a boy; and he is a man of war from his youth." ^{17:34} And David said to Saul, "Your servant kept his father's sheep, and a lion and a bear came and took a lamb out of the flock; ^{17:35} and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught <i>him</i> by his beard, and smote him, and slew him. ^{17:36} Your servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he has defied the armies of the living God." ^{17:37} David said moreover, "Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And Saul said to David, "Go, and Jehovah be with you." ^{17:38} And Saul armed David with his armor, and he put a helmet of bronze on his head; also he armed him with a coat of mail. ^{17:39} And David girded his sword upon his armor, and he attempted to go; but he had not tested <i>it</i> . And David said to Saul, "I cannot go with these: for I have not tested <i>them</i> ." And David put them off him. ^{17:40} And he took his staff in his hand, and chose him five smooth stones out of the	

Samuel, Chapter 1.4: Jehovah prevented Saul from killing David to save his kingdom (1 Sam 21:1 - 26:25)	
§Unique Introduction: David's visit to Ahimelech the high priest resulted in the death of him and many of his family (1 Sam 21:1 - 22:23)	
¶Opposite David fled to Ahimelech the priest for food and a sword, which was witnessed by Doeg the Edomite (1 Sam 21:1 - 22:25)	
¶Opposite Saul used Doeg to slay many of the family of Ahimelech the high priest for helping David (1 Sam 22:6 - 23)	
§Complement Body: The hand of God was with David to deliver him from all of his enemies (1 Sam 23:1 - 25:44)	
¶Opposite David asked Jehovah if he should go and save the city of Keilah (1 Sam 23:1 - 5)	
¶Opposite David asked Jehovah if the men of Keilah would deliver him into the hand of Saul (1 Sam 23:6 - 13)	
¶Complement The Ziphites allied with Saul to deliver David to him, but God used the Philistines to prevent it (1 Sam 23:14 - 23:29)	
¶Complement God delivered Saul into the hand of David, but God convicted David not to kill him (1 Sam 24:1 - 25:1)	
¶Unique David took two wives: Abigail and Ahinoam (1 Sam 25:1b - 25:44)	
§Complement Conclusion: God delivered Saul into the hand of David, and Saul recognized that David would replace him as king (1 Sam 26:1 - 25)	
¶Complement God delivered Saul into the hand of David, but he did not kill him (1 Sam 26:1 - 12)	
¶Complement Saul recognized that David would replace him as king (1 Sam 26:13 - 25)	

	§Unique Introduction: Davids visit to Ahimelech the high priest resulted in the death of him and many of his family (1 Sam 21:1 - 22:23)
	¶Opposite David fled to Ahimelech the priest for food and a sword, which was witnessed by Doeg the Edomite (1 Sam 21:1 - 22:25)
Unique	21:1 Then David came to Nob to Ahimelech the priest. And Ahimelech was afraid at the meeting of David, and said to him, “Why <i>are</i> you alone, and no man with you?” 21:2 And David said to Ahimelech the priest, “The king has commanded me a business, and has said to me, ‘Let no man know anything of the business about which I send you, and what I have commanded you; and I have appointed <i>my</i> servants to such and such a place.’”
Complement	21:3 Now therefore what is under your hand? Give <i>me</i> five <i>loaves</i> of bread in my hand, or what is present there.” 21:4 And the priest answered David, and said, “ <i>There is</i> no common bread under my hand; but there is hallowed bread, if the young men have kept themselves at least from women.” 21:5 And David answered the priest, and said to him, “Truly, women <i>have been</i> kept from us about these three days, since I came out, and the vessels of the young men are holy; and <i>the bread</i> is in a manner common, indeed, though it were sanctified this day in the vessel.” 21:6 So the priest gave him hallowed <i>bread</i> : for there was no bread there but the showbread, that was taken from before Jehovah, to put hot bread in the day when it was taken away.
Complement	21:7 Now a certain man of the servants of Saul <i>was</i> there that day, detained before Jehovah; and his name <i>was</i> Doeg, an Edomite, the chief of the herdsmen that <i>belonged</i> to Saul. 21:8 And David said to Ahimelech, “And is there not here under your hand <i>either</i> a spear or a sword? For I have brought neither my sword nor my weapons with me, because the king’s business required haste.” 21:9 And the priest said, “The sword of Goliath the Philistine, whom you slew in the valley of Elah, behold, it <i>is here</i> wrapped in a cloth behind the ephod; if you will take that, take <i>it</i> : for <i>there</i> is no other <i>weapon</i> except that here.” And David said, “ <i>There</i> is none like that; give <i>it</i> to me.”
Opposite	21:10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. 21:11 And the servants of Achish said to him, “ <i>Is</i> not this David, the king of the land? Did they not sing one to another of him in dances, saying, ‘Saul has slain his thousands, and David his ten thousands?’” 21:12 And David laid up these words in his heart, and was very afraid of Achish the king of Gath. 21:13 And he changed his behavior before them, and pretended himself insane in their hands, and scrambled on the doors of the gate, and let his spit fall down upon his beard. 21:14 Then Achish said to his servants, “Look, you see the man is insane; why <i>then</i> have you brought him to me? 21:15 Do I have need of lunatics, that you have brought this <i>fellow</i> to play the lunatic in my presence? Shall this <i>fellow</i> come into my house?”
Opposite	22:1 David therefore left there, and escaped to the cave Adullam. And when his brothers and all his father’s house heard <i>it</i> , they went down there to him. 22:2 And everyone <i>that was</i> in distress, and everyone that <i>was</i> in debt and everyone <i>that was</i> discontented gathered themselves to him; and he became a captain over them; and there were with him about four hundred men. 22:3 And David went from there to Mizpeh of Moab; and he said to the king of Moab, “Please, let my father and my mother come forth, <i>and be</i> with you, until I know what God will do for me.” 22:4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold. 22:5 And the prophet Gad said to David, “Do not stay in the hold; depart, and go into the land of Judah.” Then David departed, and came into the forest of Hareth.
	¶Opposite Saul used Doeg to slay many of the family of Ahimelech the high priest for helping David (1 Sam 22:6 - 23)
Opposite	22:6 When Saul heard that David had been discovered, and the men that <i>were</i> with him (now Saul stayed in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing around him), 22:7 then Saul said to his servants that stood about him, “Hear now, you Benjamites: will the son of Jesse give every one of you fields and vineyards; <i>and</i> make you all captains of thousands, and captains of hundreds, 22:8 that all of you have conspired against me; and no one shows me that my son has made a league with the son of Jesse, and none of you are sorry for me, or shows to me that my son has stirred up my servant against me, to lie in wait, as at this day?”
Opposite	22:9 Then Doeg the Edomite (which was set over the servants of Saul) answered and said, “I saw the son or Jesse coming to Nob, to Ahimelech the son of Ahitub. 22:10 And he inquired of Jehovah for him, and gave him food, and gave him the sword of Goliath the Philistine.”
Complement	22:11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father’s house, the priests that <i>were</i> in Nob; and they came, all of them, to the king. 22:12 And Saul said, “Hear now, you son of Ahitub.” And he answered, “Here I am, my lord.” 22:13 And Saul said to him, “Why have you conspired against me, you and the son of Jesse, in that you have given him bread, and a sword, and have inquired of God for him, that he should rise against me, to lie in wait, as at this day?” 22:14 Then Ahimelech answered the king, and said, “And who is so faithful among all your servants as David, who is the king’s son-in-law, and goes at your bidding, and is honorable in your house? 22:15 Did I then begin to inquire of God for him? Be it far from me. Let the king not impute <i>any</i> thing to his servant, <i>nor</i> to all the house of my father: for your servant knew nothing of all this, less or more.”
Complement	22:16 And the king said, “You shall surely die, Ahimelech: you, and all your father’s house.” 22:17 And the king said to the soldiers that stood around him, “Turn, and slay the priests of Jehovah, because their hand is also with David; and because they knew when he fled, and did not show it to me.” But the servants of the king would not put forth their hand to fall upon the priests of Jehovah. 22:18 And the king said to Doeg, “You turn, and fall upon the priests.” And Doeg the Edomite turned; and he fell upon the priests, and slew on that day eighty-five men that wore a linen ephod. 22:19 And Nob, the city of the priests, he smote with the edge of the sword: <i>he slew</i> both men and women, children and infants, and oxen, donkeys, and sheep, with the edge of the sword.
Unique	22:20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. 22:21 And Abiathar showed David that Saul had slain the priests of Jehovah. 22:22 And David said to Abiathar, “I knew <i>it</i> that day, when Doeg the Edomite was there, that he would surely tell Saul; I have occasioned <i>the death</i> of all the people of your father’s house. 22:23 Stay with me, fear not: for he that seeks my life seeks your life; but with me, you <i>shall</i> be safe.”
	§Complement Body: The hand of God was with David to deliver him from all of his enemies (1 Sam 23:1 - 25:44)
	¶Opposite David asked Jehovah if he should go and save the city of Keilah (1 Sam 23:1 - 5)
Unique	23:1 Then they told David, saying, “Behold, the Philistines fight against Keilah, and they rob the threshing floors.” 23:2 Therefore David inquired of Jehovah, saying, “Shall I go and smite these Philistines?” And Jehovah said to David, “ Go and smite the Philistines; and save Keilah. ”
Complement	23:3 And David’s men said to him, “Behold, we are afraid here in Judah. How much more then if we come to Keilah against the armies of the Philistines?”
Complement	23:4 Then David inquired of Jehovah yet again. And Jehovah answered him and said, “ Arise, go down to Keilah: for I will deliver the Philistines into your hand. ”
Opposite	23:5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter.
Opposite	So David saved the inhabitants of Keilah.
	¶Opposite David asked Jehovah if the men of Keilah would deliver him into the hand of Saul (1 Sam 23:6 - 13)
Opposite	23:6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, <i>that</i> he came down <i>with</i> an ephod in his hand.
Opposite	23:7 And it was told Saul that David was come to Keilah. And Saul said, “God has delivered him into my hand: for he is shut in, by entering into a town that has gates and bars.” 23:8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.
Complement	23:9 And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, “Bring here the ephod.” 23:10 Then said David, “O Jehovah God of Israel, your servant has certainly heard that Saul seeks to come to Keilah, to destroy the city for my sake. 23:11 Will the men of Keilah deliver me up into his hand? Will Saul come down, as your servant has heard? O Jehovah God of Israel, please, tell your servant.” And the Jehovah said, “ He will come down. ”
Complement	23:12 Then David said, “Will the men of Keilah deliver me and my men into the hand of Saul?” And Jehovah said, “ They will deliver you up. ”
Unique	23:13 Then David and his men, <i>which were</i> about six hundred, arose and left Keilah, and went wheresoever they could go. And it was told Saul that David had escaped from Keilah; and he refrained to go forth.

	¶Complement The Ziphites allied with Saul to deliver David to him, but God used the Philistines to prevent it (1 Sam 23:14 - 23:29)
Unique	23:14 And David stayed in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God did not deliver him into his hand. 23:15 And David saw that Saul had come out to seek his life; and David <i>was</i> in the wilderness of Ziph in a woods. 23:16 And Jonathan Saul’s son arose, and went to David in the woods, and strengthened his hand in God. 23:17 And he said to him, “Fear not: for the hand of Saul my father shall not find you; and you shall be king over Israel, and I shall be next to you; and that also Saul my father knows.” 23:18 And they two made a covenant before Jehovah. And David stayed in the wood; and Jonathan went to his house.
Complement	23:19 Then the Ziphites came up to Saul to Gibeah, saying, “Does not David hide himself with us in strongholds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?” 23:20 Now therefore, O king, come down according to all the desire of your soul to come down; and our part <i>shall be</i> to deliver him into the king’s hand.”
Complement	23:21 And Saul said, “You <i>are</i> blessed of Jehovah: for you have compassion on me. 23:22 Please, go and prepare yet, and know and see his place where his lair is, <i>and</i> who has seen him there: for it is told me <i>that</i> he deals very cleverly. 23:23 See therefore, and take knowledge of all the lurking places where he hides himself, and come again to me with the certainty, and I will go with you; and it shall come to pass, if he is in the land, that I will search him out throughout all the thousands of Judah.”
Opposite	23:24 And they arose, and went to Ziph before Saul; but David and his men <i>were</i> in the wilderness of Maon, in the plain on the south of Jeshimon. 23:25 Saul also and his men went to seek <i>him</i> ; and they told David; therefore he came down into a rock, and stayed in the wilderness of Maon. And when Saul heard <i>that</i> , he pursued after David in the wilderness of Maon. 23:26 And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David hurried to get away for fear of Saul: for Saul and his men surrounded David and his men to take them.
Opposite	23:27 But a messenger came to Saul, saying, “Hurry, and come: for the Philistines have invaded the land.” 23:28 Therefore Saul returned from pursuing after David, and went against the Philistines; therefore they called that place “Sela- hammahlekoth.” 23:29 And David went up from there, and dwelt in strongholds at En-gedi.
	¶Complement God delivered Saul into the hand of David, but God convicted David not to kill him (1 Sam 24:1 - 25:1)
Unique	24:1 And it came to pass, when Saul had returned from following the Philistines, that it was told him, saying, “Behold, David <i>is</i> in the wilderness of En-gedi.” 24:2 Then Saul took three thousand chosen men out of the sheepcotes, and went to seek David and his men upon the rocks of the wild goats. 24:3 And he came to the wilderness by the way, where <i>was</i> a cave; and Saul went in to relieve himself; and David and his men stayed in the sides of the cave. 24:4 And the men of David said to him, “Behold the day of which Jehovah said to you, ‘Behold, I will deliver your enemy into your hand, that you may do to him as it shall seem good to you.’” Then David arose, and cut off the skirt of Saul’s robe secretly.
	24:5 And it came to pass afterward, that David’s heart smote him, because he had cut off Saul’s skirt. 24:6 And he said to his men, “Jehovah forbids that I should do this thing to my master, Jehovah’s anointed, to stretch forth my hand against him, seeing he <i>is</i> the anointed of Jehovah.” 24:7 So David restrained his servants with these words, and did not allow them to rise against Saul. But Saul rose up out of the cave, and went on <i>his</i> way.
Complement	24:8 David also arose afterward, and went out of the cave, and cried after Saul, saying, “My lord the king!” And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. 24:9 And David said to Saul, “Why do you hear men’s words, saying, ‘Behold, David desires your harm?’ 24:10 Behold, this day your eyes have seen how that Jehovah had delivered you today into my hand in the cave; and <i>some</i> urged <i>me</i> to kill you, but I spared you, and I said, ‘I will not put forth my hand against my lord: for he is Jehovah’s anointed.’ 24:11 Moreover, my father; see, indeed, see the skirt of your robe in my hand: for in that I cut off the skirt of your robe and did not kill you, know and see that <i>there</i> is neither evil nor transgression in my hand, and I have not sinned against you, yet you hunt my soul to take it. 24:12 Jehovah judge between me and you, and Jehovah avenge me of you, but my hand shall not be upon you. 24:13 As the proverb of the ancients says, ‘Wickedness proceeds from the wicked,’ but my hand shall not be upon you. 24:14 After whom has the king of Israel come out? After whom do you pursue? After a dead dog, after a flea. 24:15 Jehovah therefore is Judge, and judge between me and you, and see, and plead my cause, and deliver me out of your hand.”
Complement	24:16 And it came to pass, when David had made an end of speaking these words to Saul, that Saul said, “ <i>Is</i> this your voice, my son David?” And Saul lifted up his voice, and wept. 24:17 And he said to David, “You <i>are</i> more righteous than I: for you have rewarded me good, whereas I have rewarded you evil. 24:18 And you have shown this day how that you have dealt well with me; forasmuch as when Jehovah had delivered me into your hand, you did not kill me: 24:19 for if a man finds his enemy, will he let him go well away? Therefore Jehovah reward you good for that <i>which</i> you have done to me this day. 24:20 And now, behold, I know well that you shall surely be king, and that the kingdom of Israel shall be established in your hand. 24:21 Therefore swear now to me by Jehovah, that you will not cut off my seed after me, and that you will not destroy my name out of my father’s house.” 24:22 And David swore <i>an oath</i> to Saul. And Saul went home; but David and his men went up to the hold.
Opposite	25:1 And Samuel died;
Opposite	and all the Israelites were gathered together and lamented him, and buried him in his house at Ramah.
	¶Unique David took two wives: Abigail and Ahinoam (1 Sam 25:1b - 25:44)
Opposite	And David arose, and went down to the wilderness of Paran. 25:2 And <i>there was</i> a sheep in Maon, whose possessions <i>were</i> in Carmel; and the man <i>was</i> very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel. 25:3 Now the name of the man <i>was</i> Nabal; and the name of his wife Abigail; and <i>she was</i> a woman of good understanding, and of a beautiful countenance, but the man <i>was</i> churlish and evil in his doings; and he <i>was</i> of the house of Caleb. 25:4 And David heard in the wilderness that Nabal sheared his sheep. 25:5 And David sent out ten young men, and David said to the young men, “Go up to Carmel, and go to Nabal, and greet him in my name; 25:6 and thus shall you say to him that lives <i>in prosperity</i> , ‘Peace both to you, and peace to your house, and peace to all that you have. 25:7 And now I have heard that you have shearers. Now your shepherds that were with us, we did not hurt them; neither was there anything missing to them, all the time they were in Carmel. 25:8 Ask your young men, and they will show you. Therefore let the young men find favor in your eyes: for we come in a good day. Please, give whatsoever comes to your hand to your servants, and to your son David.’” 25:9 And when David’s young men came, they spoke to Nabal according to all those words in the name of David, and ceased. 25:10 And Nabal answered David’s servants, and said, “Who is David? And who is the son of Jesse? There are many servants nowadays that break away every man from his master. 25:11 Shall I then take my bread, and my water, and my flesh that I have slain for my shearers, and give <i>it</i> to men, whom I do not know where they <i>are from</i> ?” 25:12 So David’s young men turned their way, and went again, and came and told him all those sayings. 25:13 And David said to his men, “Every man gird on his sword.” And they girded on every man his sword; and David also girded on the sword, and about four hundred men went up after David; and two hundred stayed by the belongings.
Opposite	25:14 But one of the young men told Abigail, Nabal’s wife, saying, “Behold, David sent messengers out of the wilderness to greet our master; and he rallied on them.” 25:15 But the men <i>were</i> very good to us, and we were not hurt; neither did we miss anything, as long as we were conversant with them, when we were in the fields; 25:16 they were a wall to us both by night and day, all the while we were with them keeping the sheep. 25:17 Now therefore know and consider what you will do: for evil is determined against our master, and against all his household: for he <i>is such</i> a son of Belial, that <i>a man</i> cannot speak to him.” 25:18 Then Abigail hurried, and took two hundred loaves, and two skins of wine, and five sheep ready prepared, and five measures of parched <i>grain</i> , and a hundred clusters of raisins, and two hundred cakes of figs, and <i>laid them</i> on donkeys. 25:19 And she said to her servants, “Go on before me; behold, I come after you.” But she did not tell her husband Nabal. 25:20 And it was so, <i>as</i> she rode on the donkey, that she came down by the covert of the hill; and, behold, David and his men came down before her; and she met them. 25:21 (Now David had said, “Surely in vain have I protected all that this <i>fellow</i> has in the wilderness, so that nothing was missed of all that <i>belonged</i> to him; and he has repaid me evil for good. 25:22 So and more also do God to the enemies of David, if I leave of all that <i>pertain</i> to him by the morning light a single male.”) 25:23 And when Abigail saw David, she hurried and dismounted from the donkey, and fell before David on her face, and bowed herself to the ground. 25:24 and fell at his feet, and said, “Upon me, my lord, <i>upon</i> me <i>let this</i> iniquity <i>be</i> ; and please, let your maid-servant speak in your audience, and hear the words of your maid-servant. 25:25 Please, let my lord not regard this man of Belial, <i>even</i> Nabal: for as his name <i>is</i> , so is he: Nabal is his name, and foolishness <i>is</i> with him; but I your maid-servant did not see the young men of my lord, whom you sent. 25:26 Now therefore, my lord, as Jehovah lives, and as your soul lives, seeing Jehovah has withheld you from coming to <i>shed</i> blood, and from avenging yourself with your own hand, now let your enemies, and they that seek evil to my lord, be as Nabal. 25:27 And now this blessing which your maid-servant has brought to my lord, let it even be given to the young men that follow my lord. 25:28 Please, forgive the trespass of your maid-servant: for Jehovah will certainly make my lord a sure house, because my lord fights the battles of Jehovah, and evil has not been found in you <i>all</i> your days. 25:29 Yet a man has risen to pursue you, and to seek your soul; but the soul of my lord shall be bound in the bundle of life with Jehovah your God; and the souls of your enemies, them shall he sling out, <i>as out</i> of the middle of a sling. 25:30 And it shall come to pass, when Jehovah shall have done to my lord according to all the good that he has spoken concerning you, and shall have appointed you ruler over Israel, 25:31 that this shall be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself; but when Jehovah shall have dealt well with my lord, then remember your maid-servant.” 25:32 And David said to Abigail, “Blessed <i>be</i> Jehovah God of Israel, which sent you this day to meet me; 25:33 and blessed is your advice, and blessed <i>are</i> you, who have kept me this day from coming to <i>shed</i> blood, and from avenging myself with my own hand: 25:34 for in very deed, <i>as</i> Jehovah God of Israel lives, who has kept me back from hurting you, unless you had hurried and come to meet me, surely there would not have been left to Nabal by the morning light a single male.” 25:35 So David received of her hand <i>the gift</i> which she had brought him, and said to her, “Go up in peace to your house. See, I have listened to your voice, and have accepted your person.”
Complement	25:36 And Abigail came to Nabal. And behold, he held a feast in his house, like the feast of a king. And Nabal’s heart was merry within him: for he was very drunk; therefore she told him nothing, less or more, until the morning light. 25:37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became <i>as</i> a stone. 25:38 And it came to pass about ten days <i>later</i> , that Jehovah smote Nabal, that he died.
Complement	25:39 And when David heard that Nabal was dead, he said, “Blessed <i>be</i> Jehovah, that has pleaded the cause of my reproach from the hand of Nabal, and has kept his servant from evil: for Jehovah has returned the wickedness of Nabal upon his own head.” And David sent and communed with Abigail, to take her to him to <i>be his</i> wife. 25:40 And when the servants of David came to Abigail to Carmel, they spoke to her, saying, “David sent us to you to take you to him to <i>be his</i> wife.” 25:41 And she arose, and bowed herself on <i>her</i> face to the earth, and said, “Behold, let your maid-servant <i>be</i> a servant to wash the feet of the servants of my lord.” 25:42 And Abigail hurried, and arose, and rode upon a donkey, with five young girls of hers that went after her; and she went after the messengers of David, and became his wife.
Unique	25:43 David also took Ahinoam of Jezreel; and they were also both of them his wives. 25:44 But Saul had given Michal his daughter, David’s wife, to Phalti the son of Laish, who <i>was</i> of Gallim.
	§Complement Conclusion: God delivered Saul into the hand of David, and Saul recognized that David would replace him as king (1 Sam 26:1 - 25)
	¶Complement God delivered Saul into the hand of David, but he did not kill him (1 Sam 26:1 - 12)
Opposite	26:1 And the Ziphites came to Saul to Gibeah, saying, “Does not David hide himself in the hill of Hachilah, <i>which</i> is before Jeshimon?”
Opposite	26:2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. 26:3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way.
Complement	But David stayed in the wilderness, and he saw that Saul came after him into the wilderness. 26:4 David therefore sent out spies, and understood that Saul had come in very deed. 26:5 And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his army; and Saul lay in the trench, and the people pitched round about him. 26:6 Then David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, “Who will go down with me to Saul to the camp?” And Abishai said, “I will go down with you.”
Complement	26:7 So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his head; but Abner and the people lay round about him. 26:8 Then Abishai said to David, “God has delivered your enemy into your hand this day; now therefore, please, let me smite him with the spear even to the earth at once, and I will not <i>smite</i> him the second time.” 26:9 And David said to Abishai, “Do not destroy him: for who can stretch forth his hand against Jehovah’s anointed, and be guiltless?”
Unique	26:10 David said furthermore, “As Jehovah lives, Jehovah shall smite him, or his day shall come to die, or he shall descend into battle, and perish. 26:11 Jehovah forbids that I should stretch forth my hand against the anointed of Jehovah; but, please, take now the spear that <i>is</i> at his head, and the container of water, and let us go.” 26:12 So David took the spear and the jug of water from Saul’s pillow; and they went away, and no man saw <i>it</i> , nor knew <i>it</i> ; neither awoke: for they <i>were</i> all asleep, because a deep sleep from Jehovah had fallen upon them.
	¶Complement Saul recognized that David would replace him as king (1 Sam 26:13 - 25)
Opposite	26:13 Then David went over to the other side, and stood on the top of a hill afar off: a great space <i>being</i> between them; 26:14 and David cried to the people, and to Abner the son of Ner, saying, “Do you not answer, Abner?” Then Abner answered and said, “Who <i>are</i> you <i>that</i> cries to the king?”
Opposite	26:15 And David said to Abner, “Are you not a <i>valiant</i> man? And who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came in to destroy the king your lord. 26:16 This thing is not good that you have done. As Jehovah lives, you <i>are</i> worthy to die, because you have not protected your master, Jehovah’s anointed. And now see where the king’s spear <i>is</i> , and the jug of water that was at his pillow.”
Complement	26:17 And Saul knew David’s voice, and said, “ <i>Is</i> this your voice, my son David?” And David said, “ <i>It is</i> my voice, my lord, O king.” 26:18 And he said, “Why does my lord thus pursue after his servant? For what have I done? Or what evil is in my hand? 26:19 Now therefore, please, let my lord the king hear the words of his servant. If Jehovah has stirred you up against me, let him accept an offering; but if <i>they</i> are the children of men, cursed are they before Jehovah: for they have driven me out this day from staying in the inheritance of Jehovah, saying, ‘Go, serve other gods.’” 26:20 Now therefore, let my blood not fall to the earth before the face of Jehovah: for the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains.”
Complement	26:21 Then Saul said, “I have sinned. Return, my son David: for I will no longer do you harm, because my soul was precious in your eyes this day; behold, I have played the fool, and have gone astray exceedingly.” 26:22 And David answered and said, “Behold the king’s spear! And let one of the young men come over and get it. 26:23 Jehovah render to every man his righteousness and his faithfulness: for Jehovah delivered you into <i>my</i> hand today, but I would not stretch forth my hand against Jehovah’s anointed. 26:24 And, behold, as your life was much set by this day in my eyes, so let my life be much set by in the eyes of Jehovah, and let him deliver me out of all tribulation.”
Unique	26:25 Then Saul said to David, “You <i>are</i> blessed, my son David. You shall both do great <i>things</i> , and also shall still prevail.” So David went on his way, and Saul returned to his place.

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	<div><div>§Complement</div><div>Introduction: David went to the Philistines, and Saul went to a spiritist medium for counsel (1 Sam 27:1 - 28:25)</div></div>
Unique	<div><div>§Opposite</div><div>David escaped into the land of the Philistines from Saul (1 Sam 27:1 - 28:2)</div></div> <p>27:1 And David said in his heart, "I shall now perish one day by the hand of Saul. <i>There is nothing better for me than that I should quickly escape into the land of the Philistines; and Saul shall despair of me, to seek me anymore in any territory of Israel, so shall I escape out of his hand.</i>" 27:2 And David arose, and he passed over with the six hundred men that <i>were</i> with him to Achish, the son of Maach, king of Gath. 27:3 And David dwelt with Achish at Gath, he and his men, every man with his household, <i>even</i> David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelite, Nabal's wife.</p> <p>27:4 And it was told Saul that David had fled to Gath; and he did not seek for him again.</p>
Complement	<div><div>27:5</div><div>And David said to Achish, "If I have now found grace in your eyes, let them give me a place in some town in the country, that I may dwell there: for why should your servant dwell in the royal city with you?"</div></div> <div><div>27:6</div><div>Then Achish gave him Ziklag that day; therefore Ziklag pertains to the kings of Judah until this day.</div></div>
Complement	<div><div>27:7</div><div>And the time that David dwelt in the country of the Philistines was a full year and four months.</div></div>
Opposite	<div><div>27:8</div><div>And David and his men went up, and invaded the Geshurites, and the Amalekites, for those <i>nations were</i> of old the inhabitants of the land, as you go toward Shur, even to the land of Egypt.</div></div> <div><div>27:9</div><div>And David smote the land, and led neither man nor woman alive, and took away the sheep, the oxen, the donkeys, the camels, and the apparel; and returned, and came to Achish. 27:10 And Achish said, "Where did you go today?" And David said, "Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites." 27:11 And David saved neither man nor woman alive, to bring <i>news</i> to Gath, saying, "Lest they should tell on us, saying, 'So did David, and so <i>will be</i> his manner all the while he dwells in the country of the Philistines.'" 27:12 And Achish believed David, saying, "He has made his people Israel to utterly abhor him; therefore he shall be my servant forever."</div></div>
Opposite	<div><div>28:1</div><div>And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said to David, "Know certainly, that you shall go out with me to battle: <i>both</i> you and your men." 28:2 And David said to Achish, "Surely you shall know what your servant can do." And Achish said to David, "Therefore I will make you guardian of my head forever."</div></div>
	<div><div>§Opposite</div><div>Saul sought counsel from Samuel through a spiritist medium (1 Sam 28:3 - 25)</div></div>
Opposite	<div><div>28:3</div><div>Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.</div></div>
Opposite	<div><div>28:4</div><div>And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa. 28:5 And when Saul saw the army of the Philistines, he was afraid, and his heart greatly trembled. 28:6 And when Saul inquired of Jehovah, Jehovah did not answer him; neither by dreams nor by Urim, nor by prophets.</div></div>
Complement	<div><div>28:7</div><div>Then Saul said to his servants, "Seek me a woman that has a familiar spirit, that I may go to her, and inquire of her." And his servants said to him, "Behold, <i>there is</i> a woman that has a familiar spirit at Endor." 28:8 And Saul disguised himself, and put on other clothing; and he went, and two men with him, and they came to the woman by night; and he said, "Please, divine to me by the familiar spirit, and bring me <i>him</i> up, whom I shall name to you." 28:9 And the woman said to him, "Behold, you know what Saul has done, how he has cut off those that have familiar spirits, and the wizards, out of the land. Why then do you lay a snare for my life, to cause me to die?" 28:10 And Saul swore to her by Jehovah, saying, "As Jehovah lives, no punishment shall happen to you for this thing."</div></div>
Complement	<div><div>28:11</div><div>Then the woman said, "Whom shall I bring up to you?" And he said, "Bring me up Samuel." 28:12 And when the woman saw Samuel, she cried with a loud voice; and the woman spoke to Saul, saying, "Why have you deceived me? For you <i>are</i> Saul!" 28:13 And the king said to her, "Be not afraid: for what did you see?" And the woman said to Saul, "I saw gods ascending out of the earth." 28:14 And he said to her, "What form is he of?" And she said, "An old man is coming up; and he <i>is</i> covered with a mantle." And Saul perceived that it <i>was</i> Samuel, and he stooped with <i>his face</i> to the ground, and bowed himself. 28:15 And Samuel said to Saul, "Why have you disquieted me, to bring me up?" And Saul answered, "I am very distressed: for the Philistines make war against me, and God has left me, and answers me no more; neither by prophets, nor by dreams; therefore I have called you, that you may make known to me what I shall do." 28:16 Then Samuel said, "Why then do you ask of me, seeing Jehovah has left you, and has become your enemy?" 28:17 And Jehovah has done to him, as he spoke by me: for Jehovah has torn the kingdom out of your hand, and given it to your neighbor, <i>even</i> to David. 28:18 "Because you did not obey the voice of Jehovah nor did you execute his fierce wrath upon Amalek, therefore Jehovah has done this thing to you this day. 28:19 Moreover Jehovah will also deliver Israel with you into the hand of the Philistines; and tomorrow you and your sons <i>shall be</i> with me; Jehovah also shall deliver the army of Israel into the hand of the Philistines."</div></div>
Unique	<div><div>28:20</div><div>Then Saul immediately fell prostrate on the earth, and was very afraid, because of the words of Samuel; and there was no strength in him: for he had eaten no bread all day, nor all night. 28:21 And the woman came to Saul, and saw that he was deeply troubled, and said to him, "Behold, your maidservant has obeyed your voice, and I have put my life in my hand, and have given heed to your words which you spoke to me. 28:22 Now therefore, please, listen also to the voice of your maidservant, and let me set a morsel of bread before you; and eat, that you may have strength, when you go on your way." 28:23 But he refused, and said, "I will not eat." But his servants, together with the woman, compelled him, and he gave heed to their voice. So he arose from the earth, and sat upon the bed. 28:24 And the woman had a fattened calf in the house; and she hurried, and slew it; and took flour, and kneaded <i>it</i>, and baked unleavened bread of it; 28:25 and she brought <i>it</i> before Saul, and before his servants; and they ate. Then they rose up, and went away that night.</div></div>
	<div><div>§Complement</div><div>Body: David became king of Judah, after Saul was slain in battle (1 Sam 29:1 - 2 Sam 3:21)</div></div>
Opposite	<div><div>§Unique</div><div>Jehovah used the Amalekites to prevent David from helping Saul against the Philistines (1 Sam 29:1 - 30:19)</div></div>
	<div><div>29:1</div><div>Now the Philistines gathered together all their armies to Aphek; and the Israelites pitched by a fountain which <i>is</i> in Jezreel. 29:2 And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men <i>passed on</i> in the rear guard with Achish. 29:3 Then the princes of the Philistines said, "What <i>are</i> these Hebrews <i>doing here</i>?" And Achish said to the princes of the Philistines, "Is not this David, the servant of Saul the king of Israel, who has been with me these days, or these years, and I have found no fault in him since he defected until this day?" 29:4 And the princes of the Philistines were angry with him; and the princes of the Philistines said to him, "Make this fellow return, that he may go again to his place which you have appointed him, and let him not go down with us to battle, lest in the battle he <i>is</i> an adversary to us. For with what should he reconcile himself to his master? <i>Would it not be</i> with the heads of these men?" 29:5 Is not this David, of whom they sang one to another in dances, saying, 'Saul slew his thousands, and David his ten thousands'?"</div></div>
Opposite	<div><div>29:6</div><div>Then Achish called David, and said to him, "Surely, <i>as</i> Jehovah lives, you have been upright, and your going out and your coming in with me in the army <i>is</i> good in my sight: for I have not found evil in you since the day of your coming to me until this day. Nevertheless, the lords do not favor you; 29:7 therefore now return, and go in peace, that you do not displease the lords of the Philistines." 29:8 And David said to Achish, "But what have I done? And what have you found in your servant so long as I have been with you until this day, that I may not go fight against the enemies of my lord the king?" 29:9 And Achish answered and said to David, "I know that you <i>are</i> good in my sight, as an angel of God; notwithstanding the princes of the Philistines have said, 'He shall not go up with us to the battle.' 29:10 Therefore now rise up early in the morning with your master's servants that have come with you; and as soon as you are up early in the morning, and have light, depart." 29:11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.</div></div>
Complement	<div><div>30:1</div><div>And it came to pass, when David and his men came to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; 30:2 and had taken the women captives, that <i>were</i> in it. They did not kill any, either great or small, but carried <i>them</i> away, and went on their way. 30:3 So David and his men came to the city, and, behold, <i>it was</i> burned with fire; and their wives, and their sons, and their daughters, were taken captives.</div></div>
Complement	<div><div>30:4</div><div>Then David and the people that <i>were</i> with him lifted up their voice and wept, until they had no more power to weep. 30:5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. 30:6 And David was greatly distressed: for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters; but David encouraged himself in Jehovah his God. 30:7 And David said to Abiathar the priest, Ahimelech's son, "Please, bring me here the ephod." And Abiathar brought the ephod there to David. 30:8 And David inquired at Jehovah, saying, 'Shall I pursue after this troop? Shall I overtake them?' And he answered him, "<i>Pursue; for you shall surely overtake them, and without fail recover everything.</i>"</div></div>
Unique	<div><div>30:9</div><div>So David went, he and the six hundred men that <i>were</i> with him, and came to the brook Besor, where those that were left behind stayed. 30:10 But David pursued, he and four hundred men: for two hundred stayed behind, which were so faint that they could not go over the brook Besor. 30:11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they made him drink water; 30:12 and they gave him a piece of a cake of figs, and two clusters of raisins. And when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk <i>any</i> water, three days and three nights. 30:13 And David said to him, "To whom <i>do</i> you <i>belong</i>? And where <i>are</i> you from?" And he said, "I <i>am</i> a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. 30:14 We made an invasion upon the south of the Cherethites, and upon the territory which <i>belongs</i> to Judah, and upon the south of Caleb; and we burned Ziklag with fire." 30:15 And David said to him, "Can you bring me down to this company?" And he said, "Swear to me by God, that you will neither kill me, nor deliver me into the hands of my master; and I will bring you down to this company." 30:16 And when he had brought him down, behold, <i>they were</i> spread abroad upon all the earth: eating, drinking, and dancing, because of all the great plunder that they had taken out of the land of the Philistines, and out of the land of Judah. 30:17 And David smote them from the twilight even until the evening of the next day; and there did not escape a man of them, except four hundred young men, which rode upon camels, and fled. 30:18 And David recovered all that the Amalekites had carried away; and David rescued his two wives. 30:19 And there was nothing lacking to them; neither small nor great; neither sons nor daughters; neither plunder, nor any <i>thing</i> that they had taken to them: David recovered everything.</div></div>
	<div><div>§Complement</div><div>David celebrated his victory over the Amalekites while Saul was slain in battle (1 Sam 30:20 - 31:13)</div></div>
Unique	<div><div>30:20</div><div>And David took all the flocks and the herds, <i>which</i> they drove before those <i>other</i> cattle, and said, "This <i>is</i> David's plunder." 30:21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to remain at the brook Besor; and they went forth to meet David, and to meet the people that <i>were</i> with him; and when David came near to the people, he greeted them.</div></div>
Complement	<div><div>30:22</div><div>Then all the wicked men and <i>men</i> of Beiai, of those that went with David, answered and said, "Because they did not go with us, we will not give them <i>any</i> of the plunder that we have recovered, except to every man his wife and his children, that they may lead <i>them</i> away, and depart." 30:23 Then David said, "You shall not do so, my brethren, with that which Jehovah has given us, who has preserved us, and delivered the company that came against us into our hand: 30:24 for who will give heed to you in this matter? But as his part <i>is</i> that was so down to the battle, so <i>shall</i> his part <i>be</i> that stays by the belongings: they shall part alike." 30:25 And it was so from that day forward, that he made it a statute and an ordinance for Israel until this day.</div></div>
Complement	<div><div>30:26</div><div>And when David came to Ziklag, he sent <i>some</i> of the plunder to the elders of Judah, <i>even</i> to his friends, saying, "Behold a present for you of the plunder of the enemies of Jehovah"; 30:27 and to <i>them</i> which <i>were</i> in Bethel, and to <i>them</i> which <i>were</i> in south Ramoth, and to <i>them</i> which <i>were</i> in Jattir, 30:28 and to <i>them</i> which <i>were</i> in Aroer, and to <i>them</i> which <i>were</i> in Siphmoth, and to <i>them</i> which <i>were</i> in Eshtemoa, 30:29 and to <i>them</i> which <i>were</i> in Rachal, and to <i>them</i> which <i>were</i> in the cities of the Jerahmeelites, and to <i>them</i> which <i>were</i> in the cities of the Kenites, 30:30 and to <i>them</i> which <i>were</i> in Hormah, and to <i>them</i> which <i>were</i> in Chorashan, and to <i>them</i> which <i>were</i> in Athach, 30:31 and to <i>them</i> which <i>were</i> in Hebron, and to all the places where David himself and his men were accustomed to frequent.</div></div>
Opposite	<div><div>31:1</div><div>Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines; and they fell down slain in mount Gilboa. 31:2 And the Philistines followed hard upon Saul and upon his sons. And the Philistines slew Jonathan, Abinadab, and Melchi-shua: Saul's sons. 31:3 And the battle went badly against Saul, and the archers hit him; and he was severely wounded by the archers. 31:4 Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through, and abuse me." But his armorbearer would not: for he was very afraid. Therefore Saul took a sword, and fell upon it. 31:5 And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died with him. 31:6 So Saul died, and his three sons, his armorbearer, and all his men, that same day together. 31:7 And when the men of Israel that <i>were</i> on the other side of the valley, and <i>they</i> that <i>were</i> on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.</div></div>
Opposite	<div><div>31:8</div><div>And it came to pass on the next day, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. 31:9 And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish it <i>in</i> the house of their idols, and among the people. 31:10 And they put his armor in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan. 31:11 And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, 31:12 all the valiant men arose, and went all night. And they took the body of Saul and the bodies of his sons from the wall of Beth-shan. And they came to Jabesh, and burned them there. 31:13 And they took their bones, and buried <i>them</i> under a tree at Jabesh. And they fasted seven days.</div></div>
	<div><div>§Complement</div><div>David executed an Amalekite for claiming to have slain Saul (2 Sam 1:1 - 27)</div></div>
Unique	<div><div>2 Sam 1:1</div><div>Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag; 1:2 it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes torn, and earth upon his head. And so it was, when he came to David, that he fell to the earth, and prostrated himself. 1:3 And David said to him, "Where do you come from?" And he said to him, "I have escaped out of the camp of Israel." 1:4 And David said to him, "How did the matter go? Please tell me." And he answered, "The people have fled from the battle; and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also."</div></div>
	<div><div>1:5</div><div>And David said to the young man that told him, "How do you know that Saul and Jonathan his son are dead?" 1:6 And the young man that told him said, "As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. 1:7 And when he looked behind him, he saw me, and called to me. And I answered, 'Here I <i>am</i>.' 1:8 And he said to me, 'Who <i>are</i> you?' And I answered him, 'I <i>am</i> an Amalekite.' 1:9 And he said to me again, 'Please, stand upon me and kill me: for anguish has come upon me, because my life <i>is</i> still whole in me.' 1:10 So I stood upon him, and slew him, because I was sure that he could not live after that he had fallen; and I took the crown that <i>was</i> upon his head, and the bracelet that <i>was</i> on his arm, and have brought them here to my lord."</div></div>
Complement	<div><div>1:11</div><div>Then David took hold on his clothes, and tore them; and likewise all the men that <i>were</i> with him; 1:12 and they mourned, wept, and fasted until evening; for Saul, for Jonathan his son, for the people of Jehovah, and for the house of Israel, because they were fallen by the sword.</div></div>
Complement	<div><div>1:13</div><div>And David said to the young man that told him, "Where <i>are</i> you from?" And he answered, "I <i>am</i> the son of a stranger, an Amalekite." 1:14 And David said to him, "How were you not afraid to stretch forth your hand to destroy Jehovah's anointed?" 1:15 And David called one of the young men, and he said, "Go near, and fall upon him." And he smote him, so that he died. 1:16 And David said to him, "Your blood <i>is</i> upon your <i>own</i> head: for your mouth has testified against you, saying, 'I have slain Jehovah's anointed.'"</div></div>
Opposite	<div><div>1:17</div><div>And David lamented with this lamentation over Saul and over Jonathan his son 1:18 [also he ordered them to teach the children of Judah the poem; behold, <i>it is</i> written in the book of Jasher]: 1:19 "The beauty of Israel is slain upon your high places; how the mighty have fallen! 1:20 Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. 1:21 You mountains of Gilboa, <i>let there be</i> no dew; neither <i>let there be</i> rain upon you, nor fields of offerings. For there the shield of the mighty <i>is</i> vilely cast away; the shield of Saul, <i>as though he had not been</i> anointed with oil. 1:22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan did not turn back; and the sword of Saul did not return empty. 1:23 Saul and Jonathan <i>were</i> lovely and pleasant in their lives; and in their death they were not divided. They were swifter than eagles; they were stronger than lions. 1:24 You daughters of Israel, weep over Saul, who clothed you in scarlet, with <i>other</i> delights, who put ornaments of gold upon your apparel. 1:25 How the mighty have fallen in the midst of the battle!"</div></div>
Opposite	<div><div>"Oh Jonathan, you <i>were</i> slain in your high places. 1:26 I am distressed for you, my brother Jonathan. You have been very pleasant to me. Your love to me was wonderful, passing the love of women. 1:27 How the mighty have fallen, and the weapons of war perished!"</div></div>

Unique	<div><div>§Opposite</div><div>David became king of Judah, while Abner made Ish-bosheth, the son of Saul, king over Israel (2 Sam 2:1 - 32)</div></div>
	<div><div>2:1</div><div>And it came to pass after that, while David inquired of Jehovah, saying, "Shall I go up into any of the cities of Judah?" And Jehovah said to him, "Go up." And David said, "Where shall I go up?" And he said, "To Hebron." 2:2 So David went up there, and his two wives also: Ahinoam the Jezreelitess, and Abigail (Nabal's wife) the Carmelite. 2:3 And David brought up his men that <i>were</i> with him, every man with his household; and they dwelt in the cities of Hebron.</div></div>
	<div><div>2:4</div><div>And the men of Judah came, and there they anointed David king over the house of Judah.</div></div>
Complement	<div><div>2:5</div><div>And they told David, saying, "The men of Jabesh-gilead <i>were</i> they that buried Saul." 2:5 And David sent messengers to the men of Jabesh-gilead, and said to them, "Blessed <i>are</i> you of Jehovah, that you have shown this kindness to your lord, <i>even</i> to Saul, and have buried him."</div></div>
Complement	<div><div>2:6</div><div>"And now Jehovah show kindness and truth to you; and I also will repay you this kindness, because you have done this thing. 2:7 Therefore now let your hands be strengthened, and be valiant: for your master Saul is dead; and also the house of Judah has anointed me king over them."</div></div>
Opposite	<div><div>2:8</div><div>But Abner the son of Ner, general of Saul's army, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; and he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. 2:9 Ish-bosheth Saul's son <i>was</i> forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. 2:11 And the time that David was king in Hebron over the house of Judah was seven years and six months.</div></div>
Opposite	<div><div>2:12</div><div>And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. 2:13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon; and they sat down, one on the one side of the pool, and the other on the other side of the pool. 2:14 And Abner said to Joab, "Let the young men now arise, and contend before us." And Joab said, "Let them arise." 2:15 Then there arose and went over by number twelve of Benjamin, which <i>pertained</i> to Ish-bosheth the son of Saul, and twelve of the servants of David. 2:16 And they caught each one his fellow by the head, and <i>thrust</i> his sword in his fellow's side, so they fell down together; therefore that place was called Helkath-hazzurim, which <i>is</i> in Gibeon. 2:17 And there was an intense battle that day; and Abner was beaten, and the men of Israel, before the servants of David. 2:18 And three sons of Zeruiah were there: Joab, Abishai, and Asahel; and Asahel <i>was</i> as fleet of foot as a wild gazelle. 2:19 And Asahel pursued after Abner; and in going he did not turn to the right hand nor to the left from following Abner. 2:20 Then Abner looked behind him, and said, "Are you Asahel?" And he answered, "I <i>am</i>." 2:21 And Abner said to him, "Turn aside to your right hand or to your left, and lay hold on one of the young men, and take his armor." But Asahel would not turn aside from following him. 2:22 And Abner said again to Asahel, "Turn aside from following me. Why should I smite you to the ground? How then should I hold up my face to Joab your brother?" 2:23 Nevertheless he refused to turn aside; therefore Abner with the hinder end of the spear struck him under the fifth <i>rib</i>, so that the spear came out behind him; and he fell down there, and died in the same place. And it came to pass, <i>that</i> as many as came to the place where Asahel fell down and died, stood still. 2:24 Joab also and Abishai pursued after Abner; and the sun went down when they came to the hill of Ammah, <i>that lies</i> before Giah by the way of the wilderness of Gibeon. 2:25 And the children of Benjamin gathered themselves together after Abner, and became one band, and stood on the top of a hill. 2:26 Then Abner called to Joab, and said, "Shall the sword devour forever? Do you not know that it will be bitterness in the latter end? How long shall it be then, before you tell the people to return from following their brethren?" 2:27 And Joab said, "As God lives, unless you had spoken, surely then in the morning the people will have gone up every one from following his brother." 2:28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more; neither did they fight anymore. 2:29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bethron, and they came to Mahanaim. 2:30 And Joab returned from following Abner; and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. 2:31 But the servants of David had smitten of Benjamin, and of Abner's men, so <i>that</i> three hundred and sixty men died. 2:32 And they took up Asahel, and buried him in the grave of his father, which <i>was</i> in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.</div></div>
	<div><div>§Opposite</div><div>Abner made a covenant with David to make him king over all Israel (2 Sam 3:1 - 3:21)</div></div>
Opposite	<div><div>3:1</div><div>Now there was long warfare between the house of Saul and the house of David; but David grew stronger and stronger; and the house of Saul became weaker and weaker. 3:2 And to David were sons born in Hebron; and his firstborn was Amnon, of Ahinoam the Jezreelitess; 3:3 and his second, Chileab, of Abigail the widow of Geshur of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; 3:4 and the fourth, Adonijah the son of Hagith; and the fifth, Shephathiah the son of Abitai; 3:5 and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.</div></div>
Opposite	<div><div>3:6</div><div>And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. 3:7 And Saul had a concubine, whose name <i>was</i> Rizpah, the daughter of Aiah; and <i>Ish-bosheth</i> said to Abner, "Why have you gone in to my father's concubine?" 3:8 Then Abner was very angry for the words of Ish-bosheth, and said, "Am I a dog's head, which against Judah do show kindness this day to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David, that you charge me today with a fault concerning this woman?" 3:9 So do God to Abner, and more also, except, as Jehovah has sworn to David, even so I do to him: 3:10 to transfer the kingdom from the house of Saul, and to set up the throne of David over Saul and over Judah, from Dan even to Beer-sheba." 3:11 And he could not answer Abner a word again, because he was afraid of him.</div></div>
Complement	<div><div>3:12</div><div>And Abner sent messengers to David on his behalf, saying, "Whose <i>is</i> the land?" Saying <i>also</i>, "Make your league with me; and, behold, my hand <i>shall be</i> with you, to bring about all Israel to you." 3:13 And he said, "Well, I will make a league with you, but one thing I require of you, that is, you shall not see my face, unless you first bring Michal, Saul's daughter, when you come to see my face." 3:14 And David sent messengers to Ish-bosheth Saul's son, saying, "Deliver <i>me</i> my wife Michal, whom I espoused to me for a hundred foreskins of the Philistines." 3:15 And Ish-bosheth sent, and took her from <i>her</i> husband, <i>even</i> from Phaltiel the son of Laish. 3:16 And her husband went along with her to Bahurim, weeping behind her. Then Abner said to him, "Go, return." And he returned.</div></div>
Complement	<div><div>3:17</div><div>And Abner communicated with the elders of Israel, saying, "You desired for David in times past <i>to be</i> king over you; 3:18 now then do <i>it</i>: for Jehovah has spoken of David, saying, 'By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.'" 3:19 And Abner also spoke in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.</div></div>
Unique	<div><div>3:20</div><div>So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that <i>were</i> with him a feast. 3:21 And Abner said to David, "I will arise and go, and will gather all Israel to my lord the king, so that they may make a league with you, and that you may reign over all that your heart desires." And David sent Abner away; and he went in peace.</div></div>
	<div><div>§Unique</div><div>Conclusion: David mourned the murder of Abner, and executed the murderers of Ish-bosheth (2 Sam 3:22 - 4:12)</div></div>
	<div><div>§Complement</div><div>David mourned the murder of Abner by Joab (2 Sam 3:22 - 3:39)</div></div>
Opposite	<div><div>3:22</div><div>And behold, the servants of David and Joab came from <i>pursuing</i> a troop, and brought in a great plunder with them; but Abner was not with David in Hebron: for he had sent him away, and he was gone in peace. 3:23 When Joab and all the army that <i>was</i> with him came, they told Joab, saying, "Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace." 3:24 Then Joab came to the king, and said, "What have you done? Behold, Abner came to you. Why <i>is it</i> that you have sent him away, and he is quite gone?" 3:25 You know Abner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know all that you do."</div></div>
Opposite	<div><div>3:26</div><div>And when Joab came out from David, he sent messengers after Abner, which brought him again from the well of Sirah, but David did not know <i>it</i>. 3:27 And when Abner had returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth <i>rib</i>, so that he died, for the blood of Asahel his brother.</div></div>
Complement	<div><div>3:28</div><div>And afterward when David heard <i>it</i>, he said, "I and my kingdom <i>are</i> guiltless before Jehovah forever from the blood of Abner the son of Ner; 3:29 let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that has an issue, or that is a leper, or that leans on a staff, or that falls on the sword, or that lacks bread." 3:30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.</div></div>
Complement	<div><div>3:31</div><div>And David said to Joab, and to all the people that <i>were</i> with him, "Tear your clothes, and gird yourself with sackcloth, and mourn before Abner." And king David <i>himself</i> followed the coffin. 3:32 And they buried Abner in Hebron; and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. 3:33 And the king lamented over Abner, and said, "Did Abner die as a fool dies? 3:34 Your hands <i>were</i> not bound; neither <i>were</i> your feet put into fetters. As a man falls before wicked men, so you fell." And all the people wept over him again.</div></div>
Unique	<div><div>3:35</div><div>And when all the people came to cause David to eat food while it was still day, David swore, saying, "So do God to me, and more also, if I taste bread, or anything else, until the sun is down." 3:36 And all the people took notice <i>of it</i>, and it pleased them: as whatsoever the king did pleased all the people. 3:37 for all the people and all Israel understood that day that it was not of the king to kill Abner the son of Ner.</div></div>
	<div><div>3:38</div><div>And the king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel?" 3:39 And I <i>am</i> this day weak, though anointed king; and these men the sons of Zeruiah <i>are</i> too hard for me. Jehovah shall reward the doer of evil according to his wickedness."</div></div>
	<div><div>§Complement</div><div>David executed the murderers of Ish-bosheth, the son of Saul (2 Sam 4:1 - 12)</div></div>
Opposite	<div><div>4:1</div><div>And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. 4:2 And Saul's son had two men that <i>were</i> captains of bands: the name of the one <i>was</i> Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin (for Beeroth also was reckoned to Benjamin; 4:3 and the Beerothites fled to Gittaim, and were sojourners there until this day).</div></div>
Opposite	<div><div>4:4</div><div>And Jonathan, Saul's son, had a son <i>that was</i> lame on <i>his</i> feet. He was five years old when the news came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame. And his name <i>was</i> Mephibosheth.</div></div>
Complement	<div><div>4:5</div><div>And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. 4:6 And they came there into the midst of the house, <i>as though</i> they would have brought wheat; and they smote him under the fifth <i>rib</i>; and Rechab and Baanah his brother escaped. 4:7 for when they came into the house, he lay on his bed in his bedchamber, and they struck him, and assassinated him. And they beheaded him, and took his head; and went away through the plain all night.</div></div>
Complement	<div><div>4:8</div><div>And they brought the head of Ish-bosheth to David to Hebron, and said to the king, "Behold the head of Ish-bosheth the son of Saul your enemy, who sought your life; and Jehovah has avenged my lord the king this day of Saul, and of his seed." 4:9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, "As Jehovah lives, who has redeemed my soul out of all adversity, 4:10 when one told me, saying, 'Behold, Saul is dead,' thinking to have brought good news, I took hold of him, and slew him in Ziklag, who <i>thought</i> that I would have given him a reward for his news. 4:11 How much</div></div>

Samuel, Chapter 2.1: Jehovah exalted the Kingdom of Zion under king David (2 Sam 5:1 - 10:19)	
<div><div>§Complement</div><div>Introduction: David took full control of Israel, and demonstrated his skills in battle against the Philistines (2 Sam 5:1 - 25)</div></div>	
<div><div>¶Opposite</div><div>David took full control of the Kingdom of Israel (2 Sam 5:1 - 16)</div></div>	
<div><div>¶Opposite</div><div>The Philistines challenged the new king on the battlefield, and lost (2 Sam 5:17 - 25)</div></div>	
<div><div>§Complement</div><div>Body: King David was blessed by Jehovah: both at home and on the battlefield (2 Sam 6:1 - 9:13)</div></div>	
<div><div>¶Opposite</div><div>David failed to bring the Ark of God to Jerusalem because of an error (2 Sam 6:1 - 11)</div></div>	
<div><div>¶Opposite</div><div>David successfully brought the Ark of God into the Tabernacle in the city of David (2 Sam 6:12 - 23)</div></div>	
<div><div>¶Complement</div><div>Jehovah promised David that his throne would endure forever (2 Sam 7:1 - 29)</div></div>	
<div><div>¶Complement</div><div>Jehovah gave David victory over every army on every battlefield (2 Sam 8:1 - 14)</div></div>	
<div><div>¶Unique</div><div>David gave Mephibosheth the rights to all of the property of Saul and to eat bread at his table (2 Sam 8:15 - 9:13)</div></div>	
<div><div>§Unique</div><div>Conclusion: The Syrians made two attempts to defeat Israel on the battlefield, but failed (2 Sam 10:1 - 19)</div></div>	
<div><div>¶Complement</div><div>The army of the Syrians fled before Joab and the army of the mighty men (2 Sam 10:1 - 14a)</div></div>	
<div><div>¶Complement</div><div>The army of the Syrians fled before the David and the army of all Israel (2 Sam 10:14b - 19)</div></div>	

	<div><div>§Complement</div><div>Introduction: David took full control of Israel, and demonstrated his skills in battle against the Philistines (2 Sam 5:1 - 25)</div></div>	
	<div><div>¶Opposite</div><div>David took full control of the Kingdom of Israel (2 Sam 5:1 - 16)</div></div>	
Unique	<div><div>5:1</div><div>Then all the tribes of Israel came to David to Hebron; and they spoke, saying, “Behold, we <i>are</i> your bone and your flesh.</div></div>	
	<div><div>5:2</div><div>Also in time past, when Saul was king over us, you were he that led out and brought in Israel. And Jehovah said to you, “You shall feed my people Israel; and you shall be captain over Israel.”</div></div>	
Complement	<div><div>5:3</div><div>So all the elders of Israel came to the king to Hebron. And king David made a league with them in Hebron before Jehovah. And they anointed David king over Israel. ^{5:4}David was thirty years old when he began to reign; <i>and</i> he reigned forty years: ^{5:5}in Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah.</div></div>	
Complement	<div><div>5:6</div><div>And the king and his men went to Jerusalem to the Jebusites, the inhabitants of the land, which spoke to David, saying, “Unless you take away the blind and the lame, you shall not come in here” (thinking, “David cannot come in here”). ^{5:7}Nevertheless David took the stronghold of Zion: the same is the city of David. ^{5:8}And David said on that day, “Whosoever gets up to the watercourse, and smites the Jebusites, and the lame and the blind, <i>that are</i> hated of David’s soul, <i>he shall be chief and captain.</i>” Therefore they said, “The blind and the lame shall not come into the House.”</div></div>	
Opposite	<div><div>5:9</div><div>So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. ^{5:10}And David went on, and grew great, and Jehovah God of hosts <i>was</i> with him. ^{5:11}And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons; and they built David a house. ^{5:12}And David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel’s sake.</div></div>	
Opposite	<div><div>5:13</div><div>And David took <i>himself</i> more concubines and wives out of Jerusalem, after he came from Hebron; and there were yet sons and daughters born to David. ^{5:14}And these <i>are</i> the names of those that were born to him in Jerusalem: Shammua, Shobab, Nathan, and Solomon; ^{5:15}also Ibhar, Elishua, Nepheg, Japhia, ^{5:16}Elishama, Eliada, and Eliphalet.</div></div>	
	<div><div>¶Opposite</div><div>The Philistines challenged the new king on the battlefield, and lost (2 Sam 5:17 - 25)</div></div>	
Opposite	<div><div>5:17</div><div>But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard <i>of it</i>, and went down to the hold. ^{5:18}The Philistines also came and spread themselves in the valley of Rephaim. ^{5:19}And David inquired of Jehovah, saying, “Shall I go up to the Philistines? Will you deliver them into my hand?” And Jehovah said to David, “Go up: for I will doubtless deliver the Philistines into your hand.”</div></div>	
Opposite	<div><div>5:20</div><div>And David came to Baal-perazim; and David smote them there, and said, “Jehovah has broken forth upon my enemies before me, as the breach of water.” Therefore he called the name of that place Baal-perazim. ^{5:21}And they left their images there, and David and his men burned them.</div></div>	
Complement	<div><div>5:22</div><div>And the Philistines came up yet again, and spread themselves in the valley of Rephaim.</div></div>	
Complement	<div><div>5:23</div><div>And when David inquired of Jehovah, he said, “You shall not go up; <i>but</i> circle around behind them, and come upon them over against the mulberry trees. ^{5:24}And let it be, when you hear the sound of a going in the tops of the mulberry trees, that then you shall move quickly; for then shall Jehovah go out before you, to smite the army of the Philistines.”</div></div>	
Unique	<div><div>5:25</div><div>And David did so, as Jehovah commanded him; and he smote the Philistines from Geba until you come to Gazer.</div></div>	
	<div><div>§Complement</div><div>Body: King David was blessed by Jehovah: both at home and on the battlefield (2 Sam 6:1 - 9:13)</div></div>	
	<div><div>¶Opposite</div><div>David failed to bring the Ark of God to Jerusalem because of an error (2 Sam 6:1 - 11)</div></div>	
Unique	<div><div>6:1</div><div>Again, David gathered together all <i>the</i> chosen <i>men</i> of Israel, thirty thousand.</div></div>	
	<div><div>6:2</div><div>And David arose, and went with all the people that <i>were</i> with him from Baale of Judah, to bring up from there the Ark of God, whose Name is called by the Name of Jehovah of hosts, that dwells <i>between</i> the cherubim.</div></div>	
Complement	<div><div>6:3</div><div>And they set the Ark of God upon a new cart, and brought it out of the house of Abinadab that <i>was</i> in Gibeah; and Uzzah and Ahio, the sons of Abinadab, drove the new cart. ^{6:4}And they brought it out of the house of Abinadab which <i>was</i> at Gibeah, accompanying the Ark of God; and Ahio went before the Ark. ^{6:5}And David and all the house of Israel played before Jehovah on all manner of <i>instruments made of</i> fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.</div></div>	
Complement	<div><div>6:6</div><div>And when they came to Nachon’s threshingfloor, Uzzah put forth <i>his hand</i> to the Ark of God, and took hold of it: for the oxen shook <i>it</i>. ^{6:7}And the anger of Jehovah was kindled against Uzzah; and God smote him there for <i>his</i> error; and he died there by the Ark of God.</div></div>	
Opposite	<div><div>6:8</div><div>And David was displeased, because Jehovah had made a breach upon Uzzah; and he called the name of the place Perez-uzzah until this day. ^{6:9}And David was afraid of Jehovah that day, and said, “How shall the Ark of Jehovah come to me?” ^{6:10}So David would not bring the Ark of Jehovah to him into the city of David, but David carried it aside into the house of Obed-edom the Gittite.</div></div>	
Opposite	<div><div>6:11</div><div>And the Ark of Jehovah continued in the house of Obed-edom the Gittite three months; and Jehovah blessed Obed- edom, and all his household.</div></div>	
	<div><div>¶Opposite</div><div>David successfully brought the Ark of God into the Tabernacle in the city of David (2 Sam 6:12 - 23)</div></div>	
Opposite	<div><div>6:12</div><div>And it was told king David, saying, “Jehovah has blessed the house of Obed-edom, and all that <i>belongs</i> to him, because of the Ark of God.” So David went and brought up the Ark of God from the house of Obed-edom into the city of David with gladness. ^{6:13}And it was <i>so</i>, that when they that carried the Ark of Jehovah had gone six paces, he sacrificed oxen and fattened calves. ^{6:14}And David danced before Jehovah with all <i>his</i> might; and David <i>was</i> girded with a linen ephod. ^{6:15}So David and all the house of Israel brought up the Ark of Jehovah with shouting, and with the sound of the trumpet.</div></div>	
Opposite	<div><div>6:16</div><div>And as the Ark of Jehovah came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before Jehovah; and she despised him in her heart.</div></div>	
Complement	<div><div>6:17</div><div>And they brought in the Ark of Jehovah, and set it in his place, in the midst of the Tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before Jehovah.</div></div>	
Complement	<div><div>6:18</div><div>And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the Name of Jehovah of hosts. ^{6:19}And he dealt among all the people, <i>even</i> among the whole multitude of Israel, as well to the women as men, to everyone a cake of bread, and a good piece <i>of flesh</i>, and a cake <i>of raisins</i>. So all the people departed, everyone to his house.</div></div>	
Unique	<div><div>6:20</div><div>Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, “How glorious was the king of Israel today, who uncovered himself today in the eyes of the maidservants of his servants, as one of the vain fellows shamelessly uncovers himself!” ^{6:21}And David said to Michal, “<i>It was</i> before Jehovah, which chose me before your father, and before all his house, to appoint me ruler over the people of Jehovah, over Israel; therefore will I play before Jehovah. ^{6:22}And I will be even more vile than this, and will be base in my own sight; and of the maidservants which you have spoken, of them shall I be had in honor.”</div></div>	
	<div><div>6:23</div><div>Therefore Michal the daughter of Saul had no child until the day of her death.</div></div>	
	<div><div>¶Complement</div><div>Jehovah promised David that his throne would endure forever (2 Sam 7:1 - 29)</div></div>	
Unique	<div><div>7:1</div><div>And it came to pass, when the king sat in his house, and Jehovah had given him rest round about from all his enemies, ^{7:2}that the king said to Nathan the prophet, “See now, I dwell in a house of cedar; but the Ark of God dwells within curtains.”</div></div>	
	<div><div>7:3</div><div>Nathan said to the king, “Go; do all that <i>is</i> in your heart: for Jehovah <i>is with</i> you.”</div></div>	
Complement	<div><div>7:4</div><div>And it came to pass that night, that the Word of Jehovah came to Nathan, saying, ^{7:5}“Go and tell my servant David: ‘Thus says Jehovah: ‘Shall you build a house for me to dwell in?’ ^{7:6}Whereas I have not dwelt in <i>any</i> house since the time that I brought up the children of Israel out of Egypt, even until this day; but I have walked in a tent and in a Tabernacle. ^{7:7}In all <i>the places</i> where I have walked with all the children of Israel, did I speak a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, ‘Why do you not build me a house of cedar?’</div></div>	
Complement	<div><div>7:8</div><div>“Now therefore so shall you say to my servant David: ‘Thus says Jehovah of hosts: ‘I took you from the sheepcote, from following the sheep, to be ruler over my people, over Israel; ^{7:9}and I was with you wheresoever you went, and have cut off all your enemies out of your sight; and I have made you a great name, like the name of the great <i>men</i> that <i>are</i> in the earth. ^{7:10}Moreover I will appoint a place for my people Israel; and I will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as before, ^{7:11}and as since the time that I commanded judges <i>to be</i> over my people Israel, and have caused you to rest from all your enemies. Also Jehovah tells you that he will make you a house. ^{7:12}And when your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of your bowels, and I will establish his kingdom. ^{7:13}He shall build a House for my Name, and I will establish the throne of his kingdom forever. ^{7:14}I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; ^{7:15}but my mercy shall not depart away from him, as I took <i>it</i> from Saul, whom I put away before you. ^{7:16}And your house and your kingdom shall be established forever before you: your throne shall be established forever.”” ^{7:17}According to all these words, and according to all this vision, so did Nathan speak to David.</div></div>	
Opposite	<div><div>7:18</div><div>Then king David went in, and sat before Jehovah; and he said, “Who <i>am</i> I, O Lord Jehovah? And what is my house, that you have brought me to this time? ^{7:19}And this was yet a small thing in your sight, O Lord Jehovah; but you have spoken also of your servant’s house for a great while to come. And is this the manner of man, O Lord Jehovah? ^{7:20}And what can David say more to you? For you, Lord Jehovah, know your servant. ^{7:21}For your Word’s sake, and according to your own heart, have you done all these great things, to make your servant know <i>them</i>. ^{7:22}Therefore you are great, O Jehovah God: for <i>there is</i> no one like you; neither <i>is there any</i> God beside you, according to all that we have heard with our ears. ^{7:23}And what one nation in the earth is like your people, <i>even</i> like Israel, whom God went to redeem for a people to himself; ^{7:24}and to make him a Name, and to do for you great and dreadful things, for your land, before your people, which you redeemed to you from Egypt, <i>from</i> the nations and their gods? For you have confirmed to yourself your people Israel <i>to be</i> a people to you forever; and you, Jehovah, have become their God.</div></div>	
Opposite	<div><div>7:25</div><div>“And now, O Jehovah God, the Word that you have spoken concerning your servant, and concerning his house, establish <i>it</i> forever, and do as you have said. ^{7:26}And let your Name be magnified forever, saying, ‘Jehovah of hosts <i>is</i> the God over Israel’. And let the house of your servant David be established before you: ^{7:27}for you, O Jehovah of hosts, God of Israel, have revealed to your servant, saying, ‘I will build you a house’; therefore has your servant found in his heart to pray this prayer to you. ^{7:28}And now, O Lord Jehovah, you <i>are</i> the <i>true</i> God; and your words are true; and you have promised this goodness to your servant. ^{7:29}Therefore now let it please you to bless the house of your servant, that it may continue forever before you. For you, O Lord Jehovah, have spoken <i>it</i>; and with your blessing let the house of your servant be blessed forever.”</div></div>	
	<div><div>¶Complement</div><div>Jehovah gave David victory over every army on every battlefield (2 Sam 8:1 - 14)</div></div>	
Unique	<div><div>8:1</div><div>And after this it came to pass, that David smote the Philistines, and subdued them; and David took Metheg-ammah out of the hand of the Philistines.</div></div>	
Complement	<div><div>8:2</div><div>And he smote Moab, and measured them with a line, casting them down to the ground: even with two lines did he measure to put to death, and with one full line to keep alive. And <i>so</i> the Moabites became David’s servants, <i>and</i> brought gifts.</div></div>	
Complement	<div><div>8:3</div><div>David also smote Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. ^{8:4}And David took from him a thousand <i>chariots</i>, and seven hundred horsemen, and twenty thousand soldiers; and David hocked all the chariot <i>horses</i>, but reserved one hundred chariots of them. ^{8:5}And when the Syrians of Damascus came to assist Hadadezer king of Zobah, David slew of the Syrians twenty-two thousand men. ^{8:6}Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, <i>and</i> brought gifts. And Jehovah preserved David wheresoever he went. ^{8:7}And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. ^{8:8}And from Betah, and from Berothai, cities of Hadadezer, king David took exceedingly much bronze.</div></div>	
Opposite	<div><div>8:9</div><div>When Toi king of Hamath heard that David had smitten all the army of Hadadezer, ^{8:10}then Toi sent Joram his son to king David, to greet him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer was at war with Toi. And <i>Joram</i> brought with him vessels of silver, and vessels of gold, and vessels of bronze, ^{8:11}which also king David dedicated to Jehovah, with the silver and gold that he had dedicated of all nations which he subdued. ^{8:12}of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the plunder of Hadadezer, son of Rehob, king of Zobah.</div></div>	
Opposite	<div><div>8:13</div><div>And David obtained a reputation when he returned from smiting Aram in the valley of salt, eighteen thousand <i>men</i>. ^{8:14}And he put garrisons in Edom; throughout all Edom did he put garrisons; and all they of Edom became David’s servants. And Jehovah preserved David wheresoever he went.</div></div>	
	<div><div>¶Unique</div><div>David gave Mephibosheth the rights to all of the property of Saul and to eat bread at his table (2 Sam 8:15 - 9:13)</div></div>	
Opposite	<div><div>8:15</div><div>And David reigned over all Israel; and David executed judgment and justice to all his people.</div></div>	
Opposite	<div><div>8:16</div><div>And Joab the son of Zeruiah <i>was over</i> the army; and Jehoshaphat the son of Ahilud <i>was recorder</i>; ^{8:17}and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, <i>were</i> the priests; and Seraiah <i>was</i> the scribe. ^{8:18}and Benaiah the son of Jehoiada <i>was over</i> both the Cherethites and the Pelethites; and David’s sons were chief rulers.</div></div>	
Complement	<div><div>9:1</div><div>And David said, “Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan’s sake?” ^{9:2}And <i>there was</i> a servant of the house of Saul whose name <i>was</i> Ziba. And when they had called him to David, the king said to him, “<i>Are you</i> Ziba?” And he said, “Your servant <i>is he</i>.” ^{9:3}And the king said, “Is there not yet any of the house of Saul, that I may show the kindness of God to him?” And Ziba said to the king, “Jonathan still has a son, <i>who is</i> lame on <i>his</i> feet.” ^{9:4}And the king said to him, “Where is he?” And Ziba said to the king, “Behold, <i>he is</i> in the house of Machir, the son of Ammiel, in Lo-debar.”</div></div>	
Complement	<div><div>9:5</div><div>Then king David sent, and brought him out of the house of Machir, the son of Ammiel, from Lo-debar. ^{9:6}Now when Mephibosheth, the son of Jonathan, the son of Saul, came to David, he fell on his face, and prostrated himself. And David said, “Mephibosheth.” And he answered, “Behold your servant!” ^{9:7}And David said to him, “Fear not: for I will surely show you kindness for Jonathan your father’s sake, and will restore you all the land of Saul your father; and you shall eat bread at my table continually.” ^{9:8}And he bowed himself, and said, “What is your servant, that you shall lead upon such a dead dog as I?”</div></div>	
Unique	<div><div>9:9</div><div>Then the king called to Ziba, Saul’s servant, and said to him, “I have given to your master’s son all that pertained to Saul and to all his house. ^{9:10}You therefore, and your sons, and your servants, shall farm the land for him; and you shall bring in <i>the harvest</i>, that your master’s son may have food to eat; but Mephibosheth your master’s son shall eat bread always at my table.” Now Ziba had fifteen sons and twenty servants. ^{9:11}Then Ziba said to the king, “According to all that my lord the king has commanded his servant, so shall your servant do.” “As for Mephibosheth,” <i>said the king</i>. “he shall eat at my table, as one of the king’s sons.” ^{9:12}And Mephibosheth had a young son, whose name <i>was</i> Micah. And all that dwelt in the house of Ziba <i>were</i> servants to Mephibosheth.</div></div>	
	<div><div>9:13</div><div>So Mephibosheth dwelt in Jerusalem: for he ate continually at the king’s table; and was lame on both his feet.</div></div>	
	<div><div>§Unique</div><div>Conclusion: The Syrians made two attempts to defeat Israel on the battlefield, but failed (2 Sam 10:1 - 19)</div></div>	
	<div><div>¶Complement</div><div>The army of the Syrians fled before Joab and the army of the mighty men (2 Sam 10:1 - 14a)</div></div>	
Opposite	<div><div>10:1</div><div>And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his place. ^{10:2}Then David said, “I will show kindness to Hanun the son of Nahash, as his father showed kindness to me.” And David sent to comfort him by the hand of his servants for his father. And David’s servants came into the land of the children of Ammon.</div></div>	
Opposite	<div><div>10:3</div><div>And the princes of the children of Ammon said to Hanun their lord, “Do you think that David honors your father, that he has sent comforters to you? Has not David <i>rather</i> sent his servants to you, to search the city, and to spy it out, and to overthrow it?” ^{10:4}Therefore Hanun took David’s servants, and shamed off half of their beads, and cut off their garments in the middle, <i>even</i> to their buttocks, and sent them away. ^{10:5}When they told <i>it</i> to David, he sent to meet them, because the men were greatly ashamed; and the king said, “Wait at Jericho until your beards are grown, and <i>then</i> return.”</div></div>	
Complement	<div><div>10:6</div><div>And when the children of Ammon saw that they stunk before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand soldiers, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.</div></div>	
Complement	<div><div>10:7</div><div>And when David heard of <i>it</i>, he sent Joab, and all the army of the mighty men. ^{10:8}And the children of Ammon came out, and put the battle in array at the entering in of the gate; and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, <i>were</i> by themselves in the field.</div></div>	
Unique	<div><div>10:9</div><div>When Joab saw that the front of the battle was against him before and behind, he chose of all the choice <i>men</i> of Israel, and put <i>them</i> in array against the Syrians; ^{10:10}and the rest of the people he delivered into the hand of Abishai his brother, that he might put <i>them</i> in array against the children of Ammon. ^{10:11}And he said, “If the Syrians are too strong for me, then you shall help me; but if the children of Ammon are too strong for you, then I will come and help you. ^{10:12}Be of good courage, and let us play the men for our people, and for the cities of our God; and Jehovah do with that which seems him good.”</div></div>	
	<div><div>10:13</div><div>And Joab drew near, and the people that <i>were</i> with him, to the battle against the Syrians; and they fled before him. ^{10:14}And when the children of Ammon saw that the Syrians had fled, then they also fled before Abishai, and entered into the city.</div></div>	
	<div><div>¶Complement</div><div>The army of the Syrians fled before the David and the army of all Israel (2 Sam 10:14b - 19)</div></div>	
Opposite	<div><div>10:15</div><div>So Joab returned from the children of Ammon, and came to Jerusalem.</div></div>	
Opposite	<div><div>10:15</div><div>And when the Syrians saw that they were beaten before Israel, they gathered themselves together. ^{10:16}And Hadarezer sent, and brought out the Syrians that <i>were</i> beyond the river; and they came to Helam; and Shobach the captain of the army of Hadarezer <i>went</i> before them.</div></div>	
Complement	<div><div>10:17</div><div>And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.</div></div>	
Complement	<div><div>10:18</div><div>And the Syrians fled before Israel; and David slew <i>the men</i> of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their army, who died there.</div></div>	
Unique	<div><div>10:19</div><div>And when all the kings <i>that were</i> servants to Hadarezer saw that they were defeated before Israel, they made peace with Israel, and served them. So the Syrians were afraid to help the children of Ammon anymore.</div></div>	

Samuel, Chapter 22: Jehovah punished David's sin of adultery through the incest of Amnon (2 Sam 11:1 - 14:33)

\$Unique	Introduction: David became arrogant and thought he could sin without punishment from God (2 Sam 11:1 - 27a)
†Opposite	David committed adultery with the wife of Uriah the Hittite and tried to cover it up (2 Sam 11:1 - 13)
†Opposite	David murdered Uriah by the sword of the children of Ammon with the aid of Joab (2 Sam 11:14 - 27a)
\$Complement	Body: God punished the sins of David three times with the deaths of the child, Amnon, and Absalom (2 Sam 11:27b - 14:20)
†Unique	David repented after being angrily denounced by the prophet Nathan (2 Sam 11:27b - 12:15a)
†Complement	Jehovah punished David by taking the life of the child (2 Sam 12:15b - 31)
†Complement	Jehovah punished David by allowing Satan to instigate the rape of Tamar by Amnon (2 Sam 13:1 - 22)
†Opposite	Absalom murdered Amnon to avenge the rape of his sister Tamar and fled to Geshur (2 Sam 13:23 - 38)
†Opposite	Joab paid a wise woman to persuade David to allow Absalom to return home (2 Sam 13:39 - 14:20)
\$Complement	Conclusion: David kept Absalom away from himself until Absalom demanded that he see him (2 Sam 14:21 - 33)
†Complement	David kept Absalom away from himself for two years (2 Sam 14:21 - 27)
†Complement	Absalom successfully reconciled with his father David (2 Sam 14:28 - 33)

	\$Unique Introduction: David became arrogant and thought he could sin without punishment from God (2 Sam 11:1 - 27a)
	†Opposite David committed adultery with the wife of Uriah the Hittite and tried to cover it up (2 Sam 11:1 - 13)
Unique	^{11:1} And it came to pass, after the year was expired, at the time when kings go forth <i>to battle</i> , that David sent Joab, and his servants with him, and all Israel. And they destroyed the children of Ammon, and besieged Rabbah. But David still waited at Jerusalem.
Complement	^{11:2} And it came to pass one evening, that David arose from off his bed; and he walked upon the roof of the king's house. And from the roof he saw a woman washing herself; and the woman <i>was</i> very beautiful to look upon. ^{11:3} And David sent and inquired after the woman. And <i>one</i> said, “ <i>Is</i> this not Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?” ^{11:4} And David sent messengers, and they took her. And she came in to him; and he lay with her: for she was purified from her uncleanness. And she returned to her house.
Complement	^{11:5} And the woman conceived; and she sent and told David, and said, “ <i>I am</i> pregnant.”
Opposite	^{11:6} And David sent to Joab, <i>saying</i> , “Send me Uriah the Hittite.” And Joab sent Uriah to David. ^{11:7} And when Uriah came to him, David demanded <i>to know</i> how Joab did, and how the people did, and how the war prospered. ^{11:8} And David said to Uriah, “Go down to your house, and wash your feet.” And Uriah left the king's house, and there followed him a gift <i>of food</i> from the king. ^{11:9} But Uriah slept at the door of the king's house with all the servants of his lord, and <i>did not</i> go down to his house. ^{11:10} And when they had told David, saying, “Uriah did not go down to his house”, David said to Uriah, “Did you not come from <i>your</i> journey? Why did you not go down to your house?” ^{11:11} And Uriah said to David, “The Ark, and Israel, and Judah, remain in tents; and my lord Joab, and the servants of my lord, are camped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? <i>As you</i> live, and <i>as your</i> soul lives, I will not do this thing.”
Opposite	^{11:12} And David said to Uriah, “Wait here today also, and tomorrow I will let you depart.” So Uriah stayed in Jerusalem that day, and the next day. ^{11:13} And when David had called him, he ate and drank before him, and he made him drunk; and at evening he went out to lie on his bed with the servants of his lord, but did not go down to his house.
	†Opposite David murdered Uriah by the sword of the children of Ammon with the aid of Joab (2 Sam 11:14 - 27a)
Opposite	^{11:14} And it came to pass in the morning, that David wrote a letter to Joab, and sent <i>it</i> by the hand of Uriah. ^{11:15} And he wrote in the letter, saying, “Set Uriah in the forefront of the hottest battle; and retreat from him, that he may be smitten, and die.”
Opposite	^{11:16} And it came to pass, when Joab observed the city, that he assigned Uriah to a place where he knew that valiant men <i>were</i> . ^{11:17} And the men of the city went out, and fought with Joab; and there fell <i>some</i> of the people of the servants of David; and Uriah the Hittite died also.
Complement	^{11:18} Then Joab sent and told David all the things concerning the war; ^{11:19} and he charged the messenger saying, “When you have made an end of telling the matters of the war to the king, ^{11:20} and if it happens that the king's wrath arises, and he says to you, ‘Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall?’ ^{11:21} Who smote Abimelech the son of Jerubesheth? Did not a woman cast a piece of a millstone upon him from the wall, so that he died in Thebez? Why did you go so near to the wall?’ Then say, ‘Your servant Uriah the Hittite is here dead.’”
Complement	^{11:22} So the messenger went; and he came and showed David all that Joab had sent him for. ^{11:23} And the messenger said to David, “Surely the men prevailed against us, and came out to us into the field, and we were upon them even to the entering of the gate. ^{11:24} And the archers shot from off the wall upon your servants; and <i>some</i> of the king's servants are dead, and your servant Uriah the Hittite is dead also.” ^{11:25} Then David said to the messenger, “Thus shall you say to Joab, ‘Let this thing not displease you: for the sword devours one as well as another; make your battle stronger against the city, and overthrow it; and encourage him.’”
Unique	^{11:26} And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. ^{11:27} And when the mourning was past, David sent and brought her to his house. And she became his wife; and she bore him a son.
	\$Complement Body: God punished the sins of David three times with the deaths of the child, Amnon, and Absalom (2 Sam 11:27b - 14:20)
	†Unique David repented after being angrily denounced by the prophet Nathan (2 Sam 11:27b - 12:15a)
Opposite	But the thing that David had done was evil in the eyes of Jehovah; ^{12:1} and Jehovah sent Nathan to David. And he came to him, and said to him, “There were two men in one city: the one rich, and the other poor. ^{12:2} The rich <i>man</i> had very many flocks and herds. ^{12:3} But the poor <i>man</i> had nothing, except one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children. It ate of his own food, and drank of his own cup, and lay in his bosom; and it was to him as a daughter. ^{12:4} And a traveler came to the rich man; and he spared to take of his own flock and of his own herd, to prepare for the traveling man that came to him; but he took the poor man's lamb, and prepared it for the man that came to him.”
Opposite	^{12:5} And David's anger was greatly kindled against the man. And he said to Nathan, “As Jehovah lives, the man that has done this <i>thing</i> shall surely die! ^{12:6} And he shall restore the lamb fourfold, because he did this thing; and because he had no pity.” ^{12:7} And Nathan said to David, “You <i>are</i> the man!! “ Thus says Jehovah God of Israel: ‘I anointed you king over Israel, and I delivered you out of the hand of Saul,’^{12:8} and I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah. And if <i>that had been</i> too little, I would moreover have given to you such and such things. ^{12:9}Why have you despised the Commandment of Jehovah, to do evil in his sight?! You have slain Uriah the Hittite with the sword; and have taken his wife to be your wife; and you have slain him with the sword of the children of Ammon. ^{12:10}Now therefore the sword shall never depart from your house, because you have despised me, and have taken the wife of Uriah the Hittite to be your wife.’^{12:11} Thus says Jehovah: ‘Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes, and give <i>them</i> to your neighbor; and he shall lie with your wives in the sight of this sun: ^{12:12}for you did <i>it</i> secretly; but I will do this thing before all Israel, and before the sun.’”
Complement	^{12:13} And David said to Nathan, “I have sinned against Jehovah.”
Complement	And Nathan said to David, “Jehovah has also put away your sin; you shall not die.
Unique	^{12:14} Nevertheless, because by this deed you have given great occasion to the enemies of Jehovah to blaspheme, the child also <i>that is</i> born to you shall surely die.” ^{12:15} And Nathan went to his house.
	†Complement Jehovah punished David by taking the life of the child (2 Sam 12:15b - 31)
Unique	And Jehovah smote the child that Uriah's wife bore to David, and it was very sick. ^{12:16} David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. ^{12:17} And the elders of his house arose, and <i>went</i> to him, to raise him up from the earth, but he would not; neither did he eat bread with them.
Complement	^{12:18} And it came to pass on the seventh day that the child died. And the servants of David were afraid to tell him that the child was dead: for they said, “Behold, while the child was still alive, we spoke to him, and he would not listen to our voice. How will he then torment himself, if we tell him that the child is dead?” ^{12:19} But when David saw that his servants whispered, David perceived that the child was dead; therefore David said to his servants, “Is the child dead?” And they said, “He is dead.” ^{12:20} Then David arose from the earth, and washed, and anointed <i>himself</i> , and changed his apparel, and came into the House of Jehovah, and worshipped. Then he came to his own house; and when he required, they set bread before him, and he ate.
Complement	^{12:21} Then his servants said to him, “What is this thing that you have done? You fasted and wept for the child, <i>while it was</i> alive; but when the child was dead, you arose and ate bread.” ^{12:22} And he said, “While the child was still alive, I fasted and wept: for I said, ‘Who can tell <i>whether</i> God will be gracious to me that the child may live?’ ^{12:23} But now <i>that</i> he is dead, why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.”
Opposite	^{12:24} And David comforted Bath-sheba his wife; and he went in to her, and lay with her. And she bore a son, and he called his name Solomon. And Jehovah loved him; ^{12:25} and he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of Jehovah.
Opposite	^{12:26} And Joab fought against Rabbah of the children of Ammon, and took the royal city. ^{12:27} And Joab sent messengers to David, and said, “I have fought against Rabbah, and have taken the city of waters. ^{12:28} Now therefore gather the rest of the people together, and camp against the city, and take it: lest I take the city, and it is called after my name.” ^{12:29} And David gathered all the people together, and went to Rabbah, and fought against it, and took it. ^{12:30} And he took their king's crown from off his head, its weight <i>was</i> a talent of gold with the precious stones; and it was <i>set</i> on David's head. And he brought forth the plunder of the city in great abundance. ^{12:31} And he brought forth the people that <i>were</i> in it, and put <i>them</i> to work with saws, and with sharpened <i>tools</i> of iron, and with axes of iron, and made them pass through the brick kiln; and thus did he to all the cities of the children of Ammon. So David and all the people returned to Jerusalem.
	†Complement Jehovah punished David by allowing Satan to instigate the rape of Tamar by Amnon (2 Sam 13:1 - 22)
Unique	^{13:1} And it came to pass after this, that Absalom the son of David had a beautiful sister, whose name <i>was</i> Tamar; and Amnon the son of David loved her. ^{13:2} And Amnon was so troubled, that he fell sick for his sister Tamar: for she <i>was</i> a virgin; and Amnon thought it hard for him to do anything to her. ^{13:3} But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother; and Jonadab <i>was</i> a very cunning man. ^{13:4} And he said to him, “‘Why <i>are</i> you, <i>being</i> the king's son, weak from day to day? Will you not tell me?’” And Amnon said to him, “I love Tamar, my <i>half</i> -brother Absalom's sister.” ^{13:5} And Jonadab said to him, “Lay down on your bed; and pretend to be sick; and when your father comes to see you, say to him, ‘Please, let my sister Tamar come, and give me food, and prepare the food in my sight, that I may see <i>it</i> , and eat <i>it</i> at her hand.’”
Complement	^{13:6} So Amnon lay down, and pretended to be sick. And when the king came to see him, Amnon said to the king, “Please, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.” ^{13:7} Then David sent home to Tamar, saying, “Go now to your brother Amnon's house, and prepare him food.” ^{13:8} So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded <i>it</i> , and made cakes in his sight, and baked the cakes. ^{13:9} And she took a pan, and poured <i>them</i> out before him; but he refused to eat. And Amnon said, “Have out all men from me.” And they went out every man from him. ^{13:10} And Amnon said to Tamar, “Bring the food into the chamber, that I may eat of your hand.” And Tamar took the cakes which she had made, and brought <i>them</i> into the chamber to Amnon her brother. ^{13:11} And when she had brought <i>them</i> to him to eat, he took hold of her, and said to her, “Come lie with me, my sister.” ^{13:12} And she answered him, “No, my brother, do not force me: for no such thing ought to be done in Israel; do not do this foolishness. ^{13:13} And I, where shall I cause my shame to go? And as for you, you shall be as one of the fools in Israel. Now therefore, please, speak to the king; for he will not withhold me from you.” ^{13:14} Nevertheless he would not listen to her voice; but, being stronger than she, assaulted her, and lay with her.
Complement	^{13:15} Then Amnon hated her exceedingly, so that the hatred with which he hated her <i>was</i> greater than the love with which he had loved her. And Amnon said to her, “Arise, be gone.” ^{13:16} And she said to him, “ <i>There is</i> no reason. This evil in sending me away is greater than the other that you did to me.” But he would not listen to her. ^{13:17} Then he called his servant that ministered to him, and said, “Put now this <i>woman</i> out from me, and bolt the door after her.” ^{13:18} And <i>she had</i> a garment of diverse colors upon her: for with such robes were the king's daughters <i>that were</i> virgins appareled. Then his servant brought her out, and bolted the door after her. ^{13:19} And Tamar put ashes on her head, and tore her garment of many colors that <i>was</i> on her, and laid her hand on her head, and went on crying. ^{13:20} And Absalom her brother said to her, “Has Amnon your brother been with you? But now hold your peace, my sister. He <i>is</i> your brother; do not regard this thing.” So Tamar remained desolate in her brother Absalom's house.
Opposite	^{13:21} But when king David heard of all these things, he was very angry.
Opposite	^{13:22} And Absalom spoke to his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had assaulted his sister Tamar.
	†Opposite Absalom murdered Amnon to avenge the rape of his sister Tamar and fled to Geshur (2 Sam 13:23 - 38)
Unique	^{13:23} And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which <i>is</i> beside Ephraim; and Absalom invited all the king's sons.
	^{13:24} And Absalom came to the king, and said, “Behold now, your servant has sheepshearers; please, let the king and his servants go with your servant.” ^{13:25} And the king said to Absalom, “No, my son, let us not all go now, lest we are burdensome to you.” And he pressed him; nevertheless he would not go, but blessed him.
Complement	^{13:26} Then Absalom said, “If not, please, let my brother Amnon go with us.” And the king said to him, “Why should he go with you?” ^{13:27} But Absalom pressed him, so that he let Amnon and all the king's sons go with him.
Complement	^{13:28} Now Absalom had commanded his servants, saying, “Mark now when Amnon's heart is merry with wine; and when I say to you, ‘Smite Amnon,’ then kill him, fear not. Have I not commanded you? Be courageous and be valiant.” ^{13:29} And the servants of Absalom did to Amnon as Absalom had commanded.
Opposite	Then all the king's sons arose, and every man got up on his mule, and fled. ^{13:30} And it came to pass, while they were on the road, that news came to David, saying, “Absalom has slain all the king's sons, and not one of them is left.” ^{13:31} Then the king arose, and tore his garments, and lay on the earth; and all his servants stood by with their clothes torn. ^{13:32} And Jonadab, the son of Shimeah David's brother, answered and said, “Let not my lord suppose <i>that</i> they have slain all the young men the king's sons: for only Amnon is dead: for by the appointment of Absalom this has been determined from the day that he assaulted his sister Tamar. ^{13:33} Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for only Amnon is dead.” ^{13:34} But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked; and, behold, much people came by the way of the hillside behind him. ^{13:35} And Jonadab said to the king, “Behold, the king's sons are coming; as your servant said, so it is.” ^{13:36} And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept very much.
Opposite	^{13:37} But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And <i>David</i> mourned for his son every day. ^{13:38} So Absalom fled, and went to Geshur, and was there three years.
	†Opposite Joab paid a wise woman to persuade David to allow Absalom to return home (2 Sam 13:39 - 14:20)
Opposite	^{13:39} Now the <i>soul of king</i> David longed to go forth to Absalom: for he was comforted concerning Amnon, seeing he was dead.
Opposite	^{14:1} Now Joab the son of Zeruiah perceived that the king's heart <i>was favorable</i> toward Absalom. ^{14:2} And Joab sent to Tekoah, and brought from there a wise woman, and said to her, “Please, pretend yourself to be a mourner, and put on now mourning clothes; and do not anoint yourself with oil, but be as a woman that had a long time mourned for the dead; ^{14:3} and come to the king, and speak on this manner to him.” So Joab put the words in her mouth.
Complement	^{14:4} And when the woman of Tekoah spoke to the king, she fell on her face to the ground, and prostrated herself <i>in submission</i> , and said, “Help, O king.” ^{14:5} And the king said to her, “What troubles you?” And she answered, “I <i>am</i> indeed a widow woman, and my husband is dead. ^{14:6} And your maidservant had two sons, and they two fought together in the field, and <i>there was</i> none to part them, but the one struck the other, and slew him. ^{14:7} And, behold, the whole family has risen against your maidservant, and they said, ‘Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also;’ and so they shall quench my coal which is left, and shall not leave to my husband <i>a name or a remnant</i> upon the earth.” ^{14:8} And the king said to the woman, “Go to your house, and I will give charge concerning you.” ^{14:9} And the woman of Tekoah said to the king, “My lord, O king, the iniquity <i>be</i> on me, and on my father's house; and the king and his throne <i>be</i> guiltless.” ^{14:10} And the king said, “Whoever says <i>anything</i> to you, bring him to me, and he shall not touch you anymore.” ^{14:11} Then she said, “Please, let the king remember Jehovah your God, that you would not allow the avengers of blood to destroy anyone, lest they destroy my son.” And he said, “As Jehovah lives, not one hair of your son shall fall to the earth.”
Complement	^{14:12} Then the woman said, “Please, let your maidservant speak <i>one</i> word to my lord the king.” And he said, “Say on.” ^{14:13} And the woman said, “Why then have you thought such a thing against the people of God? For the king speaks this thing as one which is faulty, in that the king does not bring home again his banished. ^{14:14} For we must die, and <i>are</i> as water spilled on the ground, which cannot be gathered up again; neither does God respect any person, yet he devises means, that his banished be not expelled from him. ^{14:15} Now therefore that I have come to speak of this thing to my lord the king, <i>it is</i> because the people have made me afraid; and your maidservant said, ‘I will now speak to the king; it may be that the king will perform the request of his maidservant: ^{14:16} and the king will hear, to deliver his maidservant out of the hand of the man <i>that would</i> destroy me and my son together out of the inheritance of God.’ ^{14:17} Then your maidservant said, “The word of my lord the king shall now be comfortable’: for as an angel of God, so is my lord the king to discern <i>both</i> good and bad; therefore Jehovah your God will be with you.”
Unique	^{14:18} Then the king answered and said to the woman, “Please, do not hide from me the thing that I shall ask you.” And the woman said, “Let my lord the king now speak.”
	^{14:19} And the king said, “ <i>Is not</i> the hand of Joab with you in all this?” And the woman answered and said, “As your soul lives, my lord the king, none can turn to the right hand or to the left from anything that my lord the king has spoken: for your servant Joab, he told me, and he put all these words in the mouth of your maidservant; ^{14:20} to bring about this form of speech has your servant Joab done this thing; and my lord is wise, according to the wisdom of an angel of God, to know all <i>things</i> that <i>are</i> in the earth.”
	\$Complement Conclusion: David kept Absalom away from himself until Absalom demanded that he see him (2 Sam 14:21 - 33)
	†Complement David kept Absalom away from himself for two years (2 Sam 14:21 - 27)
Opposite	^{14:21} And the king said to Joab, “Behold now, I have done this thing; go therefore, bring the young man Absalom again.” ^{14:22} And Joab fell to the ground on his face, and bowed himself, and thanked the king; and Joab said, “Today your servant knows that I have found grace in your sight, my lord, O king, in that the king has fulfilled the request of his servant.”
Opposite	^{14:23} So Joab arose and went to Geshur, and brought Absalom to Jerusalem. ^{14:24} And the king said, “Let him turn to his own house, and let him not see my face.” So Absalom returned to his own house, and did not see the king's face.
Complement	^{14:25} But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.
Complement	^{14:26} And when he cut <i>the hair</i> of his head (for it was at every year's end that he cut <i>it</i> , because <i>the hair</i> was heavy on him; therefore he cut it), he weighed the hair of his head at <i>about</i> ten pounds after the king's weight.
Unique	^{14:27} And to Absalom there were born three sons; and one daughter, whose name <i>was</i> Tamar: she was a woman of a beautiful countenance.
	†Complement Absalom successfully reconciled with his father David (2 Sam 14:28 - 33)
Opposite	^{14:28} So Absalom dwelt two full years in Jerusalem, and did not see the king's face; ^{14:29} therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him.
Opposite	And when he sent again the second time, he would not come; ^{14:30} therefore he said to his servants, “See, Joab's field is near mine, and he has barley there; go and set it on fire.” And Absalom's servants set the field on fire.
Complement	^{14:31} Then Joab arose, and came to Absalom to <i>his</i> house, and said to him, “Why have your servants set my field on fire?” ^{14:32} And Absalom answered Joab, “Behold, I sent to you, saying, ‘Come here’, that I may send you to the king, to say, ‘Why have I come from Geshur? <i>It would have been</i> good for me <i>to have been</i> there still.’”
Complement	“Now, therefore, let me see the king's face; and if there is <i>any</i> iniquity in me, let him kill me.”
Unique	^{14:33} So Joab came to the king, and told him. And when he had called for Absalom, he came to the king; and he bowed himself on his face to the ground before the king; and the king kissed Absalom.

Samuel, Chapter 2.3: Jehovah punished David's sin of murder through Absalom's rebellion (2 Sam 15:1 - 18:18)	
\$Unique Introduction: Absalom wanted to become a judge, but decided to overthrow his father by force and become king (2 Sam 15:1 - 12)	
¶Opposite Absalom had ambitions to become a judge, but had no way to do it (2 Sam 15:1 - 6)	
¶Opposite Absalom conspired with his supporters to overthrow king David by force (2 Sam 15:7 - 12)	
\$Complement Body: David used stealth and deception against Absalom (2 Sam 15:13 - 16:14)	
¶Opposite David escaped from Jerusalem with most of his family and a force of loyal Philistine soldiers (2 Sam 15:13 - 22)	
¶Opposite David sent Zadok the priest back to Jerusalem with the Ark of God (2 Sam 15:23 - 29)	
¶Complement David sent Hushai his friend back to Jerusalem to be a liar and a spy against Absalom (2 Sam 15:30 - 37)	
¶Complement Ziba flattered David with food and lied to him about the loyalty of Mephibosheth (2 Sam 16:1 - 4)	
¶Unique David allowed Shimei to curse at him as he came to Bahurim (2 Sam 16:5 - 14)	
\$Complement Conclusion: Hushai defeated the good counsel of Ahithophel, and Absalom was slain in battle (2 Sam 16:15 - 18:18)	
¶Complement Hushai defeated the good counsel of Ahithophel, which gave David time to escape and regroup (2 Sam 16:15 - 17:23)	
¶Complement David and his army defeated the army of Absalom, who died in battle (2 Sam 17:24 - 18:18)	

	\$Unique Introduction: Absalom wanted to become a judge, but decided to overthrow his father by force and become king (2 Sam 15:1 - 12)
	¶Opposite Absalom had ambitions to become a judge, but had no way to do it (2 Sam 15:1 - 6)
Unique	^{15:1} And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.
	^{15:2} And Absalom rose up early, and stood beside the way of the gate.
Complement	And it was so, that when any man that had a controversy came to the king for judgment, then Absalom called to him, and said, “Of what city <i>are</i> you?” And he said, “Your servant <i>is</i> of one of the tribes of Israel.”
	^{15:3} And Absalom said to him, “See, your matters <i>are</i> good and right; but <i>there is</i> no man <i>delegated</i> by the king to hear you.”
Complement	^{15:4} Absalom said moreover, “O that I were made judge in the land, that every man which had any suit or cause might come to me; and I would do him justice!”
Opposite	^{15:5} And it was so, that when any man came near to prostrate himself <i>in submission</i> , he put forth his hand, and took him, and kissed him.
Opposite	^{15:6} And on this manner did Absalom to all Israel that came to the king for judgment, so Absalom stole the hearts of the men of Israel.
	¶Opposite Absalom conspired with his supporters to overthrow king David by force (2 Sam 15:7 - 12)
Opposite	^{15:7} And it came to pass after forty years, that Absalom said to the king, “Please, let me go and pay my vow, which I have vowed to Jehovah, in Hebron: ^{15:8} for your servant vowed a vow while I stayed at Geshur in Syria, saying, ‘If Jehovah shall indeed bring me again to Jerusalem, then I will serve Jehovah.’” ^{15:9} And the king said to him, “Go in peace.”
Opposite	So he arose, and went to Hebron.
Complement	^{15:10} But Absalom sent spies throughout all the tribes of Israel, saying, “As soon as you hear the sound of the trumpet, then you shall say, ‘Absalom reigns in Hebron!’”
Complement	^{15:11} And with Absalom went two hundred men out of Jerusalem, <i>that were</i> called; and they went in their simplicity, and they knew nothing.
Unique	^{15:12} And Absalom sent for Ahithophel the Gilonite, David’s advisor, from his city, <i>even</i> from Giloh, while he offered sacrifices.
	And the conspiracy was strong: for the people increased continually with Absalom.
	\$Complement Body: David used stealth and deception against Absalom (2 Sam 15:13 - 16:14)
	¶Opposite David escaped from Jerusalem with most of his family and a force of loyal Philistine soldiers (2 Sam 15:13 - 22)
Unique	^{15:13} And a messenger came to David, saying, “The hearts of the men of Israel are after Absalom.”
	^{15:14} Then David said to all his servants that <i>were</i> with him at Jerusalem, “Arise, and let us flee: for we shall not <i>otherwise</i> escape from Absalom. Hurry to depart, lest he overtakes us suddenly; and he brings evil upon us, and smites the city with the edge of the sword.” ^{15:15} And the king’s servants said to the king, “Behold, your servants <i>are ready to do</i> whatsoever my lord the king shall appoint.”
Complement	^{15:16} And the king went forth, and all his household after him. And the king left ten women, <i>which were</i> concubines, to keep the house.
Complement	^{15:17} And the king went forth; and all the people after him, and they waited in a place that was far away.
	^{15:18} And all his servants passed on beside him.
Opposite	And all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. ^{15:19} Then the king said to Ittai the Gittite, “Why do you also go with us? Return to your place, and stay with the king: for you <i>are</i> a Gentile, and also an exile. ^{15:20} Whereas you came <i>but</i> yesterday, should I this day make you go up and down with us? Seeing I go where I may, return, and take back your brethren; mercy and truth <i>be</i> with you.” ^{15:21} And Ittai answered the king, and said, “As Jehovah lives, and <i>as</i> my lord the king lives, surely in what place my lord the king shall be, whether in death or life, even there also will your servant be.”
Opposite	^{15:22} And David said to Ittai, “Go and pass over.” And Ittai the Gittite passed over, and all his men, and all the little ones that <i>were</i> with him.
	¶Opposite David sent Zadok the priest back to Jerusalem with the Ark of God (2 Sam 15:23 - 29)
Opposite	^{15:23} And all the country wept with a loud voice.
Opposite	And all the people passed over; the king also himself passed over the brook Kidron; and all the people passed over, toward the way of the wilderness.
Complement	^{15:24} And lo, Zadok also, and all the Levites <i>were</i> with him, bearing the Ark of the Covenant of God; and they set down the Ark of God. And Abiathar went up, until all the people were done passing out of the city.
Complement	^{15:25} And the king said to Zadok, “Carry back the Ark of God into the city. If I shall find favor in the eyes of Jehovah, he will bring me again, and show me <i>both</i> it, and his habitation. ^{15:26} But if he thus says, ‘I have no delight in you’, behold, <i>here I am</i> ; let him do to me as seems good to him.”
Unique	^{15:27} The king also said to Zadok the priest, “ <i>Are</i> you <i>not</i> a Seer? Return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar. ^{15:28} See, I will wait in the plain of the wilderness, until word comes from you to certify me.”
	^{15:29} Therefore Zadok and Abiathar carried the Ark of God again to Jerusalem; and they waited there.
	¶Complement David sent Hushai his friend back to Jerusalem to be a liar and a spy against Absalom (2 Sam 15:30 - 37)
Unique	^{15:30} And David went up by the ascent of <i>mount</i> Olivet. And he wept as he went up, and had his head covered, and he went barefoot. And all the people that <i>were</i> with him covered every man his head, and they went up, weeping as they went up.
	^{15:31} And <i>one</i> told David, saying, “Ahithophel is among the conspirators with Absalom.” And David said, “O Jehovah, please, turn the counsel of Ahithophel into foolishness.”
Complement	^{15:32} And it came to pass, that <i>when</i> David came to the top of <i>the mount</i> , where he worshiped God, behold, Hushai the Archite came to meet him with his coat torn, and earth upon his head; ^{15:33} to whom David said, “If you pass on with me, then you shall be a burden to me; ^{15:34} but if you return to the city, and say to Absalom, ‘I will be your servant, O king: <i>as I have been</i> your father’s servant to this time, so <i>will</i> I now also be your servant’, then you may for me defeat the counsel of Ahithophel.
Complement	^{15:35} “And <i>do</i> you not <i>have</i> there with you Zadok and Abiathar the priests? Therefore it shall be, <i>that</i> whatsoever thing you shall hear out of the king’s house, you shall tell it to Zadok and Abiathar the priests. ^{15:36} Behold, <i>they have</i> there with them their two sons: Ahimaaz Zadok’s <i>son</i> , and Jonathan Abiathar’s <i>son</i> ; and by them you shall send to me everything that you can hear.”
Opposite	^{15:37} So Hushai David’s friend came into the city;
Opposite	and Absalom came into Jerusalem.
	¶Complement Ziba flattered David with food and lied to him about the loyalty of Mephibosheth (2 Sam 16:1 - 4)
Unique	^{16:1} And when David was a little past the top of <i>the mount</i> , behold, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled; and upon them two hundred <i>loaves</i> of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a skin of wine.
Complement	^{16:2} And the king said to Ziba, “What do you mean by these?” And Ziba said, “The donkeys <i>are</i> for the king’s household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as are faint in the wilderness may drink.”
Complement	^{16:3} And the king said, “And where is your master’s son?” And Ziba said to the king, “Behold, he remains at Jerusalem: for he said, ‘Today shall the house of Israel restore me the kingdom of my father.’”
Opposite	^{16:4} Then the king said to Ziba, “Behold, yours <i>are</i> all that <i>pertained</i> to Mephibosheth.”
Opposite	And Ziba said, “I humbly implore you, <i>that I</i> may find grace in your sight, my lord, O king.”
	¶Unique David allowed Shimei to curse at him as he came to Bahurim (2 Sam 16:5 - 14)
Opposite	^{16:5} And when king David came to Bahurim, behold, there came out a man of the family of the house of Saul, whose name <i>was</i> Shimei, the son of Gera: he came forth, and cursed still as he came. ^{16:6} And he cast stones at David, and at all the servants of king David; and all the people and all the mighty men <i>were</i> on his right hand and on his left.
Opposite	^{16:7} And Shimei said this when he cursed, “Come out, come out, you bloody man, and you man of Belial! ^{16:8} Jehovah has returned upon you all the blood of the house of Saul, in whose place you have reigned; and Jehovah has delivered the kingdom into the hand of Absalom your son. And, behold, you <i>are taken</i> in your mischief, because you <i>are</i> a bloody man!”
Complement	^{16:9} Then Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? Please, let me go over and take off his head.” ^{16:10} And the king said, “What have I to do with you, you sons of Zeruiah? So let him curse, because Jehovah has said to him, ‘Curse David.’ Who shall then say, ‘Why have you done so?’”
Complement	^{16:11} And David said to Abishai, and to all his servants, “Behold, my son, which came forth of my body, seeks my life. How much more now <i>may this</i> Benjamite <i>do it</i> ? Let him alone, and let him curse: for Jehovah has bidden him. ^{16:12} It may be that Jehovah will look on my affliction, and that Jehovah will repay me good for his cursing this day.”
Unique	^{16:13} And as David and his men went by the way, Shimei went along on the hill’s side over against him; and he cursed as he went; and he threw stones at him; and he cast dust.
	^{16:14} And the king, and all the people that <i>were</i> with him, came weary, and refreshed themselves there.
	\$Complement Conclusion: Hushai defeated the good counsel of Ahithophel, and Absalom was slain in battle (2 Sam 16:15 - 18:18)
	¶Complement Hushai defeated the good counsel of Ahithophel, which gave David time to escape and regroup (2 Sam 16:15 - 17:23)
Opposite	^{16:15} And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.
	^{16:16} And it came to pass, when Hushai the Archite, David’s friend, came to Hushai, “That Hushai said to Absalom, ‘Long live the king! long live the king!’” ^{16:17} And Absalom said to Hushai, “ <i>Is</i> this your kindness to your friend? Why did you not go with your friend?” ^{16:18} And Hushai said to Absalom, “No; but whom Jehovah, and this people, and all the men of Israel, choose, his will I be, and with him will I stay. ^{16:19} And again, whom should I serve? <i>Should I not serve</i> in the presence of his son? As I have served in your father’s presence, so will I be in your presence.”
Opposite	^{16:20} Then Absalom said to Ahithophel, “Give counsel among you what we shall do.” ^{16:21} And Ahithophel said to Absalom, “Go in to your father’s concubines, which he has left to keep the house; and all Israel shall hear that you are abhorred of your father, then shall the hands of all that <i>are</i> with you be strong.” ^{16:22} So they spread Absalom a tent upon the top of the house; and Absalom went in to his father’s concubines in the sight of all Israel. ^{16:23} And the counsel of Ahithophel, which he counseled in those days, <i>was</i> as if a man had inquired at the oracle of God, so <i>was</i> all the counsel of Ahithophel both with David and with Absalom.
Complement	^{17:1} Moreover Ahithophel said to Absalom, “Let me now choose out twelve thousand men, and I will arise and pursue after David this night; ^{17:2} and I will come upon him while he <i>is</i> weary and weak handed, and will make him afraid; and all the people that <i>are</i> with him shall flee. And I will smite only the king. ^{17:3} And I will bring back all the people to you; the man whom you seek <i>is</i> as if all returned, so all the people shall be in peace.” ^{17:4} And the saying pleased Absalom well, and all the elders of Israel.
Complement	^{17:5} Then Absalom said, “Call now Hushai the Archite also, and let us hear likewise what he says.” ^{17:6} And when Hushai came to Absalom, Absalom spoke to him, saying, “Ahithophel has spoken after this manner. Shall we do <i>after</i> his saying? If not, speak.” ^{17:7} And Hushai said to Absalom, “The counsel that Ahithophel has given <i>is</i> not good at this time: ^{17:8} for,” said Hushai, “you know your father and his men, that they <i>are</i> mighty men; and they <i>are</i> chafed in their minds, as a bear robbed of her cubs in the field; and your father <i>is</i> a man of war, and will not lodge with the people. ^{17:9} Behold, he is hidden now in some pit, or in some <i>other</i> place; and it will come to pass, when some of them are overthrown at the first, that whosoever hears it will say, ‘There is a slaughter among the people that follow Absalom.’” ^{17:10} And he also <i>that is</i> valiant, whose heart <i>is</i> as the heart of a lion, shall utterly melt: for all Israel knows that your father <i>is</i> a mighty man, and <i>they</i> who <i>are</i> with him <i>are</i> valiant men. ^{17:11} Therefore I counsel that all Israel be generally gathered to you, from Dan <i>even</i> to Beer-sheba, as the sand that <i>is</i> by the sea for multitude; and that you go to battle in your own person. ^{17:12} So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground; and of him and of all the men that <i>are</i> with him, not so much as one shall be left. ^{17:13} Moreover, if he has gone into a city, then all Israel shall bring ropes to that city, and we will draw it into the river, until not one small stone is found there.” ^{17:14} And Absalom and all the men of Israel said, “The counsel of Hushai the Archite <i>is</i> better than the counsel of Ahithophel.” For Jehovah had appointed to defeat the good counsel of Ahithophel, to the intent that Jehovah might bring evil upon Absalom.
Unique	^{17:15} Then Hushai said to Zadok and to Abiathar the priests, “Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counseled. ^{17:16} Now therefore send quickly, and tell David, saying, ‘Do not lodge this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that <i>are</i> with him.’” ^{17:17} Now Jonathan and Ahimaaz stayed by En-rogel, for they might not be seen to come into the city; and a maidservant went and told them; and they went and told king David. ^{17:18} Nevertheless a boy saw them, and told Absalom; but they went both of them away quickly, and came to a man’s house in Bahurim, who had a well in his court, where they went down. ^{17:19} And the woman took and spread a covering over the well’s mouth, and spread grain on it; and the thing was not known. ^{17:20} And when Absalom’s servants came to the woman to the house, they said, “Where <i>are</i> Ahimaaz and Jonathan?” And the woman said to them, “They have gone over the brook of water.” And when they had searched and could not find <i>them</i> , they returned to Jerusalem. ^{17:21} And it came to pass, after they left, that they came up out of the well, and went and told king David, and said to David, “Arise, and pass quickly over the water: for thus has Ahithophel counseled against you.” ^{17:22} Then David arose, and all the people that <i>were</i> with him, and they passed over Jordan; by the morning light there did not lack one of them that had not gone over Jordan.
	^{17:23} And when Ahithophel saw that his counsel was not followed, he saddled <i>his</i> donkey, and arose, and went home to his house, to his city, and put his household in order, and hung himself, and died, and was buried in the grave of his father.
	¶Complement David and his army defeated the army of Absalom, who died in battle (2 Sam 17:24 - 18:18)
Opposite	^{17:24} Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. ^{17:25} And Absalom made Amasa captain of the army instead of Joab (this Amasa <i>was</i> a man’s son, whose name <i>was</i> Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab’s mother). ^{17:26} So Israel and Absalom pitched in the land of Gilead.
Opposite	^{17:27} And it came to pass, when David came to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, ^{17:28} brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched <i>grain</i> , and beans, and lentils, and parched <i>wheat</i> , ^{17:29} and honey, and butter, and sheep, and cheese of cows, for David, and for the people that <i>were</i> with him, to eat: for they said, “The people <i>are</i> hungry, weary, and thirsty, in the wilderness.”
Complement	^{18:1} And David counted the people that <i>were</i> with him, and set captains of thousands and captains of hundreds over them. ^{18:2} And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab’s brother, and a third part under the hand of Ittai the Gittite. And the king said to them, “I will surely go forth with you myself also.” ^{18:3} But the people answered, “You shall not go forth: for if we <i>‘flee</i> away, they will not care for us; neither if half of us die, will they care for us; but now <i>you are</i> worth ten thousand of us; therefore now <i>it is</i> better that you help us out of the city.” ^{18:4} And the king said to them, “What seems best to you I will do.” And the king stood by the gate side, and all the people came out by hundreds and by thousands. ^{18:5} And the king commanded Joab and Abishai and Ittai, saying, “ <i>Deal</i> gently for my sake with the young man, <i>even</i> with Absalom.” And all the people heard when the king gave all the captains charge concerning Absalom.
Complement	^{18:6} So the people went out into the field against Israel; and the battle was in the woods of Ephraim, ^{18:7} where the people of Israel were slain before the servants of David; and there was a great slaughter there that day of twenty thousand <i>men</i> . ^{18:8} For the battle was scattered there over the face of all the country; and the woods devoured more people that day than the sword devoured. ^{18:9} And Absalom met the servants of David; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that <i>was</i> in him went away. ^{18:10} And a certain man saw <i>it</i> , and told Joab, and said, “Behold, I saw Absalom <i>hung</i> in an oak.” ^{18:11} And Joab said to the man that told him, “And behold, you saw <i>him</i> ; and why did you not smite him there to the ground? And I would have given you ten <i>shekels</i> of silver, and a belt.” ^{18:12} And the man said to Joab, “Though I should receive a thousand <i>shekels</i> of silver in my hand, <i>yet</i> would I not put forth my hand against the king’s son: for in our hearing the king charged you and Abishai and Ittai, saying, ‘Beware that none <i>touch</i> the young man Absalom.’” ^{18:13} Otherwise I would have worked falsehood against my own life: for there is no matter hid from the king, and you yourself would have set yourself against <i>me</i> .” ^{18:14} Then Joab said, “I may not wait thus with you.” And he took three darts in his hand, and thrust them through the heart of Absalom, while he <i>was</i> still alive in the midst of the oak. ^{18:15} And ten young men that carried Joab’s armor surrounded and attacked Absalom, and slew him. ^{18:16} And Joab blew the trumpet; and the people returned from pursuing after Israel: for Joab held back the people.
Unique	^{18:17} And they took Absalom, and cast him into a great pit in the woods, and laid a very great heap of stones upon him. And all Israel fled, everyone to his tent.
	^{18:18} Now Absalom in his lifetime had taken and raised up a pillar for himself, which <i>is</i> in the king’s dale: for he said, “I have no son to keep my name in remembrance.” And he called the pillar after his own name; and it is called until this day, “The monument of Absalom.”

Samuel, Chapter 2:4	David returned to Jerusalem as king over Israel, and put down a new rebellion (2 Sam 18:19 - 21:14)
<div><div><div><div>§Unique</div></div><div><div>¶Opposite</div></div></div><div><div>¶Opposite</div></div></div>	Introduction: Joab sent news to David, and David was overwhelmed with grief (2 Sam 18:19 - 19:4)
<div><div><div><div>¶Opposite</div></div><div><div>¶Complement</div></div></div><div><div>¶Opposite</div></div></div>	Joab sent Cushì with bad news, and Ahimaaz with good news, to king David (2 Sam 18:19 - 27)
<div><div><div><div>¶Opposite</div></div><div><div>¶Complement</div></div></div><div><div>¶Opposite</div></div></div>	David was deeply moved over the news of the death of his son Absalom (2 Sam 18:28 - 19:4)
<div><div><div><div>§Complement</div></div><div><div>¶Unique</div></div></div><div><div>¶Opposite</div></div></div>	Body: David distributed mercy and blessing as he returned to Jerusalem (2 Sam 19:5 - 20:26)
<div><div><div><div>¶Unique</div></div><div><div>¶Complement</div></div></div><div><div>¶Opposite</div></div></div>	Judah invited David to return to Jerusalem as their king (2 Sam 19:5 - 15)
<div><div><div><div>¶Complement</div></div><div><div>¶Complement</div></div></div><div><div>¶Opposite</div></div></div>	David extended mercy to Shimei for cursing him when he escaped from Jerusalem (2 Sam 19:16 - 30)
<div><div><div><div>¶Complement</div></div><div><div>¶Complement</div></div></div><div><div>¶Opposite</div></div></div>	David extended blessing to Barzillai for being a blessing to him in exile (2 Sam 19:31 - 40)
<div><div><div><div>¶Opposite</div></div><div><div>¶Opposite</div></div></div><div><div>¶Opposite</div></div></div>	Sheba son of Bichri started a new rebellion against David (2 Sam 19:41 - 20:3)
<div><div><div><div>¶Opposite</div></div><div><div>¶Opposite</div></div></div><div><div>¶Opposite</div></div></div>	Joab murdered Amasa and succeeded in putting down the rebellion with the death of Sheba son of Bichri (2 Sam 20:4 - 26)
<div><div><div><div>§Complement</div></div><div><div>¶Complement</div></div></div><div><div>¶Complement</div></div></div>	Conclusion: The anger of God at Saul for his crimes required execution of his descendants (2 Sam 21:1 - 14)
<div><div><div><div>¶Complement</div></div><div><div>¶Complement</div></div></div><div><div>¶Complement</div></div></div>	David agreed to execute seven sons of Saul to appease the Gibeonites (2 Sam 21:1 - 6)
<div><div><div><div>¶Complement</div></div><div><div>¶Complement</div></div></div><div><div>¶Complement</div></div></div>	The grief of Rizpah led David to gather up all of the bones of the house of Saul and bury them properly (2 Sam 21:7 - 14)

Complement

18:21

Then Joab said to Cushì, “Go tell the king what you have seen.” And Cushì bowed himself to Joab, and ran.

Complement

18:22

Then Ahimaaz the son of Zadok said yet again to Joab, “But howsoever, please, let me also run after Cushì.” And Joab said, “Why will you run, my son, seeing that you have no news ready?” 18:23“*But nevertheless,*” *he said*, “let me run.” And he said to him, “Run.”

Opposite

Then Ahimaaz ran by the way of the plain, and overran Cushì. 18:24And David sat between the two gates; and the watchman went up to the roof over the gate to the wall, and lifted up his eyes, and looked, and behold a man running alone. 18:25And the watchman cried, and told the king. And the king said, “If he is alone, *there is* news in his mouth.” And he came apace, and drew near.

Opposite

18:26And the watchman saw another man running; and the watchman called to the gatekeeper, and said, “Behold *another* man running alone.” And the king said, “He also brings news.” 18:27And the watchman said, “I think the running of the foremost is like the running of Ahimaaz the son of Zadok.” And the king said, “He is a good man, and comes with good news.”

Opposite

¶Opposite

David was deeply moved over the news of the death of his son Absalom (2 Sam 18:28 - 19:4)

18:28And Ahimaaz called, and said to the king, “All is well!” And he fell down to the earth upon his face before the king, and said, “Blessed *be* Jehovah your God, which has delivered up the men that lifted up their hand against my lord the king.” 18:29And the king said, “Is the young man Absalom safe?” And Ahimaaz answered, “When Joab sent the king’s servant, and *me* your servant, I saw a great tumult, but I did not know what *it was*.” 18:30And the king said *to him*, “Turn aside, *and* stand here.” And he turned aside, and stood still.

Opposite

18:31And, behold, Cushì came; and Cushì said, “News, my lord the king: for Jehovah has avenged you this day of all them that rose up against you.” 18:32And the king said to Cushì, “*Is* the young man Absalom safe?” And Cushì answered, “The enemies of my lord the king, and all that rise against you to do *you* harm, be as *that* young man is.”

Complement

18:33And the king was deeply moved; and he went up to the chamber over the gate, and wept; and as he went, thus he said, “O my son Absalom! My son, my son Absalom. Would God I had died for you, O Absalom, my son, my son!”

Complement

19:1And it was told Joab, “Behold, the king weeps and mourns for Absalom.”

Unique

19:2And the victory that day was *turned* into mourning to all the people: for the people heard say that day how the king was grieved for his son. 19:3And the people went by stealth that day into the city, as people being ashamed steal away when they flee in battle.

Complement

19:4But the king covered his face, and the king cried with a loud voice, “O my son Absalom!! O Absalom, my son, my son!”

Complement

§Complement

Body: David distributed mercy and blessing as he returned to Jerusalem (2 Sam 19:5 - 20:26)

¶Unique

Judah invited David to return to Jerusalem as their king (2 Sam 19:5 - 15)

Opposite

19:5And Joab came into the house to the king, and said, “You have shamed this day the faces of all your servants, which this day have saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines: 19:6in that you love your enemies, and hate your friends: for you have declared this day, that you regard neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it would have pleased you well. 19:7Now therefore arise, go forth, and speak comfortably to your servants: for I swear by Jehovah, if you do not go forth, not one will stay with you this night; and that will be worse to you than all the evil that befell you from your youth until now.”

Opposite

19:8Then the king arose, and sat in the gate. And they told all the people, saying, “Behold, the king is sitting in the gate.” And all the people came before the king: for Israel had fled every man to his tent.

Complement

19:9And all the people were at strife throughout all the tribes of Israel, saying, “The king saved us out of the hand of our enemies; and he delivered us out of the hand of the Philistines; and now he has fled out of the land for Absalom. 19:10And Absalom, whom we anointed over us, is dead in battle. Now therefore why do you not speak a word of bringing the king back?”

Complement

19:11And king David sent to Zadok and to Abiathar the priests, saying, “Speak to the elders of Judah, saying, ‘Why are you the last to bring the king back to his house? Seeing the speech of all Israel has come to the king, *even* to his house. 19:12You *are* my brethren; you *are* my bones and my flesh. Why then are you the last to bring back the king?’ 19:13And say to Amasa, ‘*Are* you not of my bone, and of my flesh? God do so to me, and more also, if you are not captain of the army before me continually in the place of Joab.’”

Unique

19:14And he bowed the heart of all the men of Judah, even as *the heart of* one man, so that they sent *this message* to the king, “Return, you and all your servants.”

Complement

19:15So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

Unique

¶Complement

David extended mercy to Shimei for cursing him when he escaped from Jerusalem (2 Sam 19:16 - 30)

Unique

19:16And Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hurried and came down with the men of Judah to meet king David. 19:17And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

Complement

19:18And a ferry boat went over to carry over the king’s household, and to do what he thought good.

Complement

And Shimei the son of Gera fell down before the king, as he came over Jordan; 19:19and said to the king, “Let my lord not impute iniquity to me; neither remember that which your servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart: 19:20for your servant knows that I have sinned; therefore, behold, I have come the first this day of all the house of Joseph to go down to meet my lord the king.”

Complement

19:21But Abishai the son of Zeruiah answered and said, “Shall not Shimei be put to death for this, because he cursed Jehovah’s anointed?” 19:22And David said, “What have I to do with you, you sons of Zeruiah, that you should say this day be adversaries to me? Shall any man be put to death this day in Israel? For do I not know that I *am* this day king over Israel?” 19:23Therefore the king said to Shimei, “You shall not die.” And the king swore to him.

Opposite

19:24And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king left until the day he came *again* in peace. 19:25And it came to pass, when he came to Jerusalem to meet the king, that the king said to him, “Why did you not go with me, Mephibosheth?” 19:26And he answered, “My lord, O king, my servant deceived me: for your servant said, ‘I will saddle me a donkey, that I may ride on it and go to the king’, because your servant *is* lame. 19:27And he has slandered your servant to my lord the king; but my lord the king *is* as an angel of God; therefore do *what is* good in your eyes: 19:28for *all of* my father’s house were but dead men before my lord the king, yet did you set your servant among them that ate at your own table. Therefore what right do I still have to cry anymore to the king?”

Opposite

19:29And the king said to him, “Why do you speak anymore of your matters? I have said, ‘You and Ziba divide the land.’” 19:30And Mephibosheth said to the king, “Indeed, let him take everything, forasmuch as my lord the king has come again in peace to his own house.”

Unique

¶Complement

David extended blessing to Barzillai for being a blessing to him in exile (2 Sam 19:31 - 40)

Unique

19:31And Barzillai the Gileadite came down from Rogelim; and he went over Jordan with the king, to conduct him over Jordan.

Complement

19:32And Barzillai was a very old man, *even* eighty years old; and he had provided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

Complement

19:33And the king said to Barzillai, “Come over with me, and I will feed you with me in Jerusalem.” 19:34And Barzillai said to the king, “How long do I have to live, that I should go up with the king to Jerusalem? 19:35I *am* this day eighty years old. Can I discern between good and evil? Can your servant taste what I eat or what I drink? Can I hear anymore the voices of singing men and singing women? Why then should your servant still be a burden to my lord the king? 19:36Your servant will go a little way over Jordan with the king. And why should the king repay me with such a reward? 19:37Please, let your servant turn back again, that I may die in my own city, *and be buried* by the grave of my father and of my mother.

Complement

“But, behold your servant Chimham: let him go over with my lord the king; and do to him what shall seem good to you.” 19:38And the king answered, “Chimham shall go over with me, and I will do to him that which shall seem good to you; and whatsoever you shall require of me, *that* will I do for you.”

Opposite

19:39And all the people went over Jordan. And when the king came over, the king kissed Barzillai, and blessed him; and he returned to his own place.

Opposite

19:40Then the king went on to Gilgal, and Chimham went on with him; and all the people of Judah escorted the king, and also half the people of Israel.

Unique

¶Opposite

Sheba son of Bichri started a new rebellion against David (2 Sam 19:41 - 20:3)

Unique

19:41And, behold, all the men of Israel came to the king, and said to the king, “Why have our brethren the men of Judah stolen you away, and have brought the king, and his household, and all David’s men with him, over Jordan?”

Complement

19:42And all the men of Judah answered the men of Israel, “Because the king *is* related to us. Why then are you angry for this matter? Have we eaten at all of the king’s *cost*? Or has he given us any gift?”

Complement

19:43And the men of Israel answered the men of Judah, and said, “We have ten parts in the king, and we have also more *right* in David than you. Why then did you despise us, that our advice should not be first had in bringing back our king?” But the words of the men of Judah were fiercer than the words of the men of Israel.

Complement

20:1And there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, “We have no part in David; neither have we inheritance in the son of Jesse. Every man to his tents, O Israel!” 20:2So every man of Israel went up from after David, *and* followed Sheba the son of Bichri; but the men of Judah remained loyal to their king, from Jordan even to Jerusalem.

Opposite

20:3And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house; and he put them in custody, and fed them, but did not go in to them.

Opposite

So they were shut up until the day of their death, living in widowhood.

Opposite

¶Opposite

Joab murdered Amasa and succeeded in putting down the rebellion with the death of Sheba son of Bichri (2 Sam 20:4 - 26)

Opposite

20:4Then the king said to Amasa, “Assemble me the men of Judah within three days, and you be present here.” 20:5So Amasa went to assemble *the men of* Judah; but he waited longer than the set time which *the king* had appointed him.

Opposite

20:6And David said to Abishai, “Now shall Sheba the son of Bichri do us more harm than Absalom; take your lord’s servants, and pursue after him, lest he get him fortified cities, and escape us.” 20:7And there went out after him Joab’s men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri. 20:8When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab’s garment that he had put on was girded to him, and upon it a belt *with* a sword fastened upon his waist in its sheath; and as he went forth it fell out. 20:9And Joab said to Amasa, “*Are* you well, my brother?” And Joab took Amasa by the beard with the right hand to kiss him.

Opposite

20:10But Amasa paid no attention to the sword that *was* in Joab’s *other* hand, so he struck him with it in the fifth *rib*, and shed out his bowels to the ground, and did not strike him again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. 20:11And one of Joab’s men stood by him, and said, “He that favors Joab, and he that *is* for David, *let him* go after Joab.” 20:12And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he moved Amasa out of the highway into the field, and cast a cloth upon him, when he saw that everyone that came by him stood still. 20:13When he was moved out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

Complement

20:14And he went through all the tribes of Israel to Abel, and to Beth-maachah, and all the Berites; and they were gathered together; and also went after him. 20:15And they came and besieged him in Abel of Beth-maachah; and they cast up a siege mound against the city, and it stood in the trench. And all the people that *were* with Joab battered the wall, to throw it down.

Complement

20:16Then a wise woman cried out of the city, “Hear, hear! Please, say to Joab, ‘Come near here, that I may speak with you.’” 20:17And when he came near to her, the woman said, “*Are* you Joab?” And he answered, “I *am* *he*.” Then she said to him, “Hear the words of your maidservant.” And he answered, “I do hear.”

Unique

20:18Then she spoke, saying, “They were accustomed to speak long ago, saying, ‘They shall surely ask *counsel* at Abel’; and so they ended *the matter*. 20:19I *am one of the* peaceful *and* faithful in Israel. You seek to destroy a city and a mother in Israel. Why will you swallow up the inheritance of Jehovah?” 20:20And Joab answered and said, “Far be it, far be it from me, that I should swallow up or destroy. 20:21The matter *is* not so; but a man of mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, *even* against David; only deliver him, and I will depart from the city.” And the woman said to Joab, “Behold, his head shall be thrown to you over the wall.” 20:22Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent; and Joab returned to Jerusalem to the king.

Unique

20:23Now Joab *was* over all the army of Israel; and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites; 20:24and Adoram *was* over the tribute; and Jehoshaphat the son of Ahilud *was* recorder; 20:25and Sheva *was* scribe; and Zadok and Abiathar *were* the priests.

Complement

20:26And also Ira the Jairite *was* a chief ruler about David.

Complement

§Complement

Conclusion: The anger of God at Saul for his crimes required execution of his descendants (2 Sam 21:1 - 14)

¶Complement

David agreed to execute seven sons of Saul to appease the Gibeonites (2 Sam 21:1 - 6)

Opposite

21:1Then there was a famine in the days of David three years, year after year.

Opposite

And David inquired of Jehovah; and Jehovah answered, “*It is for Saul; and for his bloody house, because he slew the Gibeonites.*”

Complement

21:2And the king called the Gibeonites, and spoke to them.

Complement

Now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to *spare* them; but Saul tried to exterminate them in his zeal to the children of Israel and Judah. 21:3Therefore David said to the Gibeonites, “What shall I do for you? And with what shall I make the atonement, that you may bless the inheritance of Jehovah?” 21:4And the Gibeonites said to him, “We will have no silver nor gold of Saul, nor of his house; neither for us shall you kill any man in Israel.”

Unique

And he said, “What you shall say, *that* will I do for you.” 21:5And they answered the king, “The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the territories of Israel, 21:6let seven men of his sons be delivered to us; and we will hang them up to Jehovah in Gibeah of Saul, *whom* Jehovah chose.” And the king said, “I will give *them*.”

Opposite

¶Complement

The grief of Rizpah led David to gather up all of the bones of the house of Saul and bury them properly (2 Sam 21:7 - 14)

Opposite

21:7But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of Jehovah’s oath that *was* between them, between David and Jonathan the son of Saul.

Opposite

21:8But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five *adopted* sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholaithite. 21:9And he delivered them into the hands of the Gibeonites, and they hung them in the hill before Jehovah; and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

Complement

21:10And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven; and did not allow either the birds of the air to rest on them by day, nor the beasts of the field by night.

Complement

21:11And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

Unique

21:12And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hung them, when the Philistines had slain Saul in Gilboa; 21:13and he brought up from there the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hung. 21:14And they buried the bones of Saul and Jonathan his son in the country of Benjamin in Zelah, in the grave of Kish his father; and they performed all that the king commanded. And after that, God was entreated for the land.

Samuel, Chapter 2.5: The mighty God and mighty men of David (2 Sam 21:15 - 24:25)	
§Complement	Introduction: David was almost slain in battle, and his servants slew four of the sons of Goliath (2 Sam 21:15 - 22)
¶Opposite	David was almost slain by one of the sons of Goliath in battle, because he was old (2 Sam 21:15 - 17)
¶Opposite	Three other sons of Goliath the Nephilim were slain by David and his servants (2 Sam 21:18 - 22)
§Complement	Body: Jehovah gave mighty men to David, who served as leaders in his army (2 Sam 22:1 - 23:39)
¶Opposite	David praised Jehovah as his Rock who delivered him from his enemies (2 Sam 22:1 - 22:51)
¶Opposite	Jehovah had made an everlasting Covenant with David (2 Sam 23:1 - 23:7)
¶Complement	The battle victories of the three mighty men of David (2 Sam 23:8 - 12)
¶Complement	The love of the three mighty men for David (2 Sam 23:13 - 17)
¶Unique	Abishai, Benaiah, and the rest of the thirty-seven mighty men (2 Sam 23:18 - 39)
§Unique	Conclusion: God judged Israel for David's sin of pride, and David built an altar to appease his wrath (2 Sam 24:1 - 25)
¶Complement	God judged Israel and slew 70,000 men because of the pride of David (2 Sam 24:1 - 17)
¶Complement	David built an altar in the threshingfloor of Araunah the Jebusite to appease the wrath of God (2 Sam 24:18 - 25)

	§Complement	Introduction: David was almost slain in battle, and his servants slew four of the sons of Goliath the Nephilim (2 Sam 21:15 - 22)
	¶Opposite	David was almost slain by one of the sons of Goliath in battle, because he was old (2 Sam 21:15 - 17)
Unique	21:15	Moreover the Philistines had yet war again with Israel. And David went down, and his servants with him; and they fought against the Philistines.
Complement		And David grew faint.
Complement	21:16	And Ishbi-benob, which <i>was</i> of the sons of the giant, the weight of whose spear <i>was more than</i> seven pounds of bronze, he being girded with a new <i>sword</i> , thought to have slain David.
Opposite	21:17	But Abishai the son of Zeruiah came to his aid; and he smote the Philistine, and slew him.
Opposite		Then the men of David swore to him, saying, “You shall no longer go out to battle with us, that you quench not the light of Israel.”
	¶Opposite	Three other sons of Goliath the Nephilim were slain by David and his servants (2 Sam 21:18 - 22)
Opposite	21:18	And it came to pass after this, that there was again a battle with the Philistines at Gob; then Sibbechai the Husha-thite slew Saph, which <i>was</i> of the sons of the giant.
Opposite	21:19	And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Bethlehemite, slew <i>Lahmi the brother of</i> Goliath the Gittite, the staff of whose spear <i>was</i> like a weaver’s beam.
Complement	21:20	And there was yet a battle in Gath, where was a man of <i>great</i> stature, that had six fingers on every hand, and six toes on every foot: twenty-four in number; and he also was born to the giant.
Complement	21:21	And when he defied Israel, Jonathan the son of Shimea the brother of David slew him.
Unique	21:22	These four were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.
	§Complement	Body: Jehovah gave mighty men to David, who served as leaders in his army (2 Sam 22:1 - 23:39)
	¶Opposite	David praised Jehovah as his Rock who delivered him from his enemies (2 Sam 22:1 - 22:51)
Unique	22:1	And David spoke to Jehovah the words of this song in the day <i>that</i> Jehovah had delivered him out of the hand of all his enemies, and out of the hand of Saul. 22:2 And he said, “Jehovah <i>is</i> my Rock, and my fortress, and my deliverer. 22:3 <i>He is</i> the God of my rock: in him will I trust. <i>He is</i> my shield, and the horn of my salvation: my high tower, my refuge, <i>and</i> my savior; you save me from violence. 22:4 I will call on Jehovah, <i>who is</i> worthy to be praised, so shall I be saved from my enemies.
Complement	22:5	“When the waves of death surrounded me, the floods of ungodly men made me afraid, 22:6 the sorrows of Hell surrounded me, <i>and</i> the snares of death went before me, 22:7 in my distress I called upon Jehovah, and cried to my God. And he heard my voice out of his Temple; and my cry <i>entered</i> into his ears. 22:8 Then the earth shook and trembled; the foundations of Heaven moved and shook, because he was angry. 22:9 A smoke went up out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. 22:10 He bowed the heavens also, and came down; and darkness <i>was</i> under his feet. 22:11 And he rode upon a cherub, and flew; and he was seen upon the wings of the wind. 22:12 And he made darkness pavilions round about him, dark water, <i>and</i> thick clouds of the skies. 22:13 Through the brightness before him were coals of fire kindled. 22:14 Jehovah thundered from Heaven, and the most High uttered his voice. 22:15 And he sent out arrows, and scattered them; lightning, and put them to flight. 22:16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of Jehovah, at the blast of the breath of his nostrils. 22:17 He sent from above; he took me; he drew me out of many waters; 22:18 he delivered me from my strong enemy, <i>and</i> from them that hated me: for they were too strong for me. 22:19 They went before me in the day of my calamity; but Jehovah was my stay. 22:20 He brought me forth also into a large place. He delivered me, because he delighted in me.
Complement	22:21	“Jehovah rewarded me according to my righteousness: according to the cleanness of my hands has he repaid me. 22:22 For I have kept the ways of Jehovah, and have not wickedly left my God: 22:23 for all his Judgments <i>were</i> before me; and <i>as for</i> his Statutes, I did not depart from them. 22:24 I was also upright before him, and have kept myself from my iniquity. 22:25 Therefore Jehovah has recompensed me according to my righteousness: according to my cleanness in his eyesight. 22:26 With the merciful you will show yourself merciful, <i>and</i> with the upright man you will show yourself upright. 22:27 With the pure you will show yourself pure; and with the perverse you will show yourself unsavory. 22:28 And you will deliver the afflicted people; but your eyes <i>are</i> upon the arrogant, <i>that</i> you may bring <i>them</i> down. 22:29 For you <i>are</i> my lamp, O Jehovah; and Jehovah will lighten my darkness. 22:30 for by you have I run through a troop; by my God have I leapt over a wall.”
Opposite	22:31	“As <i>for</i> God, his way <i>is</i> perfect; the Word of Jehovah <i>is</i> tested: he <i>is</i> a buckler to all them that trust in him. 22:32 For who <i>is the true</i> God, except Jehovah? And who <i>is</i> a Rock except our God? 22:33 God <i>is</i> my strength <i>and</i> power; and he makes my way perfect. 22:34 He makes my feet like hinds’ <i>feet</i> , and sets me upon my high places. 22:35 He teaches my hands to war, so that a bow of steel is broken by my arms. 22:36 You have also given me the shield of your salvation; and your gentleness has made me great. 22:37 You have enlarged my steps under me, so that my feet did not slip. 22:38 I have pursued my enemies, and destroyed them; and did not turn again until I had consumed them. 22:39 And I have consumed them and wounded them, <i>so</i> that they could not arise; moreover, they are fallen under my feet: 22:40 for you have girded me with strength to battle; them that rose up against me have you subdued under me. 22:41 You have also given me the necks of my enemies, that I might destroy them that hate me. 22:42 They looked, but <i>there was</i> none to save; even to Jehovah, but he did not answer them. 22:43 Then did I beat them as small as the dust of the earth, I stamped them as the mud of the street, <i>and</i> spread them abroad. 22:44 You have also delivered me from the strivings of my people; you have kept me <i>to be</i> head of the heathen; a people <i>which</i> I did not know shall serve me. 22:45 Strangers shall submit themselves to me; as soon as they hear, they shall be obedient to me. 22:46 Strangers shall fade away, and they shall be afraid out of their close places.
Opposite	22:47	“Jehovah lives; and blessed <i>is</i> my Rock; and exalted is the God of the rock of my salvation. 22:48 It is God that avenges me, and that brings down the people under me, 22:49 and that brings me forth from my enemies. You also have lifted me up on high above them that rose up against me; you have delivered me from the violent man. 22:50 Therefore will I give thanks to you, O Jehovah, among the heathen; and I will sing praises to your Name. 22:51 <i>He is</i> the tower of salvation for his king, and shows mercy to his anointed, to David, and to his seed forevermore.”
	¶Opposite	Jehovah had made an everlasting Covenant with David (2 Sam 23:1 - 23:7)
Opposite	23:1	Now these <i>are</i> the last words of David.
Opposite		David the son of Jesse said, and the man <i>who was</i> raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, 23:2 “The Spirit of Jehovah spoke by me; and his Word <i>was</i> in my tongue.”
Complement	23:3	“The God of Israel said, the Rock of Israel spoke to me, ‘ <i>He that rules over men must be just, ruling in the fear of God. 23:4 And he shall be as the light of the morning, when the sun is rising, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain.</i> ’
Complement	23:5	“Although my house <i>is</i> not so with God, yet he has made with me an everlasting Covenant, ordered in all <i>things</i> , and certain: for <i>this is</i> all my salvation, and all <i>my</i> desire, although he does not make <i>it</i> grow.
Unique	23:6	“But <i>the sons of</i> Belial <i>shall be</i> all of them as thorns thrust away, because they cannot be taken with hands; 23:7 but the man <i>that</i> shall touch them shall be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the <i>same</i> place.”
	¶Complement	The battle victories of the three mighty men of David (2 Sam 23:8 - 12)
Unique	23:8	These <i>are</i> the names of the mighty men whom David had. The Tachmonite that sat in the seat, chief among the captains: the same <i>was</i> Adino the Eznite. <i>He lifted up his spear</i> against eight hundred <i>men</i> , whom he slew at one battle.
Complement	23:9	And after him <i>was</i> Eleazar the son of Dodo the Ahohite, <i>one of</i> the three mighty men with David.
Complement		When they defied the Philistines <i>that were</i> there gathered together to battle, and the men of Israel went away, 23:10 he arose, and smote the Philistines until his hand was weary, and his hand hung to the sword; and Jehovah wrought a great victory that day. And the people returned after him only to plunder.
Opposite	23:11	And after him <i>was</i> Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentils; and the people fled from the Philistines.
Opposite	23:12	But he stood in the midst of the ground, and defended it, and slew the Philistines; and Jehovah wrought a great victory.
	¶Complement	The love of the three mighty men for David (2 Sam 23:13 - 17)
Unique	23:13	And three of the thirty chief went down, and came to David in the harvest time to the cave of Adullam; and the troop of the Philistines pitched in the valley of Rephaim.
	23:14	And David <i>was</i> then in a hold, and the garrison of the Philistines <i>was</i> then <i>in</i> Bethlehem.
Complement	23:15	And David longed, and said, “Oh that one would give me drink of the water of the well of Bethlehem, which <i>is</i> by the gate!”
Complement	23:16	And the three mighty men broke through the army of the Philistines, and drew water out of the well of Bethlehem, that <i>was</i> by the gate, and took <i>it</i> , and brought <i>it</i> to David.
Opposite		Nevertheless, he would not drink of it, but poured it out to Jehovah; 23:17 and he said, “Be it far from me, O Jehovah, that I should do this: <i>is not this</i> the blood of the men that went in jeopardy of their lives?” Therefore he would not drink it.
Opposite		These things did these three mighty men.
	¶Unique	Abishai, Benaiah, and the rest of the thirty-seven mighty men (2 Sam 23:18 - 39)
Opposite	23:18	And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred <i>men</i> , <i>and</i> slew <i>them</i> ; and he had the name among three.
Opposite	23:19	Was he not most honorable of three? Therefore he was their captain; nevertheless he did not attain to the <i>first</i> three.
Complement	23:20	And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts: he slew two lion-like men of Moab. He also went down and slew a lion in the midst of a pit in time of snow.
	23:21	And he slew an Egyptian, a striking man; and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian’s hand, and slew him with his own spear.
Complement	23:22	These <i>things</i> did Benaiah the son of Jehoiada, and had the name among three mighty men. 23:23 He was more honorable than the thirty, but he did not attain to the <i>first</i> three; and David set him over his guard.
Unique	23:24	Asahel the brother of Joab <i>was</i> one of the thirty. <i>Also</i> Elhanan the son of Dodo of Bethlehem,
	23:25	Shammah the Harodite, Elikah the Harodite, 23:26 Helez the Palitite, Ira the son of Ikesh the Tekoite,
	23:27	Abiezer the Anethothite, Mebunnai the Hushathite, 23:28 Zalmon the Ahohite, Maharai the Netophathite, 23:29 Heleb the son of Baanah a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, 23:30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash, 23:31 Abi-albon the Arbathite, Azmaveth the Barhumite, 23:32 Eliahba the Shaalbomite, of the sons of Jashen, Jonathan,
	23:33	Shammah the Hararite, Ahiam the son of Sharar the Hararite, 23:34 Eliphelet the son of Ahasbai, the son of the Maathathite, Eliam the son of Ahithophel the Gilonite, 23:35 Hezrai the Carmelite, Paarai the Arbite,
	23:36	Igal the son of Zabab, Bani the Gadite, 23:37 Zelek the Ammonite, Naharai the Beerothite, armbearer to Joab the son of Zeruiah, 23:38 Ira an Ithrite, Gareb an Ithrite, 23:39 <i>and</i> Uriah the Hittite. <i>There were</i> thirty-seven in all.
	§Unique	Conclusion: God judged Israel for David's sin of pride, and David built an altar to appease his wrath (2 Sam 24:1 - 25)
	¶Complement	God judged the people and slew 70,000 men because of the pride of David (2 Sam 24:1 - 17)
Opposite	24:1	And again the anger of Jehovah was kindled against Israel. And he moved David against them to say, “Go, count <i>the</i> people of Israel and Judah.” 24:2 For the king said to Joab the captain of the army, which was with him, “Go now through all the tribes of Israel, from Dan even to Beer-sheba, and count the people, that I may know the number of the people.” 24:3 And Joab said to the king, “Now Jehovah your God add to the people (however many they are) a hundredfold, and that the eyes of my lord the king may see <i>it</i> ; but why does my lord the king delight in this thing?”
Opposite	24:4	Notwithstanding the king’s word prevailed against Joab, and against the captains of the army. And Joab and the captains of the army went out from the presence of the king, to number the people of Israel. 24:5 And they passed over Jordan, and pitched in Aroer, on the right side of the city that <i>lies</i> in the midst of the river of the Gad, and toward Jazer. 24:6 Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, 24:7 and came to the stronghold of Tyre, and to all the cities of the Hibites, and of the Canaanites; and they went out to the south of Judah, <i>even</i> to Beer-sheba. 24:8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. 24:9 And Joab gave the total of the number of the people to the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah <i>were</i> five hundred thousand men.
Complement	24:10	And David’s heart smote him after that he had counted the people. And David said to Jehovah, “I have sinned greatly in what I have done. And now, please, O Jehovah, take away the iniquity of your servant: for I have done very foolishly.”
Complement	24:11	For when David was up in the morning, the Word of Jehovah came to the prophet Gad, David’s Seer, saying, 24:12 “Go and say to David, ‘Thus says Jehovah: I offer you three <i>things</i> . Choose one of them, that I may do it to you.’” 24:13 So Gad came to David; and he told him, and said to him, “‘ <i>Shall seven years of famine come to you in your land? Or will you flee three months before your enemies, while they pursue you? Or that there be three days’ disease in your land?</i> ’” Now advise, and see what answer I shall return to him that sent me.” 24:14 And David said to Gad, “I am in a great predicament. Let us fall now into the hand of Jehovah: for his mercies <i>are</i> great; and let me not fall into the hand of man.” 24:15 So Jehovah sent a plague upon Israel from the morning even until the time appointed; and there died of the people from Dan even to Beer-sheba seventy thousand men.
Unique	24:16	And when the angel stretched out his hand upon Jerusalem to destroy it, Jehovah repented him of the evil; and said to the angel that destroyed the people, “ <i>It is enough: stay now your hand.</i> ” And the angel of Jehovah was by the threshing place of Araunah the Jebusite.
	24:17	And David spoke to Jehovah when he saw the angel that smote the people; and he said, “See, I have sinned, and I have done wickedly. But these sheep, what have they done? Please, let your hand be against me, and against my father’s house.”
	¶Complement	David built an altar in the threshingfloor of Araunah the Jebusite to appease the wrath of God (2 Sam 24:18 - 25)
Opposite	24:18	And Gad came that day to David, and said to him, “Go up, raise up an altar to Jehovah in the threshingfloor of Araunah the Jebusite.” 24:19 And David, according to the saying of Gad, went up as Jehovah commanded.
Opposite	24:20	And Araunah looked, and saw the king and his servants coming on toward him; and Araunah went out, and bowed himself before the king on his face upon the ground. 24:21 And Araunah said, “Why has my lord the king come to his servant?” And David said, “To buy the threshingfloor of you, to build an altar to Jehovah, that the plague may be restrained from the people.”
Complement	24:22	And Araunah said to David, “Let my lord the king take and offer up what <i>seems</i> good to him; behold, <i>here are</i> oxen for burnt sacrifice, and threshing instruments and <i>other</i> instruments of the oxen for wood.”
	24:23	All these <i>things</i> did Araunah, <i>as</i> a king, give to the king.
Complement		And Araunah said to the king, “Jehovah your God accept you.” 24:24 And the king said to Araunah, “No; but I will surely buy <i>it</i> of you at a price; neither will I offer burnt offerings to Jehovah my God of that which costs me nothing.” So David bought the threshingfloor and the oxen for fifty shekels of silver.
Unique	24:25	And David built there an altar to Jehovah, and offered burnt offerings and peace offerings. So Jehovah was entreated for the land, and the plague was restrained from Israel.

Book 3.3 (Kings): The destruction of the Old Covenant Kingdom of Zion (1 Kings 1:1 - 2 Kings 25:30)

Complement Part 1: The Kingdom of Zion was divided by Jehovah (1 Kings 1:1 - 20:43)

- Opposite** Chapter 1.1: Solomon became king of Israel with the help of his father David (1 Kings 1:1 - 2:45)
- §Unique** Introduction: Adonijah took advantage of David's old age and infirmity and tried to seize the throne for himself (1 Kings 1:1 - 10)
- †Opposite David was old and near death (1 Kings 1:1 - 4)
 - †Opposite Adonijah appointed himself king with the help of everyone except David's most loyal servants, and Solomon (1 Kings 1:5 - 10)
- §Complement** Body: Adonijah's attempt to be king was thwarted by the intervention of Nathan and Bathsheba (1 Kings 1:11 - 2:25)
- †Unique Nathan and Bathsheba, the mother of Solomon, intervened with David to stop Adonijah (1 Kings 1:11 - 31)
 - †Complement David commanded Solomon to be anointed king in his place (1 Kings 1:32 - 40)
 - †Complement Adonijah heard the news of Solomon being anointed king, and feared for his life (1 Kings 1:41 - 53)
 - †Opposite David gave final instructions to Solomon his son before he died, and vengeance was on his mind (1 Kings 2:1 - 9)
 - †Opposite Solomon put Adonijah (his chief rival for the throne) to death for treason (1 Kings 2:10 - 25)
- §Complement** Conclusion: Solomon eliminated his enemies and consolidated his power (1 Kings 2:26 - 45)
- †Complement Solomon removed Abiathar the high priest and executed Joab the general of the army (1 Kings 2:26 - 35)
 - †Complement Solomon avenged the cursing of David his father by Shimei (1 Kings 2:36 - 45)
- Opposite** Chapter 1.2: Solomon directed the construction of the Temple with the help of the king of Tyre (1 Kings 3:1 - 10:29)
- §Complement** Introduction: Jehovah granted wisdom to Solomon, and immediately his wisdom was tested by two prostitutes (1 Kings 3:1 - 28)
- †Opposite Jehovah granted wisdom and understanding to Solomon, along with great prosperity (1 Kings 3:1 - 14)
 - †Opposite Jehovah's gift of wisdom to Solomon was tested by two prostitutes (1 Kings 3:15 - 28)
- §Complement** Body: Solomon constructed and dedicated the Temple of Jehovah (1 Kings 4:1 - 9:9)
- †Opposite God blessed Solomon and his Kingdom with wisdom, peace, and prosperity (1 Kings 4:1 - 5:18)
 - †Opposite Solomon constructed the Temple of Jehovah and his own house (1 Kings 6:1 - 7:51)
 - †Complement Solomon brought all Israel together to Jerusalem to dedicate the Temple (1 Kings 8:1 - 21)
 - †Complement Solomon prayed for God to hear and answer the prayers of all who came to the Temple to worship Him (1 Kings 8:22 - 63)
 - †Unique Jehovah approved of the Temple as his dwelling, but only if Solomon and his sons continued to follow Him (1 Kings 8:64 - 9:9)
- §Unique** Conclusion: The kingdom of Solomon was the Golden Age of Israel (1 Kings 9:10 - 10:29)
- †Complement Solomon's policies regarding the Gentiles living within Israel (1 Kings 9:10 - 24)
 - †Complement Solomon's policies toward the Gentiles outside of Israel (1 Kings 9:25 - 10:29)

- Complement** Chapter 1.3: Jehovah judged the apostasy of Solomon by dividing Zion into Israel and Judah (1 Kings 11:1 - 14:20)
- §Unique** Introduction: Solomon backslid from Jehovah to worship the demon gods of the Gentiles, resulting in Judgment (1 Kings 11:1 - 43)
- †Opposite Solomon backslid on God (1 Kings 11:1 - 13)
 - †Opposite Jehovah gave most of the tribes of Israel to Jeroboam son of Nebat, Solomon's servant (1 Kings 11:14 - 43)
- §Complement** Body: Zion was divided into two competing kingdoms: Judah with Benjamin, and Israel (1 Kings 12:1 - 13:32)
- †Unique Rehoboam listened to bad advice and lost control of most of the Kingdom of Israel (1 Kings 12:1 - 17)
 - †Complement Jeroboam was anointed as the new king over the northern Kingdom of Israel (1 Kings 12:18 - 24)
 - †Complement Jeroboam created a false religion similar to the true faith of Jehovah (1 Kings 12:25 - 33)
 - †Opposite Jehovah sent a prophet to Jeroboam to denounce his apostasy and pronounce Judgment upon him (1 Kings 13:1 - 10)
 - †Opposite An old apostate prophet snared the prophet with a lie, leading to his death (1 Kings 13:11 - 32)
- §Complement** Conclusion: The sin of Jeroboam brought the judgment of God upon his entire family (1 Kings 13:33 - 14:20)
- †Complement Jehovah gave a chilling message of Judgment to the wife of Jeroboam to give to her husband (1 Kings 13:33 - 14:16)
 - †Complement Jeroboam failed to take heed to Jehovah's message of Judgment upon his house (1 Kings 14:17 - 20)
- Complement** Chapter 1.4: Jehovah judged the apostasy of Jeroboam and Baasha, kings of Israel, with annihilation (1 Kings 14:21 - 16:34)
- §Unique** Introduction: The flawed reigns of kings Rehoboam and his son Abijam of Judah (1 Kings 14:21 - 15:8)
- †Opposite The sins of king Rehoboam led to an invasion by Egypt (1 Kings 14:21 - 31)
 - †Opposite Jehovah preserved the Kingdom of Abijam in spite of his sins (1 Kings 15:1 - 8)
- §Complement** Body: The kings of Israel suffered a series of assassinations, because of their rebellion against Jehovah (1 Kings 15:9 - 16:14)
- †Opposite The policies and life of king Asa of Judah (1 Kings 15:9 - 15)
 - †Opposite The war of king Asa with king Baasha of the northern Kingdom of Israel (1 Kings 15:16 - 24)
 - †Complement Baasha assassinated Nadab the son of Jeroboam king of Israel and killed his entire family, fulfilling prophecy (1 Kings 15:25 - 32)
 - †Complement Jehovah pronounced Judgment against the house of Baasha (1 Kings 15:33 - 16:7)
 - †Unique Zimri assassinated Elah the son of Baasha, along with his entire family, and seized the Kingdom of Israel (1 Kings 16:8 - 14)
- §Complement** Conclusion: The evil reigns of Omri and his son Ahab, kings of Israel (1 Kings 16:15 - 34)
- †Complement The evil reign of Omri king of Israel (1 Kings 16:15 - 28)
 - †Complement The even more evil reign of Ahab king of Israel, son of Omri (1 Kings 16:29 - 34)

- Unique** Chapter 1.5: Jehovah brought spiritual revival to Israel through the ministry of Elijah the prophet (1 Kings 17:1 - 20:43)
- §Complement** Introduction: Elijah the prophet pronounced Judgment upon Israel, and hid from Ahab for 3 years (1 Kings 17:1 - 24)
- †Opposite Jehovah fed Elijah with bread and flesh by the brook Cherith (1 Kings 17:1 - 6)
 - †Opposite Jehovah fed Elijah and a widow woman and her son with oil and bread in Zidon (1 Kings 17:7 - 24)
- §Complement** Body: Elijah brought temporary revival to Israel, but was defeated by his fear of Jezebel (1 Kings 18:1 - 20:30a)
- †Unique Elijah confronted the prophets of Baal on Mount Carmel and brought great revival to the people of Israel (1 Kings 18:1 - 45a)
 - †Complement Elijah ran for his life from Jezebel to Mount Sinai (1 Kings 18:45b - 19:8)
 - †Complement Jehovah sent Elijah back to Israel, and commanded him to take Elisha as his student (1 Kings 19:9 - 21)
 - †Opposite Ben-hadad made war against Israel and was defeated, because Jehovah said so (1 Kings 20:1 - 22)
 - †Opposite Ben-hadad made war against Israel and was defeated, because of what the Syrians said against Jehovah (1 Kings 20:23 - 30a)
- §Unique** Conclusion: Ahab had mercy on Ben-hadad, but a prophet of Jehovah pronounced judgment upon Ahab (1 Kings 20:30b - 43)
- †Complement King Ahab had mercy on king Ben-hadad and allowed him to return home with a covenant (1 Kings 20:30b - 34)
 - †Complement Jehovah sent a prophet to Ahab to pronounce Judgment upon him for his mercy on Ben-hadad (1 Kings 20:35 - 43)

Complement Part 2: The Kingdom of Zion was destroyed by Jehovah (1 Kings 21:1 - 2 Kings 25:30)

- Opposite** Chapter 2.1: The prophets Elijah and Micaiah pronounced Judgment upon Ahab king of Israel (1 Kings 21:1 - 2 Kings 2:25)
- §Unique** Introduction: The taking of the land of Naboth by Ahab and Jezebel resulted in Judgment upon themselves (1 Kings 21:1 - 29)
- †Opposite Ahab and Jezebel took the vineyard of Naboth the Jezreelite by murdering him (1 Kings 21:1 - 15)
 - †Opposite Jehovah sent Elijah to pronounce judgment upon the house of Ahab (1 Kings 21:16 - 21:29)
- §Complement** Body: Jehovah brought evil upon Ahab and his son through the prophets Micaiah and Elijah (1 Kings 22:9 - 2 Kings 2:10)
- †Opposite Micaiah prophesied the death of Ahab at Ramoth-Gilead, and it was fulfilled (1 Kings 22:9 - 22:40)
 - †Opposite Jehoshaphat king of Judah made peace with Israel, but didn't fully reconcile with them (1 Kings 22:41 - 50)
 - †Complement The messengers of Ahaziah to Baal-zebub were met by Elijah with a message of judgment (1 Kings 22:51 - 2 Kings 1:8)
 - †Complement Ahaziah sent 3 large platoons of 50 soldiers each to arrest Elijah, but they failed (2 Kings 1:9 - 18)
 - †Unique Elisha asked for a double portion of Elijah's Spirit before he departed (2 Kings 2:1 - 2:10)
- §Complement** Conclusion: Elijah left Elisha with a double portion of his Spirit, and Elisha took his place (2 Kings 2:11 - 25)
- †Complement Elisha assumed the mantle of Elijah, but was frustrated by the sons of the prophets (2 Kings 2:11 - 18)
 - †Complement Elisha healed the waters of Jericho, but pronounced a curse on children who mocked him (2 Kings 2:19 - 2:25)
- Opposite** Chapter 2.2: Elisha the prophet performed miracles for both Israelites and Gentiles (2 Kings 3:1 - 7:20)
- §Complement** Introduction: Elisha brought victory to the armies of Judah, Israel, and Edom over the Moabites by a miracle (2 Kings 3:1 - 27)
- †Opposite The kings of Israel, Judah, and Edom combined their armies to try and reconquer the Moabites (2 Kings 3:1 - 9a)
 - †Opposite Elisha gave victory over the Moabites by a miracle of water (2 Kings 3:9b - 27)
- §Complement** Body: Elisha performed many miracles to help and heal both the people of Israel and even the Gentiles (2 Kings 4:1 - 6:23)
- †Unique Elisha provided the need for a poor widow woman and raised a young man from the dead (2 Kings 4:1 - 37)
 - †Complement Elisha miraculously healed the poisoned pot of soup and multiplied bread (2 Kings 4:38 - 44)
 - †Complement Elisha healed the leprosy of Naaman and gave it to his servant Gehazi (2 Kings 5:1 - 27)
 - †Opposite Elisha caused an iron axe head to float on water (2 Kings 6:1 - 7)
 - †Opposite Elisha delivered the king of Syria and his army into the hand of the king of Israel (2 Kings 6:8 - 23)
- §Unique** Conclusion: Elisha prophesied a feast in the midst of famine; and it came to pass for all the people, except for one (2 Kings 6:24 - 7:20)
- †Complement Elisha prophesied an abundance of food in the midst of famine (2 Kings 6:24 - 7:2)
 - †Complement The feast of food came to pass for all the people, except for one man (2 Kings 7:3 - 20)

- Complement** Chapter 2.3: Jehovah sent Jehu to judge the house of Ahab the king of Israel (2 Kings 8:1 - 12:21)
- §Unique** Introduction: Elisha sent the Gentile woman to sojourn outside of Israel and told Hazael that he would be king (2 Kings 8:1 - 15)
- †Opposite Jehovah brought the king of Israel and the wealthy woman together when he was asking about Elisha (2 Kings 8:1 - 6)
 - †Opposite Elisha told Hazael that he would be the next king over Syria, changing the course of Syria's history (2 Kings 8:7 - 15)
- §Complement** Body: Jehu executed Jehovah's wrath upon the house of Ahab (2 Kings 8:16 - 10:36)
- †Opposite Jehovah would not destroy Judah in spite of the sins of king Jehoram (2 Kings 8:16 - 29)
 - †Opposite Jehu executed both Joram king of Israel and Ahaziah king of Judah at Jezreel (2 Kings 9:1 - 29)
 - †Complement Jehu destroyed Jezebel and seventy sons of Ahab (1 Kings 9:30 - 10:11)
 - †Complement Jehu destroyed the rest of Ahab's family out of Samaria and Baal worship in Israel (2 Kings 10:12 - 28)
 - †Unique Jehu failed to eliminate the worship of the golden calves in Dan and Bethel (2 Kings 10:29 - 36)
- §Complement** Conclusion: The sons of David were restored to the Kingdom; and the Temple of Jehovah was repaired (2 Kings 11:1 - 12:21)
- †Complement Jehoiada the priest led a revolution to restore the rule of the sons of David in Judah (2 Kings 11:1 - 20)
 - †Complement Jehoash king of Judah repaired the House of Jehovah (2 Kings 11:21 - 12:21)

- Complement** Chapter 2.4: Jehovah sent Assyria to judge the Kingdom of Israel (2 Kings 13:1 - 17:41)
- §Unique** Introduction: The son of Jehu lost most of Israel to Syria, but his son recovered it thanks to Elisha (2 Kings 13:1 - 43)
- †Opposite Jehoahaz ruled over a progressively smaller nation of Israel (2 Kings 13:1 - 13)
 - †Opposite Joash recovered the cities of Israel because of the last prophecies of Elisha (2 Kings 13:14 - 25)
- §Complement** Body: God blessed Israel with restoration of their land, before finally taking it away for good (2 Kings 14:1 - 16:20)
- †Unique Joash king of Israel proved to be a better warrior than Amaziah king of Judah (2 Kings 14:1 - 22)
 - †Complement Jeroboam, grandson of Jehu, restored the northern territory of Israel by war (2 Kings 14:23 - 15:7)
 - †Complement Israel suffered a series of violent revolutions with five kings in less than thirteen years (2 Kings 15:8 - 31)
 - †Opposite Jotham king of Judah was a good man, but accomplished very little for Jehovah (2 Kings 15:32 - 38)
 - †Opposite Ahaz king of Judah was an evil man, who did many wicked acts against Jehovah (2 Kings 16:1 - 20)
- §Complement** Conclusion: Jehovah removed the people of Israel from their land, and replaced them with pagan Gentiles (2 Kings 17:1 - 41)
- †Complement Jehovah removed most of the people from the land of Israel by the Assyrian captivity (2 Kings 17:1 - 23)
 - †Complement The king of Assyria replaced the remainder of the people of Israel with Gentiles, who worshiped idols (2 Kings 17:24 - 41)

- Unique** Chapter 2.5: Jehovah sent Babylon to judge the Kingdom of Judah (2 Kings 18:1 - 25:30)
- §Complement** Introduction: Hezekiah tried to appease the king of Assyria, but failed; so he prayed to Jehovah (2 Kings 18:1 - 19:37)
- †Opposite Hezekiah tried to appease the king of Assyria with gold and silver, but failed to stop the army of Assyria (2 Kings 18:1 - 36)
 - †Opposite Hezekiah prayed to Jehovah against the king of Assyria, and the army of Assyria was destroyed (2 Kings 18:37 - 19:37)
- §Complement** Body: The sins of the sons of Hezekiah made it impossible for Josiah to save Judah from the wrath of God (2 Kings 20:1 - 24:17)
- †Opposite Hezekiah's prayer for healing was answered by Jehovah with a mighty sign and wonder (2 Kings 20:1 - 21)
 - †Opposite The son and grandson of Hezekiah rejected Jehovah and worshiped idols (2 Kings 21:1 - 26)
 - †Complement Josiah rebuilt the Temple of Jehovah and the Book of Deuteronomy was discovered inside (2 Kings 22:1 - 20a)
 - †Complement Josiah attempted to appease the wrath of God with outward reformation of Judah, but failed (2 Kings 22:20b - 23:30)
 - †Unique Judah was ruled first by the king of Egypt, and then by the king of Babylon (2 Kings 23:31 - 24:17)
- §Unique** Conclusion: Zedekiah was carried captive to Babylon, and the remnant of the people fled to Egypt (2 Kings 24:18 - 25:30)
- †Complement Nebuchadnezzar king of Babylon overthrew Zedekiah king of Judah and carried him to Babylon (2 Kings 24:18 - 25:7)
 - †Complement The remnant of Judah in the land fled to Egypt after Gedaliah was assassinated by Ishmael (2 Kings 25:8 - 30)

Kings, Chapter 1.1: Solomon became king of Israel with the help of his father David (1 Kings 1:1 - 2:45)	
\$Unique	Introduction: Adonijah took advantage of David’s old age and infirmity and tried to seize the throne for himself (1 Kings 1:1 - 10)
¶Opposite	David was old and near death (1 Kings 1:1 - 4)
¶Opposite	Adonijah appointed himself king with the help of everyone except David’s most loyal servants, and Solomon (1 Kings 1:5 - 10)
\$Complement	Body: Adonijah’s attempt to be king was thwarted by the intervention of Nathan and Bathsheba (1 Kings 1:11 - 2:25)
¶Unique	Nathan and Bathsheba, the mother of Solomon, intervened with David to stop Adonijah (1 Kings 1:11 - 31)
¶Complement	David commanded Solomon to be anointed king in his place (1 Kings 1:32 - 40)
¶Complement	Adonijah heard the news of Solomon being anointed king, and feared for his life (1 Kings 1:41 - 53)
¶Opposite	David gave final instructions to Solomon his son before he died, and vengeance was on his mind (1 Kings 2:1 - 9)
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¶Complement	Solomon removed Abiathar the high priest and executed Joab the general of the army (1 Kings 2:26 - 35)
¶Complement	Solomon avenged the cursing of David his father by Shimei (1 Kings 2:36 - 45)

	\$Unique	Introduction: Adonijah took advantage of David’s old age and infirmity and tried to seize the throne for himself (1 Kings 1:1 - 10)
	¶Opposite	David was old and near death (1 Kings 1:1 - 4)
Unique	1Kings1:1	Now king David was old <i>and</i> advanced in years; and they covered him with clothes, but he felt no warmth.
Complement	1:2	Therefore his servants said to him, “Let there be sought for my lord the king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in your bosom, so that my lord the king may be warm.”
Complement	1:3	So they sought for a beautiful young girl throughout all the territory of Israel; and they found Abishag a Shunammite, and brought her to the king.
Opposite	1:4	And the girl <i>was</i> lovely; and she cherished the king, and ministered to him.
Opposite		But the king did not know her.
	¶Opposite	Adonijah appointed himself king with the help of everyone except David’s most loyal servants, and Solomon (1 Kings 1:5 - 10)
Opposite	1:5	Then Adonijah the son of Haggith exalted himself, saying, “I will be king”; and he prepared him chariots and horsemen, and fifty men to run before him.
Opposite	1:6	And his father had not displeased him at any time in saying, “Why have you done this?” And he also <i>was</i> a very handsome <i>man</i> ; and <i>his mother</i> bore him after Absalom.
Complement	1:7	And he conferred with Joab the son of Zeruiah, and with Abiathar the priest; and they following Adonijah helped <i>him</i> .
Complement	1:8	But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which <i>belonged</i> to David, were not with Adonijah.
Unique	1:9	And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheth, which is by En-rogel. And he called all his brothers the king’s sons, and all the men of Judah the king’s servants; ^{1:10} but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.
	\$Complement	Body: Adonijah’s attempt to be king was thwarted by the intervention of Nathan and Bathsheba (1 Kings 1:11 - 2:25)
	¶Unique	Nathan and Bathsheba, the mother of Solomon, intervened with David to stop Adonijah (1 Kings 1:11 - 31)
Opposite	1:11	Therefore Nathan spoke to Bath-sheba the mother of Solomon, saying, “Have you not heard that Adonijah the son of Haggith is reigning, and David our lord does not know <i>it</i> ?”
Opposite	1:12	“Now therefore come, please let me give you counsel, that you may save your own life, and the life of your son Solomon. ^{1:13} Go and enter in to king David, and say to him, ‘Did you not, my lord, O king, swear to your maidservant, saying, ‘Certainly Solomon your son shall reign after me, and he shall sit upon my throne?’ Why then does Adonijah reign?’ ^{1:14} Behold, while you are still talking there with the king, I also will come in after you, and confirm your words.”
Complement	1:15	And Bath-sheba went to the king into the chamber. And the king was very old; and Abishag the Shunammite ministered to the king. ^{1:16} And Bath-sheba bowed, and prostrated herself <i>in submission</i> to the king. And the king said, “What do you want?” ^{1:17} And she said to him, “My lord, you swore by Jehovah your God to your maidservant, <i>saying</i> , ‘Certainly Solomon your son shall reign after me, and he shall sit upon my throne.’ ^{1:18} And now, behold, Adonijah is reigning; and now, my lord the king, you do not know <i>it</i> ; ^{1:19} and he has slain oxen and fat cattle and sheep in abundance, and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the army; but Solomon your servant has he not called. ^{1:20} And you, my lord, O king, the eyes of all Israel <i>are</i> upon you, that you should tell them who shall sit on the throne of my lord the king after him. ^{1:21} Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.”
Complement	1:22	And, lo, while she still talked with the king, Nathan the prophet also came in. ^{1:23} And they told the king, saying, “Behold Nathan the prophet.” And when he came in before the king, he bowed himself before the king with his face to the ground. ^{1:24} And Nathan said, “My lord, O king, have you said, ‘Adonijah shall reign after me; and he shall sit upon my throne?’ ^{1:25} For he has gone down this day, and has slain oxen and fat cattle and sheep in abundance, and has called all the king’s sons, and the captains of the army, and Abiathar the priest; and, behold, they eat and drink before him, and say, ‘Long live king Adonijah!’ ^{1:26} But me, <i>even</i> me your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon, has he not called. ^{1:27} Is this thing done by my lord the king, and you have not shown <i>it</i> to your servant, who should sit on the throne of my lord the king after him?”
Unique	1:28	Then king David answered and said, “Call me Bath-sheba.” And she came into the king’s presence, and stood before the king. ^{1:29} And the king swore, and said, “As Jehovah lives, that has redeemed my soul out of all distress; ^{1:30} even as I swore to you by Jehovah God of Israel, saying, ‘Certainly Solomon your son shall reign after me, and he shall sit upon my throne in my place’, even so will I certainly do this day.” ^{1:31} Then Bath-sheba bowed with <i>her</i> face to the earth, and she prostrated herself before the king, and said, “Let my lord king David live forever.”
	¶Complement	David commanded Solomon to be anointed king in his place (1 Kings 1:32 - 40)
Unique	1:32	And king David said, “Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada.” And they came before the king.
Complement	1:33	The king also said to them, “Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon; ^{1:34} and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow with the trumpet, and say, ‘Long live king Solomon!’ ^{1:35} Then you shall come up after him, that he may come and sit upon my throne: for he shall be king in my place; and I have appointed him to be ruler over Israel and over Judah.”
Complement	1:36	And Benaiah the son of Jehoiada answered the king, and said, “Amen! Jehovah God of my lord the king say so <i>also</i> . ^{1:37} As Jehovah has been with my lord the king, even so be he with Solomon; and make his throne greater than the throne of my lord king David.”
Opposite	1:38	So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David’s mule, and brought him to Gihon. ^{1:39} And Zadok the priest took a horn of oil out of the Tabernacle, and anointed Solomon.
Opposite		And they blew the trumpet; and all the people said, “Long live king Solomon!” ^{1:40} And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth echoed with the sound of them.
	¶Complement	Adonijah heard the news of Solomon being anointed king, and feared for his life (1 Kings 1:41 - 53)
Unique	1:41	And Adonijah and all the guests that <i>were</i> with him heard <i>this</i> as they finished eating. And when Joab heard the sound of the trumpet, he said, “Why <i>is this</i> noise of the city being in an uproar?”
Complement	1:42	And while he still spoke, behold, Jonathan the son of Abiathar the priest came; and Adonijah said to him, “Come in, for you <i>are</i> a valiant man; and bring good news!” ^{1:43} And Jonathan answered and said to Adonijah, “Truly our lord king David has made Solomon king. ^{1:44} And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king’s mule; ^{1:45} and Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they have come up from there rejoicing, so that the city echoed. This <i>is</i> the noise that you have heard.
Complement	1:46	“And also Solomon is sitting on the throne of the kingdom. ^{1:47} And moreover the king’s servants came to bless our lord king David, saying, ‘God make the name of Solomon better than your name, and make his throne greater than your throne.’ And the king bowed himself upon the bed. ^{1:48} And also the king said this: ‘Blessed <i>is</i> Jehovah God of Israel, which has given <i>one</i> to sit on my throne this day, my eyes even seeing <i>it</i> .’”
Opposite	1:49	And all the guests that <i>were</i> with Adonijah were afraid; and they rose up, and went every man his way.
Opposite	1:50	And Adonijah was afraid because of Solomon; and he arose, and went, and caught hold on the horns of the altar. ^{1:51} And it was told Solomon, saying, “Behold, Adonijah fears king Solomon: for, see, he has caught hold on the horns of the altar, saying, ‘Let king Solomon swear to me today that he will not slay his servant with the sword.’” ^{1:52} And Solomon said, “If he will show himself a worthy man, not a hair of him shall fall to the earth; but if wickedness shall be found in him, he shall die.” ^{1:53} So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said to him, “Go to your house.”
	¶Opposite	David gave final instructions to Solomon his son before he died, and vengeance was on his mind (1 Kings 2:1 - 9)
Unique	2:1	Now the days of David drew near that he should die; and he charged Solomon his son, saying, ^{2:2} “I am going the way of all the earth. Therefore be strong, and show yourself a man. ^{2:3} And keep the charge of Jehovah your God, to walk in his ways, to keep his Statutes, his Commandments, his Judgments, and his Testimonies, as it is written in the Law of Moses; that you may prosper in all that you do, and whosoever you turn yourself; ^{2:4} that Jehovah may continue his Word which he spoke concerning me, saying, ‘ <i>If your children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail you</i> (said he) <i>a man on the throne of Israel.</i> ’
Complement	2:5	“Moreover you know also what Joab the son of Zeruiah did to me; <i>and</i> what he did to the two captains of the armies of Israel: to Abner the son of Ner, and to Amasa the son of Jether, whom he murdered, and shed the blood of war in peace, and put the blood of war upon his belt that <i>was</i> around his waist, and in his shoes that <i>were</i> on his feet. ^{2:6} Therefore, do according to your wisdom, and let not his gray head go down to the grave in peace.
Complement	2:7	“But show kindness to the sons of Barzillai the Gileadite, and let them be of those that eat at your table: for they came to me when I fled because of Absalom your brother.”
Opposite	2:8	“And, behold, <i>you have</i> with you Shimei the son of Gera, a Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at Jordan; and I swore to him by Jehovah, saying, ‘I will not put you to death with the sword.’ ^{2:9} Now therefore hold him not guiltless: for you <i>are</i> a wise man, and know what you should do to him; but you bring his gray head down to the grave with blood.”
Opposite	2:10	So David slept with his fathers; and he was buried in the city of David. ^{2:11} And the days that David reigned over Israel <i>were</i> forty years: he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem.
	¶Opposite	Solomon put Adonijah (his chief rival for the throne) to death for treason (1 Kings 2:10 - 25)
Opposite	2:12	Then Solomon sat upon the throne of David his father; and his kingdom was greatly established.
Opposite	2:13	And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, “Do you come peacefully?” And he said, “Peacefully.” ^{2:14} He said moreover, “I have something to say to you.” And she said, “Say on.” ^{2:15} And he said, “You know that the kingdom was mine, and all Israel set their faces on me, that I should reign; nevertheless the kingdom has turned about, and become my brother’s: for it was his from Jehovah. ^{2:16} And now I ask one petition of you, do not deny me.” And she said to him, “Say on.” ^{2:17} And he said, “Please speak to Solomon the king (for he will not refuse you), that he give me Abishag the Shunammite to <i>be my wife</i> .” ^{2:18} And Bath-sheba said, “Well; I will speak for you to the king.”
Complement	2:19	Therefore Bath-sheba went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king’s mother; and she sat on his right hand.
Complement	2:20	Then she said, “I ask one small petition of you; <i>please</i> , do not refuse me.” And the king said to her, “Ask on, my mother: for I will not refuse you.” ^{2:21} And she said, “Let Abishag the Shunammite be given to Adonijah your brother to <i>be his wife</i> .” ^{2:22} And king Solomon answered and said to his mother, “And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also: for he <i>is</i> my older brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.”
Unique	2:23	Then king Solomon swore by Jehovah, saying, “God do so to me, and more also, if Adonijah has not spoken this word against his own life! ^{2:24} Now therefore, <i>as</i> Jehovah lives, who has established me and set me on the throne of David my father, and who has made me a house as he promised, Adonijah shall be put to death this day!” ^{2:25} And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him, that he died.
	\$Complement	Conclusion: Solomon eliminated his enemies and consolidated his power (1 Kings 2:26 - 45)
	¶Complement	Solomon removed Abiathar the high priest and Joab the general of the army (1 Kings 2:26 - 35)
Opposite	2:26	And the king said to Abiathar the priest, “Go to Anathoth, to your own fields: for you <i>are</i> worthy of death. But I will not at this time put you to death, because you carried the Ark of the Lord Jehovah before David my father; and because you have been afflicted in all in which my father was afflicted.”
Opposite	2:27	So Solomon thrust out Abiathar from being priest to Jehovah, that he might fulfill the Word of Jehovah, which he spoke concerning the house of Eli in Shiloh.
Complement	2:28	Then word came to Joab: for Joab had turned after Adonijah, although he did not turn after Absalom. And Joab fled to the Tabernacle of Jehovah, and caught hold on the horns of the altar. ^{2:29} And it was told king Solomon that Joab had fled to the Tabernacle of Jehovah; and, ‘Behold, <i>he is</i> by the altar.” Then Solomon sent Benaiah the son of Jehoiada, saying, “Go, <i>and</i> fall upon him.” ^{2:30} And Benaiah came to the Tabernacle of Jehovah, and said to him, “Thus says the king: ‘Come forth.’” And he said, “No; but I will die here.”
Complement		And Benaiah brought the king word again, saying, “Thus Joab said, and thus he answered me.” ^{2:31} And the king said to him, “Do as he has said, and fall upon him, and bury him, that you may take away the innocent blood, which Joab shed, from me, and from the house of my father. ^{2:32} And Jehovah shall return his blood upon his own head, who fell upon two men more righteous and better than he, and murdered them with the sword, my father David not knowing <i>of it: namely</i> , Abner the son of Ner, captain of the army of Israel, and Amasa the son of Jether, captain of the army of Judah. ^{2:33} Therefore their blood shall return upon the head of Joab, and upon the head of his seed forever; but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace forever from Jehovah.”
Unique	2:34	So Benaiah the son of Jehoiada went up, and fell upon him, and executed him; and he was buried in his own house in the wilderness.
	2:35	And the king put Benaiah the son of Jehoiada in his office over the army; and the king put Zadok the priest in the place of Abiathar.
	¶Complement	Solomon avenged the cursing of David his father by Shimei (1 Kings 2:36 - 45)
Opposite	2:36	And the king sent and called for Shimei, and said to him, “Build yourself a house in Jerusalem, and dwell there. And do not go forth from there anywhere: ^{2:37} for it shall be, <i>that</i> on the day you go out, and pass over the brook Kidron, you shall know for certain that you shall surely die; your blood shall be upon your own head.” ^{2:38} And Shimei said to the king, “The saying <i>is</i> good; as my lord the king has said, so will your servant do.” And Shimei dwelt in Jerusalem many days.
Opposite	2:39	And it came to pass at the end of three years, that two of the servants of Shimei ran away to Achish son of Maachah king of Gath. And they told Shimei, saying, “Behold, your servants <i>are</i> in Gath.” ^{2:40} And Shimei arose and saddled his donkey; and he went to Gath to Achish to seek his servants. And Shimei returned, and brought his servants from Gath.
Complement	2:41	And it was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned. ^{2:42} And the king sent and called for Shimei, and said to him, “Did I not make you to swear by Jehovah, and protested to you, saying, ‘Know for certain, on the day you go out and walk abroad anywhere, that you shall surely die?’ And you said to me, ‘The word <i>that</i> I have heard <i>is</i> good.’” ^{2:43} Why then have you not kept the oath of Jehovah, and the command that I have charged you with?”
Complement	2:44	The king said moreover to Shimei, “You know all the wickedness which your heart is conscious of, that you did to David my father: therefore Jehovah shall return your wickedness upon your own head. ^{2:45} And king Solomon <i>shall be</i> blessed, and the throne of David shall be established from Jehovah forever.”
Unique	2:46	So the king commanded Benaiah the son of Jehoiada, who went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

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§Complement	Introduction: Jehovah granted wisdom to Solomon, and immediately his wisdom was tested by two prostitutes (1 Kings 3:1 - 28)
§Opposite	Jehovah granted wisdom and understanding to Solomon, along with great prosperity (1 Kings 3:1 - 14)
Unique	³¹ And Solomon made <i>an</i> alliance with Pharaoh king of Egypt. And he took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the House of Jehovah, and the wall of Jerusalem round about.
Complement	³² Only the people sacrificed in high places, because there was no House built to the Name of Jehovah, until those days.
Complement	³³ And Solomon loved Jehovah, walking in the Statutes of David his father; only he sacrificed and burned incense in high places. ³⁴ And the king went to Gibeon to sacrifice there; for that <i>was</i> the great high place: a thousand burnt offerings did Solomon offer upon that altar.
Opposite	³⁵ In Gibeon, Jehovah appeared to Solomon in a dream by night; and God said, " <i>Ask what I shall give you.</i> " ³⁶ And Solomon said, "You have shown to your servant David my father great mercy, according as he walked before you in truth, and in righteousness, and in uprightness of heart with you; and you have kept for him this great kindness, that you have given him a son to sit on his throne, as <i>it is</i> this day. ³⁷ And now, O Jehovah my God, you have made my servant king instead of David my father; and I <i>am but</i> a little child; I know not <i>how</i> to go out nor come in. ³⁸ And your servant <i>is</i> in the midst of your people that you have chosen, a great people that cannot be numbered nor counted for multitude. ³⁹ Give therefore your servant an understanding heart to judge your people, that I may discern between good and evil: for who is able to judge this your people <i>who are so</i> great?"
Opposite	³¹⁰ And the speech pleased the Lord, that Solomon had asked this thing. ³¹¹ And God said to him, " <i>Because you have asked this thing, and have not asked for yourself long life; neither have asked riches for yourself, nor have asked the life of your enemies; but have asked for yourself understanding to discern judgment,</i> ³¹² <i>behold, I have done according to your words lo, I have given you a wise and an understanding heart, so that there were none like you before you; neither after you shall any arise like you.</i> ³¹³ <i>And I have also given you that which you have not asked, both riches and honor, so that there shall not be any among the kings like you all your days.</i> ³¹⁴ <i>And if you will walk in my ways, to keep my Statutes and my Commandments, as your father David walked, then I will lengthen your life.</i> "
§Opposite	§Opposite Jehovah's gift of wisdom to Solomon was tested by two prostitutes (1 Kings 3:15 - 28)
Opposite	³¹⁵ And Solomon awoke; and behold, <i>it was</i> a dream.
Opposite	And he came to Jerusalem, and stood before the Ark of the Covenant of Jehovah, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.
Complement	³¹⁶ Then two women, <i>who were</i> prostitutes, came to the king, and stood before him. ³¹⁷ And the one woman said, "O my lord, this woman and I dwell in one house; and I was delivered of a child with her in the house. ³¹⁸ And it came to pass the third day after that I was delivered, that this woman was delivered also; and <i>we were</i> together: <i>there was</i> no stranger with us in the house, except us two in the house. ³¹⁹ And this woman's child died in the night; because she smothered it. ³²⁰ And she arose at midnight, and took my son from beside me, while my maidervant slept, and laid it in her bosom, and laid her dead child in my bosom. ³²¹ And when I rose in the morning to nurse my child, behold, <i>it was</i> dead; but when I had considered it in the morning before him, it was not my son, which I bore." ³²² And the other woman said, "No; but the living is my son, and the dead is your son." And this said, "No; but the dead is your son, and the living is my son." Thus they spoke before the king.
Complement	³²³ Then the king said, "One says, 'This is my son that lives, and your son is the dead'; and the other says, 'No; but your son is the dead, and my son is the living.'" ³²⁴ And the king said, "Bring me a sword." And they brought a sword before the king. ³²⁵ And the king said, "Divide the living child in two; and give half to the one, and half to the other." ³²⁶ Then the woman whose the living child was spoke to the king, for her affections yearned upon her son, and she said, "O my lord, give her the living child, and do not kill it!" But the other said, "Let it be neither mine nor yours, <i>but</i> divide it."
Unique	³²⁷ Then the king answered and said, "Give her the living child, and do not kill it; she is its mother." ³²⁸ And all Israel heard of the judgment that the king had judged; and they were afraid of the king: for they saw that the wisdom of God <i>was</i> in him, to do judgment.
§Complement	Body: Solomon constructed and dedicated the Temple of Jehovah (1 Kings 4:1 - 9:9)
§Opposite	God blessed Solomon and his Kingdom with wisdom, peace, and prosperity (1 Kings 4:1 - 5:18)
Unique	⁴¹ So king Solomon was king over all Israel. ⁴² And these were the princes that he had: Azariah the son of Zadok the priest, ⁴³ Elihohezer and Ahiah, the sons of Shisha, scribes, and Jehoshaphat the son of Ahilud, the recorder. ⁴⁴ And Benaiah the son of Jehoiada was over the army; and Zadok and Abiathar were the priests; ⁴⁵ and Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was principal officer, and the king's friend; ⁴⁶ and Ahishar was over the household; and Adoniram the son of Abda was over the tribute.
Complement	⁴⁷ And Solomon had twelve officers over all Israel, which provided sustenance for the king and his household: each man his month in a year made provision; ⁴⁸ and these are their names: the son of Hur, in mount Ephraim; ⁴⁹ the son of Dekar, in Makaz, and in Shaalhim, and Beth-shemesh, and Elon-beth-hanan; ⁵⁰ the son of Hessed, in Aruboth: to him <i>pertained</i> Shochoh, and all the land of Hephher; ⁵¹ the son of Abinadab, in all the region of Dor (which had Taphath the daughter of Solomon to <i>be his wife</i>); ⁵² Baana the son of Ahilud: to him <i>pertained</i> Taanach and Megiddo, and all Beth-shean (which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, <i>even to the place</i> that is beyond Jokneam); ⁵³ the son of Geber, in Ramoth-gilead: to him <i>pertained</i> the towns of Jair: the son of Manasseh, which are in Gilead (to him <i>also pertained</i> the region of Argob, which is in Bashan: sixty great cities with walls and bronze bars); ⁵⁴ Ahinadab the son of Iddo <i>had</i> Maanaim; ⁵⁵ Ahimaz was in Naphtali (he also took Basmath the daughter of Solomon to <i>be his wife</i>); ⁵⁶ Baanah the son of Hushai was in Asher and in Aloth; ⁵⁷ Jehoshaphat the son of Paruah, in Issachar; ⁵⁸ Shimei the son of Elah, in Benjamin; ⁵⁹ Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and <i>he was</i> the only officer which <i>was</i> in the land.
Complement	⁶⁰ Judah and Israel were many, as the sand which is by the sea in multitude: eating, drinking, and making merry. ⁶¹ And Solomon reigned over all kingdoms from the <i>Euphrates</i> river to the land of the Philistine; and to the border of Egypt: they brought presents, and served Solomon all the days of his life. ⁶² And Solomon's provision for one day was thirty measures of fine flour, sixty measures of meal, ^{62a} ten fat oxen, twenty oxen out of the pastures, and one hundred sheep: beside stags, gazelles, fallow deer, and fattened birds: ^{62b} for he had dominion over <i>all the region</i> on this side of the <i>Euphrates</i> river, from Tiphshah even to Azzah, over all the kings on this side the <i>Euphrates</i> river; and he had peace on all sides round about him. ^{62c} And Jehu and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. ^{62d} And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. ^{62e} And those officers provided food for king Solomon, and for all that came to king Solomon's table, every man in his month: they lacked nothing. ^{62f} Barley also and straw for the horses and domestries brought they to the place where the <i>officers</i> were, every man according to his responsibility.
Complement	^{62g} And God gave Solomon wisdom and understanding exceedingly much; and largeness of heart, even as the sand that is on the seashore. ^{62h} And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt: ⁶²ⁱ for he was wiser than all men: than Ethan the Ezrahite, Heman, Chalcol, and Darda: the sons of Mahol; and his fame was in all nations round about. ^{62j} And he spoke three thousand proverbs; and his songs were one thousand and five. ^{62k} And he spoke of trees, from the cedar tree that is in Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, and of birds, and of creeping things, and of fish. ^{62l} And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.
Opposite	⁵¹ And Hiram king of Tyre sent his servants to Solomon: for he had heard that they had anointed him king in the place of his father: for Hiram was always a friend of David. ⁵² And Solomon sent to Hiram, saying, "You know how that David my father could not build a House to the Name of Jehovah his God for the wars that were about him on every side, until Jehovah put them under the soles of his feet. ⁵³ But now Jehovah my God has given me rest on every side, <i>so that</i> neither adversary nor evil is stirring. ⁵⁴ And, behold, I plan to build a House to the Name of Jehovah my God, as Jehovah spoke to David my father, saying, ' <i>Your son, whom I will set upon your throne in your room, he shall build a House to my Name.</i> '" ⁵⁵ Now therefore command that they cut me cedar trees out of Lebanon; and my servants shall be with your servants; and I will give wages to you for your servants according to all that you shall appoint: for you know that <i>there is</i> not among us any that can skill to cut timber like the Sidonians." ⁵⁶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, "Blessed is Jehovah this day, which has given to David a wise son over <i>our great people</i> ." ⁵⁷ And Hiram sent to Solomon, saying, "I have considered the things that you say to me for; and I will do all your desire concerning timber of cedar, and concerning timber of fir. ⁵⁸ My servants shall bring <i>them</i> down from Lebanon to the sea; and I will convey them by sea in floats to the place that you shall appoint me, and will cause them to be discharged there, and you shall receive <i>them</i> ; and you shall accomplish my desire, in giving food for my household."
Opposite	^{51b} So Hiram gave Solomon cedar trees and fir trees <i>according to</i> all his desire. ^{51c} And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure olive oil: thus Solomon gave to Hiram year by year. ^{51d} And Jehovah gave Solomon wisdom, as he promised him. And there was peace between Hiram and Solomon; and they two made a treaty together. ^{51e} And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. ^{51f} And he sent them to Lebanon, ten thousand a month by shifts: they were in Lebanon one month, <i>and</i> two months at home; and Adoniram supervised the levy. ^{51g} And Solomon had seventy thousand that carried burdens, and eighty thousand cutters in the mountains, ^{51h} beside the chief of Solomon's officers that were over the work, three thousand and three hundred, which supervised the people that labored in the work. ⁵¹ⁱ And the king commanded, and they brought large stones, expensive stones, <i>and</i> sawn stones, to lay the foundation of the House. ^{51j} And Solomon's builders and Hiram's builders saved <i>them</i> , and the stonemasons. So they prepared timber and stones to build the House.
§Opposite	Solomon constructed the Temple of Jehovah and his own house (1 Kings 6:1 - 7:51)
Opposite	⁶¹ And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the House of Jehovah. ⁶² And the House that king Solomon built for Jehovah, its length was sixty cubits, and its breadth twenty cubits, and its height thirty cubits. ⁶³ And the porch before the Temple of the House, twenty cubits was its length, according to the breadth of the House; ⁶⁴ and ten cubits was its breadth before the House. ⁶⁵ And for the House he made windows of narrow lights. ⁶⁶ And against the wall of the House he built chambers round about: <i>against</i> the walls of the House round about, <i>both</i> of the Temple and of the oracle. And he made chambers round about: ⁶⁷ the lowermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: <i>for outside in the wall</i> of the House, he made narrowed rests round about, <i>so that the beams</i> would not be fastened in the walls of the House. ⁶⁸ And the House, when it was in building, was built of stone made ready before it was brought there, so that neither hammer nor ax <i>nor</i> any tool of iron was heard in the House, while it was in building. ⁶⁹ The door for the middle chamber was in the right side of the House; and they went up with winding stairs into the middle chamber; and out of the middle into the third. ⁷⁰ So he built the House, and finished it; and covered the House with beams and boards of cedar. ⁷¹ And <i>then</i> he built chambers against the entire House, five cubits high; and they rested on the House with timber of cedar. ⁷² And the Word of Jehovah came to Solomon, saying, ⁷³ <i>"Concerning this House which you are building, if you will walk in my Statutes, and execute my judgments, and keep all my Commandments to walk in them, then will I perform my Word with you, which I spoke to David your father; and I will dwell among the children of Israel, and will not forsake my people Israel."</i>
Opposite	^{61a} So Solomon built the House, and finished it. ^{61b} And he built the walls of the House within with boards of cedar, both the floor of the House, and the walls of the ceiling and he covered <i>them</i> on the inside with wood, and covered the floor of the House with planks of fir. ^{61c} And he built twenty cubits on the sides of the House, both the floor and the walls with boards of cedar: he even built <i>them</i> for it within, <i>even</i> for the oracle, <i>even</i> for the most holy place. ^{61d} And the House, that is, the Temple before it, was forty cubits long. ^{61e} And the cedar of the House within was carved with knops and open flowers; all was cedar: no stone was seen. ^{61f} And he prepared the oracle within the House, to set there the Ark of the Covenant of Jehovah. ^{61g} And the oracle in the forefront was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in its height; and he overlaid it with pure gold, and so covered the altar <i>that was of cedar</i> . ^{61h} So Solomon overlaid the House within with pure gold; and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. ⁶¹ⁱ And he overlaid the whole House with gold, until he had finished the entire House. Also he overlaid the whole altar that was by the oracle with gold. ^{61j} And within the oracle he made two cherubims of olive tree: <i>each</i> were ten cubits high. ^{61k} And one wing of the cherub was five cubits long, and the other wing of the cherub was five cubits: <i>the distance</i> from the uttermost part of one wing to the uttermost part of the other was ten cubits. ^{61l} And <i>the wingspread</i> of the other cherub was also ten cubits; both the cherubims were the same measure and the same size. ^{61m} The height of one cherub was ten cubits, and so was <i>it also</i> of the other cherub. ⁶¹ⁿ And he set the cherubims within the inner House; and they stretched forth the wings of the cherubims, so that the wing of one touched <i>one</i> wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the House. ^{61o} And he overlaid the cherubims with gold. ^{61p} And he carved all the walls of the House round about with carved figures of cherubims, palm trees, and open flowers, inside and outside. ^{61q} And he overlaid the floor of the House with gold, <i>both</i> inside and outside. ^{61r} And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. ^{61s} And the two doors also were of olive tree; and he carved upon them carvings of cherubims, palm trees, and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. ^{61t} So also he made posts of olive tree for the door of the Temple, a fourth part of the wall. ^{61u} And the two doors were of fir tree: the two leaves of one door were folding, and the two leaves of the other door were folding. ^{61v} And he carved on them cherubims, palm trees, and open flowers; and covered them with gold fitted upon the carved work. ^{61w} And he built the inner court with three rows of cut stone, and a row of cedar beams. ^{61x} In the fourth year the foundation of the House of Jehovah was laid, in the month Zif; ^{61y} and in the eleventh year, in the month Bul, which is the eighth month, the House was finished throughout all its parts, and according to all its design. So he was seven years in building it.
Complement	⁷¹ But Solomon was building his own house thirteen years, and he finished his entire house. ⁷² He also built the house of the forest of Lebanon: its length was one hundred cubits, and its breadth fifty cubits, and its height thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. ⁷³ And <i>it was</i> covered with cedar above upon the beams, which lay on forty-five pillars, fifteen in a row. ⁷⁴ And <i>there</i> were windows in three rows, and light was against light in three ranks. ⁷⁵ And all the doors and posts were square, with the windows; and light was against light in three ranks. ⁷⁶ And he made a porch of pillars: its length was fifty cubits, and its breadth thirty cubits; and the porch was before them, and the <i>other</i> pillars and the thick beam were before them. ⁷⁷ Then he made a porch for the throne where he might judge, <i>even</i> the porch of judgment; and <i>it was</i> covered with cedar from one side of the floor to the other. ⁷⁸ And his house where he dwelt had another court within the porch, which was of similar work. Solomon also made a house for Pharaoh's daughter, whom he had taken to be his wife, like this house. ⁷⁹ All these were of expensive stones, according to the measures of cut stones, sawn with saw, within and outside, <i>even</i> from the foundation to the coping, and so on the outside toward the great court. ⁸⁰ And the foundation was of expensive stones, even large stones of ten cubits, and stones of eight cubits. ⁸¹ And above were expensive stones, after the measures of cut stones, and cedars. ⁸² And the great court round about was with three rows of cut stones, and a row of cedar beams, both for the inner court of the House of Jehovah, and for the porch of the house.
Complement	^{71a} And king Solomon sent and brought Hiram out of Tyre. ^{71b} He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding, and was skilled to work all works in bronze. And he came to king Solomon, and performed all his work. ^{71c} For he cast two pillars of bronze: eighteen cubits high each; and <i>each had</i> a circumference of twelve cubits. ^{71d} And he made two capitals of molten bronze, to set upon the tops of the pillars (the height of one capital was five cubits, and the height of the other capital was five cubits), ^{71e} and nets of checker work, and wreaths of chain work, for the capitals which were upon the top of the pillars: seven for one capital, and seven for the other capital. ^{71f} And he made the pillars, and two rows round about upon the one network, to cover the capitals that were upon the top, with pomegranates; and so did he for the other capital. ^{71g} And the capitals that were upon the top of the pillars were of lily work in the porch: four cubits. ^{71h} And the capitals upon the two pillars had pomegranates also above, over against the belly which was by the network; and the pomegranates were two hundred in rows round about upon the other capital. ⁷¹ⁱ And he set up the pillars in the porch of the Temple; and he set up the right pillar, and called its name Jachin; and he set up the left pillar, and he called its name Boaz. ^{71j} And upon the top of the pillars was lily work. So the work of the pillars was finished. ^{71k} And he made a molten sea, ten cubits from one brim to the other: <i>it was</i> round all about, and its height was five cubits, and <i>it had</i> a circumference of thirty cubits. ^{71l} And under its brim round about <i>there</i> were knobs circling it, ten in a cubit, circling the sea round about: the knobs were cast in two rows, when it was cast. ^{71m} It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set above upon them, and all their hinder parts were inward. ⁷¹ⁿ And it was a handbreadth thick, and its brim was wrought like the brim of a cup, with flowers of lilies: it contained twelve thousand gallons. ^{71o} And he made ten bases of bronze: four cubits was the length of one base, and four cubits its breadth, and three cubits its height. ^{71p} And the work of the bases was on <i>three manner</i> : they had borders, and the borders were between the ledges; ^{71q} and on the borders that were between the ledges were lions, oxen, and cherubims; and upon the ledges <i>there was</i> a base above; and beneath the lions and oxen were certain additions made to their work. ^{71r} And every base had four bronze wheels, and plates of bronze. And its four corners had undersets: under the laver were undersets molten, at the side of every addition. ^{71s} And its mouth within the capital and above was one cubit, but its mouth was round <i>after</i> the work of the base: one and a half cubits and also upon its mouth were engravings with their borders: foursquare, not round. ^{71t} And under the borders were four wheels; and the axletrees of the wheels were joined to the base; and the height of a wheel was one and a half cubits. ^{71u} And the work of the wheels was like the work of a chariot wheel: their axletrees, their corners, their fellows, and their spokes were all molten. ^{71v} And <i>there</i> were four undersets: to the four corners of one base, and the undersets were of the very base itself. ^{71w} And in the top of the base <i>there was</i> a round circle of half a cubit high; and on the top of the base its ledges and its palms were of the same. ^{71x} For on the plates of its ledges, and on its borders, he carved cherubim, lions, and border trees, according to the proportion of every one, and additions round about. ^{71y} Then he made ten lavers of bronze: one laver contained two hundred and forty gallons; <i>and every laver</i> was four cubits; and one laver upon each one of the ten bases. ^{71z} And he put five bases on the right side of the House, and five on the left side of the House. And he set the sea on the right side of the House eastward over against the south. ^{72a} And Hiram made the lavers, the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the House of Jehovah: ^{72b} the two pillars, and the two bowls of the capitals that were on the top of the two pillars, and the two networks, to cover the two networks, <i>even</i> two rows of pomegranates for one network, to cover the two bowls of the capitals that were upon the pillars; ^{72c} and the ten bases, and ten lavers on the bases. ^{72d} And one sea, and twelve oxen under the sea; ^{72e} and the pots, the shovels, and the basins. And all these vessels, which Hiram made to king Solomon for the House of Jehovah, were of bright bronze. ^{72f} The king cast them in the plain of Jordan, in the clay ground between Succoth and Zartan. ^{72g} And Solomon left all the vessels <i>unweighed</i> , because they were exceedingly many; neither was the weight of the bronze found out.
Unique	^{72a} And Solomon made all the vessels that pertained to the House of Jehovah, the altar of gold, the table of gold (which the showbread was on), ^{72b} the candlesticks of pure gold (five on the right side, and five on the left, before the oracle), with the flowers, the lamps, the tongs of gold, ^{72c} the bowls, the snuffers, the basins, the spoons, and the censers of pure gold; and the hinges of gold, <i>both</i> for the doors of the inner House, the most holy place, and for the doors of the House, <i>namely</i> , of the Temple. ^{72d} So was ended all the work that king Solomon made for the House of Jehovah. And Solomon brought in the things which David his father had dedicated: <i>even</i> the silver, the gold, and the vessels, did he put among the treasures of the House of Jehovah.
§Complement	Solomon brought all Israel together to Jerusalem to dedicate the Temple (1 Kings 8:1 - 21)
Unique	⁸¹ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to king Solomon in Jerusalem, so that they might bring up the Ark of the Covenant of Jehovah out of the city of David, which is Zion. ⁸² And all the men of Israel assembled themselves to king Solomon at the feast in the month Ethanim, which is the seventh month. ⁸³ And all the elders of Israel came, and the priests took up the Ark. ⁸⁴ And they brought up the Ark of Jehovah. And the Tabernacle of the congregation, and all the holy vessels that were in the Tabernacle: even those did the priests and the Levites bring up. ⁸⁵ And king Solomon, and all the congregation of Israel, that were assembled to him, were with him before the Ark, sacrificing sheep and oxen, that could not be tallied nor numbered for multitude.
Complement	⁸⁶ And the priests brought in the Ark of the Covenant of Jehovah to his place, into the spread forth of the House, to the most holy place, <i>even</i> under the wings of the cherubims: ⁸⁷ for the cherubims spread forth their two wings over the place of the Ark; and the cherubims covered the Ark and its poles above. ⁸⁸ And they drew out the poles, so that the ends of the poles were seen out in the holy place before the oracle, but they were not seen outside; and there they are until this day. ⁸⁹ <i>There was</i> nothing in the Ark except the two tablets of stone, which Moses put there at Horeb, when Jehovah made a <i>Covenant</i> with the children of Israel, when they came out of the land of Egypt.
Complement	^{81b} And it came to pass, when the priests had come out of the holy place, that the cloud filled the House of Jehovah. ^{81c} Also that the priests could not stand to minister because of the cloud: for the glory of Jehovah had filled the House of Jehovah.
Opposite	⁸¹² Then Solomon said, "Jehovah said that he would dwell in thick darkness. ⁸¹³ I have surely built you a House to dwell in, a settled place for you to remain in forever."
Opposite	⁸¹⁴ And the king turned his face about, and blessed all the congregation of Israel; and all the congregation of Israel stood. ⁸¹⁵ And he said, "Blessed is Jehovah God of Israel, which spoke with his mouth to David my father, and has fulfilled it with his hand, saying, ⁸¹⁶ <i>'Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a House, that my Name might be in it; but I chose David to be over my people Israel.'</i> ⁸¹⁷ And it was in the heart of David my father to build a House for the Name of Jehovah God of Israel. ⁸¹⁸ And Jehovah said to David my father, 'Whereas it is your heart to build a House to my Name, you could well tell that it was in your heart. ⁸¹⁹ Nevertheless you shall not build the House; but your son that shall come forth out of your loins, he shall build the House to my Name.' ⁸²⁰ And Jehovah has performed his Word that he spoke; and I have risen up in the place of David my father, and sit on the throne of Israel, as Jehovah promised, and have built a House for the Name of Jehovah God of Israel. ⁸²¹ And I have set there a place for the Ark, in which is the Covenant of Jehovah, which he made with our fathers, when he brought them out of the land of Egypt."
§Complement	Solomon prayed for God to hear and answer the prayers of all who came to the Temple to worship Him (1 Kings 8:22 - 63)
Unique	⁸²² And Solomon stood before the altar of Jehovah in the presence of all the congregation of Israel, and spread forth his hands toward heaven; ⁸²³ and he said, "Jehovah God of Israel, <i>there is</i> no God like you, in Heaven above, or on earth beneath, who keeps Covenant and mercy with your servants that walk before you with all their heart, ⁸²⁴ who have kept with your servant David my father that <i>which</i> you promised him; you spoke also with your mouth, and have fulfilled it with your hand, as <i>it is</i> this day. ⁸²⁵ Therefore now, Jehovah God of Israel, keep with your servant David my father that <i>which</i> you promised him, saying, ' <i>There shall not fail you a man in my sight to sit on the throne of Israel, as long as your children take heed to their way, that they walk before me as you have walked before me.</i> '"
Complement	⁸²⁶ And now, O God of Israel, please, let your Word be verified, which you spoke to your servant David my father. ⁸²⁷ But will God truly dwell on the earth? Behold, the heaven and Heaven of heavens cannot contain you; how much less this House that I have built! ⁸²⁸ Yet have respect to the prayer of your servant, and to his supplication, O Jehovah my God, to give heed to the cry and to the prayer, which your servant prays before you today, ⁸²⁹ that your eyes may be open toward this House night and day, <i>even</i> toward the place of which you have said, <i>'My Name shall be there</i> ,' that you may listen to the prayer which your servant shall make toward this place. ⁸³⁰ And give heed to the supplication of your servant, and of your people Israel, when they shall pray toward this place; and hear in Heaven your dwelling place; and when you hear, forgive. ⁸³¹ If any man trespasses against his neighbor, and an oath is laid upon him to cause him to swear, and the oath comes before your altar in this House, ⁸³² then hear in Heaven, and do, and judge your servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. ⁸³³ When your people Israel are smitten down before the enemy, because they have sinned against you, and shall turn again to you, and confess your Name, and pray, and make supplication to you in this House, ⁸³⁴ then hear in Heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to their fathers. ⁸³⁵ When heaven is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your Name, and turn from their sin, when you afflict them, ⁸³⁶ then hear in Heaven, and forgive the sin of your servants, and of your people Israel, so that you teach them the good way that they should walk in, and give rain upon your land, which you have given to your people for an inheritance. ⁸³⁷ If there is famine in the land, if there is plague, strong winds, mildew, locust, or if there are caterpillars; if their enemy besieges them in the land of their cities; whatsoever plague, whatsoever sickness <i>there may be</i> ; ⁸³⁸ whenever they pray and supplication is made by any man, or by all your people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this House, ⁸³⁹ then hear in Heaven your dwelling place, and forgive, and do, and give to every man according to his ways (whose heart you know; for you, <i>even</i> you only, know the hearts of all the children of men), ⁸⁴⁰ that they may fear you all the days that they live in the land which you gave to our fathers.
Complement	⁸⁴¹ Moreover concerning a Jew that is not of your people Israel, but comes out of a far country for your Name's sake: ⁸⁴² for they shall hear of your great Name, and of your strong hand, and of your stretched out arm, when he shall come and pray toward this House, ⁸⁴³ hear in Heaven your dwelling place, and do according to all that the Gentile calls to you for, that all people of the earth may know your Name, to fear you, as <i>do</i> your people Israel; and that they may know that this House, which I have built, is called by your Name. ⁸⁴⁴ If your people go out to battle against their enemy, whenever you shall send them, and shall pray to Jehovah toward the city which you have chosen, and toward the House that I have built for your Name, ⁸⁴⁵ then hear in Heaven their prayer and their supplication, and maintain their cause. ⁸⁴⁶ If they sin against you (for <i>there is</i> no man that does not sin), and you are angry with them, and deliver them to the enemy, so that they carry them away captives to the land of the enemy, far or near; ⁸⁴⁷ yet if they shall come to themselves in the land where they were carried captives, and repent, and make supplication to you in the land of them that carried them captives, saying, 'We have sinned, and have done perversely; we have committed wickedness,' ⁸⁴⁸ and so return to you with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray to you toward their land, which you gave to their fathers, the city which you have chosen, and the House which I have built for your Name, ⁸⁴⁹ then hear their prayer and their supplication in Heaven your dwelling place, and maintain their cause, ⁸⁵⁰ and forgive your people that have sinned against you and all their transgressions in which they have transgressed against you, and give them compassion before them who carried them captive, that they may have compassion on them: ⁸⁵¹ for they are your people and your inheritance, which you brought forth out of Egypt from the midst of the furnace of iron. ⁸⁵² that your eyes may be open to the supplication of your servant, and to the supplication of your people Israel, to give heed to them in all that they call for to you: ⁸⁵³ for you separated them from among all the people of the earth to be your inheritance, as you spoke by the hand of Moses your servant, when you brought our fathers out of Egypt, O Lord Jehovah."
Opposite	⁸⁵⁴ And it was so, that when Solomon had made an end of praying all this prayer and supplication to Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees with his hands spread up to Heaven. ⁸⁵⁵ And he stood, and blessed all the congregation of Israel with a loud voice, saying, ⁸⁵⁶ <i>'Blessed is</i> Jehovah, that has given rest to his people Israel, according to all that he promised; there has not failed one word of all his good promise; which he promised by the hand of Moses his servant! ⁸⁵⁷ Jehovah our God be with us, as he was with our fathers. Let him not leave us, nor forsake us, ⁸⁵⁸ that we may incline our hearts to him, to walk in all his ways, and to keep his Commandments, and his Statutes, and his judgments, which he commanded our fathers.' ⁸⁵⁹ And let these my words, with which I have made supplication from Jehovah, be near to Jehovah our God day and night, so that he maintains the cause of his servant, and the cause of his people Israel at all times; as that matter shall require, ⁸⁶⁰ that all the people of the earth may know that Jehovah is the true God, and that <i>there is</i> no other! ⁸⁶¹ Therefore let your heart be loyal with Jehovah our God, to walk in his Statutes, and to keep his Commandments, as at this day!"
Opposite	⁸⁶² And the king, and all Israel with him, offered sacrifice before Jehovah. ⁸⁶³ And Solomon offered a sacrifice of peace offerings, which he offered to Jehovah, twenty-two thousand oxen, and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the House of Jehovah.
§Unique	Jehovah approved of the Temple as his dwelling, but only if Solomon and his sons continued to follow Him (1 Kings 8:64 - 79)
Opposite	⁸⁶⁴ The same day the king hallowed the middle of the court that was before the House of Jehovah: for there he offered burnt offerings, and meal offerings, and the fat of the peace offerings, because the bronze altar that was from Jehovah was too little to receive the burnt offerings, and meal offerings, and the fat of the peace offerings.
Opposite	⁸⁶⁵ And at that time Solomon held a feast, and all Israel with him; a great congregation, from the entering in of Hamath to the river of Egypt, from Jehovah our God, seven days and seven days: <i>even</i> fourteen days. ⁸⁶⁶ On the eighth day he sent the people away. And they blessed the king, and went to their tents joyful and glad of heart for all the goodness that Jehovah had done for David his servant, and for Israel his people.
Complement	⁹¹ And it came to pass, when Solomon had finished the building of the House of Jehovah, and the king's house, and all Solomon's desire which he was pleased to do, ^{92</}

Kings, Chapter 1.3: Jehovah judged the apostasy of Solomon by dividing Zion into Israel and Judah (1 Kings 11:1 - 14:20)	
§Unique	Introduction: Solomon backslid from Jehovah to worship the demon gods of the Gentiles, resulting in Judgment (1 Kings 11:1 - 43)
¶Opposite	Solomon backslid on God (1 Kings 11:1 - 13)
¶Opposite	Jehovah gave most of the tribes of Israel to Jeroboam son of Nebat, Solomon's servant (1 Kings 11:14 - 43)
§Complement	Body: Zion was divided into two competing kingdoms: Judah (with Benjamin), and Israel (the other ten tribes) (1 Kings 12:1 - 13:32)
¶Unique	Rehoboam listened to bad advice and lost control of most of the Kingdom of Israel (1 Kings 12:1 - 17)
¶Complement	Jeroboam was anointed as the new king over the northern Kingdom of Israel (1 Kings 12:18 - 24)
¶Complement	Jeroboam created a false religion similar to the true faith of Jehovah (1 Kings 12:25 - 33)
¶Opposite	Jehovah sent a prophet to Jeroboam to denounce his apostasy and pronounce Judgment upon him (1 Kings 13:1 - 10)
¶Opposite	An old apostate prophet snared the prophet with a lie, leading to his death (1 Kings 13:11 - 32)
§Complement	Conclusion: The sin of Jeroboam brought the judgment of God upon his entire family (1 Kings 13:33 - 14:20)
¶Complement	Jehovah gave a chilling message of Judgment to the wife of Jeroboam to give to her husband (1 Kings 13:33 - 14:16)
¶Complement	Jeroboam failed to take heed to Jehovah's message of Judgment upon his house (1 Kings 14:17 - 20)

§Unique Introduction: Solomon backslid from Jehovah to worship the demon gods of the Gentiles, resulting in Judgment (1 Kings 11:1 - 43)	
¶Opposite Solomon backslid on God (1 Kings 11:1 - 13)	
Unique	^{11:1} But king Solomon loved many Gentile women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, <i>and</i> Hittites: ^{11:2} of the nations <i>concerning</i> which Jehovah had said to the children of Israel, “ You shall not go in to them; neither shall they come in to you: <i>for they will certainly turn your heart away after their false gods.</i> ” Solomon united to these in love.
	^{11:3} And he had seven hundred wives, princesses; and three hundred concubines.
Complement	And his wives turned his heart away: ^{11:4} for it came to pass, when Solomon was old, <i>that</i> his wives turned his heart away after <i>false</i> gods; and his heart was not loyal with Jehovah his God, as <i>was</i> the heart of David his father: ^{11:5} for Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. ^{11:6} And Solomon did evil in the sight of Jehovah, and went not fully after Jehovah, as David his father <i>did</i> .
Complement	^{11:7} Then Solomon built a high place for Chemosh, the abomination of Moab, in the hill that <i>is</i> before Jerusalem; and for Moloch, the abomination of the children of Ammon. ^{11:8} And likewise did he for all his Gentile wives, which burned incense and sacrificed to their gods.
Opposite	^{11:9} And Jehovah was angry with Solomon, because his heart had turned from Jehovah God of Israel, who had appeared to him twice, ^{11:10} and had commanded him concerning this thing, that he should not go after other gods; but he did not keep that which Jehovah commanded.
Opposite	^{11:11} Therefore Jehovah said to Solomon, “ Forasmuch as this is done by you, and you have not kept my Covenant and my Statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. ^{11:12} Notwithstanding I will not do it in your days for David your father's sake; <i>but I will tear it out of the hand of your son.</i> ^{11:13} Nevertheless I will not tear away the entire kingdom, <i>but will give one tribe to your son for David my servant's sake, and for Jerusalem's sake that I have chosen.</i> ”
¶Opposite Jehovah gave most of the tribes of Israel to Jeroboam son of Nebat, Solomon's servant (1 Kings 11:14 - 43)	
Opposite	^{11:14} And Jehovah stirred up an adversary to Solomon, Hadad the Edomite: he <i>was</i> of the king's seed in Edom: ^{11:15} for it came to pass, when David was in Edom, and Joab the captain of the army had gone up to bury the slain, after he had smitten every male in Edom ^{11:16} (for six months did Joab remain there with all Israel, until he had cut off every male in Edom), ^{11:17} that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt (Hadad <i>being</i> still a little child), ^{11:18} And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt, which gave him a house, and appointed him provisions, and gave him land. ^{11:19} And Hadad found great favor in the sight of Pharaoh, so that he gave him to <i>be his</i> wife the sister of his own wife: the sister of Tahpenes the queen. ^{11:20} And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's household among the sons of Pharaoh. ^{11:21} And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the army was dead, Hadad said to Pharaoh, “Let me depart, that I may go to my own country.” ^{11:22} Then Pharaoh said to him, “But what have you lacked with me, that, behold, you seek to go to your own country?” And he answered, “Nothing; nevertheless let me go anyway.”
Opposite	^{11:23} And God stirred him up <i>another</i> adversary, Rezon the son of Eliadah, who fled from his lord Hadadezer king of Zobah. ^{11:24} And he gathered men to him, and became captain over a band, when David slew them <i>of Zobah</i> . And they went to Damascus, and dwelt in it, and reigned in Damascus. ^{11:25} And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad <i>did</i> . And he abhorred Israel, and reigned over Syria.
Complement	^{11:26} And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant (whose mother's name was Zeruah, a widow woman), even he lifted up <i>his</i> hand against the king. ^{11:27} And this <i>was</i> the reason that he lifted up <i>his</i> hand against the king: Solomon built Millo, <i>and</i> repaired the breaches of the city of David his father. ^{11:28} And the man Jeroboam <i>was</i> a mighty man of valor; and Solomon, seeing the young man that he was industrious, made him ruler over all the government of the house of Joseph.
Complement	^{11:29} And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clothed himself with a new garment. And they two <i>were</i> alone in the field; ^{11:30} and Ahijah caught the new garment that <i>was</i> on him, and tore it <i>in</i> twelve pieces. ^{11:31} And he said to Jeroboam, “Take ten pieces: for thus says Jehovah, the God of Israel: ‘Behold, I will tear the kingdom out of the hand of Solomon, and will give ten tribes to you ’ ^{11:32} (<i>but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel</i>), ^{11:33} <i>because they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon; and have not walked in my ways, to do that which is right in my eyes, and to keep my Statutes and my Judgments, as David his father did.</i> ^{11:34} Nevertheless I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my Commandments and my Statutes; ^{11:35} <i>but I will take the kingdom out of his son's hand, and will give it to you, even ten tribes.</i> ^{11:36} And I will give one tribe to his son, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my Name there. ^{11:37} And I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel. ^{11:38} And it shall be, if you will give heed to all that I command you, and will walk in my ways, and do <i>that which is right in my sight, to keep my Statutes and my Commandments, as David my servant did, that I will be with you, and build you a sure house, as I built for David, and will give Israel to you.</i> ^{11:39} And I will for this afflict the seed of David, but not forever. ”
Unique	^{11:40} Therefore Solomon tried to kill Jeroboam. And Jeroboam arose, and fled into Egypt, to Shishak king of Egypt; and he was in Egypt until the death of Solomon. ^{11:41} And the rest of the acts of Solomon, and all that he did, and his wisdom, <i>are</i> they not written in the book of the acts of Solomon?
	^{11:42} And the time that Solomon reigned in Jerusalem over all Israel <i>was</i> forty years. ^{11:43} And Solomon slept with his fathers; and he was buried in the city of David his father; and Rehoboam his son reigned in his place.

§Complement Body: Zion was divided into two competing kingdoms: Judah with Benjamin, and Israel (1 Kings 12:1 - 13:32)	
¶Unique Rehoboam listened to bad advice and lost control of most of the Kingdom of Israel (1 Kings 12:1 - 17)	
Opposite	^{12:1} And Rehoboam went to Shechem: for all Israel had come to Shechem to make him king.
Opposite	^{12:2} And it came to pass, when Jeroboam the son of Nebat, who was still in Egypt, heard of <i>it</i> , ^{12:3} that they sent and called him (for he had fled from the presence of king Solomon; and Jeroboam dwelt in Egypt). And Jeroboam and all the congregation of Israel came, and spoke to Rehoboam, saying, ^{12:4} “Your father made our yoke grievous. Now therefore, make the grievous service of your father, and his heavy yoke which he put upon us, lighter, and we will serve you.” ^{12:5} And he said to them, “Depart yet <i>for</i> three days; then come again to me.” And the people departed.
Complement	^{12:6} And king Rehoboam consulted with the old men, that stood before Solomon his father while he still lived, and said, “How do you advise that I may answer this people?” ^{12:7} And they spoke to him, saying, “If you will be a servant to this people this day; and will serve them, and answer them, and speak good words to them, then they will be your servants forever.”
Complement	^{12:8} But he forsook the counsel of the old men, which they had given him; and he consulted with the young men that had grown up with him, <i>and</i> which stood before him; ^{12:9} and he said to them, “What counsel do you give that we may answer this people, who have spoken to me, saying, ‘Make the yoke which your father put upon us lighter?’” ^{12:10} And the young men that had grown up with him spoke to him, saying, “Thus shall you speak to this people that spoke to you, saying, ‘Your father made our yoke heavy, but make <i>it</i> lighter to us’: thus shall you say to them, ‘My little <i>finger</i> shall be thicker than my father's waist. ^{12:11} And now whereas my father burdened you with a heavy yoke, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.’”
Unique	^{12:12} So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, “Come again to me the third day.” ^{12:13} And the king answered the people roughly, and forsook the old men's counsel that they gave him; ^{12:14} and <i>he</i> spoke to them after the counsel of the young men, saying, “My father made your yoke heavy; and I will add to your yoke; my father <i>also</i> chastised you with whips, but I will chastise you with scorpions.” ^{12:15} Therefore the king did not give heed to the people: for the cause was from Jehovah, that he might perform his saying, which Jehovah spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.
	^{12:16} So, when all Israel saw that the king did not give heed to them, the people answered the king, saying, “What portion do we have in David? Neither <i>do we have</i> inheritance in the son of Jesse. To your tents, O Israel! Now see to your own house, David.” So Israel went to their tents. ^{12:17} <i>But as for</i> the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.
¶Complement Jeroboam was anointed as the new king over the northern Kingdom of Israel (1 Kings 12:18 - 24)	
Unique	^{12:18} Then king Rehoboam sent Adoram, who <i>was</i> over the tribute. And all Israel stoned him with stones, so that he died. Therefore king Rehoboam hurried to get up to his chariot, to flee to Jerusalem.
	^{12:19} So Israel rebelled against the house of David until this day.
Complement	^{12:20} And it came to pass, when all Israel heard that Jeroboam had returned, that they sent and called him to the congregation; and they made him king over all Israel.
Complement	There was none that followed the house of David, but the tribe of Judah only.
Opposite	^{12:21} And when Rehoboam came to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin: one hundred and eighty thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.
Opposite	^{12:22} But the Word of God came to Shemaiah the man of God, saying, ^{12:23} “ Speak to Rehoboam, the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the remnant of the people, saying, ^{12:24} Thus says Jehovah: ‘You shall not go up, nor fight against your brethren the children of Israel. Return every man to his house: for this thing is from me.’” Therefore they gave heed to the Word of Jehovah; and returned to depart, according to the Word of Jehovah.
¶Complement Jeroboam created a false religion similar to the true faith of Jehovah (1 Kings 12:25 - 33)	
Unique	^{12:25} Then Jeroboam built Shechem in Mount Ephraim, and dwelt in it; and he went out from there, and built Penuel.
Complement	^{12:26} And Jeroboam said in his heart, “Now shall the kingdom return to the house of David. ^{12:27} If this people goes up to do sacrifice in the House of Jehovah at Jerusalem, then shall the heart of this people return to their lord, <i>even</i> to Rehoboam king of Judah; and they shall kill me, and go again to Rehoboam king of Judah.”
Complement	^{12:28} Therefore the king took counsel, and made two calves of gold, and said to them, “It is too much for you to go up to Jerusalem! Behold your gods, O Israel, which brought you up out of the land of Egypt.” ^{12:29} And he set one in Bethel, and the other he put in Dan.
Opposite	^{12:30} And this thing became a sin: for the people went <i>to worship</i> before the one, <i>even</i> unto Dan.
Opposite	^{12:31} And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. ^{12:32} And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, similar to the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing to the calves that he had made; and he placed in Bethel the priests of the high places which he had made. ^{12:33} So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, <i>even</i> in the month which he had devised of his own heart. And <i>he</i> ordained a feast to the children of Israel. And he offered upon the altar; and burned incense.

¶Opposite Jehovah sent a prophet to Jeroboam to denounce his apostasy and pronounce Judgment upon him (1 Kings 13:1 - 10)	
Unique	^{13:1} And, behold, a man of God came out of Judah by the Word of Jehovah to Bethel; and Jeroboam stood by the altar to burn incense.
	^{13:2} And he cried against the altar in the Word of Jehovah, and said, “O altar, altar! Thus says Jehovah: ‘Behold, a child shall be born to the house of David, Josiah by name; and upon you shall he offer the priests of the high places that burn incense upon you, and men's bones shall be burned upon you.’ ”
Complement	^{13:3} And he gave a sign the same day, saying, “This is the sign that Jehovah has spoken, ‘Behold, the altar shall be broken, and the ashes that <i>are</i> upon it shall be poured out. ”
Complement	^{13:4} And it came to pass, when king Jeroboam heard the saying of the man of God, who had cried against the altar in Bethel, that he put forth his hand from the altar, saying, “Lay hold on him!” And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. ^{13:5} The altar also was broken, and the ashes poured out from the altar, according to the sign that the man of God had given by the Word of Jehovah.
Opposite	^{13:6} And the king answered and said to the man of God, “Entreat now the face of Jehovah your God, and pray for me, that my hand may be restored <i>to</i> me again.” And the man of God prayed to Jehovah, and the king's hand was restored to him again, and became as <i>it was</i> before.
Opposite	^{13:7} And the king said to the man of God, “Come home with me, and refresh yourself; and I will give you a reward.” ^{13:8} And the man of God said to the king, “If you will give me half your house, I will not go in with you; neither will I eat bread nor drink water in this place: ^{13:9} for so was it commanded me by the Word of Jehovah, saying, ‘ Eat no bread, neither drink water, nor turn again by the same way that you came. ’” ^{13:10} So he went another way, and did not return by the way that he came to Bethel.
¶Opposite An old apostate prophet snared the prophet with a lie, leading to his death (1 Kings 13:11 - 32)	
Opposite	^{13:11} Now an old prophet dwelt in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel; <i>and</i> the words which he had spoken to the king, them they told also to their father. ^{13:12} And their father said to them, “Which way did he go?” For his sons had seen which way the man of God had gone, which came from Judah. ^{13:13} And he said to his sons, “Saddle me the donkey.” So they saddled him the donkey; and he rode on it, ^{13:14} and went after the man of God, and found him sitting under an oak. And he said to him, “Are you the man of God that came from Judah?” And he said, “ <i>I am.</i> ” ^{13:15} Then he said to him, “Come home with me, and eat bread.” ^{13:16} And he said, “I may not return with you, nor go in with you; neither will I eat bread nor drink water with you in this place: ^{13:17} for it was said to me by the Word of Jehovah, ‘ You shall not eat bread nor drink water there; neither turn again to go by the way that you came. ’” ^{13:18} He said to him, “ <i>I am</i> a prophet also as you <i>are</i> ; and an angel spoke to me by the Word of Jehovah, saying, ‘Bring him back with you into your house, that he may eat bread and drink water.’” <i>But</i> he lied to him. ^{13:19} So he went back with him, and ate bread in his house, and drank water.
Opposite	^{13:20} And it came to pass, as they sat at the table, that the Word of Jehovah came to the prophet that brought him back; ^{13:21} and he cried to the man of God that came from Judah, saying, “ Thus says Jehovah: ‘Forasmuch as you have disobeyed the mouth of Jehovah, and have not kept the Commandment which Jehovah your God commanded you, ^{13:22} but came back, and have eaten bread and drunk water in the place, of the which <i>Jehovah</i> said to you, ‘Eat no bread, and drink no water’, your corpse shall not come into the grave of your fathers!’”
Complement	^{13:23} And it came to pass, after he had eaten bread, and after he had drunk, that he saddled the donkey for him: <i>namely</i> , for the prophet whom he had brought back. ^{13:24} And when he was gone, a lion met him by the way, and killed him; and his body was cast in the way, and the donkey stood by it; also the lion stood by the body.
Complement	^{13:25} And, behold, men passed by, and saw the body cast in the way, and the lion standing by the body; and they came and told <i>it</i> in the city where the old prophet dwelt. ^{13:26} And when the prophet that brought him back from the way heard <i>of it</i> , he said, “It is the man of God, who was disobedient to the Word of Jehovah; therefore Jehovah has delivered him to the lion, which has torn him, and slain him, according to the Word of Jehovah, which he spoke to him.” ^{13:27} And he spoke to his sons, saying, “Saddle me the donkey.” And they saddled <i>it</i> . ^{13:28} And he went and found his body cast in the way, and the donkey and the lion standing by the body; the lion had not eaten the body, nor torn the donkey. ^{13:29} And the prophet took up the body of the man of God, and laid it upon the donkey, and brought it back; and the old prophet came to the city, to mourn and to bury him. ^{13:30} And he laid his body in his own grave; and they mourned over him, <i>saying</i> , “Alas, my brother!”
Unique	^{13:31} And it came to pass, after he had buried him, that he spoke to his sons, saying, “When I am dead, then bury me in the grave in which the man of God is buried; lay my bones beside his bones.
	^{13:32} For the saying which he cried by the Word of Jehovah against the altar in Bethel, and against all the houses of the high places which <i>are</i> in the cities of Samaria, shall surely come to pass.”

§Complement Conclusion: The sin of Jeroboam brought the judgment of God upon his entire family (1 Kings 13:33 - 14:20)	
¶Complement Jehovah gave a chilling message of Judgment to the wife of Jeroboam to give to her husband (1 Kings 13:33 - 14:16)	
Opposite	^{13:33} After this thing Jeroboam returned not from his evil way; but again made of the lowest of the people priests of the high places; whosoever would, he consecrated him, and he became <i>one</i> of the priests of the high places.
Opposite	^{13:34} And this thing became sin to the house of Jeroboam, even to cut <i>it</i> off, and to destroy <i>it</i> from off the face of the earth.
Complement	^{14:1} At that time Abijah the son of Jeroboam fell sick. ^{14:2} And Jeroboam said to his wife, “Please, arise and disguise yourself, so that you are not known to be the wife of Jeroboam; and go to Shiloh. Behold, Ahijah the prophet is there, who told me that <i>I would be</i> king over this people. ^{14:3} And take with you ten loaves, and cakes, and a jar of honey, and go to him; he shall tell you what shall become of the child.” ^{14:4} And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah.
Complement	But Ahijah could not see: for his eyes were set by reason of his age. ^{14:5} And Jehovah said to Ahijah, “Behold, the wife of Jeroboam is coming to ask a thing of you for her son: for he is sick. Thus and thus shall you say to her: for it shall be, when she comes in, that she shall pretend herself to be another woman. ”
Unique	^{14:6} And it was so, when Ahijah heard the sound of her feet as she came in at the door, that he said, “Come in, you wife of Jeroboam! Why do you pretend yourself <i>to be</i> another? For <i>I am</i> sent to you <i>with</i> unpleasant <i>news</i> .
	^{14:7} Go, tell Jeroboam, “ Thus says Jehovah God of Israel: ‘Forasmuch as I exalted you from among the people, and made you prince over my people Israel, ^{14:8} and tore the kingdom away from the house of David, and gave it to you; and yet you have not been as my servant David, who kept my Commandments, and who followed me with all his heart, to do only right in my eyes; ^{14:9} but you have done evil above all that were before you: for you have gone and made you other gods, and molten images, to provoke me to anger, and have cast me behind your back; ^{14:10} therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, <i>and</i> him that is shut up and left in Israel; and I will take away the remnant of the house of Jeroboam, as a man takes away dung, until it is all gone. ^{14:11} He that dies of Jeroboam in the city shall the dogs eat; and him that dies in the field shall the birds of the air eat: for Jehovah has spoken <i>it</i>. ^{14:12} Therefore arise, and go to your own house; <i>and</i> when your feet enter into the city, the child shall die. ^{14:13} And all Israel shall mourn for him, and bury him: for only he of Jeroboam's family shall come to the grave, because in him there is found <i>some</i> good thing toward Jehovah God of Israel in the house of Jeroboam. ^{14:14} Moreover Jehovah shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day. But what? Even now. ^{14:15} for Jehovah shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the Euphrates river, because they have made their images of Asherah, provoking Jehovah to anger. ^{14:16} And he shall give Israel up because of the sins of Jeroboam: who sinned, and who made Israel to sin. ”
¶Complement Jeroboam failed to take heed to Jehovah's message of Judgment upon his house (1 Kings 14:17 - 20)	
Opposite	^{14:17} And Jeroboam's wife arose, and departed.
Opposite	And she came to Tirzah; <i>and</i> when she came to the threshold of the door <i>of the city</i> , the child died. ^{14:18} And they buried him; and all Israel mourned for him, according to the Word of Jehovah, which he spoke by the hand of his servant Ahijah the prophet.
Complement	^{14:19} And the rest of the acts of Jeroboam, how he made war, and how he reigned: behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.
Complement	^{14:20} And the days that Jeroboam reigned <i>were</i> twenty-two years.
Unique	And he slept with his fathers; and Nadab his son reigned in his place.

Kings, Chapter 1.4: Jehovah judged the apostasy of Jeroboam and Baasha, kings of Israel, with annihilation (1 Kings 14:21 - 16:34)	
\$Unique	Introduction: The flawed reigns of kings Rehoboam and his son Abijam of Judah (1 Kings 14:21 - 15:8)
¶Opposite	The sins of king Rehoboam led to an invasion by Egypt (1 Kings 14:21 - 31)
¶Opposite	Jehovah preserved the Kingdom of Abijam in spite of his sins (1 Kings 15:1 - 8)
\$Complement	Body: The kings of Israel suffered a series of assassinations, because of their rebellion against Jehovah (1 Kings 15:9 - 16:14)
¶Opposite	The policies and life of king Asa of Judah (1 Kings 15:9 - 15)
¶Opposite	The war of king Asa with king Baasha of the northern Kingdom of Israel (1 Kings 15:16 - 24)
¶Complement	Baasha assassinated Nadab the son of Jeroboam king of Israel and killed his entire family, fulfilling prophecy (1 Kings 15:25 - 32)
¶Complement	Jehovah pronounced Judgment against the house of Baasha (1 Kings 15:33 - 16:7)
¶Unique	Zimri assassinated Elah the son of Baasha, along with his entire family, and seized the Kingdom of Israel (1 Kings 16:8 - 14)
\$Complement	Conclusion: The evil reigns of Omri and his son Ahab, kings of Israel (1 Kings 16:15 - 34)
¶Complement	The evil reign of Omri king of Israel (1 Kings 16:15 - 28)
¶Complement	The even more evil reign of Ahab king of Israel, son of Omri (1 Kings 16:29 - 34)

	\$Unique	Introduction: The flawed reigns of kings Rehoboam and his son Abijam of Judah (1 Kings 14:21 - 15:8)
	¶Opposite	The sins of king Rehoboam led to an invasion by Egypt (1 Kings 14:21 - 31)
Unique	1421	And Rehoboam the son of Solomon reigned in Judah; Rehoboam <i>was</i> forty-one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city that Jehovah chose out of all the tribes of Israel, to put his Name there. And his mother’s name <i>was</i> Naamah an Ammonitess.
Complement	1422	And Judah did evil in the sight of Jehovah; and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 1423For they also built themselves high places, idol images, and images of Asherah, on every high hill and under every green tree.
Complement	1424	And there were also homosexuals in the land; <i>and</i> they did according to all the abominations of the nations that Jehovah had cast out before the children of Israel.
Opposite	1425	And it came to pass in the fifth year of king Rehoboam, <i>that</i> Shishak king of Egypt came up against Jerusalem; 1426and he took away the treasures of the House of Jehovah, and the treasures of the king’s house: he even took away everything; and he took away all the shields of gold which Solomon had made. 1427And king Rehoboam made bronze shields in their place, and committed <i>them</i> to the hands of the chief of the guard, which kept the door of the king’s house. 1428And it was <i>so</i> , when the king went into the House of Jehovah, that the guard carried them, and brought them back into the guard chamber.
Opposite	1429	Now the rest of the acts of Rehoboam, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? 1430And there was <i>a state of</i> war between Rehoboam and Jeroboam all <i>their</i> days. 1431And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother’s name <i>was</i> Naamah, an Ammonitess. And Abijam his son reigned in his place.
	¶Opposite	Jehovah preserved the Kingdom of Abijam in spite of his sins (1 Kings 15:1 - 8)
Opposite	151	Now in the eighteenth year of king Jeroboam the son of Nebat, Abijam reigned over Judah. 152He reigned three years in Jerusalem; and his mother’s name <i>was</i> Maachah, the daughter of Abishalom.
Opposite	153	And he walked in all the sins of his father, which he had done before him; and his heart was not loyal with Jehovah his God, as the heart of David his father. 154Nevertheless for David’s sake did Jehovah his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem, 155because David did right in the eyes of Jehovah, and did not turn aside from any <i>thing</i> that he commanded him all the days of his life, except only in the matter of Uriah the Hittite.
Complement	156	And there was <i>a state of</i> war between Rehoboam and Jeroboam all the days of his life.
Complement	157	Now the rest of the acts of Abijam, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? And there was <i>a state of</i> war between Abijam and Jeroboam.
Unique	158	And Abijam slept with his fathers; and they buried him in the city of David; and Asa his son reigned in his place.
	\$Complement	Body: The kings of Israel suffered a series of assassinations, because of their rebellion against Jehovah (1 Kings 15:9 - 16:14)
	¶Opposite	The policies and life of king Asa of Judah (1 Kings 15:9 - 15)
Unique	159	And in the twentieth year of Jeroboam king of Israel, Asa reigned over Judah; 1510and he reigned forty-one years in Jerusalem. And his mother’s name <i>was</i> Maachah, the daughter of Abishalom.
Complement	1511	And Asa did right in the eyes of Jehovah, as David his father <i>did</i> . 1512And he took away the homosexuals out of the land, and removed all the idols that his fathers had made.
Complement	1513	And also Maachah his mother, even her he removed from <i>being</i> queen, because she had made an idol of Asherah; and Asa destroyed her idol, and he burned <i>it</i> by the brook Kidron.
Opposite	1514	But the high places were not removed.
Opposite		Nevertheless, Asa’s heart was loyal with Jehovah all his days; 1515and he brought in the things which his father had dedicated, and which himself had dedicated, into the House of Jehovah: silver, gold, and vessels.
	¶Opposite	The war of king Asa with king Baasha of the northern Kingdom of Israel (1 Kings 15:16 - 24)
Opposite	1516	And there was <i>a state of</i> war between Asa and Baasha king of Israel all their days; 1517and Baasha king of Israel went up against Judah, and built Ramah, <i>so</i> that he might not allow any to go out nor come in to Asa king of Judah.
Opposite	1518	Then Asa took all the silver and the gold <i>that were</i> left in the treasures of the House of Jehovah, and the treasures of the king’s house, and delivered them into the hand of his servants; and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, 1519“ <i>There is a league between me and you, and between my father and your father. Behold, I have sent you a present of silver and gold; come and break your league with Baasha king of Israel, that he may depart from me.</i> ” 1520So Ben-hadad gave heed to king Asa, and sent the captains of the armies that he had against the cities of Israel, and smote Ijon, Dan, Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.
Complement	1521	And it came to pass, when Baasha heard <i>of it</i> , that he ceased building of Ramah, and dwelt in Tirzah.
Complement	1522	Then king Asa made a proclamation throughout all Judah: no one <i>was</i> exempted; and they took away the stones of Ramah, and its timber, which Baasha had built with; and king Asa built with them Geba of Benjamin, and Mizpah.
Unique	1523	<i>Now</i> the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, <i>are</i> they not written in the book of the chronicles of the kings of Judah? Nevertheless, in the time of his old age he was diseased in his feet. 1524 And Asa slept with his fathers; and he was buried with his fathers in the city of David his father; and Jehoshaphat his son reigned in his place.
	¶Complement	Baasha assassinated Nadab the son of Jeroboam king of Israel and killed his entire family, fulfilling prophecy (1 Kings 15:25 - 32)
Unique	1525	And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. 1526 And he did evil in the sight of Jehovah; and he walked in the way of his father; and in his sin with which he made Israel to sin.
Complement	1527	And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which <i>belonged</i> to the Philistines: for Nadab and all Israel laid siege to Gibbethon. 1528Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his place.
Complement	1529	And it came to pass, when he reigned, <i>that</i> he smote all the house of Jeroboam. He left none to Jeroboam any that breathed, until he had destroyed him, according to the saying of Jehovah which he spoke by his servant Ahijah the Shilonite: 1530because of the sins of Jeroboam which he sinned, and by which he made Israel to sin, by his provocation with which he provoked Jehovah God of Israel to anger.
Opposite	1531	Now the rest of the acts of Nadab, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?
Opposite	1532	And there was <i>a state of</i> war between Asa and Baasha king of Israel all their days.
	¶Complement	Jehovah pronounced Judgment against the house of Baasha (1 Kings 15:33 - 16:7)
Unique	1533	In the third year of Asa king of Judah, Baasha the son of Ahijah began to reign over all Israel in Tirzah: twenty-four years. 1534 And he did evil in the sight of Jehovah; and he walked in the way of Jeroboam, and in his sin with which he made Israel to sin.
Complement	161	Then the Word of Jehovah came to Jehu the son of Hanani against Baasha, saying, 162“ Forasmuch as I exalted you out of the dust, and made you prince over my people Israel; and yet you have walked in the way of Jeroboam, and have made my people Israel to sin, to provoke me to anger with their sins:
Complement	163	behold, I will take away the posterity of Baasha, and the posterity of his house; and I will make your house like the house of Jeroboam the son of Nebat. 164Him that dies of Baasha in the city shall the dogs eat; and him that dies of his in the fields shall the birds of the air eat.”
Opposite	165	Now the rest of the acts of Baasha, and what he did, and his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel? 166So Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his place.
Opposite	167	And also by the hand of the prophet Jehu the son of Hanani the Word of Jehovah came against Baasha, and against his house, even for all the evil that he did in the sight of Jehovah, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.
	¶Unique	Zimri assassinated Elah the son of Baasha, along with his entire family, and seized the Kingdom of Israel (1 Kings 16:8 - 14)
Opposite	168	In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah: two years. 169 And his servant Zimri, captain of half <i>his</i> chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward <i>of his</i> house in Tirzah.
Complement	1610	And Zimri went in and smote him, and killed him, in the twenty-seventh year of Asa king of Judah; and he reigned in his place.
Complement	1611	And it came to pass, when he began to reign, as soon as he sat on his throne, <i>that</i> he executed all the house of Baasha; he left him not one male; neither <i>any</i> of his kinfolks, nor of his friends.
Unique	1612	In this manner Zimri destroyed all the house of Baasha, according to the Word of Jehovah which he spoke against Baasha by Jehu the prophet: 1613for all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking Jehovah God of Israel to anger with their vanities. 1614 Now the rest of the acts of Elah, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?
	\$Complement	Conclusion: The evil reigns of Omri and his son Ahab, kings of Israel (1 Kings 16:15 - 34)
	¶Complement	The evil reign of Omri king of Israel (1 Kings 16:15 - 28)
Opposite	1615	In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. And the people <i>were</i> camped against Gibbethon, which <i>belonged</i> to the Philistines.1616 And the people <i>that were</i> camped heard <i>it</i> said, “Zimri has conspired; and has also slain the king”; therefore all Israel made Omri, the captain of the army, king over Israel that day in the camp. 1617 And Omri went up from Gibbethon, and all Israel with him; and they besieged Tirzah.
Opposite	1618	And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king’s house; and he burned the king’s house over him with fire. And he died: 1619for his sins which he sinned in doing evil in the sight of Jehovah, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. 1620Now the rest of the acts of Zimri, and his treason that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?
Complement	1621	Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. 1622But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath. So Tibni died, and Omri reigned.
Complement	1623	In the thirty-first year of Asa king of Judah, Omri began to reign over Israel: twelve years; he reigned six years in Tirzah. 1624 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill; and he called the name of the city that he built, after the name of Shemer (the owner of the hill), Samaria.
Unique	1625	But Omri did evil in the eyes of Jehovah. And he did worse than all that <i>were</i> before him: 1626for he walked in all the way of Jeroboam the son of Nebat; and in his sin with which he made Israel to sin, to provoke Jehovah God of Israel to anger with their vanities. 1627 Now the rest of the acts of Omri that he did, and his might that he showed, <i>are</i> they not written in the book of the chronicles of the kings of Israel? 1628So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his place.
	¶Complement	The even more evil reign of Ahab king of Israel, son of Omri (1 Kings 16:29 - 34)
Opposite	1629	And in the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years.
Opposite	1630	And Ahab the son of Omri did evil in the sight of Jehovah above all that <i>were</i> before him.
Complement	1631	And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to <i>be his</i> wife Jezebel the daughter of Ethbaal king of the Zidonians; and he went and served Baal, and worshiped him. 1632 And he raised up an altar for Baal in the house of Baal, which he had built in Samaria; 1633and Ahab made an image of Asherah.
Complement		And Ahab did more to provoke Jehovah God of Israel to anger than all the kings of Israel that were before him.
Unique	1634	In his days, Hiel the Bethelite built Jericho. He laid its foundation in Abiram his firstborn, and set up its gates in his youngest <i>son</i> Segub, according to the Word of Jehovah, which he spoke by Joshua the son of Nun.

Kings, Chapter 15: Jehovah brought spiritual revival to Israel through the ministry of Elijah the prophet (1 Kings 17:1 - 20:43)	
§Complement	Introduction: Elijah the prophet pronounced Judgment upon Israel, and hid from Ahab for 3 years (1 Kings 17:1 - 24)
¶Opposite	Jehovah fed Elijah with bread and flesh by the brook Cherith (1 Kings 17:1 - 6)
¶Opposite	Jehovah fed Elijah and a widow woman and her son with oil and bread in Zidon (1 Kings 17:7 - 24)
§Complement	Body: Elijah brought temporary revival to Israel, but was defeated by his fear of Jezebel (1 Kings 18:1 - 20:30a)
¶Unique	Elijah confronted the prophets of Baal on Mount Carmel and brought great revival to the people of Israel (1 Kings 18:1 - 45a)
¶Complement	Elijah ran for his life from Jezebel to Mount Sinai (1 Kings 18:45b - 19:8)
¶Complement	Jehovah sent Elijah back to Israel, and commanded him to take Elisha as his student (1 Kings 19:9 - 21)
¶Opposite	Ben-hadad made war against Israel and was defeated, because Jehovah said so (1 Kings 20:1 - 22)
¶Opposite	Ben-hadad made war against Israel and was defeated, because of what the Syrians said against Jehovah (1 Kings 20:23 - 30a)
§Unique	Conclusion: Ahab had mercy on Ben-hadad, but a prophet of Jehovah pronounced judgment upon Ahab (1 Kings 20:30b - 43)
¶Complement	King Ahab had mercy on king Ben-hadad and allowed him to return home with a covenant (1 Kings 20:30b - 34)
¶Complement	Jehovah sent a prophet to Ahab to pronounce judgment upon him for his mercy on Ben-hadad (1 Kings 20:35 - 43)
	§Complement Introduction: Elijah the prophet pronounced Judgment upon Israel, and hid from Ahab for 3 years (1 Kings 17:1 - 24)
	¶Opposite Jehovah fed Elijah with bread and flesh by the brook Cherith (1 Kings 17:1 - 6)
Unique	17:1 And Elijah the Tishbite, <i>who was</i> of the inhabitants of Gilead, said to Ahab, “As Jehovah God of Israel lives, before whom I stand, there shall not be dew or rain these years; but according to my word.”
Complement	17:2 And the Word of Jehovah came to him, saying, 17:3 “Depart from here, and turn eastward; and hide yourself by the brook Cherith, which is before Jordan.
Complement	17:4 “And it shall be, <i>that</i> you shall drink of the brook; and I have commanded the ravens to feed you there.”
Opposite	17:5 So he went and did according to the Word of Jehovah: for he went and dwelt by the brook Cherith, which is before Jordan.
Opposite	17:6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening. And he drank of the brook.
	¶Opposite Jehovah fed Elijah and a widow woman and her son with oil and bread in Zidon (1 Kings 17:7 - 24)
Opposite	17:7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land. 17:8 And the Word of Jehovah came to him, saying, 17:9 “Arise, go to Zarephath, which belongs to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain you.” 17:10 So he arose and went to Zarephath.
Opposite	And when he came to the gate of the city, behold, the widow woman <i>was</i> there gathering sticks; and he called to her; and said, “Please, bring me a little water in a vessel, that I may drink.” 17:11 And as she was going to bring <i>it</i> , he called to her; and said, “Please, bring me a morsel of bread in your hand.” 17:12 And she said, “As Jehovah your God lives, I do not have a cake, but <i>only</i> a handful of meal in a barrel, and a little oil in a jar; and, behold, I <i>am</i> gathering two sticks, that I may go in and prepare it for me and my son, that we may eat it, and die.” 17:13 And Elijah said to her, “Fear not; go <i>and</i> do as you have said, but first make me a little cake of it, and bring <i>it</i> to me; and afterwards make <i>some</i> for you and for your son. 17:14 For thus says Jehovah God of Israel: “The barrel of meal shall not waste; neither shall the jar of oil fail, until the day <i>that</i> Jehovah sends rain upon the earth.” 17:15 And she went and did according to the saying of Elijah; and she, he, and her household, ate <i>many</i> days. 17:16 <i>And</i> the barrel of meal did not waste; neither did the jar of oil fail, according to the Word of Jehovah, which he spoke by Elijah.
Complement	17:17 And it came to pass after these things, <i>that</i> the son of the woman, the mistress of the house, fell sick; and his sickness was so severe, that there was no spirit left in him. 17:18 And she said to Elijah, “What have I to do with you, O you man of God? Have you come to me to call my sin to remembrance, and to slay my son?”
Complement	17:19 And he said to her, “Give me your son.” And he took him out of her bosom, and carried him up into a loft, where he stayed, and laid him upon his own bed. 17:20 And he cried to Jehovah, and said, “O Jehovah my God, have you also brought evil upon the widow with whom I sojourn, by slaying her son?” 17:21 And he stretched himself upon the child three times, and cried to Jehovah, and said, “O Jehovah my God, please, let this child’s soul come into him again!” 17:22 And Jehovah heard the voice of Elijah; and the soul of the child came into him again, and he revived.
Unique	17:23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him to his mother; and Elijah said, “See, your son lives.” 17:24 And the woman said to Elijah, “Now by this I know that you <i>are</i> a man of God, <i>and</i> that the Word of Jehovah in your mouth is truth.”
	§Complement Body: Elijah brought temporary revival to Israel, but was defeated by his fear of Jezebel (1 Kings 18:1 - 20:30a)
	¶Unique Elijah confronted the prophets of Baal on Mount Carmel and brought great revival to the people of Israel (1 Kings 18:1 - 45a)
Opposite	18:1 And it came to pass <i>after</i> many days, that the Word of Jehovah came to Elijah in the third year, saying, “Go, show yourself to Ahab; and I will send rain upon the earth.” 18:2 And Elijah went to show himself to Ahab. Now <i>there was</i> a severe famine in Samaria. 18:3 And Ahab called Obadiah, which <i>was</i> the governor of <i>his</i> house. (Now Obadiah feared Jehovah greatly: 18:4 for it was so, when Jezebel cut off the prophets of Jehovah, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 18:5 And Ahab said to Obadiah, “Go into the land, to all fountains of water, and to all brooks; perhaps we may find grass to save the horses and mules alive, so that we do not lose all the beasts.” 18:6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. 18:7 And as Obadiah <i>was</i> in the road, behold, Elijah met him. And he knew him, and fell on his face, and said, “ <i>Are</i> you that my lord Elijah?” 18:8 And he answered him, “ <i>I am</i> ; go, tell your lord, ‘Behold, Elijah <i>is here</i> .’” 18:9 And he said, “What have I sinned, that you would deliver your servant into the hand of Ahab, to slay me?” 18:10 As Jehovah your God lives, there is no nation or kingdom, where my lord has not sent to seek you. And when they said, ‘ <i>He is not there</i> ’, he took an oath of that kingdom and nation, that they did not find you. 18:11 And now you say, ‘Go, tell your lord, ‘Behold, Elijah <i>is here</i> ’.’ 18:12 and it shall come to pass, <i>as soon as</i> I am gone from you, that the Spirit of Jehovah shall carry you where I do not know; and so when I come and tell Ahab, and he cannot find you, he shall slay me; but I your servant fear Jehovah my God. 18:13 Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I hid one hundred men of Jehovah’s prophets by fifty in a cave, and fed them with bread and water?” 18:14 And now you say, ‘Go, tell your lord, ‘Behold, Elijah <i>is here</i> ’; and he shall slay me!’” 18:15 And Elijah said, “As Jehovah of hosts lives, before whom I stand, I will certainly show myself to him today.” 18:16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.
Opposite	18:17 And it came to pass, when Ahab saw Elijah, that Ahab said to him, “ <i>Are</i> you he that troubles Israel?” 18:18 And he answered, “I have not troubled Israel; but you, and your father’s house, in that you have forsaken the Commandments of Jehovah, and you have followed Baalim. 18:19 Now therefore send, <i>and</i> gather all Israel to me to mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of Asherah four hundred, which eat at Jezebel’s table.”
Complement	18:20 So Ahab sent to all the children of Israel, and gathered the prophets together to mount Carmel. 18:21 And Elijah came to all the people, and said, “How long do you hesitate between two opinions? If Jehovah <i>is the true</i> God, follow him; but if Baal, <i>then</i> follow him.” And the people did not answer him a word. 18:22 Then Elijah said to the people, “I, <i>even</i> I only, remain a prophet of Jehovah; but Baal’s prophets <i>are</i> four hundred and fifty men. 18:23 Therefore let them give us two young bulls; and let them choose one bull for themselves, and cut it in pieces, and lay <i>it</i> on wood, and put no fire <i>underneath</i> ; and I will prepare the other bull, and lay <i>it</i> on wood, and put no fire <i>underneath</i> . 18:24 And you call on the name of your gods, and I will call on the Name of Jehovah; and the God that answers by fire, let him be <i>the true</i> God.” And all the people answered and said, “It is well spoken.” 18:25 And Elijah said to the prophets of Baal, “Choose you one bull for yourselves, and prepare <i>it first</i> : for you <i>are</i> many; and call on the name of your gods, but put no fire <i>underneath</i> .” 18:26 And they took the bull that was given them, and they prepared <i>it</i> , and called on the name of Baal from morning even until noon, saying, “O Baal, hear us!” But <i>there was</i> no voice, nor any that answered. And they danced upon the altar that was made. 18:27 And it came to pass at noon, that Elijah mocked them, and said, “Cry aloud: for he <i>is</i> a god! Either he is talking, or he is going away, or he is in a journey, or perhaps he is sleeping, and must be awoken!” 18:28 And they cried aloud, and cut themselves after their manner with knives and lancets, until the blood gushed out upon them.
Complement	18:29 And it came to pass, when midday was past, and they prophesied until the <i>time</i> of the offering of the <i>evening</i> sacrifice, that <i>there was</i> neither a voice, nor any to answer, nor anyone that cared. 18:30 And Elijah said to all the people, “Come near to me.” And all the people came near to him. And he repaired the altar of Jehovah <i>that was</i> broken down. 18:31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the Word of Jehovah came, saying, “ Israel shall be your name ”; 18:32 and he built an altar with the stones in the Name of Jehovah. And he made a trench about the altar, as large as would contain two measures of seed. 18:33 And he put the wood in order, and cut the bull in pieces, and laid <i>it</i> on the wood, and said, “Fill four barrels with water, and pour <i>it</i> on the burnt sacrifice, and on the wood.” 18:34 And he said, “Do <i>it</i> the second time.” And they did <i>it</i> the second time. And he said, “Do <i>it</i> the third time.” And they did <i>it</i> the third time. 18:35 And the water ran round about the altar; and he filled the trench also with water. 18:36 And it came to pass at the <i>time</i> of the offering of the <i>evening</i> sacrifice, that Elijah the prophet came near; and said, “Jehovah God of Abraham, Isaac, and of Israel! Let it be known this day that you <i>are the true</i> God in Israel; and <i>that I am</i> your servant; and <i>that</i> I have done all these things at your Word. 18:37 Hear me, O Jehovah, hear me! That this people may know that you <i>are</i> Jehovah God, and <i>that</i> you have turned their heart back again!” 18:38 Then the fire of Jehovah fell, and consumed the burnt sacrifice, the wood, the stones, and the dust; and licked up the water that <i>was</i> in the trench. 18:39 And when all the people saw <i>it</i> , they fell on their faces; and they said, “Jehovah, he <i>is the true</i> God! Jehovah, he <i>is the true</i> God!” 18:40 And Elijah said to them, “Seize the prophets of Baal! Let not one of them escape!” And they took them; and Elijah brought them down to the brook Kishon, and executed them there.
Unique	18:41 And Elijah said to Ahab, “Arise; eat and drink: for <i>there is</i> a sound of abundance of rain.” 18:42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees. 18:43 and said to his servant, “Go up now, look toward the sea.” And he went up, and looked, and said, “ <i>There is</i> nothing.” And he said, “Go again seven times.” 18:44 And it came to pass at the seventh time, that he said, “Behold, a little cloud is rising out of the sea, like a man’s hand.” And he said, “Go up, <i>and</i> say to Ahab, ‘Prepare <i>your chariot</i> , and get down, so that the rain does not stop you.’” 18:45 And it came to pass in the meanwhile, that the sky was black with clouds and wind; and there was a great rain.
	¶Complement Elijah ran for his life from Jezebel to Mount Sinai (1 Kings 18:45b - 19:8)
0:05 in	And Ahab rode, and went to Jezreel. 18:46 And the hand of Jehovah was on Elijah; and he girded up <i>his robe around</i> his waist, and ran before Ahab to the entrance of Jezreel. 19:1 And Ahab told Jezebel all that Elijah had done; and also how he had slain all the prophets of <i>Baal</i> with the sword. 19:2 Then Jezebel sent a messenger to Elijah, saying, “So let the gods do <i>to me</i> , and more also, if I do not make your life as the life of one of them by tomorrow about this time.”
Complement	19:3 And when he saw <i>that</i> , he arose and ran for his life, and came to Beer-sheba, which <i>belongs</i> to Judah, and left his servant there.
Complement	19:4 But he himself went a day’s journey into the wilderness, and came and sat down under a broom tree. And he requested for himself that he might die; and said, “It is enough; now, O Jehovah, take away my life: for <i>I am</i> not better than my fathers.”
Opposite	19:5 And as he lay and slept under a broom tree, behold, then an angel touched him, and said to him, “Arise <i>and</i> eat.” 19:6 And he looked; and behold, <i>there was</i> a cake baking on the coals, and a jar of water at his head. And he ate and drank, and laid himself down again.
Opposite	19:7 And the angel of Jehovah came again the second time, and touched him, and said, “Arise <i>and</i> eat, because the journey is too great for you.” 19:8 And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mountain of God.
	¶Complement Jehovah sent Elijah back to Israel, and commanded him to take Elisha as his student (1 Kings 19:9 - 21)
Unique	19:9 And he came there to a cave, and lodged there. And, behold, the Word of Jehovah <i>came</i> to him; and he said to him, “ What are you doing here, Elijah? ” 19:10 And he said, “I have been very jealous for Jehovah God of hosts: for the children of Israel have forsaken your Covenant, thrown down your altars, and slain your prophets with the sword; and I, <i>even</i> I only, am left; and they seek my life, to take it away.”
Complement	19:11 And he said, “ Go forth, and stand upon the mountain before Jehovah. ” And, behold, Jehovah passed by; and a great and strong wind broke the mountains, and broke the rocks in pieces before Jehovah, <i>but</i> Jehovah <i>was</i> not in the wind; and after the wind an earthquake, <i>but</i> Jehovah <i>was</i> not in the earthquake; 19:12 and after the earthquake a fire, <i>but</i> Jehovah <i>was</i> not in the fire; and after the fire a still small voice.
Complement	19:13 And it was so, when Elijah heard <i>it</i> , that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, a voice <i>came</i> to him, and said, “ What are you doing here, Elijah? ” 19:14 And he said, “I have been very jealous for Jehovah God of hosts, because the children of Israel have forsaken your Covenant, thrown down your altars, and slain your prophets with the sword; and I, <i>even</i> I only, am left; and they seek my life, to take it away.”
Opposite	19:15 And Jehovah said to him, “ Go, return on your way to the wilderness of Damascus; and when you come, anoint Hazael to be king over Syria; 19:16 <i>and you shall anoint Jehu the son of Nimshi to be king over Israel; and you shall anoint Elisha the son of Shaphat of Abel-meholah to be prophet in your place.</i> ” 19:17 And it shall come to pass, <i>that</i> him that escapes the sword of Hazael shall Jehu slay; and him that escapes from the sword of Jehu shall Elisha slay.” 19:18 Yet have I reserved <i>myself</i> seven thousand in Israel: all the knees that have not bowed to Baal, and every mouth that has not kissed him.”
Opposite	19:19 So he departed from there; and found Elisha the son of Shaphat, who <i>was</i> plowing with twelve yokes of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him. 19:20 And he left the oxen, and ran after Elijah, and said, “Please, let me kiss my father and my mother, and <i>then</i> I will follow you.” And he said to him, “Go back again: for what have I done to you?” 19:21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they ate. Then he arose, and went after Elijah, and ministered to him.
	¶Opposite Ben-hadad made war against Israel and was defeated, because Jehovah said so (1 Kings 20:1 - 22)
Unique	20:1 And Ben-hadad the king of Syria gathered his entire army together (and <i>there were</i> thirty-two kings with him, and horses, and chariots); and he went up and besieged Samaria; and made war against it. 20:2 And he sent messengers to Ahab king of Israel into the city, and said to him, “Thus says Ben-hadad: 20:3 Your silver and your gold is mine; your wives also and your children, <i>even</i> the most beautiful, <i>are</i> mine.”” 20:4 And the king of Israel answered and said, “My lord, O king, according to your saying: I <i>am</i> yours, and all that I have.”
Complement	20:5 And the messengers came again, and said, “Thus speaks Ben-hadad, saying, ‘Although I have sent to you, saying, ‘You shall deliver me your silver, and your gold, and your wives, and your children’, 20:6 yet I will send my servants to you tomorrow about this time, and they shall search your house, and the houses of your servants; and it shall be, <i>that</i> whatsoever is pleasant in your eyes, they shall put <i>it</i> in their hand, and take <i>it</i> away.’” 20:7 Then the king of Israel called all the elders of the land, and said, “Please notice and see how this <i>man</i> seeks mischief: for he sent to me for my wives, for my children, for my silver, and for my gold; and I did not deny him.” 20:8 And all the elders and all the people said to him, “Do not listen <i>to him</i> , or agree.” 20:9 Therefore he said to the messengers of Ben-hadad, “Tell my lord the king, ‘All that you sent for to your servant at the first I will do; but this thing I may not do.’” And the messengers left, and brought him word again.
Complement	20:11 And Ben-hadad sent to him, and said, “The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.” 20:11 And the king of Israel answered and said, “Tell <i>him</i> , ‘Let not him that girds on <i>his armor</i> boast himself as he that puts it off.’” 20:12 And it came to pass, when <i>Ben-hadad</i> heard this message, as he <i>was</i> drinking, he and the kings in the pavilions, that he said to his servants, “Set <i>yourselves in array</i> .” And they set <i>themselves in array</i> against the city.
Opposite	20:13 And, behold, a prophet came to Ahab king of Israel, saying, “ Thus says Jehovah: ‘Have you seen all this great multitude? Behold, I will deliver it into your hand this day; and you shall know that I <i>am</i> Jehovah.’ ” 20:14 And Ahab said, “By whom?” And he said, “ Thus says Jehovah: ‘By the young men of the princes of the provinces.’ ” Then he said, “Who shall order the battle?” And he answered, “ You. ” 20:15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, <i>even</i> all the children of Israel, <i>being</i> seven thousand. 20:16 And they went out at noon.
Opposite	But Ben-hadad was drinking himself drunk in the pavilions: <i>both</i> he and the kings, the thirty-two kings that helped him. 20:17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, “There are men coming out of Samaria.” 20:18 And he said, “Whether they have come out for peace, take them alive; or whether they have come out for war, take them alive.” 20:19 So these young men of the princes of the provinces came out of the city, and the army that followed them. 20:20 And they slew every one his man; and the Syrians fled; and Israel pursued them; and Ben-hadad the king of Syria escaped on a horse with the horsemen. 20:21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. 20:22 And the prophet came to the king of Israel, and said to him, “Go, strengthen yourself, and mark, and see what you do: for at the return of the year the king of Syria will come up against you.”
Opposite	¶Opposite Ben-hadad made war against Israel and was defeated, because of what the Syrians said against Jehovah (1 Kings 20:23 - 30a)
Opposite	20:23 And the servants of the king of Syria said to him, “Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than them.
Opposite	20:24 And do this thing: take the kings away, every man out of his place, and put captains in their places; 20:25 and number an army, like the army that you have lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, <i>and</i> surely we shall be stronger than them.” And he gave heed to their voice, and did so.
Complement	20:26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. 20:27 And the children of Israel were numbered, and were all present, and went against them. And the children of Israel pitched before them like two little flocks of kids, but the Syrians filled the country.
Complement	20:28 And a man of God came, and spoke to the king of Israel, and said, “ Thus says Jehovah: ‘Because the Syrians have said, ‘Jehovah is God of the hills, but he is not God of the valleys’, therefore I will deliver all this great multitude into your hand; and you shall know that I <i>am</i> Jehovah.’ ”
Unique	20:29 And they pitched one over against the other seven days.
	And so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians one hundred thousand foot soldiers in one day. 20:30 But the rest fled to Aphek, into the city; and a wall fell <i>there</i> upon twenty-seven thousand of the men <i>that were</i> left.
	§Unique Conclusion: Ahab had mercy on Ben-hadad, but a prophet of Jehovah pronounced judgment upon Ahab (1 Kings 20:30b - 43)
	¶Complement King Ahab had mercy on king Ben-hadad and allowed him to return home with a covenant (1 Kings 20:30b - 34)
Opposite	And Ben-hadad fled, and came into the city, into an inner chamber. 20:31 And his servants said to him, “Behold now, we have heard that the kings of the house of Israel <i>are</i> merciful kings. Please, let us put sackcloth on our waists, and ropes upon our heads, and go out to the king of Israel; perhaps he will spare your life.”
Opposite	20:32 So they girded sackcloth on their waists, and <i>put</i> ropes on their heads, and came to the king of Israel, and said, “Your servant Ben-hadad says, ‘Please, let me live.’” And he said, “ <i>Is</i> he still alive? He <i>is</i> my brother.”
Complement	20:33 Now the men eagerly observed whether <i>anything positive would</i> come from him, and hastily caught <i>it</i> ; and they said, “Your brother Ben-hadad!”
Complement	Then he said, “Go, bring him.” Then Ben-hadad came forth to him; and he caused him to come up into the chariot.
Unique	20:34 <i>And Ben-hadad</i> said to him, “The cities which my father took from your father, I will restore; and you shall make streets for you in Damascus, as my father made in Samaria.” Then <i>Ahab said</i> , “I will send you away with this covenant.” So he made a covenant with him, and sent him away.
	¶Complement Jehovah sent a prophet to Ahab to pronounce judgment upon him for his mercy on Ben-hadad (1 Kings 20:35 - 43)
Opposite	20:35 And a certain man of the sons of the prophets said to his neighbor in the Word of Jehovah, “ Smite me, please. ” And the man refused to strike him. 20:36 Then he said to him, “Because you have not obeyed the voice of Jehovah, behold, as soon as you have left me, a lion shall slay you.” And as soon as he left him, a lion found him, and slew him.
Opposite	20:37 Then he found another man, and said, “ Strike me, please. ” And the man struck him, so that in striking he wounded <i>him</i> .
Complement	20:38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.
Complement	20:39 And as the king passed by, he cried to the king; and he said, “Your servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man to me, and said, ‘Guard this man; if by any means he is missing, then your life shall be for his life, or else you shall pay a talent of silver.’” 20:40 And as your servant was busy here and there, he was gone.” And the king of Israel said to him, “ <i>So is</i> your judgment; <i>you</i> yourself have decided <i>it</i> .”
Unique	20:41 And he hurried, and took the ashes away from his face; and the king of Israel realized that he <i>was one</i> of the prophets. 20:42 And he said to him, “ Thus says Jehovah: ‘Because you have let go out of <i>your</i> hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people!’ ”
	20:43 And the king of Israel went to his house heavy and displeased; and he came to Samaria.
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	§Unique Introduction: The taking of the land of Naboth by Ahab and Jezebel resulted in Judgment upon themselves (1 Kings 21:1 - 29)
	¶Opposite Ahab and Jezebel took the vineyard of Naboth the Jezreelite by murdering him (1 Kings 21:1 - 15)
Unique	^{21:1} And it came to pass after these things, <i>that</i> Naboth the Jezreelite had a vineyard, which <i>was</i> in Jezreel, hard by the palace of Ahab king of Samaria.
	^{21:2} And Ahab spoke to Naboth, saying, “Give me your vineyard, that I may have it for a garden of herbs, because it is near to my house; and I will give you for it a better vineyard than it; <i>or</i> , if it seems good to you, I will give you the worth of it in money.” ^{21:3} And Naboth said to Ahab, “Jehovah has forbidden me, that I should give the inheritance of my fathers to you.”
Complement	^{21:4} And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, “I will not give you the inheritance of my fathers.” And he laid himself down upon his bed, and turned away his face, and would not eat bread.
Complement	^{21:5} But Jezebel his wife came to him, and said to him, “Why is your spirit so sad, that you do not eat bread?” ^{21:6} And he said to her, “Because I spoke to Naboth the Jezreelite, and said to him, ‘Give me your vineyard for money; or else, if it pleases you, I will give you <i>another</i> vineyard for it’; and he answered, ‘I will not give you my vineyard.’”
Opposite	^{21:7} And Jezebel his wife said to him, “Do you now govern the kingdom of Israel? Arise <i>and</i> eat bread, and let your heart be merry; I will give you the vineyard of Naboth the Jezreelite.” ^{21:8} So she wrote letters in Ahab's name, and sealed <i>them</i> with his seal, and sent the letters to the elders and to the nobles that <i>were</i> in his city, dwelling with Naboth. ^{21:9} And she wrote in the letters, saying, “Proclaim a fast, and set Naboth on high among the people;” ^{21:10} and set two men, sons of Belial, before him, to bear witness against him, saying, ‘You blasphemed God and the king.’ And <i>then</i> carry him out, and stone him, that he may die.” ^{21:11} And the men of his city, <i>even</i> the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent to them, <i>and</i> as it was written in the letters that she had sent to them. ^{21:12} They proclaimed a fast, and set Naboth on high among the people. ^{21:13} And two men, children of Belial, came in and sat before him; and the men of Belial witnessed against him, <i>even</i> against Naboth, in the presence of the people, saying, “Naboth blasphemed God and the king.” Then they carried him forth out of the city, and stoned him with stones, that he died.
Opposite	^{21:14} Then they sent to Jezebel, saying, “Naboth has been stoned, and is dead.” ^{21:15} And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, “Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money: for Naboth is not alive, but dead.”
	¶Opposite Jehovah sent Elijah to pronounce judgment upon the house of Ahab (1 Kings 21:16 - 21:29)
Opposite	^{21:16} And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.
Opposite	^{21:17} And the Word of Jehovah came to Elijah the Tishbite, saying, ^{21:18} “ <i>Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, where he has gone down to possess it.</i> ^{21:19} <i>And you shall speak to him, saying, ‘Thus says Jehovah: ‘Have you killed, and also taken possession?’ And you shall speak to him, saying, ‘Thus says Jehovah: ‘In the place where dogs licked the blood of Naboth shall dogs lick your blood, even yours.’”</i> ”
Complement	^{21:20} And Ahab said to Elijah, “Have you found me, O my enemy?” And he answered, “I have found <i>you</i> , because you have sold yourself to work evil in the sight of Jehovah.” ^{21:21} “ <i>Behold, I will bring evil upon you, and will take away your posterity, and will cut off from Ahab every male, and him that is shut up and left in Israel;</i> ” ^{21:22} <i>and will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation with which you have provoked me to anger, and made Israel to sin.</i> ”
Complement	^{21:23} And Jehovah also spoke of Jezebel, saying, “ <i>The dogs shall eat Jezebel by the wall of Jezreel.</i> ” ^{21:24} <i>Him that dies of Ahab in the city the dogs shall eat; and him that dies in the field shall the birds of the air eat.</i> ” ^{21:25} <i>But there was none like Ahab, who sold himself to work wickedness in the sight of Jehovah, whom Jezebel his wife stirred up.</i> ” ^{21:26} <i>And he did very abominably in following idols, according to all things as the Amorites did, whom Jehovah cast out before the children of Israel.</i> ”
Unique	^{21:27} And it came to pass, when Ahab heard those words, that he tore his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.
	^{21:28} And the Word of Jehovah came to Elijah the Tishbite, saying, ^{21:29} “ <i>Do you see how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.</i> ”
	§Complement Body: Jehovah brought evil upon Ahab and his son through the prophets Micaiah and Elijah (1 Kings 22:9 - 2 Kings 2:10)
	¶Opposite Micaiah prophesied the death of Ahab at Ramoth-Gilead, and it was fulfilled (1 Kings 22:9 - 22:40)
Unique	^{22:1} And they continued three years without war between Syria and Israel. ^{22:2} And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. ^{22:3} And the king of Israel said to his servants, “Do you know that Ramoth in Gilead is ours, and we <i>are</i> still, <i>and</i> do not take it out of the hand of the king of Syria?” ^{22:4} And he said to Jehoshaphat, “Will you go with me to battle to Ramoth-gilead?” And Jehoshaphat said to the king of Israel, “I <i>am</i> as you <i>are</i> , my people as your people, my horses as your horses.”” ^{22:5} And Jehoshaphat said to the king of Israel, “Please inquire at the Word of Jehovah today.”
	^{22:6} Then the king of Israel gathered the <i>false</i> prophets together, about four hundred men, and said to them, “Shall I go against Ramoth-gilead to battle, or shall I forbear?” And they said, “Go up: for the Lord shall deliver <i>it</i> into the hand And Jehoshaphat said, “Let not the king say so.”” ^{22:9} Then the king of Israel called an officer, and said, “Hurry <i>here</i> Micaiah the son of Imlah.”” ^{22:10} And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the <i>false</i> prophets prophesied before them. ^{22:11} And Zedekiah the son of Chenaanah made him horns of iron; and he said, “Thus says Jehovah: ‘With these shall you push the Syrians, until you have consumed them.’”” ^{22:12} And all the <i>false</i> prophets prophesied so, saying, “Go up to Ramoth-gilead, and prosper: for Jehovah shall deliver <i>it</i> into the king's hand.”” ^{22:13} And the messenger that was gone to call Micaiah spoke to him, saying, “Behold now, the words of the prophets <i>declare</i> good to the king with one mouth; please let your word be like the word of one of them, and speak <i>that which</i> is good.”” ^{22:14} And Micaiah said, “As Jehovah lives, what Jehovah says to me, that will I speak.”
Complement	^{22:15} So he came to the king. And the king said to him, “Micaiah, shall we go against Ramoth-gilead to battle, or shall we refrain?” And he answered him, “Go and prosper: for Jehovah shall deliver <i>it</i> into the hand of the king!”” ^{22:16} And the king said to him, “How many times shall I adjure you that you tell me nothing but <i>that which</i> is true in the Name of Jehovah?”” ^{22:17} And he said, “I saw all Israel scattered upon the hills, as sheep that have no shepherd; and Jehovah said, ‘ <i>These have no master; let them return every man to his house in peace.</i> ’”” ^{22:18} And the king of Israel said to Jehoshaphat, “Did I not tell you that he would prophesy no good concerning me, but evil?”” ^{22:19} And he said, “Therefore hear the Word of Jehovah: ‘ <i>I saw Jehovah sitting on his throne, and all the host of Heaven standing by him on his right hand and on his left.</i> ’” ^{22:20} <i>And Jehovah said, ‘Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?’ And one said on this manner, and another said on that manner.</i> ” ^{22:21} <i>And a spirit came forth, and stood before Jehovah, and said, ‘I will persuade him.’</i> ” ^{22:22} <i>And Jehovah said to him, ‘How?’ And he said, ‘I will go forth; and I will be a lying spirit in the mouth of all his prophets.’ And he said, ‘You shall persuade him, and also prevail; go forth, and do so.</i> ”” ^{22:23} Now therefore, behold, Jehovah has put a lying spirit in the mouth of all these your prophets; and Jehovah has spoken evil concerning you.”
Complement	^{22:24} But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, “Which way went the Spirit of Jehovah from me to speak to you?”” ^{22:25} And Micaiah said, “Behold, you shall see in that day, when you shall go into an inner chamber to hide yourself.”” ^{22:26} And the king of Israel said, “Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;” ^{22:27} and say, “Thus says the king: ‘Put this <i>man</i> in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.’”” ^{22:28} And Micaiah said, “If you return at all in peace, Jehovah has not spoken by me.” And he said, “Listen, O people, every one of you.”
Opposite	^{22:29} So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. ^{22:30} And the king of Israel said to Jehoshaphat, “I will disguise myself, and enter into the battle; but you put on your robes.” And the king of Israel disguised himself, and went into the battle. ^{22:31} But the king of Syria commanded his thirty-two captains that had rule over his chariots, saying, “Fight neither with small nor great, save only with the king of Israel.”” ^{22:32} And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, “Surely it is the king of Israel.” And they turned aside to fight against him; and Jehoshaphat cried out. ^{22:33} And it came to pass, when the captains of the chariots perceived that it <i>was</i> not the king of Israel, that they turned back from pursuing him.
Opposite	^{22:34} And a <i>certain</i> man drew a bow at a venture, and struck the king of Israel between the joints of the armor; therefore he said to the driver of his chariot, “Turn your hand, and carry me out of the army: for I am wounded.”” ^{22:35} And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at evening; and the blood ran out of the wound into the midst of the chariot. ^{22:36} And a proclamation went throughout the army about the going down of the sun, saying, “Every man go to his city, and every man to his own country.”” ^{22:37} So the king died, and was brought to Samaria; and they buried the king in Samaria. ^{22:38} And <i>one</i> washed the chariot in the pool of Samaria; and the dogs licked up his blood, and they washed his armor; according to the Word of Jehovah which he spoke. ^{22:39} Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, <i>are</i> they not written in the book of the chronicles of the kings of Israel? ^{22:40} So Ahab slept with his fathers; and Ahaziah his son reigned in his place.
	¶Opposite Jehoshaphat king of Judah made peace with Israel, but didn't fully reconcile with them (1 Kings 22:41 - 50)
Opposite	^{22:41} And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. ^{22:42} Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. And his mother's name <i>was</i> Azubah the daughter of Shilhi. ^{22:43} And he walked in all the ways of Asa his father: he did not turn aside from it, doing right in the eyes of Jehovah; nevertheless the high places were not taken away: <i>for</i> the people offered and burned incense still in the high places.
Opposite	^{22:44} And Jehoshaphat made peace with the king of Israel.
Complement	^{22:45} Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he made war, <i>are</i> they not written in the book of the chronicles of the kings of Judah? ^{22:46} And the remainder of the homosexuals, which remained in the days of his father Asa, he took out of the land. ^{22:47} <i>There was</i> then no <i>native-born</i> king in Edom: a deputy was king.
Complement	^{22:48} Jehoshaphat made ships of Tharshish to go to Ophir for gold; but they did not go: for the ships were broken at Ezion-geber. ^{22:49} Then Ahaziah the son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships.” But Jehoshaphat would not.
Unique	^{22:50} And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoram his son reigned in his place.
	¶Complement The messengers of Ahaziah to Baal-zebul were met by Elijah with a message of judgment (1 Kings 22:51 - 2 Kings 1:8)
Unique	^{22:51} Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. ^{22:52} And he did evil in the sight of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: ^{22:53} for he served Baal, and worshiped him, and provoked to anger Jehovah God of Israel, according to all that his father had done.
Complement	^{2KINGS:1:1} Then Moab rebelled against Israel after the death of Ahab.
Complement	^{1:2} And Ahaziah fell down through a lattice in his upper chamber that <i>was</i> in Samaria, and was sick; and he sent messengers, and said to them, “Go, inquire of Baal-zebul the god of Ekron whether I shall recover of this disease.”
Complement	^{1:3} But the angel of Jehovah said to Elijah the Tishbite, “ <i>Arise, go up to meet the messengers of the king of Samaria, and say to them, ‘Is it not because the true God is not in Israel, that you go to inquire of Baal-zebul the god of Ekron?’</i> ” ^{1:4} <i>Now therefore thus says Jehovah: ‘You shall not come down from that bed on which you have gone up, but shall certainly die.’</i> ” And Elijah departed.
Opposite	^{1:5} And when the messengers turned back to him, he said to them, “Why have you now turned back?” ^{1:6} And they said to him, “A man came up to meet us, and said to us, ‘Go, turn again to the king that sent you, and say to him, ‘ <i>Thus says Jehovah: ‘Is it not because the true God is not in Israel, that you send to inquire of Baal-zebul the god of Ekron?’ Therefore you shall not come down from that bed on which you have gone up, but shall certainly die.</i> ’””
Opposite	^{1:7} And he said to them, “What kind of man <i>was he</i> that came up to meet you, and told you these words?” ^{1:8} And they answered him, “ <i>He was</i> a hairy man, and girded with a belt of leather about his waist.” And he said, “It is Elijah the Tishbite.”
	¶Complement Ahaziah sent 3 large platoons of 50 soldiers each to arrest Elijah, but they failed (2 Kings 1:9 - 18)
Unique	^{1:9} Then the king sent to him a captain of fifty with his fifty <i>soldiers</i> . And he went up to him; and behold, he sat on the top of a hill.
	And he spoke to him, “You man of God, the king has said, ‘Come down!’”” ^{1:10} And Elijah answered and said to the captain of fifty, “If I <i>am</i> a man of God, then let fire come down from Heaven, and consume you and your fifty <i>soldiers</i> .” And fire came down from Heaven, and consumed him and his fifty <i>soldiers</i> .
	^{1:11} Again also he sent to him another captain of fifty with his fifty <i>soldiers</i> . And he answered and said to him, “O man of God, thus has the king said, ‘Come down quickly!’”” ^{1:12} And Elijah answered and said to them, “If I <i>am</i> a man of God, let fire come down from Heaven, and consume you and your fifty <i>soldiers</i> .” And the fire of God came down from Heaven, and consumed him and his fifty <i>soldiers</i> . ^{1:13} And he sent again a captain of the third fifty with his fifty <i>soldiers</i> . And the third captain of fifty went up, and came and fell on his knees before Elijah, and implored him, and said to him, “O man of God, please, let my life, and the life of these fifty your servants, be precious in your sight. ^{1:14} Behold, fire came down from Heaven, and burned up the two captains of the former fifties with their fifties; therefore let my life now be precious in your sight.””
Complement	^{1:15} And the angel of Jehovah said to Elijah, “ <i>Go down with him; do not be afraid of him.</i> ” And he arose, and went down with him to the king.
Complement	^{1:16} And he said to him, “ <i>Thus says Jehovah: ‘Forasmuch as you have sent messengers to inquire of Baal-zebul the god of Ekron, is it not because the true God is not in Israel to inquire of his Word? Therefore you shall not come down off that bed on which you have gone up, but shall certainly die.</i> ””
Opposite	^{1:17} So he died according to the Word of Jehovah that Elijah had spoken. And Jehoram reigned in his place in the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son.
Opposite	^{1:18} Now the rest of the acts of Ahaziah that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?
	¶Unique Elisha asked for a double portion of Elijah's Spirit before he departed (2 Kings 2:1 - 2:10)
Opposite	^{2:1} And it came to pass, when Jehovah would take up Elijah into Heaven by a whirlwind, that Elijah went with Elisha from Gilgal. ^{2:2} And Elijah said to Elisha, “Wait here, please: for Jehovah has sent me to Bethel.” And Elisha said, “As Jehovah lives, and <i>as</i> your soul lives, I will not leave you.” So they went down to Bethel.
Opposite	^{2:3} And the sons of the prophets that <i>were</i> at Bethel came forth to Elisha; and they said to him, “Do you know that Jehovah will take away your master from your head today?” And he said, “Yes, I know it; hold your peace.”” ^{2:4} And Elijah said to him, “Elisha, wait here, please: for Jehovah has sent me to Jericho.” And he said, “As Jehovah lives, and <i>as</i> your soul lives, I will not leave you.” So they came to Jericho.
Complement	^{2:5} And the sons of the prophets that <i>were</i> at Jericho came to Elisha; and they said to him, “Do you know that Jehovah will take away your master from your head today?” And he answered, “Yes, I know it; hold your peace.”” ^{2:6} And Elijah said to him, “Please wait here: for Jehovah has sent me to Jordan.” And he said, “As Jehovah lives, and <i>as</i> your soul lives, I will not leave you.” And they two went on.
Complement	^{2:7} And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by Jordan. ^{2:8} And Elijah took his mantle, and wrapped <i>it</i> together, and struck the water; and they were divided here and there, so that they two went over on dry ground.
Unique	^{2:9} And it came to pass, when they had gone over, that Elijah said to Elisha, “Ask what I shall do for you, before I am taken away from you.” And Elisha said, “Please, let a double portion of your Spirit be upon me.”
	^{2:10} And he said, “You have asked a hard thing; <i>nevertheless</i> , if you see me <i>when I am</i> taken from you, it shall be so to you; but if not, it shall not be so.”
	§Complement Conclusion: Elijah left Elisha with a double portion of his Spirit, and Elisha took his place (2 Kings 2:11 - 25)
	¶Complement Elisha assumed the mantle of Elijah, but was frustrated by the sons of the prophets (2 Kings 2:11 - 18)
Opposite	^{2:11} And it came to pass, as they still went on and talked, that, behold, <i>there appeared</i> a chariot of fire, and horses of fire, and parted between them both; and Elijah went up by a whirlwind into Heaven. ^{2:12} And Elisha saw <i>it</i> , and he cried, “My father, my father, the chariot of Israel, and the horsemen thereof!” And he saw him no more.
Opposite	And he took hold of his own clothes, and tore them in two pieces. ^{2:13} He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; ^{2:14} and he took the mantle of Elijah that fell from him, and struck the water; and said, “Where is Jehovah, the God of Elijah?” And when he also had struck the water, they parted here and there; and Elisha went over.
Complement	^{2:15} And when the sons of the prophets who <i>were</i> to view at Jericho saw him, they said, “The Spirit of Elijah rests on Elisha.” And they came to meet him, and bowed themselves to the ground before him.
Complement	^{2:16} And they said to him, “Behold now, there are fifty strong men with your servants. Please, let them go and seek your master, lest perhaps the Spirit of Jehovah has taken him up, and cast him upon some mountain, or into some valley.” And he said, “You shall not send.”
Unique	^{2:17} And when they urged him until he was ashamed, he said, “Send.” Therefore they sent fifty men; and they searched three days, but did not find him.
	^{2:18} And when they came again to him (for he waited at Jericho), he said to them, “Did I not say to you, ‘Do not go?’”
	¶Complement Elisha healed the waters of Jericho, but pronounced a curse on children who mocked him (2 Kings 2:19 - 2:25)
Opposite	^{2:19} And the men of the city said to Elisha, “Behold, please, the situation of this city <i>is</i> pleasant, as my lord sees; but the water is evil, and the ground barren.”
Opposite	^{2:20} And he said, “Bring me a new jar, and put salt in it.” And they brought <i>it</i> to him. ^{2:21} And he went forth to the spring of the water, and cast the salt in there, and said, “ <i>Thus says Jehovah: ‘I have healed this water; there shall not be from there any more death or barren land.</i> ’”” ^{2:22} So the water was healed until this day, according to the saying of Elisha that he spoke.
Complement	^{2:23} And he went up from there to Bethel; and as he was going up by the way, little children came forth out of the city; and they mocked him; and they said to him, “Go up, you bald head; go up, you bald head!”
Complement	^{2:24} And he turned back, and looked on them; and he pronounced a curse on them in the Name of Jehovah. And two he bears came forth out of the woods, and mauled forty-two children of them.
Unique	^{2:25} And from there he went to mount Carmel; and from there he returned to Samaria.

Kings, Chapter 2:2: Elisha the prophet performed miracles for both Israelites and Gentiles (2 Kings 3:1 - 7:20)	
Unique	§Complement Introduction: Elisha brought victory to the armies of Judah, Israel, and Edom over the Moabites by a miracle (2 Kings 3:1 - 27)
	¶Opposite The kings of Israel, Judah, and Edom combined their armies to try and reconquer the Moabites (2 Kings 3:1 - 9a)
	¶Opposite Elisha gave victory over the Moabites by a miracle of water (2 Kings 3:9b - 27)
	§Complement Body: Elisha performed many miracles to help and heal both the people of Israel and even the Gentiles (2 Kings 4:1 - 6:23)
	¶Unique Elisha provided the need for a poor widow woman and raised a young man from the dead (2 Kings 4:1 - 37)
Unique	¶Complement Elisha miraculously healed the poisoned pot of soup and multiplied bread (2 Kings 4:38 - 44)
	¶Complement Elisha healed the leprosy of Naaman and gave it to his servant Gehazi (2 Kings 5:1 - 27)
	¶Opposite Elisha caused an iron axe head to float on water (2 Kings 6:1 - 7)
	¶Opposite Elisha delivered the king of Syria and his army into the hand of the king of Israel (2 Kings 6:8 - 23)
	§Unique Conclusion: Elisha prophesied a feast in the midst of famine; and it came to pass for all the people, except for one (2 Kings 6:24 - 7:20)
Unique	¶Complement Elisha prophesied an abundance of food in the midst of famine (2 Kings 6:24 - 7:2)
	¶Complement The feast of food came to pass for all the people, except for one man (2 Kings 7:3 - 20)
Unique	§Complement Introduction: Elisha brought victory to the armies of Judah, Israel, and Edom over the Moabites by a miracle (2 Kings 3:1 - 27)
	¶Opposite The kings of Israel, Judah, and Edom combined their armies to try and reconquer the Moabites (2 Kings 3:1 - 9a)
	^{3:1} Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.
	^{3:2} And he did evil in the sight of Jehovah; but not like his father, or like his mother: for he put away the image of Baal that his father had made. ^{3:3} Nevertheless he continued in the sins of Jeroboam the son of Nebat, which made Israel to sin: he departed not from it.
	^{3:4} And Mesha king of Moab was a sheepmaster, and rendered to the king of Israel one hundred thousand lambs, and one hundred thousand rams, with the wool.
Complement	^{3:5} But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.
Opposite	^{3:6} And king Jehoram went out of Samaria the same time, and numbered all Israel. ^{3:7} And he went and sent to Jehoshaphat the king of Judah, saying, “The king of Moab has rebelled against me. Will you go with me against Moab to battle?” And he said, “I will go up: I <i>am</i> as you <i>are</i> , my people as your people, <i>and</i> my horses as your horses.”
	^{3:8} And he said, “Which way shall we go up?” And he answered, “The way through the wilderness of Edom.” ^{3:9} So the king of Israel went, and the king of Judah, and the king of Edom; and they made a circle of seven days’ journey.
	¶Opposite Elisha gave victory over the Moabites by a miracle of water (2 Kings 3:9b - 27)
Opposite	And there was no water for the army, and for the cattle that followed them. ^{3:10} And the king of Israel said, “Alas, that Jehovah has called these three kings together, to deliver them into the hand of Moab!” ^{3:11} But Jehoshaphat said, “ <i>Is there</i> not here a prophet of Jehovah, that we may inquire of Jehovah by him?” And one of the king of Israel’s servants answered and said, “Here is Elisha the son of Shaphat, who poured water on the hands of Elijah.” ^{3:12} And Jehoshaphat said, “The Word of Jehovah is with him.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.
	^{3:13} And Elisha said to the king of Israel, “What have I to do with you? Go to the prophets of your father, and to the prophets of your mother!” And the king of Israel said to him, “No: for Jehovah has called these three kings together, to deliver them into the hand of Moab.” ^{3:14} And Elisha said, “As Jehovah of hosts lives, before whom I stand, surely were it not that I respect the presence of Jehoshaphat the king of Judah, I would not look toward you, nor see you.”
Complement	^{3:15} “But now bring me a musician.” And it came to pass, when the musician played, that the hand of Jehovah came upon him. ^{3:16} And he said, “ Thus says Jehovah: ‘Make this valley full of ditches’: ^{3:17}for thus says Jehovah: ‘You shall not see wind; neither shall you see rain, yet that valley shall be filled with water, that you may drink: both you, your cattle, and your beasts. ^{3:18}And this is a light thing in the sight of Jehovah; he will also deliver the Moabites into your hand. ^{3:19}And you shall smite every fortified city, and every choice city, and shall fell every good tree, and stop all wells of water, and ruin every good piece of land with stones.’”
	^{3:20} And it came to pass in the morning, when the meal offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. ^{3:21} And when all the Moabites heard that the kings had come up to fight against them, they gathered all that were able to put on armor, and upward and stood in the border. ^{3:22} And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side <i>as</i> red as blood; ^{3:23} and they said, “This is blood; the kings are surely slain, and they have killed one another; now therefore, Moab, to the plunder!” ^{3:24} And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them; but they went forward smiting the Moabites, even <i>in their</i> country. ^{3:25} And they beat down the cities; and every man cast his stone on every good piece of land, and filled it; and they stopped all the wells of water, and felled all the good trees. Only in Kir-haraseth did they leave its stones; nevertheless the slingers went about <i>it</i> , and smote it.
	^{3:26} And when the king of Moab saw that the battle was too much for him, he took with him seven hundred men that drew swords, to break through <i>even</i> to the king of Edom; but they could not.
	^{3:27} Then he took his oldest son that would have reigned in his place, and offered him <i>for</i> a burnt offering upon the wall. And there was great indignation against Israel; and they left him, and returned to <i>their own</i> land.
Unique	§Complement Body: Elisha performed many miracles to help and heal both the people of Israel and even the Gentiles (2 Kings 4:1 - 6:23)
	¶Unique Elisha provided the need for a poor widow woman and raised a young man from the dead (2 Kings 4:1 - 37)
	^{4:1} Now there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, “Your servant my husband is dead. And you know that your servant feared Jehovah; and the creditor has come to take my two sons to him to be slaves.” ^{4:2} And Elisha said to her, “What shall I do for you? Tell me, what do you have in the house?” And she said, “Your maid servant has nothing in the house, except a pot of oil.” ^{4:3} Then he said, “Go, borrow vessels abroad of all your neighbors, <i>even</i> empty vessels: do not borrow a few. ^{4:4} And when you have come in, you shall shut the door upon you and upon your sons, and shall pour out into all those vessels, and you shall set aside that which is full.” ^{4:5} So she went from him, and shut the door upon her and upon her sons, who brought <i>the</i> vessels to her; and she poured out. ^{4:6} And it came to pass, when the vessels were full, that she said to her son, “Bring me another vessel.” And he said to her, “ <i>There is</i> not another vessel.” And the oil ceased.
	^{4:7} Then she came and told the man of God. And he said, “Go, sell the oil, and pay your debt; and live you and your children of the rest.”
Complement	^{4:8} And it fell on a day that Elisha passed to Shunem where <i>there</i> was a wealthy woman; and she compelled him to eat bread. And <i>so</i> it was, <i>that</i> as often as he passed by, he turned in there to eat bread. ^{4:9} And she said to her husband, “Behold now, I perceive that this is a holy man of God, who passes by us continually. ^{4:10} Please, let us make a little chamber on the wall; and let us set for him there a bed, a table, a stool, and a candlestick; and it shall be, when he comes to us, that he shall turn in there.”
	^{4:11} And it fell on a day that he came there, and he turned into the chamber, and lay there. ^{4:12} And he said to Gehazi his servant, “Call this Shunammite.” And when he had called her, she stood before him. ^{4:13} And he said to him, “Say now to her, ‘Behold, you have been careful for us with all this care. What is to be done for you? Would you be spoken for to the king, or to the captain of the army?’” And she answered, “I dwell among my own people.” ^{4:14} And he said, “What then <i>is</i> to be done for her?” And Gehazi answered, “Truly she has no child, and her husband is old.” ^{4:15} And he said, “Call her.” And when he had called her, she stood in the door. ^{4:16} And he said, “About this season, according to the time of life, you shall embrace a son.” And she said, “No, my lord, <i>you</i> man of God, do not lie to your maidservant.”
	^{4:17} And the woman conceived, and bore a son at that season that Elisha had said to her, according to the time of life. ^{4:18} And when the child was grown, it fell on a day that he went out to his father to the reapers. ^{4:19} And he said to his father, “My head; my head!” And he said to a boy, “Carry him to his mother.” ^{4:20} And when he had taken him, and brought him to his mother, he sat on her knees until noon, and <i>then</i> died. ^{4:21} And she went up, and laid him on the bed of the man of God, and shut <i>the</i> door upon him, and went out. ^{4:22} And she called to her husband, and said, “Please send me one of the young men, and one of the donkeys, that I may run to the man of God, and come again.” ^{4:23} And he said, “Why will you go to him today? <i>It is</i> neither new moon, nor Sabbath.” And she said, “ <i>It will be</i> well.” ^{4:24} Then she saddled a donkey, and said to her servant, “Drive, and go forward; do not slack <i>your</i> riding for me, unless I tell you.” ^{4:25} So she went and came to the man of God to mount Carmel.
	And it came to pass, when the man of God saw her far away, that he said to Gehazi his servant, “Behold, <i>over there is</i> that Shunammite; ^{4:26} please, run now to meet her; and say to her, ‘ <i>Is it</i> well with you? <i>Is it</i> well with your husband? <i>Is it</i> well with the child?’” And she answered, “ <i>It is</i> well.” ^{4:27} And when she came to the man of God to the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, “Leave her alone: for her soul is troubled within her; and Jehovah has hidden <i>it</i> from me, and has not told me.” ^{4:28} Then she said, “Did I desire a son of my lord? Did I not say, ‘Do not deceive me?’” ^{4:29} Then he said to Gehazi, “Gather <i>your robe around</i> your waist, and take my staff in your hand, and go your way. If you meet any man, do not greet him; and if anyone greets you, do not answer him again; and lay my staff upon the face of the child.” ^{4:30} And the mother of the child said, “As Jehovah lives, and <i>as</i> your soul lives, I will not leave you.” And he arose, and followed her. ^{4:31} And Gehazi passed on before them, and laid the staff upon the face of the child; but <i>there was</i> neither voice, nor hearing. Therefore he went again to meet him, and told him, saying, “The child has not awoken.” ^{4:32} And when Elisha came into the house, behold, the child was dead, <i>and</i> laid upon his bed. ^{4:33} Therefore he went in, and shut the door upon them both, and prayed to Jehovah. ^{4:34} And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child grew warm. ^{4:35} Then he returned, and walked in the house back and forth; and went up, and stretched himself upon him. And the child sneezed seven times, and the child opened his eyes. ^{4:36} And he called Gehazi, and said, “Call this Shunammite.” So he called her. And when she came in to him, he said, “Take up your son.” ^{4:37} Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.
Unique	¶Complement Elisha miraculously healed the poisoned pot of soup and multiplied bread (2 Kings 4:38 - 44)
	^{4:38} And Elisha came again to Gilgal; and <i>there was</i> a famine in the land.
	And the sons of the prophets were sitting before him; and he said to his servant, “Set on the great pot, and boil soup for the sons of the prophets.” ^{4:39} And one went out into the field to gather herbs, and found a wild vine, and gathered of it wild gourds his lap full, and came and shredded <i>them</i> into the pot of soup: for they did not know <i>what they were</i> . ^{4:40} So they poured out for the men to eat.
	And it came to pass, as they were eating of the soup, that they cried out, and said, “O man of God, <i>there is</i> death in the pot!”; and they could not eat <i>of it</i> .
	^{4:41} But he said, “Then bring meal.” And he cast <i>it</i> into the pot; and he said, “Pour out for the people, that they may eat.” And there was no harm in the pot.
Opposite	^{4:42} And a man came from Baal-shalisha; and brought the man of God bread of the firstfruits: twenty loaves of barley, and full ears of grain in their husk. And he said, “Give <i>this</i> to the people, that they may eat.” ^{4:43} And his servant said, “What, should I set this before a hundred men?” He said again, “Give <i>it</i> to the people, that they may eat: for thus says Jehovah: ‘ <i>They shall eat, and shall leave some.</i> ”
	^{4:44} So he set <i>it</i> before them, and they ate, and left <i>some</i> , according to the Word of Jehovah.
	¶Complement Elisha healed the leprosy of Naaman and gave it to his servant Gehazi (2 Kings 5:1 - 27)
Unique	^{5:1} Now Naaman, captain of the army of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given deliverance to Syria. He was also a mighty man of valor, <i>but he was</i> a leper. ^{5:2} And the Syrians had gone out by bands, and had brought away captive out of the land of Israel a little girl; and she waited on Naaman’s wife. ^{5:3} And she said to her mistress, “Would God my lord <i>were</i> with the prophet that <i>is</i> in Samaria! For he would recover him of his leprosy.” ^{5:4} And <i>one</i> went in, and told his lord, saying, “Thus and thus said the little girl that <i>is</i> of the land of Israel.”
	^{5:5} And the king of Syria said, “Come now, go, and I will send a letter to the king of Israel.” And he departed, and took with him ten talents of silver, and six thousand <i>pieces</i> of gold, and ten changes of garments. ^{5:6} And he brought the letter to the king of Israel, saying, “Now when this letter has come to you, behold, I have <i>also</i> sent Naaman my servant to you, that you may recover him of his leprosy.” ^{5:7} And it came to pass, when the king of Israel had read the letter, that he tore his clothes; and he said, “ <i>Am</i> I God, to kill and to make alive, that this man sends me to recover a man of his leprosy? Therefore, please consider and see how he seeks a quarrel against me.”
	^{5:8} And it was so, when Elisha the man of God had heard that the king of Israel had torn his clothes, that he sent to the king, saying, “Why have you torn your clothes? Let him come now to me, and he shall know that there is a prophet in Israel.” ^{5:9} So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. ^{5:10} And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh shall come again to you, and you shall be clean.” ^{5:11} But Naaman was angry, and went away, and said, “Behold, I thought, he will surely come out to me, and stand, and call on the Name of Jehovah his God, and strike his hand over the place, and heal the leper. ^{5:12} <i>Are</i> not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?” So he turned and went away in a rage.
	^{5:13} And his servants came near, and spoke to him, and said, “My father, <i>if</i> the prophet had told you <i>to do some</i> great thing, would you not have done <i>it</i> ? How much rather then, when he says to you, ‘Wash, and be clean?’” ^{5:14} Then he went down, and dipped himself seven times in Jordan, according to the saying of the man of God. And his flesh came again like the flesh of a little child; and he was clean.
Opposite	^{5:15} And he returned to the man of God, he and all his company, and came, and stood before him; and he said, “Behold, now I know that <i>there is</i> no <i>true</i> God in all the earth, but in Israel. Now therefore, please, take a blessing of your servant.” ^{5:16} But he said, “As Jehovah lives, before whom I stand, I will receive none.” And he urged him to take <i>it</i> , but he refused. ^{5:17} And Naaman said, “Please, shall there not then be given to your servant two mules’ burden of earth? for my servant will henceforth offer neither burnt offering nor sacrifice to other gods, but <i>only</i> to Jehovah. ^{5:18} <i>But</i> in this thing Jehovah pardon your servant, <i>that</i> when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, Jehovah pardon your servant in this thing.” ^{5:19} And he said to him, “Go in peace.” So he departed from him a little way.
	^{5:20} But Gehazi, the servant of Elisha the man of God, said, “Behold, my master has spared Naaman this Syrian, in not receiving at his hands that which he brought; but, <i>as</i> Jehovah lives, I will run after him, and take something from him.” ^{5:21} So Gehazi followed after Naaman. And when Naaman saw <i>him</i> running after him, he came down from the chariot to meet him, and said, “Is all well?” ^{5:22} And he said, “All is well. My master has sent me, saying, ‘Behold, even now two young men of the sons of the prophets have come to me from mount Ephraim; please, give them a talent of silver, and two changes of garments.’” ^{5:23} And Naaman said, “Be content, take two talents.” And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid <i>them</i> upon two of his servants; and they carried <i>them</i> before him. ^{5:24} And when he came to the tower, he took <i>them</i> from their hand, and stored <i>them</i> in the house; and he let the men go, and they left. ^{5:25} But he went in, and stood before his master. And Elisha said to him, “Where <i>did</i> you go, Gehazi?” And he said, “Your servant went nowhere.” ^{5:26} And he said to him, “Did not my heart go <i>with you</i> , when the man turned again from his chariot to meet you? <i>Is it</i> a time to receive money, and to receive garments and oliveyards and vineyards and sheep and oxen and menservants and maidservants?” ^{5:27} The leprosy therefore of Naaman shall cling to you and to your seed forever.” And he went out from his presence a leper <i>as white</i> as snow.
	¶Opposite Elisha caused an iron axe head to float on water (2 Kings 6:1 - 7)
Unique	^{6:1} And the sons of the prophets said unto Elisha, “Behold now, the place where we dwell with you is too confined for us.
	^{6:2} Please, let us go unto Jordan, and take there every man a beam, and let us make us a place there, where we may dwell.” And he answered, “Go.”
	^{6:3} And one said, “Please, be content, and go with your servants.”
	And he answered, “I will go.” ^{6:4} So he went with them.
Opposite	And when they came to Jordan, they cut down wood. ^{6:5} But as one was felling a beam, the axe head fell into the water.
	And he cried, and said, “Alas, master! for it was borrowed.” ^{6:6} And the man of God said, “Where did it fall?” And he showed him the place. And he cut down a stick, and cast <i>it</i> in there; and the iron floated up; ^{6:7} therefore he said, “Take <i>it</i> up to you.” And he put out his hand, and took it.
	¶Opposite Elisha delivered the king of Syria and his army into the hand of the king of Israel (2 Kings 6:8 - 23)
Opposite	^{6:8} Then the king of Syria made war against Israel, and took counsel with his servants, saying, “In such and such a place <i>shall</i> be my camp.” ^{6:9} And the man of God sent to the king of Israel, saying, “Beware that you do not pass such a place: for the Syrians have come down there.” ^{6:10} And the king of Israel sent to the place that the man of God told him and warned him of, and saved himself there, not once nor twice.
	^{6:11} Therefore the heart of the king of Syria was deeply troubled for this thing; and he called his servants, and said to them, “Will you not show me which of us is for the king of Israel?” ^{6:12} And one of his servants said, “None, my lord, O king; but Elisha, the prophet that <i>is</i> in Israel, tells the king of Israel the words that you speak in the bedchamber.”
Complement	^{6:13} And he said, “Go and spy where he <i>is</i> , that I may send and bring him.” And it was told him, saying, “Behold, <i>he is</i> in Dothan.” ^{6:14} Therefore he sent there horses, chariots, and a great army; and they came by night, and surrounded the city. ^{6:15} And when the servant of the man of God rose early, and went forth, behold, an army surrounded the city both with horses and chariots. And his servant said to him, “Alas, my master! What shall we do?” ^{6:16} And he answered, “Fear not: for they that <i>are</i> with us <i>are</i> more than they that <i>are</i> with them.”” ^{6:17} And Elisha prayed, and said, “Jehovah, please, open his eyes, that he may see.” And Jehovah opened the eyes of the young man, and he saw; and, behold, the mountain <i>was</i> full of horses and chariots of fire round about Elisha.
	^{6:18} And when they came down to him, Elisha prayed to Jehovah, and said, “Please, smite this people with blindness.” And he smote them with blindness according to the word of Elisha. ^{6:19} And Elisha said to them, “This is not the way; neither is this the city. Follow me, and I will bring you to the man whom you seek.” But he led them to Samaria.
	^{6:20} And it came to pass, when they had come into Samaria, that Elisha said, “Jehovah, <i>open</i> the eyes of these <i>men</i> , that they may see.” And Jehovah opened their eyes, and they saw; and, behold, <i>they were</i> in the midst of Samaria. ^{6:21} And the king of Israel said to Elisha, when he saw them, “My father, shall I smite <i>them</i> ? Shall I smite <i>them</i> ?” ^{6:22} And he answered, “You shall not smite <i>them</i> . Would you smite those whom you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink, and go to their master.” ^{6:23} And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master.
	So the bands of Syria came no more into the land of Israel.
Unique	§Unique Conclusion: Elisha prophesied a feast in the midst of famine; and it came to pass for all the people, except for one (2 Kings 6:24 - 7:20)
	¶Complement Elisha prophesied an abundance of food in the midst of famine (2 Kings 6:24 - 7:2)
	^{6:24} And it came to pass after this, that Ben-hadad king of Syria gathered all his army, and went up, and besieged Samaria. ^{6:25} And there was a great famine in Samaria; and, behold, they besieged it, until a donkey’s head was <i>sold</i> for eighty <i>pieces</i> of silver, and a pint of dove’s dung for five <i>pieces</i> of silver. ^{6:26} And as the king of Israel was passing by upon the wall, a woman cried to him, saying, “Help, my lord, O king.” ^{6:27} And he said, “If Jehovah does not help you, how shall I help you? Out of the barn floor, or out of the winepress?”
	^{6:28} And the king said to her, “What troubles you?” And she answered, “This woman said to me, ‘Give your son, that I may eat him today, and we will eat my son tomorrow.’” ^{6:29} So we boiled my son, and ate him; and I said to her on the next day, ‘Give your son, that we may eat him,’ and she has hidden her son.” ^{6:30} And it came to pass, when the king heard the words of the woman, that he tore his clothes; and he passed by upon the wall, and the people looked, and, behold, <i>he had</i> sackcloth within upon his flesh.
Complement	^{6:31} Then he said, “God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day!” ^{6:32} But Elisha sat in his house, and the elders sat with him; and <i>the king</i> sent a man from before him. But before the messenger came to him, he said to the elders, “Do you see how this son of a murderer has sent to take away my head? See, when the messenger comes, shut the door, and hold him fast at the door. <i>Is</i> not the sound of his master’s feet behind him?”
	^{6:33} And while he still talked with them, behold, the messenger came down to him; and he said, “Behold, this evil <i>is</i> of Jehovah; why should I wait for Jehovah any longer?” ^{7:1} Then Elisha said, “ <i>Hear</i> the Word of Jehovah. ‘Thus says Jehovah: ‘Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.’”
	^{7:2} Then a lord on whose hand the king leaned answered the man of God, and said, “Behold, <i>if</i> Jehovah would make windows in Heaven, might such a thing be?” And he said, “Behold, you shall see <i>it</i> with your eyes, but shall not eat of it.”
	¶Complement The feast of food came to pass for all the people, except for one man (2 Kings 7:3 - 20)
Opposite	^{7:3} And there were four leprous men at the entering in of the gate; and they said one to another, “Why do we sit here until we die?” ^{7:4} If we say, ‘We will enter into the city,’ then the famine <i>is</i> in the city, and we shall die there; and if we sit still here, we also die. Now therefore come, and let us fall to the army of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.”
	^{7:5} And they rose up in the twilight, to go to the camp of the Syrians; and when they came to the uttermost part of the camp of Syria, behold, no man was there. ^{7:6} For the Lord had made the army of the Syrians to hear a noise of chariots, and a noise of horses, <i>even</i> the noise of a great army; and they said one to another, “Look, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us!” ^{7:7} Therefore they arose and fled in the twilight, and left their tents, their horses, and their donkeys, even the camp as it was, and fled for their life. ^{7:8} And when these lepers came to the uttermost part of the camp, they went into one tent, and ate and drank, and carried from there silver, gold, and clothing, and went and hid <i>it</i> ; and came again, and entered into another tent, and carried from there <i>also</i> , and went and hid <i>it</i> .
Complement	^{7:9} Then they said one to another, “We are not doing right. This day <i>is</i> a day of good news, and we hold our peace. If we wait until the morning light, some mischief will come upon us. Now therefore come, that we may go and tell the king’s household.” ^{7:10} So they came and called to the gatekeeper of the city; and they told them, saying, “We came to the camp of the Syrians; and, behold, no man was there; neither voice of man, but horses tied, and donkeys tied, and the tents as they <i>were</i> .” ^{7:11} And he called the gatekeepers; and they told <i>it</i> to the king’s house within.
	^{7:12} And the king arose in the night, and said to his servants, “I will now show you what the Syrians have done to us. They know that we <i>are</i> hungry; therefore they have gone out of the camp to hide themselves in the field, saying, ‘When they come out of the city, we shall catch them alive, and get into the city.’” ^{7:13} And one of his servants answered and said, “Please, let <i>some</i> take five of the horses that remain, which are left in the city (behold, they <i>are</i> as all the multitude of Israel that are left in it; behold, <i>I say</i> , they <i>are</i> even as all the multitude of the Israelites that are consumed); and let us send and see.” ^{7:14} Therefore they took two chariot horses; and the king sent after the army of the Syrians, saying, “Go and see.” ^{7:15} And they went after them to Jordan; and, lo, all the way <i>was</i> full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.
	^{7:16} And the people went out, and plundered the tents of the Syrians. So a measure of fine flour was <i>sold</i> for a shekel, and two measures of barley for a shekel, according to the Word of Jehovah. ^{7:17} And the king appointed the lord on whose hand he leaned to have the charge of the gate; and the people trampled upon him in the gate, and he died, as the man of God had said, who spoke when the king came down to him.
	^{7:18} And it came to pass as the man of God had spoken to the king, saying, “ <i>Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria</i> ”; ^{7:19} and that lord answered the man of God, and said, “Now, behold, <i>if</i> Jehovah would make windows in Heaven, might such a thing be?” And he said, “Behold, you shall see <i>it</i> with your eyes, but shall not eat of it.”
	^{7:20} And so it fell out to him: for the people trampled upon him in the gate, and he died.

Kings, Chapter 23; Jehovah sent Jehu to judge the house of Ahab the king of Israel (2 Kings 8:1 - 12:21)	
§Unique Introduction: Elisha sent the Gentle woman to sojourn outside of Israel and told Hazael that he would be king (2 Kings 8:1 - 15)	
¶Opposite Jehovah brought the king of Israel and the wealthy woman together when he was asking about Elisha (2 Kings 8:1 - 6)	
¶Opposite Elisha told Hazael that he would be the next king over Syria, changing the course of Syria's history (2 Kings 8:7 - 15)	
§Complement Body: Jehu executed Jehovah's wrath upon the house of Ahab (2 Kings 8:16 - 10:36)	
¶Opposite Jehovah would not destroy Judah in spite of the sins of king Jehoram (2 Kings 8:16 - 29)	
¶Opposite Jehu executed both Joram king of Israel and Ahaziah king of Judah at Jezreel (2 Kings 9:1 - 29)	
¶Complement Jehu destroyed Jezebel and seventy sons of Ahab (1 Kings 9:30 - 10:11)	
¶Complement Jehu destroyed the rest of Ahab's family out of Samaria and Baal worship in Israel (2 Kings 10:12 - 28)	
¶Unique Jehu failed to eliminate the worship of the golden calves in Dan and Bethel (2 Kings 10:29 - 36)	
§Complement Conclusion: The sons of David were restored to the Kingdom; and the Temple of Jehovah was repaired (2 Kings 11:1 - 12:21)	
¶Complement Jehoiaada the priest led a revolution to restore the rule of the sons of David in Judah (2 Kings 11:1 - 20)	
¶Complement Jehoash king of Judah repaired the House of Jehovah (2 Kings 11:21 - 12:21)	

	§Unique Introduction: Elisha sent the Gentle woman to sojourn outside of Israel and told Hazael that he would be king (2 Kings 8:1 - 15)
	¶Opposite Jehovah brought the king of Israel and the wealthy woman together when he was asking about Elisha (2 Kings 8:1 - 6)
Unique	^{8:1} Then Elisha spoke to the woman, whose son he had restored to life, saying, "Arise and go, you and your household, and sojourn wherever you can sojourn: for Jehovah has called for a famine; and it shall also come upon the land seven years."
	^{8:2} And the woman arose; and she did after the saying of the man of God. And she went with her household, and sojourned in the land of the Philistines seven years.
Complement	^{8:3} And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines; and she went forth to cry to the king for her house and for her land.
Complement	^{8:4} And the king talked with Gehazi the servant of the man of God, saying, "Please, tell me all the great things that Elisha has done."
Opposite	^{8:5} And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, "My lord, O king, this is the woman; and this is her son, whom Elisha restored to life." ^{8:6} And when the king asked the woman, she told him.
Opposite	So the king appointed to her a certain officer, saying, "Restore all that <i>was</i> hers, and all the fruits of the field since the day that she left the land, even until now."
Opposite	¶Opposite Elisha told Hazael that he would be the next king over Syria, changing the course of Syria's history (2 Kings 8:7 - 15)
Opposite	^{8:7} And Elisha came to Damascus. And Ben-hadad the king of Syria was sick; and it was told him, saying, "The man of God has come here." ^{8:8} And the king said to Hazael, "Take a present in your hand; and go, meet the man of God, and inquire of Jehovah by him, saying, 'Shall I recover of this disease?'"
Opposite	^{8:9} So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden; and came and stood before him, and said, "Your son Ben-hadad, king of Syria, has sent me to you, saying, 'Shall I recover of this disease?'" ^{8:10} And Elisha said to him, "Go, say to him, 'You may certainly recover'; nevertheless Jehovah has shown me that he shall surely die."
Complement	^{8:11} And he settled his countenance steadfastly, until he was ashamed; and the man of God wept. ^{8:12} And Hazael said, "Why does my lord weep?" And he answered, "Because I know the evil that you will do to the children of Israel: you will set their strongholds on fire; and you will slay their young men with the sword, and will dash their children, and rip up their women with child."
Complement	^{8:13} And Hazael said, "But what, is your servant a dog, that he should do this great thing?" And Elisha answered, "Jehovah has shown me that you <i>shall</i> be king over Syria."
Unique	^{8:14} So he left Elisha, and came to his master, who said to him, "What did Elisha say to you?" And he answered, "He told me <i>that</i> you would surely recover."
	^{8:15} And it came to pass on the next day, that he took a thick cloth, and dipped <i>it</i> in water, and spread <i>it</i> on his face, so that he died. And Hazael reigned in his place.
	§Complement Body: Jehu executed Jehovah's wrath upon the house of Ahab (2 Kings 8:16 - 10:36)
	¶Opposite Jehovah would not destroy Judah in spite of the sins of king Jehoram (2 Kings 8:16 - 29)
Unique	^{8:16} And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat then <i>being</i> king of Judah Jehoram the son of Jehoshaphat king of Judah began to reign. ^{8:17} He was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem.
	^{8:18} And he walked in the way of the kings of Israel, as the house of Ahab did: for the daughter of Ahab was his wife; and he did evil in the sight of Jehovah. ^{8:19} Yet Jehovah would not destroy Judah for David his servant's sake, as he promised him to give him always a light, <i>and</i> to his children.
Complement	^{8:20} In his days Edom revolted from under the hand of Judah, and made a king over themselves. ^{8:21} So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which surrounded him, and the captains of the chariots; and the people fled into their tents. ^{8:22} Yet Edom revolted from under the hand of Judah until this day. Then Libnah revolted at the same time.
Complement	^{8:23} And the rest of the acts of Joram, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? ^{8:24} And Joram slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah his son reigned in his place.
Opposite	^{8:25} In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign. ^{8:26} Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. And his mother's name <i>was</i> Athaliah, the daughter of Omri king of Israel. ^{8:27} And he walked in the way of the house of Ahab, and did evil in the sight of Jehovah, as the house of Ahab <i>did</i> : for he <i>was</i> the son-in-law of the house of Ahab.
Opposite	^{8:28} And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. ^{8:29} And king Joram went back to be healed in Jezreel of the wounds that the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.
Opposite	¶Opposite Jehu executed both Joram king of Israel and Ahaziah king of Judah at Jezreel (2 Kings 9:1 - 29)
Opposite	^{9:1} And Elisha the prophet called one of the children of the prophets, and said to him, "Gather <i>your robe around</i> your waist, and take this box of oil in your hand, and go to Ramoth-gilead. ^{9:2} And when you come there, look out there Jehu the son of Jehoshaphat the son of Nimshi; and go in, and make him rise up from among his brethren, and escort him to an inner chamber. ^{9:3} Then take the box of oil, and pour <i>it</i> on his head, and say, 'Thus says Jehovah: I have anointed you king over Israel.' Then open the door and flee, and do not delay." ^{9:4} So the young man, <i>even</i> the young man the prophet, went to Ramoth-gilead. ^{9:5} And when he came, behold, the captains of the army <i>were</i> sitting; and he said, "I have an errand to you, O captain." And Jehu said, "To which of all us?" And he said, "To you, O captain." ^{9:6} And he arose, and went into the house; and he poured the oil on his head, and said to him, " Thus says Jehovah God of Israel: 'I have anointed you king over the people of Jehovah, <i>even</i> over Israel. 'And you shall smite the house of Ahab your master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel: 'For the whole house of Ahab shall perish; and I will cut off from Ahab all the males, and him that is shut up and left in Israel; 'and I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah; 'and the dogs shall eat Jezebel in the portion of Jezreel, and <i>there shall be none to bury her</i>.'" And he opened the door, and fled.
	^{9:11} Then Jehu came forth to the servants of his lord; and <i>one of them</i> said to him, "Is everything well? Why did this madman come to you?" And he said to them, "You know the man, and his message." ^{9:12} And they said, " <i>It is</i> not true; tell us now." And he said, "Thus and thus he spoke to me, saying, " Thus says Jehovah: 'I have anointed you king over Israel.' " ^{9:13} Then they hurried, and took every man his garment, and put <i>it</i> under him on the top of the stairs, and blew with trumpets, saying, "Jehu is king!" ^{9:14} So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram.
Opposite	Now Joram had guarded Ramoth-gilead, he and all Israel, because of Hazael king of Syria. ^{9:15} But king Joram had returned to be healed in Jezreel of the wounds that the Syrians had given him, when he fought with Hazael king of Syria. And Jehu said, "If it is your minds, <i>then</i> let none go forth <i>nor</i> escape out of the city to go to tell <i>it</i> in Jezreel." ^{9:16} So Jehu rode in a chariot, and went to Jezreel: for Joram lay there.
Complement	And Ahaziah king of Judah came down to see Joram. ^{9:17} And a watchman stood on the tower in Jezreel; and he spied the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman, and send to meet them, and let him say, ' <i>Is it</i> peace?'" ^{9:18} So one <i>man</i> went on horseback to meet him, and said, "Thus says the king: ' <i>Is it</i> peace?'" And Jehu said, "What have you to do with peace? Turn behind me." And the watchman told, saying, "The messenger came to them, but he does not come again."
Complement	^{9:19} Then he sent out a second on horseback, which came to them, and said, "Thus says the king: ' <i>Is it</i> peace?'" And Jehu answered, "What have you to do with peace? Turn behind me." ^{9:20} And the watchman told, saying, "He came even to them, and does not come again; and the driving <i>is</i> like the driving of Jehu the son of Nimshi: for he drives furiously."
Unique	^{9:21} And Joram said, "Make ready." And his chariot was made ready; and Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. ^{9:22} And it came to pass, when Joram saw Jehu, that he said, " <i>Is it</i> peace, Jehu?" And he answered, "What peace, so long as the whoredoms of your mother Jezebel and her witchcrafts <i>are</i> so many?" ^{9:23} And Joram turned his hands, and fled, and said to Ahaziah, " <i>There</i> is treachery, O Ahaziah!" ^{9:24} And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sank down in his chariot. ^{9:25} Then <i>Jehu</i> said to Bidkar his captain, "Take <i>him</i> up, <i>and</i> cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when you and I rode together after Ahab his father, Jehovah laid this burden upon him: " <i>'Surely I have seen yesterday the blood of Naboth, and the blood of his sons; says Jehovah: 'and I will repay you in this plot of ground,' says Jehovah.</i> " Now therefore take <i>and</i> cast him into the plot of <i>Naboth</i> , according to the Word of Jehovah."
	^{9:27} But when Ahaziah the king of Judah saw <i>this</i> , he fled by the way of the garden house. And Jehu followed after him, and said, "Smite him also in the chariot." <i>And they did so</i> at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. ^{9:28} And his servants carried him in a chariot to Jerusalem, and buried him in his grave with his fathers in the city of David. ^{9:29} And <i>it was</i> in the eleventh year of Joram the son of Ahab, <i>that</i> Ahaziah began to reign over Judah.
	¶Complement Jehu destroyed Jezebel and seventy sons of Ahab (1 Kings 9:30 - 10:11)
Unique	^{9:30} And when Jehu came to Jezreel, Jezebel heard of <i>it</i> ; and she painted her face, and adorned her head, and looked out at a window. ^{9:31} And as Jehu entered in at the gate, she said, " <i>Did</i> Zimri have peace, who slew his master?"
	^{9:32} And he lifted up his face to the window, and said, "Who <i>is</i> on my side? Who?!" And two <i>or</i> three eunuchs looked out to him. ^{9:33} And he said, "Throw her down!" So they threw her down; and <i>some</i> of her blood was sprinkled on the wall, and on the horses; and he trampled her under foot.
Complement	^{9:34} And when he came in, he ate and drank; and said, "Go, see now this cursed <i>woman</i> , and bury her: for she <i>is</i> a king's daughter." ^{9:35} And they went to bury her, but they found no more of her than the skull, the feet, and the palms of <i>her</i> hands; ^{9:36} therefore they came again, and told him.
Complement	And he said, "This is the Word of Jehovah, which he spoke by his servant Elijah the Tishbite, saying, " <i>'In the portion of Jezreel shall dogs eat the flesh of Jezebel; 'and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, 'This is Jezebel.'</i> "
Opposite	^{10:1} And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, to the rulers of Jezreel, to the elders, and to them that brought up Ahab's <i>children</i> , saying, ^{10:2} "Now as soon as this letter comes to you, seeing your master's sons <i>are</i> with you, and <i>there are</i> with you chariots and horses, a fortified city also, and armor, ^{10:3} look even out the best and fittest of your master's sons, and set <i>him</i> on his father's throne, and fight for your master's house." ^{10:4} But they were exceedingly afraid, and said, "Behold, two kings did not stand before him; how then shall we stand?" ^{10:5} And he that was over the house, and he that <i>was</i> over the city, the elders also, and the bringers up <i>of the children</i> , sent to Jehu, saying, " <i>We are</i> your servants, and will do all that you shall tell us; we will not make any king: do <i>that which</i> is good in your eyes."
Opposite	^{10:6} Then he wrote a letter the second time to them, saying, "If you <i>are</i> mine, and <i>if</i> you will give heed to my voice, take the heads of the men your master's sons, and come to me to Jezreel by tomorrow this time." Now the king's sons, <i>being</i> seventy men, <i>were</i> with the great men of the city, which brought them up. ^{10:7} And it came to pass, when the letter came to them, that they took the king's sons, and executed <i>the</i> seventy men, and put their heads in baskets, and sent <i>them</i> to Jezreel to him. ^{10:8} And a messenger came, and told him, saying, "They have brought the heads of the king's sons." And he said, "Lay them in two heaps at the entering in of the gate until the morning." ^{10:9} And it came to pass in the morning, that he went out, and stood, and said to all the people, "You <i>are</i> righteous! Behold, I conspired against my master, and killed him; but who killed all these? ^{10:10} Know now that nothing of the Word of Jehovah shall fall to the earth, which Jehovah spoke concerning the house of Ahab: for Jehovah has done <i>that</i> which he spoke by his servant Elijah." ^{10:11} So Jehu executed all that remained of the house of Ahab in Jezreel, and all his great men, and his kinfolks, and his priests, until he left him none remaining.
	¶Complement Jehu destroyed the rest of Ahab's family out of Samaria and Baal worship in Israel (2 Kings 10:12 - 28)
Unique	^{10:12} And he arose and departed, and came to Samaria. <i>And as he was</i> at the shearing house in the way, ^{10:13} Jehu met with the brethren of Ahaziah king of Judah, and said, "Who <i>are</i> you?" And they answered, "We <i>are</i> the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen."
	^{10:14} And he said, "Take them alive." And they took them alive, and executed them at the pit of the shearing house, <i>even</i> forty-two men; neither did he leave any of them.
Complement	^{10:15} And when he left there, he happened upon Jehonadab the son of Rechab <i>coming</i> to meet him; and he greeted him, and said to him, "Is your heart right, as my heart is with your heart?" And Jehonadab answered, "It is." "If it is, give <i>me</i> your hand." And he gave <i>him</i> his hand; and he took him up to him into the chariot. ^{10:16} And he said, "Come with me, and see my zeal for Jehovah." So they made him ride in his chariot.
Complement	^{10:17} And when he came to Samaria, he executed all that remained to Ahab in Samaria, until he had destroyed him, according to the saying of Jehovah, which he spoke to Elijah.
Opposite	^{10:18} And Jehu gathered all the people together, and said to them, "Ahab served Baal a little, <i>but</i> Jehu shall serve him much." ^{10:19} Now therefore call to me all the prophets of Baal, all his servants, and all his priests; let none be missing: for I have a great sacrifice <i>to do</i> to Baal; whosoever shall be wanting, he shall not live." But Jehu did <i>it</i> in subtlety, to the intent that he might destroy the worshipers of Baal. ^{10:20} And Jehu said, "Proclaim a solemn assembly for Baal." And they proclaimed <i>it</i> . ^{10:21} And Jehu sent through all Israel; and all the worshipers of Baal came, so that there was not a man left that did not come. And they came into the house of Baal; and the house of Baal was full from one end to another. ^{10:22} And he said to him that <i>was</i> in charge of the wardrobe, "Bring forth vestments for all the worshipers of Baal." And he brought them forth vestments. ^{10:23} And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said to the worshipers of Baal, "Search, and look that there are here with you none of the servants of Jehovah, but only the worshipers of Baal." ^{10:24} And when they went in to offer sacrifices and burnt offerings, Jehu appointed eighty men outside, and said, " <i>If</i> any of the men whom I have brought into your hands escape, <i>he that lets him</i> go, his life <i>shall be</i> for the life of him." ^{10:25} And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, "Go in, <i>and</i> slay them: let none come forth." And they smote them with the edge of the sword; and the guard and the captains cast <i>them</i> out, and went to the city of the house of Baal. ^{10:26} And they brought forth the images out of the house of Baal, and burned them. ^{10:27} And they broke down the image of Baal, and broke down the house of Baal, and made it a toilet house until this day.
Opposite	^{10:28} Thus Jehu destroyed Baal out of Israel.
	¶Unique Jehu failed to eliminate the worship of the golden calves in Dan and Bethel (2 Kings 10:29 - 36)
Opposite	^{10:29} Nevertheless <i>from</i> the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, <i>namely</i> , the golden calves that were in Bethel, and that were in Dan.
Opposite	^{10:30} And Jehovah said to Jehu, " <i>'Because you have done well in executing that which is right in my eyes, and have done to the house of Ahab according to all that was in my heart, your children of the fourth generation shall sit on the throne of Israel.'</i> "
Complement	^{10:31} But Jehu took no heed to walk in the Law of Jehovah God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.
Complement	^{10:32} In those days Jehoiada began to cut Israel short; and Hazael smote them in all the territory of Israel: ^{10:33} from Jordan eastward, all the land of Gilead: the Gadites, the Gizzites, the Reubenites, and the Manassites, from Aroer, which <i>is</i> by the river Arnon, even Gilead and Bashan.
Unique	^{10:34} Now the rest of the acts of Jehu, and all that he did, and all his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel? ^{10:35} And Jehu slept with his fathers; and they buried him in Samaria. And Jehoahaz his son reigned in his place.
	^{10:36} And the time that Jehu reigned over Israel in Samaria <i>was</i> twenty-eight years.
	§Complement Conclusion: The sons of David were restored to the Kingdom; and the Temple of Jehovah was repaired (2 Kings 11:1 - 12:21)
	¶Complement Jehoiaada the priest led a revolution to restore the rule of the sons of David in Judah (2 Kings 11:1 - 20)
Opposite	^{11:1} And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal seed. ^{11:2} But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah and stole him from among the king's sons <i>which were</i> slain; and they hid him, even him and his nurse, in the bedroom from Athaliah, so that he was not slain. ^{11:3} And he was with her hidden in the House of Jehovah six years.
Opposite	And Athaliah reigned over the land.
Complement	^{11:4} And the seventh year Jehoiaada sent and brought the rulers over hundreds, with the captains and the guard, and brought them to him into the House of Jehovah; and made a covenant with them, and took an oath of them in the House of Jehovah, and showed them the king's son. ^{11:5} And he commanded them, saying, "This is the thing that you shall do: a third part of you that enter in on the Sabbath shall even be keepers of the watch of the king's house, ^{11:6} and a third part <i>shall be</i> at the gate of Sur, and a third part at the gate behind the guard. So you shall keep the watch of the house, so that it is not broken down. ^{11:7} And two parts of you all that go forth on the Sabbath, even they shall keep the watch of the House of Jehovah round about the king." ^{11:8} And you shall surround the king, every man with his weapons in his hand; and he that comes within the ranks <i>of soldiers</i> , let him be slain; and you be with the king as he goes out and as he comes in." ^{11:9} And the captains over the hundreds did according to all <i>things</i> that Jehoiaada the priest commanded; and they took every man his men that were to come in on the Sabbath, with them that should go out on the Sabbath, and came to Jehoiaada the priest. ^{11:10} And the priest gave to the captains over hundreds king David's spears and shields, that <i>were</i> in the Temple of Jehovah. ^{11:11} And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the Temple to the left corner of the Temple, <i>along</i> by the altar and the Temple. ^{11:12} And he brought forth the king's son, and put the crown upon him, and <i>gave him</i> the testimony; and they made him king, and anointed him; and they clapped their hands, and said, "Long live the king!"
Complement	^{11:13} And when Athaliah heard the noise of the guard <i>and</i> of the people, she came to the people into the Temple of Jehovah. ^{11:14} And when she looked, behold, the king stood by a pillar, as the manner <i>was</i> , and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets; and Athaliah tore her clothes, and cried, "Treason; Treason!" ^{11:15} But Jehoiaada the priest commanded the captains of the hundreds, the officers of the army, and said to them, "Take her outside under guard; and him that follows her execute with the sword." For the priest had said, "Let her not be executed in the House of Jehovah." ^{11:16} And they laid hands on her, and she went by the way by which the horses came into the king's house; and she was executed there.
Unique	^{11:17} And Jehoiaada made a covenant between Jehovah and the king and the people that they should be Jehovah's people; also between the king and the people. ^{11:18} And all the people of the land went into the house of Baal, and broke it down; they thoroughly broke his altars and his images into pieces, and executed Mattan the priest of Baal before the altars. And the priest appointed officers over the House of Jehovah. ^{11:19} And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the House of Jehovah, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.
	^{11:20} And all the people of the land rejoiced, and the city was in quiet; and they executed Athaliah with the sword <i>beside</i> the king's house.
	¶Complement Jehoash king of Judah repaired the House of Jehovah (2 Kings 11:21 - 12:21)
Opposite	^{11:21} Jehoash <i>was</i> seven years old when he began to reign. ^{11:21} In the seventh year of Jehu, Jehoash began to reign; and he reigned forty years in Jerusalem. And his mother's name <i>was</i> Zibiah of Beer-sheba.
Opposite	^{12:2} And Jehoash did right in the sight of Jehovah all his days in which Jehoiaada the priest instructed him. ^{12:3} But the high places were not taken away; the people still sacrificed and burned incense in the high places.
Complement	^{12:4} And Jehoash said to the priests, "All the money of the dedicated things that is brought into the House of Jehovah, <i>even</i> the money of everyone that passes <i>the account</i> , the money that every man is set at, <i>and</i> all the money that comes into any man's heart to bring into the House of Jehovah, ^{12:5} let the priests take <i>it</i> to them, every man of his acquaintance; and let them repair the breaches of the House, wheresoever any breach shall be found." ^{12:6} But it was so, <i>that</i> in the twenty-third year of king Jehoash the priests had not repaired the breaches of the House. ^{12:7} Then king Jehoash called for Jehoiaada the priest, and the <i>other</i> priests, and said to them, "Why do you not repair the breaches of the House? Now therefore receive <i>no more</i> money of your acquaintance, but deliver it for the breaches of the House." ^{12:8} And the priests agreed to receive <i>no more</i> money of the people; neither to repair the breaches of the House. ^{12:9} But Jehoiaada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one comes into the House of Jehovah; and the priests that kept the door put in it all the money <i>that was</i> brought into the House of Jehovah.
Complement	^{12:10} And it was so, when they saw that <i>there was</i> much money in the chest, that the king's scribe and the high priest came up, and they tied up in bags, and counted the money that was found in the House of Jehovah. ^{12:11} And they gave the money, being tallied, into the hands of them that did the work, that had the oversight of the House of Jehovah; and they laid it out to the carpenters and builders, that worked upon the House of Jehovah, ^{12:12} and to masons, and cutters of stone; and to buy timber and cut stone to repair the breaches of the House of Jehovah, and for all that was laid out for the House to repair <i>it</i> . ^{12:13} Nevertheless there were not made for the House of Jehovah any bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money <i>that was</i> brought into the House of Jehovah; ^{12:14} but they gave that to the workmen; and with it they repaired the House of Jehovah. ^{12:15} Moreover they did not reckon with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. ^{12:16} The trespass money and sin money was not brought into the House of Jehovah: it was the priests'.
Unique	^{12:17} Then Hazael king of Syria went up, and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem. ^{12:18} And Jehoash king of Judah took all the hallowed things that Jehoshaphat, Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold <i>that was</i> found in the treasures of the House of Jehovah, and in the king's house, and sent <i>it</i> to Hazael king of Syria; and he went away from Jerusalem.
	^{12:19} And the rest of the acts of Joash, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? ^{12:20} And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goes down to Sila: ^{12:21} for Jozabab the son of Shimeath, and Jehozabab the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David; and Amaziah his son reigned in his place.

Kings, Chapter 24: Jehovah sent Assyria to judge the Kingdom of Israel (2 Kings 13:1 - 17:41)	
§Unique	Introduction: The son of Jehu lost most of Israel to Syria, but his son recovered it thanks to Elisha (2 Kings 13:1 - 43)
¶Opposite	Jehoahaz ruled over a progressively smaller nation of Israel (2 Kings 13:1 - 13)
¶Opposite	Joash recovered the cities of Israel because of the last prophecies of Elisha (2 Kings 13:14 - 25)
§Complement	Body: God blessed Israel with restoration of their land, before finally taking it away for good (2 Kings 14:1 - 16:20)
¶Unique	Joash king of Israel proved to be a better warrior than Amaziah king of Judah (2 Kings 14:1 - 22)
¶Complement	Jeroboam, grandson of Jehu, restored the northern territory of Israel by war (2 Kings 14:23 - 15:7)
¶Complement	Israel suffered a series of violent revolutions with five kings in less than thirteen years (2 Kings 15:8 - 31)
¶Opposite	Jotham king of Judah was a good man, but accomplished very little for Jehovah (2 Kings 15:32 - 38)
¶Opposite	Ahaz king of Judah was an evil man, who did many wicked acts against Jehovah (2 Kings 16:1 - 20)
§Complement	Conclusion: Jehovah removed the people of Israel from their land, and replaced them with pagan Gentiles (2 Kings 17:1 - 41)
¶Complement	Jehovah removed most of the people from the land of Israel by the Assyrian captivity (2 Kings 17:1 - 23)
¶Complement	The king of Assyria replaced the remainder of the people of Israel with Gentiles, who worshiped idols (2 Kings 17:24 - 41)

	§Unique	Introduction: The son of Jehu lost most of Israel to Syria, but his son recovered it thanks to Elisha (2 Kings 13:1 - 43)
	¶Opposite	Jehoahaz ruled over a progressively smaller nation of Israel (2 Kings 13:1 - 13)
Unique		^{13:1} In the twenty-third year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, <i>and reigned</i> seventeen years.
Complement		^{13:2} And he did evil in the sight of Jehovah, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin: he departed not from them. ^{13:3} And the anger of Jehovah was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, <i>all their</i> days. ^{13:4} And Jehoahaz prayed to Jehovah, and Jehovah gave heed to him: for he saw the oppression of Israel, because the king of Syria oppressed them. ^{13:5} (And Jehovah gave Israel a deliverer, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as before. ^{13:6} Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, <i>but</i> walked in them; and the image of Asherah also remained in Samaria.) ^{13:7} Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand infantry: for the king of Syria had destroyed them, and had made them like the dust by threshing.
Complement		^{13:8} Now the rest of the acts of Jehoahaz, and all that he did, and his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel? ^{13:9} And Jehoahaz slept with his fathers; and they buried him in Samaria; and Joash his son reigned in his place.
Opposite		^{13:10} In the thirty-seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, <i>and reigned</i> sixteen years. ^{13:11} And he did evil in the sight of Jehovah; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; <i>but</i> he walked in them.
Opposite		^{13:12} And the rest of the acts of Joash, and all that he did, and his might with which he fought against Amaziah king of Judah, <i>are</i> they not written in the book of the chronicles of the kings of Israel? ^{13:13} And Joash slept with his fathers; and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.
	¶Opposite	Joash recovered the cities of Israel because of the last prophecies of Elisha (2 Kings 13:14 - 25)
Opposite		^{13:14} Now Elisha had fallen sick of his sickness by which he died. And Joash the king of Israel came down to him, and wept over his face, and said, “O my father, my father, the chariot of Israel, and the horsemen thereof!” ^{13:15} And Elisha said to him, “Take bow and arrows.” And he took to him bow and arrows. ^{13:16} And he said to the king of Israel, “Put your hand upon the bow.” And he put his hand <i>upon it</i> ; and Elisha put his hands upon the king’s hands. ^{13:17} And he said, “Open the window eastward.” And he opened <i>it</i> . Then Elisha said, “Shoot.” And he shot. And he said, “The arrow of Jehovah’s deliverance, and the arrow of deliverance from Syria: for you shall smite the Syrians in Aphek, until you have consumed <i>them</i> .” ^{13:18} And he said, “Take the arrows.” And he took <i>them</i> . And he said to the king of Israel, “Smite upon the ground.” And he smote three times, and stopped. ^{13:19} And the man of God was angry with him, and said, “You should have smitten five or six times, then you would have beaten Syria until you had consumed it! Whereas now you shall beat Syria <i>but</i> three times.”
Opposite		^{13:20} And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. ^{13:21} And it came to pass, as they were burying a man, that, behold, they spied a band <i>of men</i> ; and they cast the man into the grave of Elisha. And when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.
Complement		^{13:22} But Hazael king of Syria oppressed Israel all the days of Jehoahaz.
Complement		^{13:23} And Jehovah was gracious to them, and he had compassion on them, and had respect to them, because of his Covenant with Abraham, Isaac, and Jacob; and he would not destroy them; neither did he cast them from his presence as yet.
Unique		^{13:24} So Hazael king of Syria died; and Ben-hadad his son reigned in his place. ^{13:25} And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash defeat him, and recovered the cities of Israel.
	§Complement	Body: God blessed Israel with restoration of their land, before finally taking it away for good (2 Kings 14:1 - 16:20)
	¶Unique	Joash king of Israel proved to be a better warrior than Amaziah king of Judah (2 Kings 14:1 - 22)
Opposite		^{14:1} In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. ^{14:2} He was twenty-five years old when he began to reign, and reigned twenty-nine years in Jerusalem. And his mother’s name was Jehoaddan of Jerusalem. ^{14:3} And he did right in the sight of Jehovah, yet not like David his father: he did according to all things as Joash his father did. ^{14:4} Nevertheless the high places were not taken away; as yet the people sacrificed and burned incense on the high places. ^{14:5} And it came to pass, as soon as the kingdom was confirmed in his hand, that he executed his servants which had killed the king his father. ^{14:6} But he did not execute the children of the murderers: according to that which is written in the Book of the Law of Moses, in which Jehovah commanded, saying, “ <i>The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers; but every man shall be put to death for his own sin.</i> ”
Opposite		^{14:7} He slew ten thousand of Edom in the valley of salt, and took Sebah by war, and called the name of it Joktheel until this day. ^{14:8} Then Amaziah sent messengers to Jehoah, the son of Jehoahaz son of Jehu, king of Israel, saying, “Come, let us look one another in the face.” ^{14:9} And Jehoash the king of Israel sent to Amaziah king of Judah, saying, “The thistle that <i>was</i> in Lebanon sent to the cedar that <i>was</i> in Lebanon, saying, ‘Give your daughter to my son to <i>be his</i> wife’; and a wild beast passed by that <i>was</i> in Lebanon, and trampled down the thistle. ^{14:10} You have indeed smitten Edom, and your heart has lifted you up; glory <i>of that</i> , and stay at home: for why should you meddle to <i>your</i> harm, that you should fall, <i>both</i> you and Judah with you?” ^{14:11} But Amaziah would not listen; therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which <i>belongs</i> to Judah. ^{14:12} And Judah was put to the worse before Israel; and they fled every man to their tents. ^{14:13} And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh; and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. ^{14:14} And he took all the gold and silver, and all the vessels that were found in the House of Jehovah, and in the treasures of the king’s house, and hostages, and returned to Samaria.
Complement		^{14:15} Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, <i>are</i> they not written in the book of the chronicles of the kings of Israel? ^{14:16} And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his place.
Complement		^{14:17} And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. ^{14:18} And the rest of the acts of Amaziah, <i>are</i> they not written in the book of the chronicles of the kings of Judah? ^{14:19} Now they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent after him to Lachish, and slew him there. ^{14:20} And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.
Unique		^{14:21} And all the people of Judah took Azariah, who <i>was</i> sixteen years old, and made him king instead of his father Amaziah. ^{14:22} He built Elath, and restored it to Judah, after that the king slept with his fathers.
	¶Complement	Jeroboam, grandson of Jehu, restored the northern territory of Israel by war (2 Kings 14:23 - 15:7)
Unique		^{14:23} In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, <i>and he reigned</i> forty-one years. ^{14:24} And he did evil in the sight of Jehovah: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.
Complement		^{14:25} He restored the territory of Israel from the entering of Hamath to the sea of the plain, according to the Word of Jehovah God of Israel, which he spoke by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. ^{14:26} For Jehovah saw the affliction of Israel, <i>that it</i> was very bitter: for <i>there</i> was not any shut up, nor any left, nor any helper for Israel. ^{14:27} And Jehovah did not say that he would blot out the name of Israel from under Heaven; but he saved them by the hand of Jeroboam the son of Joash.
Complement		^{14:28} Now the rest of the acts of Jeroboam, and all that he did, and his might, how he made war, and how he recovered Damascus, and Hamath, <i>which belonged</i> to Judah, for Israel, <i>are</i> they not written in the book of the chronicles of the kings of Israel? ^{14:29} And Jeroboam slept with his fathers, <i>even</i> with the kings of Israel; and Zachariah his son reigned in his place.
Opposite		^{15:1} In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign. ^{15:2} He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. And his mother’s name was Jecholiah of Jerusalem. ^{15:3} And he did right in the sight of Jehovah, according to all that his father Amaziah had done; ^{15:4} except that the high places were not removed: the people still sacrificed and burned incense on the high places.
Opposite		^{15:5} And Jehovah smote the king, so that he was a leper until the day of his death; and he lived in a hospital. And Jotham the king’s son <i>was</i> over the house, judging the people of the land. ^{15:6} And the rest of the acts of Azariah, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? ^{15:7} So Azariah slept with his fathers; and they buried him with his fathers in the city of David; and Jotham his son reigned in his place.
	¶Complement	Israel suffered a series of violent revolutions with five kings in less than thirteen years (2 Kings 15:8 - 31)
Unique		^{15:8} In the thirty-eighth year of Azariah king of Judah, Zachariah the son of Jeroboam reigned over Israel in Samaria six months. ^{15:9} And he did evil in the sight of Jehovah, as his fathers had done; he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. ^{15:10} And Shallum the son of Jabesh conspired against him; and he smote him before the people, and slew him; and he reigned in his place. ^{15:11} And the rest of the acts of Zachariah, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel. ^{15:12} This <i>was</i> the Word of Jehovah which he spoke to Jehu, saying, “ <i>Your sons shall sit on the throne of Israel until the fourth generation.</i> ” And so it came to pass.
Complement		^{15:13} Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah; and he reigned a full month in Samaria: ^{15:14} for Menahem the son of Gadi went up from Tirzah, and came to Samaria; and he smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his place. ^{15:15} And the rest of the acts of Shallum, and his conspiracy which he made, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel. ^{15:16} Then Menahem smote Tiphshah, and all that <i>were</i> in it, and its territory from Tirzah, because they did not open <i>to him</i> ; therefore he smote <i>it</i> ; and <i>all</i> the women in it that were pregnant he ripped up.
Complement		^{15:17} In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi began to reign over Israel, <i>and reigned</i> ten years in Samaria. ^{15:18} And he did evil in the sight of Jehovah: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. ^{15:19} And Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. ^{15:20} And Menahem taxed the money from Israel, <i>even</i> of all the mighty men of wealth, fifty shekels of silver from each man, to give to the king of Assyria. So the king of Assyria turned back, and did not stay there in the land. ^{15:21} And the rest of the acts of Menahem, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel? ^{15:22} And Menahem slept with his fathers; and Pekahiah his son reigned in his place.
Opposite		^{15:23} In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, <i>and reigned</i> two years. ^{15:24} And he did evil in the sight of Jehovah: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. ^{15:25} But Pekah the son of Remaliah, a captain of his conspired against him, and smote him in Samaria, in the palace of the king’s house, with Argob and Arieah, and with him fifty men of the Gileadites; and he killed him, and reigned in his place. ^{15:26} And the rest of the acts of Pekahiah, and all that he did, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.
Opposite		^{15:27} In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, <i>and reigned</i> twenty years. ^{15:28} And he did evil in the sight of Jehovah: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. ^{15:29} In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all the land of Naphtali, and carried them captive to Assyria. ^{15:30} And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his place, in the twentieth year of Jotham the son of Uzziah. ^{15:31} And the rest of the acts of Pekah, and all that he did, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.
	¶Opposite	Jotham king of Judah was a good man, but accomplished very little for Jehovah (2 Kings 15:32 - 38)
Unique		^{15:32} In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of Uzziah king of Judah began to reign. ^{15:33} He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. And his mother’s name was Jerusha, the daughter of Zadok.
Complement		^{15:34} And he did right in the sight of Jehovah: he did according to all that his father Uzziah had done.
Complement		^{15:35} Nevertheless the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the House of Jehovah.
Opposite		^{15:36} Now the rest of the acts of Jotham, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?
Opposite		^{15:37} In those days Jehovah began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. ^{15:38} And Jotham slept with his fathers; and he was buried with his fathers in the city of David his father. And Ahaz his son reigned in his place.
	¶Opposite	Ahaz king of Judah was an evil man, who did many wicked acts against Jehovah (2 Kings 16:1 - 20)
Opposite		^{16:1} In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign. ^{16:2} Ahaz was twenty years old when he began to reign; and reigned sixteen years in Jerusalem. And he did not do right in the sight of Jehovah his God, like David his father; ^{16:3} but walked in the way of the kings of Israel; moreover, and <i>he</i> made his son to pass through the fire, according to the abominations of the heathen, whom Jehovah cast out from before the children of Israel. ^{16:4} And he sacrificed and burned incense in the high places, and on the hills, and under every green tree.
Opposite		^{16:5} Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war; and they besieged Ahaz, but could not overcome <i>him</i> . ^{16:6} At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath; and the Syrians came to Elath, and dwelt there until this day. ^{16:7} So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, “ <i>I am</i> your servant and your son. Come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.” ^{16:8} And Ahaz took the silver and gold that was found in the House of Jehovah, and in the treasures of the king’s house, and sent <i>it for</i> a present to the king of Assyria. ^{16:9} And the king of Assyria gave heed to him: for the king of Assyria went up against Damascus, and took it, and carried <i>the people</i> of it captive to Kir, and slew Rezin.
Complement		^{16:10} And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that <i>was</i> at Damascus; and king Ahaz sent to Urijah the priest the design of the altar, and its pattern, according to all its workmanship. ^{16:11} And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus. So Urijah the priest made <i>it</i> before king Ahaz came from Damascus. ^{16:12} And when the king came from Damascus, the king saw the altar; and the king approached to the altar, and offered on it. ^{16:13} And he burned his burnt offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings upon the altar. ^{16:14} And he also brought the bronze altar, which <i>was</i> before Jehovah, from the forefront of the House, from between the altar and the House of Jehovah, and put it on the north side of the altar.
Complement		^{16:15} And king Ahaz commanded Urijah the priest, saying, “Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king’s burnt sacrifice, and his meal offering, with the burnt offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice; and the bronze altar shall be for me to inquire by.” ^{16:16} Urijah the priest did in this manner, according to all that king Ahaz commanded. ^{16:17} And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the bronze oxen that <i>were</i> under it, and put it upon a pavement of stones. ^{16:18} And the covert for the Sabbath that they had built in the House, and the king’s entry outside, did he turn from the House of Jehovah for the king of Assyria.
Unique		^{16:19} Now the rest of the acts of Ahaz which he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? ^{16:20} And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah his son reigned in his place.
	§Complement	Conclusion: Jehovah removed the people of Israel from their land, and replaced them with pagan Gentiles (2 Kings 17:1 - 41)
	¶Complement	Jehovah removed most of the people from the land of Israel by the Assyrian captivity (2 Kings 17:1 - 23)
Opposite		^{17:1} In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel nine years. ^{17:2} And he did evil in the sight of Jehovah, but not as the kings of Israel that were before him. ^{17:3} Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. ^{17:4} And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as <i>he had done</i> year by year; therefore the king of Assyria shut him up, and bound him in prison.
Opposite		^{17:5} Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. ^{17:6} In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor <i>by</i> the river of Gozan, and in the cities of the Medes.
Complement		^{17:7} For so it was, that the children of Israel had sinned against Jehovah their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, ^{17:8} and walked in the statutes of the heathen, whom Jehovah cast out from before the children of Israel, and of the kings of Israel, which they had made. ^{17:9} And the children of Israel did secretly those things that <i>were</i> not right against Jehovah their God, and they built themselves high places in all their cities, from the tower of the watchmen to the fortified city. ^{17:10} And they set up <i>for</i> themselves images and statues of Asherah in every high hill, and under every green tree; ^{17:11} and there they burned incense in all the high places, as the heathen <i>did</i> whom Jehovah carried away before them. And <i>they</i> did wicked things to provoke Jehovah to anger. ^{17:12} For they served idols, of which Jehovah had said to them, “ <i>You shall not do this thing.</i> ” ^{17:13} Yet Jehovah testified against Israel, and against Judah, by all the prophets, <i>and by</i> all the seers, saying, “ <i>Turn from your evil ways, and keep my Commandments and my Statutes, according to all the Law which I commanded your fathers, and which I send to you by my servants the prophets.</i> ”
Complement		^{17:14} Notwithstanding they would not listen, but hardened their necks, like the neck of their fathers, that did not believe in Jehovah their God. ^{17:15} And they rejected his Statutes, and his Covenant that he made with their fathers, and his Testimonies that he testified against them; and they followed vanity, and became vain, and went after the heathen that <i>were</i> round about them, <i>concerning</i> whom Jehovah had charged them, that they should not do like them. ^{17:16} And they left all the Commandments of Jehovah their God, and made themselves molten images, <i>even</i> two calves, and made an image of Asherah, and worshiped all the constellations of the <i>zodiac</i> , and served Baal. ^{17:17} And they caused their sons and their daughters to pass through the fire, and used divination and witchcraft, and sold themselves to do evil in the sight of Jehovah, to provoke him to anger. ^{17:18} Therefore Jehovah was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only.
Unique		^{17:19} Also Judah did not keep the Commandments of Jehovah their God, but walked in the statutes of Israel which they made. ^{17:20} And Jehovah rejected all the seed of Israel, and afflicted them, and delivered them into the hand of plunderers, until he had cast them out of his sight: ^{17:21} for he tore Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drove Israel from following Jehovah, and made them sin a great sin: ^{17:22} until the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them, ^{17:23} until Jehovah removed Israel out of his sight, as he had said by all his servants the prophets. So Israel was carried away out of their own land to Assyria until this day.
	¶Complement	The king of Assyria replaced the remainder of the people of Israel with Gentiles, who worshiped idols (2 Kings 17:24 - 41)
Opposite		^{17:24} And the king of Assyria brought <i>men</i> from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed <i>them</i> in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in its cities.
Opposite		^{17:25} And so it was at the beginning of their dwelling there, <i>that</i> they did not fear Jehovah; therefore Jehovah sent lions among them, which slew <i>some</i> of them. ^{17:26} Therefore they spoke to the king of Assyria, saying, “The nations which you have removed, and placed in the cities of Samaria, know not the manner of the God of the land; therefore he has sent lions among them; and, behold, they slay them, because they know not the manner of the God of the land.” ^{17:27} Then the king of Assyria commanded, saying, “Carry there one of the priests whom you brought from there; and let them go and dwell there, and let him teach them the manner of the God of the land.” ^{17:28} Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear Jehovah.
Complement		^{17:29} Nevertheless every nation made gods of their own, and put <i>them</i> in the houses of the high places which the Samaritans had made, every nation in their cities in which they dwelt. ^{17:30} And the men of Babylon made Succoth-benoth; and the men of Cuth made Nergal; and the men of Hamath made Ashima; ^{17:31} and the Avites made Nibhaz and Tartak; and the Sepharvites burned their children in fire to Adramelech and Anammelech, the gods of Sepharvaim.
Complement		^{17:32} So they feared Jehovah, and made to themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. ^{17:33} They <i>both</i> feared Jehovah, and served their own gods, after the manner of the nations whom they carried away from there. ^{17:34} Until this day they do after the former manners: they do not <i>truly</i> fear Jehovah; neither do they after their Statutes, or after their Ordinances, or after the Law and Commandment which Jehovah commanded the children of Jacob, whom he named Israel; ^{17:35} with whom Jehovah had made a Covenant, and charged them saying, “ <i>You shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; but Jehovah, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall you fear, and him shall you worship, and to him shall you do sacrifice.</i> ” ^{17:37} And the Statutes, the Ordinances, the Law, and the Commandment, which he wrote for you, shall you observe to do forevermore; and you shall not fear other gods. ^{17:38} And the Covenant that I have made with you, shall you not forget; neither shall you fear other gods. ^{17:39} But you shall fear Jehovah your God; and he shall deliver you out of the hand of all your enemies.
Unique		^{17:40} Nevertheless, they did not listen; but they did after their former manner. ^{17:41} So these nations <i>both</i> feared Jehovah, and served their carved images, both their children, and their children’s children; as their fathers did, so do they until this day.

Kings, Chapter 25; Jehovah sent Babylon to judge the Kingdom of Judah (2 Kings 18:1 - 36)	
⚡Complement Introduction: Hezekiah tried to appease the king of Assyria, but failed; so he prayed to Jehovah (2 Kings 18:1 - 19:37)	
⚡Opposite Hezekiah tried to appease the king of Assyria with gold and silver, but failed to stop the army of Assyria (2 Kings 18:1 - 36)	
⚡Opposite Hezekiah prayed to Jehovah against the king of Assyria, and the army of Assyria was destroyed (2 Kings 18:37 - 19:37)	
⚡Complement	Body: The sins of the sons of Hezekiah made it impossible for Josiah to save Judah from the wrath of God
⚡Opposite	Hezekiah's prayer for healing was answered by Jehovah with a mighty sign and wonder (2 Kings 20:1 - 21)
⚡Opposite	The son and grandson of Hezekiah rejected Jehovah and worshipped idols (2 Kings 21:1 - 26)
⚡Complement	Josiah rebuilt the Temple of Jehovah and the Book of Deuteronomy was discovered inside (2 Kings 22:1 - 20a)
⚡Complement	Josiah attempted to appease the wrath of God with outward reformation of Judah, but failed (2 Kings 22:20b - 23:30)
⚡Unique	Judah was ruled first by the king of Egypt, and then by the king of Babylon (2 Kings 23:31 - 24:17)
⚡Unique	Conclusion: Zedekiah was carried captive to Babylon, and the remnant of the people fled to Egypt (2 Kings 24:18 - 25:30)
⚡Complement	Nebuchadnezzar king of Babylon overthrew Zedekiah king of Judah and carried him to Babylon (2 Kings 24:18 - 25:7)
The remnant of Judah in the land fled to Egypt after Gedaliah was assassinated by Ishmael (2 Kings 25:8 - 30)	

⚡Complement	Introduction: Hezekiah tried to appease the king of Assyria, but failed; so he prayed to Jehovah (2 Kings 18:1 - 19:37)
⚡Opposite	Hezekiah tried to appease the king of Assyria with gold and silver, but failed to stop the army of Assyria (2 Kings 18:1 - 36)
Unique	18:1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, <i>that Hezekiah</i> the son of Ahaz king of Judah began to reign. 18:2 He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem. Also his mother's name was Abi, the daughter of Zachariah. 18:3 And he did right in the sight of Jehovah, according to all that David his father did. 18:4 He removed the high places, and broke the images, and cut down the images of Asherah. And he broke in pieces the bronze serpent that Moses had made: for until those days the children of Israel burned incense to it; and he called it Nehushtan. 18:5 He trusted in Jehovah God of Israel, so that after him were none like him among all the kings of Judah, nor any that were before him: 18:6 for he was faithful to Jehovah, and departed not from following him, but kept his Commandments, which Jehovah commanded Moses. 18:7 And Jehovah was with him; and he prospered wheresoever he went forth; and he rebelled against the king of Assyria, and did not serve him. 18:8 He smote the Philistines, <i>even</i> unto Gaza, and its borders, from the tower of the watchmen to the fortified city.
Complement	18:9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, <i>that</i> Shalmaneser king of Assyria came up against Samaria, and besieged it. 18:10 And at the end of three years they took it: in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. 18:11 And the king of Assyria carried Israel away to Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes, 18:12 because they did not obey the voice of Jehovah their God, but transgressed his Covenant, <i>and</i> all that Moses the servant of Jehovah commanded; and they would not hear <i>them</i> , nor do <i>them</i> .
Complement	18:13 Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them. 18:14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended; return from me: that which you put on me I will bear." And the king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. 18:15 And Hezekiah gave <i>him</i> all the silver that was found in the House of Jehovah, and in the treasures of the king's house. 18:16 At that time Hezekiah cut off the gold from the doors of the Temple of Jehovah, and <i>from</i> the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.
Opposite	18:17 And the king of Assyria sent Tartan and Rabaris and Rab-shakeh from Lachish to king Hezekiah with a great army against Jerusalem. And they went up and came to Jerusalem. And when they had come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. 18:18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. 18:19 And Rab-shakeh said to them, "Speak now to Hezekiah, [Thus says the great king, the king of Assyria: 'What confidence is this in which you trust? 18:20 'You say (but <i>they are</i> but vain words), ' <i>I have</i> counsel and strength for the war.' Now on whom do you trust, that you rebel against me? 18:21 'Now, behold, you rely upon the staff of this bruised reed, <i>even</i> upon Egypt; on which if a man leans, it will go into his hand, and pierce it. So is Pharaoh king of Egypt to all that trust on him. 18:22 But if you say to me, 'We trust in Jehovah our God': is that not he, whose high places and whose altars Hezekiah has taken away, and has said to Judah and Jerusalem, 'You shall worship before this altar in Jerusalem?' 18:23 Now therefore, please, give pledges to my lord the king of Assyria, and I will deliver you two thousand horses, if you are able on your part to set riders upon them. 18:24 'How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? 18:25 Have I now come up without Jehovah against this place to destroy it? Jehovah said to me, 'Go up against this land, and destroy it.'"]
Opposite	18:26 Then Eliakim the son of Hilkiah, Shebna, and Joah, said to Rab-shakeh, "Please, speak to your servants in the Aramaic language for we understand it; and do not talk with us in the Jews' language in the ears of the people that are on the wall." 18:27 But Rab-shakeh said to them, "Has my master sent me to your master, and to you, to speak these words? <i>Has he not sent me</i> to the men who sit on the wall, that they may eat their own dung, and drink their own urine with you?" 18:28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spoke, saying, "Hear the word of the great king, the king of Assyria! 18:29 Thus says the king: 'Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand; 18:30 neither let Hezekiah make you trust in Jehovah, saying, 'Jehovah will certainly deliver us, and this city shall not be delivered into the hand of the king of Assyria.' 18:31 'Do not listen to Hezekiah: for thus says the king of Assyria: 'Make an agreement with me by a present, and come out to me; and <i>then</i> every man <i>shall</i> eat of his own vine, and everyone of his fig tree, and everyone drink the water of his cistern, 18:32 until I come and take you away to a land like your own land: a land of grain and wine, a land of bread and vineyards, a land of olive oil and of honey, so that you may live, and not die. And do not listen to Hezekiah, when he persuades you, saying, 'Jehovah will deliver us.' 18:33 Have any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 18:34 Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of my hand? 18:35 Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?' 18:36 But the people held their peace, and did not answer him a word: for the king's command was, saying, "Answer him not."
Opposite	⚡Opposite Hezekiah prayed to Jehovah against the king of Assyria, and the army of Assyria was destroyed (2 Kings 18:37 - 19:37)
Opposite	18:37 Then Eliakim the son of Hilkiah (which was over the household), Shebna the scribe, and Joah the son of Asaph the recorder came to Hezekiah with <i>their</i> clothes torn; and they told him the words of Rab-shakeh. 19:1 And it came to pass, when king Hezekiah heard it, that he tore his clothes, and covered himself with sackcloth, and went into the House of Jehovah. 19:2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. 19:3 And they said to him, "Thus says Hezekiah: 'This day is a day of trouble, and of rebuke, and blasphemy: for the children have come to the birth, and <i>there is</i> no strength to give birth. 19:4 It may be Jehovah your God will hear all the words of Rab-shakeh, whom the king of Assyria his master has sent to reproach the living God; and will reprove the words which Jehovah your God has heard; therefore lift up your prayer for the remnant that are left.' 19:5 So the servants of king Hezekiah came to Isaiah. 19:6 And Isaiah said to them, "Thus shall you say to your master, '[Thus says Jehovah: 'Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed me. 19:7 Behold, I will send a spirit upon him; and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.'"]
Opposite	19:8 So Rab-shakeh returned; and he found the king of Assyria making war against Libnah: for he had heard that he had departed from Lachish. 19:9 And when he heard it was said of Tirhakah king of Ethiopia, "Behold, he has come out to fight against you," he sent messengers again to Hezekiah, saying, 19:10 "Thus shall you speak to Hezekiah king of Judah, saying, 'Do not let your God in whom you trust deceive you, saying, 'Jerusalem shall not be delivered into the hand of the king of Assyria.' 19:11 Behold, you have heard what the kings of Assyria have done to all lands, by destroying them utterly; and shall you be delivered? 19:12 Have the gods of the nations delivered them which my fathers have destroyed: <i>such as</i> Gozan, Haran, Rezeph, and the children of Eden which were in Thelassar? 19:13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?' 19:14 And Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the House of Jehovah, and spread it before Jehovah. 19:15 And Hezekiah prayed to Jehovah. And he said, "O Jehovah God of Israel, which dwells between the cherubims: you are the <i>true</i> God, <i>even</i> you alone, of all the kingdoms of the earth; you have made Heaven and earth. 19:16 Jehovah, bow down your ear, and hear; open, Jehovah, your eyes, and see, and hear the words of Sennacherib, which has sent him to reproach the living God. 19:17 It is true, Jehovah, the kings of Assyria have destroyed the nations and their lands, 19:18 and have cast their gods into the fire. For they were not real gods, but <i>only</i> the work of men's hands: wood and stone; therefore they have destroyed them. 19:19 Now therefore, O Jehovah our God, please, save us out of his hand; that all the kingdoms of the earth may know that you are Jehovah God, <i>even</i> you only."
Complement	19:20 Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says Jehovah God of Israel: 'That which you have prayed to me against Sennacherib king of Assyria I have heard. 19:21 This is the Word that Jehovah has spoken concerning him: 'The virgin daughter of Zion has despised you, and <i>laughed</i> you to scorn; the daughter of Jerusalem has shaken her head at you. 19:22 Whom have you reproached and blasphemed? And against whom have you exalted your voice, and lifted up your eyes on high? <i>Even</i> against the Holy One of Israel. 19:23 By your messengers you have reproached the Lord, and have said, 'With the multitude of my chariots I have come up to the height of the mountains, to the sides of Lebanon, and will cut down its tall cedar trees, and its choice fir trees; and I will enter into the lodgings of his borders, and into the forest of his Carmel. 19:24 I have dug and drunk strange water, and with the sole of my feet have I dried up all the rivers of besieged places.' 19:25 Have you not heard long ago how I have done it, and of ancient times that I have formed it? Now I have brought it to pass, that you should be to lay waste fortified cities into ruinous heaps. 19:26 Therefore their inhabitants were weak; they were dismayed and ashamed; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as grain, wind-blown before it has grown up. 19:27 But I know your abode, and your going out, and your coming in, and your rage against me. 19:28 Because your rage against me and your tumult has come up into my ears; therefore I will put my hook in your nose, and my bridle in your lips, and I will turn you back by the way that you came.'
Complement	19:29 And this shall be a sign to you: this year you shall eat such things as grow of themselves; and in the second year that which springs of the same; and in the third year sown and reap, and plant vineyards and eat its fruit. 19:30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. 19:31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of Jehovah of hosts shall do this.' 19:32 Therefore thus says Jehovah concerning the king of Assyria: 'He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it. 19:33 By the way that he came, by the same shall he return, and shall not come into this city,' says Jehovah. 19:34 For I will defend this city, to save it, for my own sake, and for my servant David's sake."
Unique	19:35 And it came to pass that night, that the angel of Jehovah went out; and he smote in the camp of the Assyrians one hundred and eighty-five thousand soldiers. And when they arose early in the morning, behold, they were all dead corpses. 19:36 So Sennacherib king of Assyria departed; and he went and returned, and dwelt at Nineveh. 19:37 And it came to pass, that he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia. And Esar-haddon his son reigned in his place.

⚡Complement Body: The sins of the sons of Hezekiah made it impossible for Josiah to save Judah from the wrath of God	
⚡Opposite Hezekiah's prayer for healing was answered by Jehovah with a mighty sign and wonder (2 Kings 20:1 - 21)	
Unique	20:1 In those days, Hezekiah was terminally ill. And the prophet Isaiah the son of Amoz came to him; and said to him, "Thus says Jehovah: 'Set your house in order: for you shall die and not live.' 20:2 Then he turned his face to the wall, and he prayed to Jehovah, saying, 20:3 "Please, O Jehovah, remember now how I have walked before you in truth and with a loyal heart; and I have done that which is good in your sight." And Hezekiah wept grievously.
Complement	20:4 And it came to pass, before Isaiah went out into the middle court, that the Word of Jehovah came to him, saying, 20:5 "Return, and tell Hezekiah the captain of my people, 'Thus says Jehovah, the God of David your father: 'I have heard your prayer; I have seen your tears. Behold, I will heal you; on the third day you shall go up to the House of Jehovah. 20:6 And I will add to your days fifteen years. And I will deliver you and this city out of the hand of the king of Assyria; and I will defend this city for my own sake, and for my servant David's sake.'"
Complement	20:7 And Isaiah said, "Take a lump of figs." And they took and laid it on the boil; and he recovered. 20:8 And Hezekiah said to Isaiah, "What shall be the sign that Jehovah will heal me, and that I shall go up into the House of Jehovah the third day?" 20:9 And Isaiah said, "This sign shall you have of Jehovah, that Jehovah will do the thing that he has spoken: shall the shadow go forward ten degrees, or go back ten degrees?" 20:10 And Hezekiah answered, "It is a light thing for the shadow to go down ten degrees; no, but let the shadow return backward ten degrees." 20:11 And Isaiah the prophet cried to Jehovah; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.
Opposite	20:12 At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that Hezekiah had been sick. 20:13 And Hezekiah gave heed to them, and showed them all the house of his precious things: the silver, the gold, the spices, the precious ointment, all the house of his armor, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, that Hezekiah did not show them. 20:14 Then Isaiah the prophet came to king Hezekiah, and said to him, "What did these men say? And where did they come from to you?" And Hezekiah said, "They have come from a far country, <i>even</i> from Babylon." 20:15 And he said, "What have they seen in your house?" And Hezekiah answered, "They have seen everything that is in my house; there is nothing among my treasures that I have not shown them." 20:16 And Isaiah said to Hezekiah, "Hear the Word of Jehovah: 20:17 Behold, the days are coming, that all that is in your house, and that which your fathers have laid up in store until this day, shall be carried into Babylon; nothing shall be left," says Jehovah. 20:18 And of your sons that shall issue from you, which you shall beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." 20:19 Then Hezekiah said to Isaiah, "Good is the Word of Jehovah which you have spoken." And he said, "Is it not good, if peace and truth are in my days?"
Opposite	20:20 And the rest of the acts of Hezekiah, and all his might; and how he made a pool, and a tunnel, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? 20:21 And Hezekiah slept with his fathers; and Manasseh his son reigned in his place.
Opposite	⚡Opposite The son and grandson of Hezekiah rejected Jehovah and worshipped idols (2 Kings 21:1 - 26)
Opposite	21:1 Manasseh was twelve years old when he began to reign, and reigned fifty-five years in Jerusalem. And his mother's name was Hephzi-bah. 21:2 And he did evil in the sight of Jehovah, after the abominations of the heathen, whom Jehovah said cut before the children of Israel: 21:3 for he rebuilt the high places which Hezekiah his father had destroyed; and he raised up altars for Baal, and made an image of Asherah, as Ahab king of Israel did; and worshipped all the constellations of the zodiac, and served them. 21:4 And he built altars in the House of Jehovah, of which Jehovah said, "In Jerusalem will I put my Name." 21:5 And he built altars for all the constellations of the zodiac in the two courts of the House of Jehovah. 21:6 And he made his son to pass through the fire, and practiced astrology, and used witchcraft, and dealt with spiritists and witches; he did much wickedness in the sight of Jehovah, to provoke him to anger. 21:7 And he set a carved image of Asherah that he had made in the House of God; of which Jehovah said to David, and to Solomon his son, "In this House, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my Name forever; 21:8 neither will I make the feet of Israel move anymore out of the land which I gave their fathers; but only if they will observe to do according to all that I have commanded them, and according to all the Law that my servant Moses commanded them." 21:9 But they did not listen; and Manasseh seduced them to do more evil than did the nations whom Jehovah destroyed before the children of Israel. 21:10 And Jehovah spoke by his servants the prophets, saying, 21:11 "Because Manasseh king of Judah has done these abominations, and has done wickedly above all that the Amorites did, which were before him, and has made Judah also to sin with his idols; 21:12 therefore thus says Jehovah God of Israel: 'Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever hears of it, both his ears shall tingle. 21:13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as one wipes a dish, wiping it, and turning it upside down. 21:14 And I will forsake the remnant of my inheritance, and deliver them into the hand of their enemies; and they shall become a prize and a plunder to all their enemies. 21:15 because they have done evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even until this day.' 21:16 Moreover Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to another, beside his sin by which he made Judah to sin, in doing evil in the sight of Jehovah.
Opposite	21:17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? 21:18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his place.
Complement	21:19 Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jothab. 21:20 And he did evil in the sight of Jehovah, as his father Manasseh did. 21:21 And he walked in the way that his father walked in, and served the idols that his father served, and worshipped them. 21:22 And he forsook Jehovah God of his fathers, and did not walk in the way of Jehovah.
Complement	21:23 And the servants of Amon conspired against

Book 3.4 (Chronicles): The Pre-Exile Temple of Jehovah (1 Chron 1:1 - 2 Chron 36:23)

Complement Part 1: The construction of the Pre-Exile Temple of Jehovah (1 Chron 1:1 - 2 Chron 9:31)

- Unique Chapter 1.1: Jehovah elected David in the tribe of Judah as the ancestor of the Messiah (1 Chronicles 1:1 - 9:44)
- §Complement Introduction: Jehovah elected Abraham, Isaac, and Israel out of all nations to found the Kingdom of Zion (1 Chron 1:1 - 54)

‡Opposite The Messianic genealogies of Abraham's ancestors (1 Chron 1:1 - 33)

‡Opposite The non-Messianic genealogies of Esau (1 Chron 1:34 - 54)
- §Complement Body: The genealogies of Judah, Simeon, and the tribes of Gilead (1 Chron 2:1 - 7:40)

‡Unique The genealogies of the Messianic tribe of Judah, the tribe from which Jesus the Messiah came through David (1 Chron 2:1 - 4:23)

‡Complement The genealogies of the non-Messianic tribe of Simeon (1 Chron 4:24 - 43)

‡Complement The genealogies of the non-Messianic tribes of Reuben and Gad with half the tribe of Manasseh (1 Chron 5:1 - 26)

‡Opposite The genealogies, duties, and dwelling places of the tribe of Levi (1 Chron 6:1 - 81)

‡Opposite The genealogies and dwelling places of the junior tribes of Israel (1 Chron 7:1 - 40)
- §Unique Conclusion: Genealogies of king Saul and the Levites (1 Chron 8:1 - 9:44)

‡Complement Genealogy of king Saul (1 Chron 8:1 - 40)

‡Complement Genealogies and dwelling places of the Levites and Benjamites (1 Chron 9:1 - 44)

- Complement Chapter 1.2: Jehovah elected David to rule the Kingdom of Zion (1 Chron 10:1 - 13:14)
- §Unique Introduction: Jehovah replaced Saul with David on the throne of the Kingdom of Zion (1 Chron 10:1 - 11:9)

‡Opposite Saul was slain in battle with the Philistines (1 Chron 10:1 - 12)

‡Opposite Jehovah appointed David to be king over Israel (1 Chron 10:13 - 11:9)
- §Complement Body: The mighty men who helped David become king of Israel (1 Chron 11:10 - 12:40)

‡Opposite The three mighty captains of David's army (1 Chron 11:10 - 19)

‡Opposite The many valiant men of David's army (1 Chron 11:20 - 47)

‡Complement The mighty men who came to David's aid in the hold (1 Chron 12:1 - 18)

‡Complement The mighty men who came to David when the Philistines went to war with Saul (1 Chron 12:19 - 22)

‡Unique The mighty men who came to David when he was king in Hebron (1 Chron 12:23 - 40)
- §Complement Conclusion: King David attempted, but failed, to bring the Ark to Jerusalem (1 Chron 13:1 - 14)

‡Complement David and all Israel came together to bring the Ark of God from Kirjath-jearim with great celebration (1 Chron 13:1 - 8)

‡Complement Uzza was killed by Jehovah, forcing David to carry the Ark into the house of Obed-edom (1 Chron 13:9 - 14)

- Complement Chapter 1.3: Jehovah established David as the King of the Kingdom of Zion (1 Chron 14:1 - 21:30)
- §Unique Introduction: Jehovah was with David (1 Chron 14:1 - 17)

‡Opposite David strengthened himself in Jerusalem (1 Chron 14:1 - 7)

‡Opposite David attacked and defeated the Philistines in battle (1 Chron 14:8 - 17)
- §Complement Body: David planned to build a Temple for Jehovah to replace the Tabernacle (1 Chron 15:1 - 20:3)

‡Unique David brought the Ark of Jehovah into Jerusalem (1 Chron 15:1 - 16:43)

‡Complement Jehovah told David that he would not build a Temple for Him, but his son would (1 Chron 17:1 - 15)

‡Complement David praised and glorified Jehovah for his promises of blessing to him and his house (1 Chron 17:16 - 27)

‡Opposite David conquered all of the land given to Israel by Jehovah through the Abrahamic Covenant (1 Chron 18:1 - 17)

‡Opposite David conquered the Ammonites after a deliberate provocation by their king (1 Chron 19:1 - 20:3)
- §Complement Conclusion: King David was both a great warrior and a fallible man who caused many deaths (1 Chron 20:4 - 21:30)

‡Complement David and his servants slew some of the sons of Goliath the giant (one of the Nephilim)(1 Chron 20:4 - 8)

‡Complement David caused the deaths of seventy thousand men in Israel through a selfish act of pride (1 Chron 21:1 - 30)

- Opposite Chapter 1.4: David prepared the Kingdom of Zion to help Solomon build the Temple of Jehovah (1 Chron 22:1 - 29:30)
- §Unique Introduction: David gathered raw materials, and exhorted Solomon and the rulers to build the Temple (1 Chron 22:1 - 19)

‡Opposite David gathered the raw materials that were needed for the construction of the Temple (1 Chron 22:1 - 10)

‡Opposite David exhorted Solomon and the princes of Israel to build the Temple (1 Chron 22:11 - 19)
- §Complement Body: David did everything he could to help Solomon build the Temple after his death (1 Chron 23:1 - 29:9)

‡Opposite David reorganized the Levite Priesthood to serve a fixed Temple instead of a mobile Tabernacle (1 Chron 23:1 - 26:32)

‡Opposite David reorganized the kingdom of Israel to serve a new, more powerful central government (1 Chron 27:1 - 34)

‡Complement David explained to the people why he could not build the Temple (1 Chron 28:1 - 8)

‡Complement David encouraged Solomon his son to build the Temple (1 Chron 28:9 - 21)

‡Unique David encouraged the congregation to help Solomon build the Temple (1 Chron 29:1 - 9)
- §Complement Conclusion: David officially transferred the Kingdom to his son Solomon and died (1 Chron 29:10 - 30)

‡Complement David praised Jehovah before all the congregation before transferring the kingdom to Solomon (1 Chron 29:10 - 22)

‡Complement David died with great honor and praise from Israel (1 Chron 29:23 - 30)

- Opposite Chapter 1.5: Solomon built the Temple with the help of the king of Tyre (2 Chron 1:1 - 9:31)
- §Complement Introduction: Solomon asked for and received great wisdom with great wealth (2 Chron 1:1 - 17)

‡Opposite Solomon and all Israel went up to the high place at Gibeon to pray (2 Chron 1:1 - 5)

‡Opposite God granted Solomon great wealth in addition to his request for wisdom (2 Chron 1:6 - 17)
- §Complement Body: Solomon constructed and dedicated the Temple of Jehovah (2 Chron 2:1 - 7:22)

‡Unique Solomon constructed the Temple with the aid of the Gentile king of Tyre, according to David's instructions (2 Chron 2:1 - 4:22)

‡Complement The glory of Jehovah filled the Holy Place at the Dedication of the Temple (2 Chron 5:1 - 6:11)

‡Complement Solomon prayed to Jehovah at the Dedication of the Temple (2 Chron 6:12 - 7:3)

‡Opposite Solomon and all Israel worshipped Jehovah and celebrated the Dedication of the Temple and the feast days (2 Chron 7:4 - 11)

‡Opposite Jehovah gave Solomon his blessing on the Temple, and a personal warning (2 Chron 7:12 - 22)
- §Unique Conclusion: The kingdom of Solomon was the Golden Age of Old Covenant Israel (2 Chron 8:1 - 9:31)

‡Complement Solomon built his Kingdom and perfected the Temple of Jehovah (2 Chron 8:1 - 16)

‡Complement The wisdom and wealth of Solomon were extraordinary and historic (2 Chron 8:17 - 9:31)

Complement Part 2: The destruction of the Pre-Exile Temple of Jehovah (2 Chron 10:1 - 36:23)

- Unique Chapter 2.1: The worship of Jehovah in Judah was tepid under Rehoboam and Abijah, but revived under Asa (2 Chron 10:1 - 16:14)
- §Complement Introduction: Jehovah divided Israel into two nations, who began fighting (2 Chron 10:1 - 11:4)

‡Opposite The people of Israel gave king Rehoboam a chance to unite Israel under his rule (2 Chron 10:1 - 11)

‡Opposite The people of Israel rebelled against king Rehoboam because it was the will of God (2 Chron 10:12 - 11:4)
- §Complement Body: When the kings of Zion trusted in Jehovah, they won their battles; when they didn't, they lost (2 Chron 11:5 - 14:15)

‡Opposite Rehoboam built his Kingdom and made it militarily and spiritually strong (2 Chron 11:5 - 23)

‡Opposite Rehoboam forsook the Law of Jehovah and became a servant of the king of Egypt (2 Chron 12:1 - 16)

‡Complement Abijah warned Jeroboam and his army that they were not fighting against him, but against Jehovah (2 Chron 13:1 - 12)

‡Complement God smote Jeroboam and his army before king Abijah and the army of Judah (2 Chron 13:13 - 14:1a)

‡Unique Jehovah smote the vast Ethiopian army before the much smaller army of Judah and Benjamin under Asa (2 Chron 14:1b - 15)
- §Unique Conclusion: Asa led Judah to great revival, but backslid on God at the end of his life (2 Chron 15:1 - 16:14)

‡Complement Asa led his Kingdom to a revival of faith and obedience to Jehovah (2 Chron 15:1 - 19)

‡Complement Asa backslid on Jehovah near the end of his life (2 Chron 16:1 - 14)

- Complement Chapter 2.2: The worship of Jehovah in Judah revived under Jehoshaphat, but decayed again afterward (2 Chron 17:1 - 22:9)
- §Unique Introduction: Jehoshaphat started out well, but made an evil alliance with Ahab (2 Chron 17:1 - 18:27)

‡Opposite Jehoshaphat was blessed, because he walked in the Law of Moses (2 Chron 17:1 - 19)

‡Opposite Jehoshaphat made a foolish alliance with Ahab (2 Chron 18:1 - 27)
- §Complement Body: Jehoshaphat's army was victorious, because they trusted in Jehovah to deliver them (2 Chron 16:28 - 21:3)

‡Unique Jehoshaphat returned to Jerusalem chastened by his brush with death (2 Chron 16:28 - 19:11)

‡Complement Jehoshaphat led Judah in prayer to seek help from Jehovah against the invading armies (2 Chron 20:1 - 19)

‡Complement Jehovah smote the invading armies before Jehoshaphat (2 Chron 20:20 - 30)

‡Opposite The good works of Jehoshaphat were spoiled by his evil alliance with Ahaziah (2 Chron 20:31 - 37)

‡Opposite The posterity of Jehoshaphat was destroyed by giving the Kingdom to his firstborn Jehoram (2 Chron 21:1 - 4)
- §Complement Conclusion: The son and grandson of Jehoshaphat were slain by the wrath of God (2 Chron 21:5 - 22:9)

‡Complement Jehoram died of terrible disease, because he walked in the ways of Ahab (2 Chron 21:5 - 20)

‡Complement Ahaziah was slain by Jehu by the will of God, because he was allied with the family of Ahab (2 Chron 22:1 - 9)

- Complement Chapter 2.3: The worship of Jehovah in Judah revived under Joash, but decayed again afterward (2 Chron 22:10 - 28:27)
- §Unique Introduction: Jehoiaada the priest led a revolution in Judah to install Joash and overthrow Athaliah (2 Chron 22:10 - 23:21)

‡Opposite Jehoiaada installed a young son of Ahaziah as king in Judah (2 Chron 22:10 - 23:11)

‡Opposite Jehoiaada overthrew the rule of Athaliah as queen (2 Chron 23:12 - 21)
- §Complement Body: The kings of Judah from Joash through Jotham served Jehovah, but made major mistakes (2 Chron 24:9 - 27:9)

‡Opposite Joash followed the good guidance of Jehoiaada the priest and he repaired the House of Jehovah (2 Chron 24:9 - 14)

‡Opposite Joash gave in to evil pressure from the princes of Judah and forsook the worship of Jehovah for idols (2 Chronicles 24:15 - 27)

‡Complement Amaziah became mighty, but sinned against Jehovah through pride and idolatry (2 Chron 15:25 - 32)

‡Complement Uzziah became mighty, but sinned against Jehovah through pride (2 Chron 26:1 - 23)

‡Unique Jotham became mighty, because he prepared his ways before Jehovah his God (2 Chron 27:1 - 9)
- §Complement Conclusion: God delivered Ahaz into the hands of his enemies, but he refused to repent (2 Chron 28:1 - 27)

‡Complement The idolatry of Ahaz brought the judgment of God upon the kingdom of Judah (2 Chron 28:1 - 15)

‡Complement In the time of his distress, Ahaz became more and more wicked instead of turning to Jehovah (2 Chron 28:16 - 27)

- Opposite Chapter 2.4: The good king Hezekiah brought Judah back to the worship of Jehovah (2 Chron 29:1 - 32:33)
- §Unique Introduction: Hezekiah repaired the Temple, and led the people to a renewed Covenant with Jehovah (2 Chron 29:1 - 36)

‡Opposite Hezekiah repaired the Temple (2 Chron 29:1 - 19)

‡Opposite Hezekiah led the people to a renewed Covenant with Jehovah (2 Chron 29:20 - 36)
- §Complement Body: Hezekiah led Judah and Israel to renewed dedication to serve Jehovah with a Passover service (2 Chron 30:1 - 32:21)

‡Unique Hezekiah sent messengers to all Israel and Judah to come to the Passover to worship Jehovah (2 Chron 30:1 - 14)

‡Complement Hezekiah and the assembly celebrated the Passover sacrifice in the Temple of Jehovah (2 Chron 30:15 - 31:1)

‡Complement Hezekiah restored the Levites to their places of service in the Temple of Jehovah (2 Chron 31:2 - 21)

‡Opposite Hezekiah prepared Jerusalem for battle with the army of Assyria (2 Chron 32:1 - 8)

‡Opposite Jehovah sent an angel which destroyed the army of Assyria (2 Chron 32:9 - 21)
- §Complement Conclusion: Hezekiah ended his reign with testing from Jehovah and honor from the people (2 Chron 32:22 - 33)

‡Complement Hezekiah failed the test of his heart from Jehovah, but repented (2 Chronicles 32:22 - 26)

‡Complement Hezekiah was honored by all Judah and Jerusalem at his death (2 Chron 32:27 - 33)

- Opposite Chapter 2.5: The sins of Manasseh made true revival in Judah impossible under Josiah (2 Chron 33:1 - 36:23)
- §Complement Introduction: Manasseh and Amon his son destroyed everything that Hezekiah had done for God in Judah (2 Chron 33:1 - 25)

‡Opposite Manasseh went to extremes in his rebellion against Jehovah, but repented afterward and lived (2 Chron 33:1 - 20)

‡Opposite Amon his son went to extremes in his rebellion against Jehovah, but did not repent and was assassinated (2 Chron 33:21 - 25)
- §Complement Body: Josiah attempted, but failed, to save Judah from the Judgment of God with outward reforms (2 Chron 34:1 - 35:27)

‡Opposite Josiah purged his Kingdom of idols and repaired the Temple of Jehovah (2 Chron 34:1 - 13)

‡Opposite Jehovah told Josiah that his wrath against Judah and Jerusalem would not be quenched (2 Chron 34:14 - 28)

‡Complement Josiah made a covenant with Jehovah and made the people accept it, though they preferred idols (2 Chron 34:29 - 33)

‡Complement Josiah led Judah and Israel in the observance of the Passover Feast (2 Chron 35:1 - 19)

‡Unique Josiah died in battle with the king of Egypt (2 Chron 35:20 - 27)
- §Unique Conclusion: The end of the Old Covenant Kingdom of Zion and the destruction of the Temple (2 Chron 36:1 - 23)

‡Complement The evil sons of Josiah first served the king of Egypt, then the king of Babylon (2 Chron 36:1 - 10)

‡Complement The last king rebelled against the king of Babylon, and Jerusalem and the Temple were destroyed (2 Chron 36:11 - 23)

Pre-Exile Temple (Chronicles), Chapter 1:1: Jehovah elected David in the tribe of Judah as the ancestor of the Messiah (1 Chron 1:1 - 9:44)	
§Complement	Introduction: Jehovah elected Abraham, Isaac, and Israel out of all nations to found the Kingdom of Zion (1 Chron 1:1 - 5:4)
†Opposite	The Messianic genealogies of Abraham's ancestors (1 Chron 1:1 - 3:3)
†Complement	The non-Messianic genealogies of Esau (1 Chron 1:34 - 5:4)
†Complement	Body: The genealogies of Judah, Simeon, and the tribes of Gilead (1 Chron 2:1 - 7:40)
†Unique	The genealogies of the Messianic tribe of Judah, the tribe from which Jesus the Messiah came through David (1 Chron 2:1 - 4:23)
†Complement	The genealogies of the non-Messianic tribes of Simeon (1 Chron 4:24 - 4:4)
†Complement	The genealogies of the non-Messianic tribes of Reuben and Gad with half the tribe of Manasseh (1 Chron 5:1 - 2:6)
†Opposite	The genealogies, duties, and dwelling places of the tribe of Levi (1 Chron 6:1 - 8:1)
†Opposite	The genealogies and dwelling places of the junior tribes of Israel (1 Chron 7:1 - 40)
§Unique	Conclusion: Genealogies of king Saul and the Levites (1 Chron 8:1 - 9:44)
†Complement	Genealogy of king Saul (1 Chron 8:1 - 4:10)
†Complement	Genealogies and dwelling places of the Levites and Benjamites (1 Chron 9:1 - 4:4)
	§Complement Introduction: Jehovah elected Abraham, Isaac, and Israel out of all nations to found the Kingdom of Zion (1 Chron 1:1 - 5:4)
	†Opposite The Messianic genealogies of Abraham's ancestors (1 Chron 1:1 - 3:3)
Unique	1Chron 1:1 Adam, Seth, Enoch, 12Kenan, Mahalaleel, Jared, 13Henoch, Methuselah, Lamech, 14Noah, Shem, Ham, and Japheth. 15The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. 16And the sons of Gomer were Ashchenaz, Riphath, and Togarmah. 17And the sons of Javan were Elishah, Tarshish, Kittim, and Dodanaim.
Complement	18The sons of Ham were Cush, Mizraim, Put, and Canaan. 19And the sons of Cush were Seba, Havilah, Sabta, Raamah, and Sabtechah. And the sons of Raamah were Sheba and Dedan. 110And Cush begot Nimrod; he began to be mighty upon the earth. 111And Mizraim begot Ludim, Ananiam, Lehabim, Naphtuhim, 112Pathrusim, Casluhim (of whom came the Philistines), and Capthorim. 113And Canaan begot Zidon the firstborn, Heth, 114the Jebusite also, the Amorite, the Gingsashite, 115the Hivite, the Arkite, the Sinit, 116the Avvite, the Zemarite, and the Hamathite.
Complement	117The sons of Shem were Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshedch. 118And Arphaxad begot Shelah, and Shelah begot Eber. 119And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided; and his brother's name was Joktan. 120And Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, 121Hadoram also, Uzal, Diklah, 122Ebal, Abimael, Sheba, 123Ophir, Havilah, and Jobab: all these were the sons of Joktan.
Opposite	124Shem, Arphaxad, Shelah, 125Eber, Peleg, Reu, 126Serug, Nahor, Terah, 127Abram: the same is Abraham.
Opposite	128The sons of Abraham: Isaac and Ishmael. 129These are their generations: the firstborn of Ishmael was Nebaioth; then Kedar, Adbeel, Mibsam, 130Mishma, Dumah, Keturah, Madan, Hadad, Tema, 131Jetur, Naphish, and Kedemah: these are the sons of Ishmael. 132Now the sons of Metarrah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. And the sons of Jokshan were Sheba and Dedan. 133And the sons of Midian were Ephah, Epher, Henoch, Abida, and Eldaah: all these are the sons of Keturah.
Opposite	†Opposite The non-Messianic genealogies of Esau (1 Chron 1:34 - 5:4)
Opposite	134And Abraham begot Isaac.
Opposite	The sons of Isaac: Esau and Israel.
Complement	135The sons of Esau: Eliphaz, Reuel, Jeush, Jaalam, and Korah. 136The sons of Eliphaz were Temam, Omar, Zephi, Gatam, Kenaz, Timnah, and Amalek. 137The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah. 138And the sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezar, and Dishan. 139And the sons of Lotan were Hori and Homam; and Timna was Lotan's sister. 140The sons of Shobal were Alian, Manahath, Ebal, Shephi, and Onam. And the sons of Zibeon were Aiah and Anah. 141The sons of Anah were Dishon. And the sons of Dishon were Amram, Eshban, Ithran, and Cheran. 142The sons of Ezer were Bilhan, Zavan, and Jakan. The sons of Dishan were Uz and Aran.
Complement	143Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah. 144And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his place. 145And when Jobab was dead, Husham of the land of the Temanites reigned in his place. 146And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his place; and the name of his city was Avith. 147And when Hadad was dead, Samlah of Masrekah reigned in his place. 148And when Samlah was dead, Shaul of Rehoboth by his river reigned in his place. 149And when Shaul was dead, Baal-hanan the son of Achbor reigned in his place. 150And when Baal-hanan was dead, Hadad reigned in his place; and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. 151Hadad also died.
Unique	152And the Dukes of Edom were Duke Timnah, Duke Aliah, Duke Jeheth, 153Duke Magdiel, Duke Ibrahim, Duke Elah, Duke Pison, 154Duke Kenaz, Duke Teman, Duke Mibzar, 154Duke Jeheth, Duke Abihah: these are the Dukes of Edom.
	§Complement Body: The genealogies of Judah, Simeon, and the tribes of Gilead (1 Chron 2:1 - 7:40)
Opposite	†Unique The genealogies of the Messianic tribe of Judah, the tribe from which Jesus the Messiah came through David (1 Chron 2:1 - 4:23)
Opposite	21These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, 22Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.
Opposite	23The sons of Judah were Er, Onan, and Shelah: these three were born to him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of Jehovah, and he slew him. 24And Tamar his daughter-in-law bore him Pharez and Zerah. All the sons of Judah were five.
Complement	25The sons of Pharez were Hezron and Hamul. 26And the sons of Zerah were Zimri, Ethan, Heman, Calcol, and Dara: five of them in all. 27And the sons of Carmi: Achan, the troubler of Israel, who transgressed in the accursed thing. 28And the sons of Ethan: Azariah. 29The sons also of Hezron, that were born to him, were Jerahmeel, Ram, and Chelubai. 30And Ram begot Amminadab; and Amminadab begot Nahshon, prince of the children of Judah; 31and Nahshon begot Salma; and Salma begot Boaz. 32And Boaz begot Obed; and Obed begot Jesse. 33And Jesse begot his firstborn Eliab, Abinadab the second, Shimma the third, 34Nethaneel the fourth, Raddai the fifth, 35Ozem the sixth, and David the seventh. 36whose sisters were Zeruiah and Abigail. And the sons of Zeruiah were Abishai, Joab, and Asahel: three. 37And Abigail bore Amasa; and the father of Amasa was Jether the Ishmaelite. 38And Caleb the son of Hezron begot children of Azubah his wife, and of Jerioth; her sons are these: Jeshar, Shobab, and Ardorn. 39And when Azubah was dead, Caleb took to him Ephraim, who bore him Hur. 40And Hur begot Uri and Uri begot Bezaleel. 41And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was sixty years old; and she bore him Segub. 42And Segub begot Jair, who had twenty-three cities in the land of Gilead. 43And he took Geshur and Aram, with the towns of Jair from them, with Kenath, and its towns: even sixty cities. All these belonged to the sons of Machir the father of Gilead. 44And after Hezron was dead in Caleb-ephraim, then Abiah Hezron's wife bore him Ashur the father of Tekoa. 45And the sons of Jerahmeel the firstborn of Hezron were Ram the firstborn, Bunah, Oren, Ozem, and Ahijah. 46Jerahmeel had also another wife, whose name was Atarah: she was the mother of Onam. 47And the sons of Ram the firstborn of Jerahmeel were Maaz, Jamin, and Eker. 48And the sons of Onam were Shamai and Adah. And the sons of Shamai were Nadab and Abishur. 49And the name of the wife of Abishur was Jibia; and she bore him Abhai and Molad. 50And the sons of Nadab were Seled and Appaim; but Seled died without children. 51And the sons of Appaim: Ishi; and the sons of Ishi: Sheshan; and the children of Sheshan: Ahai. 52And the sons of Jada the brother of Shamai were Jether and Jonathan; and Jether died without children. 53And the sons of Jonathan were Peleth and Zaza. These were the sons of Jerahmeel. 54Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. 55And Sheshan gave his daughter to Jarha his servant to be his wife; and she bore him Attai. 56And Attai begot Nathan; and Nathan begot Zabab; 57and Zabab begot Ephlah; and Ephlah begot Obed; 58and Obed begot Jehu; and Jehu begot Azariah; 59and Azariah begot Helez; and Helez begot Eleasah; 60and Eleasah begot Sisamai; and Sisamai begot Shallum; 61and Shallum begot Jekamiah; and Jekamiah begot Elishama. 62And now the sons of Caleb the brother of Jerahmeel were Meshah his firstborn, which was the father of Ziph; and the sons of Meshah the father of Hebron. 63And the sons of Hebron were Korah, Tappuah, Rekem, and Shema. 64And Shema begot Raham, the father of Joorkam; and Rekem begot Shammai. 65And the son of Shammai was Maon; and Maon was the father of Beth-zur. 66And Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran begot Gazez. 67And the sons of Jabez were Regem, Jotham, Gesham, Pelet, Ephah, and Shaphan. 68Maachah, Caleb's concubine, bore Shober and Tirhanah. 69She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz; and the daughter of Caleb was Achsa. 70These were the sons of Caleb the son of Hur, the firstborn of Ephraim: Shobal the father of Kirjath-jearim, 71Shamma the father of Bethlehem, and Hareph the father of Beth-gader. 72And Shobal the father of Kirjath-jearim had sons: Haroeh and half of the Manahethites. 73And the families of Kirjath-jearim were the Ithrites, the Puhites, the Shumathites, and the Mishraitites: of them came the Zareathites, and the Eshtaulites. 74The sons of Salma were Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, and the Zorites. 75And the families of the scribes which dwelt at Jabez were the Tirathites, the Shimeathites, and the Suchathites. These are the Kenites that came of Heman, the father of the house of Rechab.
Complement	31Now these were the sons of David, which were born to him in Hebron: the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess; 32the third, Absalom the son of Maachah the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith; 33the fifth, Shephathiah of Abital; the sixth, Ithream by Eglah his wife. 34These six were born to him in Hebron; and he reigned there seven years and six months. And in Jerusalem he reigned thirty-three years. 35And these were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon: four, of Bath-shua the daughter of Ammie; 36also Ithar, Elishama, Eliphelet, 37Nogah, Nepheg, Japhia, 38Elishama, Eliada, and Eliphelet: nine. 39These were all the sons of David, beside the sons of the concubines, and Tamar their sister. 40And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, 41Joram his son, Ahaziah his son, Joash his son, 42Amaziah his son, Azariah his son, Jotham his son, 43Jahaz his son, Hezekiah his son, Manasseh his son, 44Amon his son, Josiah his son. 45And the sons of Josiah were the firstborn Jehoniah, the second Jehoiakim, the third Zedekiah, the fourth Shallum. 46And the sons of Jehoiakim were Jeconiah the son, and Jehoiachin his son. 47And the sons of Jeconiah were Assir, Salathiel his son, 48Malchiram also, and Pedaiah, Shenazar, Jecamiah, Hoshama, and Nedabiah. 49And the sons of Jeconiah were Zerubbabel and Shimei; and the sons of Zerubbabel were Meshullam, Hananiah, and Shelomith their sister. 50and Hashubab, Ohel, Berechiah, Hasadiah, and Jushab-hesed: five. 52And the sons of Hananiah were Pelatiah and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. 52And the sons of Shechaniah: Shemaiah; and the sons of Shemaiah were Hattush, Igeal, Bariah, Neariah, and Shaphat: six. 53And the sons of Neariah were Elioenai, Hezekiah, and Azrikam: three. 54And the sons of Elioenai were Hodaiah, Eliashib, Pellaiah, Akkub, Johanan, Dalaiah, and Anani: seven.
Unique	41The sons of Judah were Pharez, Hezron, Carmi, Hur, and Shobal. 42And Reaiah the son of Shobal begot Jahath; and Jahath begot Ahumai and Lahad. These are the families of the Zorathites. 43And these sons were of the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazeleponi; 44and Penuel was the father of Gedor; and Ezer was the father of Hushah. These are the sons of Hur, the firstborn of Ephraim, the father of Bethlehem. 45And Ashur the father of Tekoa had two wives: Helah and Naarah. 46And Naarah bore him Ahuzam, Hopher, Temeni, and Haahashtari: these were the sons of Naarah. 47And the sons of Helah were Zereth, Jezoar, and Eithnan. 48And Coz begot Anub and Zobebah; and the families of Aharhel the son of Harum. 49And Jabez was more honorable than his brethren; and his mother called his name Jabez, saying, "Because I bore him with sorrow." 50And Jabez called on the God of Israel, saying, "Oh, that you would bless me indeed; and enlarge my boundary; and that your hand might be with me; and that you would keep me from evil, that it may not grieve me!" And God granted him that which he requested. 51And Chelub the brother of Shuah begot Mehir, which was the father of Eshton. 52And Eshton begot Beth-rapha, Paseah, and Tehinnah the father of Ir-nahash: these are the men of Rechab. 53And the sons of Kenaz were Othniel and Seraiah; and the sons of Othniel: Hathath. 54And Meonothai begot Ophrah; and Seraiah begot Joab, the father of the valley of Charashim: for they were craftsmen. 55And the sons of Caleb the son of Jephunneh were Iru, Elah, and Naam; and the sons of Elah, even Kenaz. 56And the sons of Jehaleleel were Ziph, Ziphai, Thari, and Asareel. 57And the sons of Ezra were Jether, Mered, Ephraim, and Jalon; and she bore Miriam, Shammai, and Ishbah the father of Eshtemoa. 58And his wife Jehudiah bore Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took; 59and the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. 60And the sons of Shimon were Amnon, Rimnath, Ben-hanan, and Tilon. And the sons of Ishi were Zoheth and Ben-zoheth. 61The sons of Shelah the son of Judah were Er the father of Leach, and Laadah the father of Mareshah, and the families of the house of them that worked in fine linen: of the house of Ashbea, 62and Jokim, and the men of Chozeba, Joash, and Saraph, who ruled in Moab, and Jashub-lehem. And these are ancient things. 63These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work.
Unique	†Complement The genealogies of the non-Messianic tribe of Simeon (1 Chron 2:44 - 4:3)
Complement	424The sons of Simeon were Nemuel, Jamin, Jarib, Zerah, and Shaul. 425Gallam his son, Mibsam his son, Mishma his son. 426And the sons of Mishma: Hamuel his son, Zacchur his son, Shimei his son. 427And Shimei had sixteen sons and six daughters; but his brethren did not have many children; neither did all their family multiply, like the children of Judah.
Complement	428And they dwelt at Beer-sheba, and Moladah, and Hazar-shual, 429and at Bilhah, and at Ezem, and at Tolad, 430and at Bethuel, and at Hormah, and at Ziklag, 431and at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities until the reign of David. 432And their villages were Etam, Ain, Rimmon, Tochen, and Ashan: five cities. 433And all their villages that were round about the same cities, to Baal: these were their habitations.
Complement	And their genealogy: 434Mehobab, Jamelech, Joshah the son of Amaziah, 435Joel, Jehu the son of Josiabiah, the son of Seraiah, the son of Asiel, 436and Elioenai, Jaakobah, Jeshohaiab, Asaiah, Adiel, Jesimiel, Benaiah, 437and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimi, the son of Shemeiah.
Opposite	438These mentioned by their names were princes in their families; and the house of their fathers increased greatly. 439And they went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks. 440And they found fat and good pasture; and the land was wide, quiet, and peaceful: for they of Ham had dwelt there four hundred years. And these written by name came in the days of Hezekiah king of Judah, and attacked their tents, and the habitations that were found there, and destroyed them utterly until this day, and dwelt in their place, because there was pasture there for their flocks.
Opposite	442And some of them, five hundred men of the sons of Simeon, went to mount Seir, having for their captains Pelatiah, Neariah, Rephaiah, and Uzziel: the sons of Ishi. 443And they smote the rest of the Amalekites that were escaped, and dwelt there until this day.
Unique	†Complement The genealogies of the non-Messianic tribes of Reuben and Gad with half the tribe of Manasseh (1 Chron 5:1 - 2:6)
Unique	51Now concerning the sons of Reuben the firstborn of Israel (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. 52for Judah prevailed above his brethren, and the chief ruler came of him; but the birthright was Joseph's).
Complement	53The sons of Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi. 54The sons of Joel were Shemaiah his son, Gog his son, Shimei his son, 55Micah his son, Reaia his son, Baal his son, 56Beerah his son, and whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites. 57And his brethren by their families, when the genealogy of their generations was reckoned, were the chief: Jeiel, Zechariah, 58and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even to Nebo and Baal-meon; 59and eastward he inhabited to the entering in of the wilderness from the Euphrates river, because their cattle were multiplied in the land of Gilead. 60And in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout all the land east of Gilead.
Complement	611And the children of Gad dwelt over against them, in the land of Bashan to Salchah; 612Joel the chief, Shapham the chief, Jaanaï, and Shaphat in Bashan. 613And their brethren of the house of their fathers were Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Heber: seven. 614These are the children of Abihail the son of Huri, the son of Jarohah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz. 615Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. 616And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. 617All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.
Opposite	618The sons of Reuben, the Gadites, and half the tribe of Manasseh (of valiant men: men able to bear small shield and sword, and to shoot with the bow, and skillful in war) were forty-four thousand, seven hundred and sixty; that went out to the war. 619And they made war with the Hagarites: with Jetur, Nephtish, and Nodab. 620And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he heard them, because they put their trust in him. 621And they took away their cattle of their camps fifty thousand, and of sheep two hundred and fifty thousand, and of donkeys two thousand, and of men one hundred thousand: 622for there fell down many slain, because the war was of God. And they dwelt in their places until the captivity.
Opposite	623And the children of the half tribe of Manasseh dwell in the land: they increased from Bashan to Baal-hermon and Senir, and to mount Hermon. 624And these were the heads of the house of their fathers: even Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel: mighty men of valor, famous men, and heads of the house of their fathers. 625And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them. 626And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them to Halah, Habor, Hara, and to the river Gozan, until this day.
Unique	†Opposite The genealogies, duties, and dwelling places of the tribe of Levi (1 Chron 6:1 - 8:1)
Complement	61The sons of Levi were Gershom, Kohath, and Merari. 62And the sons of Kohath were Amram, Izhar, Hebron, and Uzziel. 63And the children of Amram were Aaron, Moses, and Miriam. The sons also of Aaron were Nadab, Abihu, Eleazar, and Ithamar. 64Eleazar begot Phinehas, Phinehas begot Abishua, 65and Abishua begot Bukki, and Bukki begot Uzzi. 66And Uzzi begot Zerahiah, and Zerahiah begot Meraioth; 67Meraioth begot Amariah, and Amariah begot Ahiub, 68and Ahiub begot Zadok, and Zadok begot Ahimaz, 69and Ahimaz begot Azariah, and Azariah begot Johanan, 70and Johanan begot Azariah (he it is that executed the priest's office in the Temple that Solomon built in Jerusalem); 71and Azariah begot Amariah, and Amariah begot Ahiub, 72and Ahiub begot Zadok, and Zadok begot Shallum, 73and Shallum begot Hilkiah, and Hilkiah begot Azariah, 74and Azariah begot Seraiah, and Seraiah begot Jehozakab, and Jehozakab went into captivity, when Jehovah carried away Judah and Jerusalem by the hand of Nebuchadnezzar.
Complement	616The sons of Levi were Gershom, Kohath, and Merari. 617And these are the names of the sons of Gershom: Libni and Shimei. 618And the sons of Kohath were Amram, Izhar, Hebron, and Uzziel. 619The sons of Merari were Libni and Mushi.
Complement	And these are the families of the Levites according to their fathers. 620of Gershom: Libni his son, Jahath his son, Zimmah his son. 621Joah his son, Idho his son, Zerah his son, and Jeteair his son. 622The sons of Kohath were Amminadab his son, Korah his son, Assir his son, 623Elkanah his son, Ebiassaph his son, Assir his son, 624Tathath his son, Uriel his son, Uzziel his son, and Shaul his son. 625And the sons of Elkanah were Amasai and Ahimoth. 626As for Elkanah: the sons of Elkanah were Zophai his son, Nahath his son, 627Eliab his son, Jeroham his son, and Elkanah his son. 628And the sons of Samuel were the firstborn Vashni, and Abiah. 629The sons of Merari were Mahli, Libni his son, 630Shimei his son, Uzza his son, Shimea his son, Haggiah his son, and Asaiah his son.
Opposite	631And these are they whom David set over the service of song in the House of Jehovah, after that the Ark had rest. 632And they ministered before the dwelling place of the Tabernacle of the congregation with singing, until Solomon had built the House of Jehovah in Jerusalem, and then they waited on their office according to their order. 633And these are they that waited with their children: the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, 634the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, 635the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 636the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 637the son of Tahath, the son of Assir, the son of Ebiassaph, the son of Korah. 638The son of Izhar, the son of Kohath, the son of Levi, the son of Israel. 639And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea, 640the son of Michael, the son of Baaseiah, the son of Malchiah, 641the son of Ethni, the son of Zerah, the son of Adaiah, 642the son of Ethan, the son of Zimmah, the son of Shimei, 643the son of Jahath, the son of Gershom, the son of Levi. 644And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Bani, 645the son of Hashabiah, the son of Amaziab, the son of Hilkiah, 646the son of Amzi, the son of Maluch, the son of Shamer, 647the son of Mushi, the son of Mushi, the son of Merari, the son of Levi. 648Their brethren also the Levites were appointed to all manner of service of the Tabernacle of the House of God. 649But Aaron and his sons offered upon the holy place of the burnt offering, and on the altar of incense, and were appointed for all the work of the most holy altar, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. 650And these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, 651Bukki his son, Uzzi his son, Zerahiah his son, 652Meraioth his son, Amariah his son, Ahiub his son, 653Zadok his son, Ahimaz his son.
Opposite	654Now these were their dwelling places throughout their fortresses in their territories, of the sons of Aaron, of the families of the Kohathites: for the lot was theirs. 655And they gave them Hebron in the land of Judah, and its suburbs round about it. 656But the fields of the city, and its villages, they gave to Caleb the son of Jephunneh. 657And to the sons of Aaron they gave some of the cities of Judah: 658Hebron, the city of refuge, Libnah with her suburbs, Jattir and Eshtemoa with their suburbs. 659and Hilen with her suburbs, Debir with her suburbs, 660Ashan with her suburbs, and Beth-shemesh with her suburbs. 660And out of the tribe of Benjamin: Geba with her suburbs, Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities. 661And to the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, the half tribe of Manasseh, by lot: ten cities. 662And they gave cities to the sons of Gershom throughout their families out of the tribe of Issachar, out of the tribe of Asher, out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan: thirteen cities. 663To the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, out of the tribe of Gad, and out of the tribe of Zebulun: twelve cities. 664And the children of Israel gave to the Levites these cities with their suburbs. 665And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names. 666And the rest of the families of the sons of Kohath had cities of their territories out of the tribe of Ephraim. 667And they gave to them out of the cities of refuge: Shechem in mount Ephraim with her suburbs; also Gezer with her suburbs, 668Jokmeam with her suburbs, Beth-horon with her suburbs, 669Aijalon with her suburbs, and Gath-rimmon with her suburbs. 670and out of the half tribe of Manasseh they gave Aner with her suburbs and Bileam with her suburbs, for the family of the remnant of the sons of Kohath. 671And cities were given to the sons of Gershom out of the family of the half tribe of Manasseh: Golan in Bashan with her suburbs, and Ashtaroth with her suburbs. 672and out of the tribe of Issachar they gave Kedesh with her suburbs, Daberath with her suburbs, 673Ramoth and her suburbs, and Anem with her suburbs; 674and out of the tribe of Asher they gave Mashal with her suburbs, Abdon with her suburbs, 675Hukok with her suburbs, and Rehob with her suburbs. 676and out of the tribe of Naphtali they gave Kedesh in Galilee with her suburbs, Hammon with her suburbs, and Kirjathaim with her suburbs. 677To the rest of the children of Merari were given cities out of the tribe of Zebulun: Rimmon with her suburbs and Tabor with her suburbs; 678and on the other side of Jordan by Jericho, on the east side of Jordan, cities were given them out of the tribe of Reuben: Bezer in the wilderness with her suburbs, Jahzah with her suburbs. 679Kedemoth also with her suburbs, and Mephaath with her suburbs. 680and also out of the tribe of Gad: Ramoth in Gilead with her suburbs, Mahanaim with her suburbs, 681Heshbon with her suburbs, and Jazer with her suburbs.
Opposite	†Opposite The genealogies and dwelling places of the junior tribes of Israel (1 Chron 7:1 - 40)
Opposite	71Now the sons of Issachar were Tola, Puah, Jashviel, and Shimron: four. 72And the sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel: heads of their father's house, namely, of Tola. They were valiant men of might in their generations, whose number in the days of David was twenty-two thousand and six hundred. 73And the sons of Uzzi: Izrahiah; and the sons of Izrahiah were Michael, Obadiah, Joel, and Ishiah. Five in total; all of them were chief men. 74And with thirty, by their generations, after the house of their fathers, were bands of soldiers for war numbering fifty thousand men; for they had many wives and sons. 75And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies eighty-seven thousand.
Opposite	76The sons of Benjamin were Bela, Becher, and Jedieah: three. 77And the sons of Bela were Ezbon, Uzzi, Uzziel, Jeremoth, and Iri: five; these were heads of the house of their fathers, and mighty men of valor; and they were reckoned by their genealogies twenty-two thousand and thirty-four. 78And the sons of Becher were Zemira, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abiah, Anathoth, and Alameth; all these are the sons of Becher. 79And the number of them, after their genealogy by their generations, heads of the house of the fathers, mighty men of valor, was twenty thousand and two hundred. 80The sons also of Jedieah: Bilhan; and the sons of Bilhan were Jeshu, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar. 81All these the sons of Jedieah, by the heads of their fathers, mighty men of valor, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. 82Shuphim also, and Huphim, the children of Iri, and Hushim, the sons of Aher.
Complement	7313The sons of Naphtali: Jahziel, Guni, Jezer, and Shallum: the sons of Bilhah.
Complement	74The sons of Manasseh were Ashriel, whom she bore (but his concubine the Aramitess bore Machir the father of Gilead; 75and Machir took to be his wife the sister of Huphim and Shuphim, whose sister's name was Maachah), and the name of the second: Zelophehad; and Zelophehad had daughters. 76And Maachah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. 77And the sons of Ulam: Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. 78And his sister Hammoleketh bore Ishod, Abiezer, and Mahalah. 79And the sons of Shemidah were Ahian, Shechem, Likhi, and Aniam. 80And the sons of Ephraim were Shuthelah (and Bezer his son, Tahath his son, Eladah his son, Tahath his son, 721Zabad his son, and Shuthelah his son) Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. 722And Ephraim their father mourned many days, and his brethren came to comfort him. 723And when he went in to his wife, she conceived, and bore a son, and he called his name Beriah, because it went evil with his house. 724And his daughter was Sherah, who built Beth-horon the lower, and the upper, and Uzzeh-sherah. 725And Rephaiah was his son, also Resheph, and Telah his son, Tahan his son, 726Laadan his son, Ammihud his son, Elishama his son, 727Nun his son, and Jehoshuah his son. 728And their possessions and habitations were Bethel and its towns, eastward Naaran, and westward Gezer, with its towns; Bethshean also and its towns; to Gaza and its towns; 729and by the borders of the children of Manasse: Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, and Dor and her towns. In these dwelt the children of Joseph the son of Israel.
Unique	730The sons of Manasse were Imnah, Isuah, Ishuai, Beraiah, and Serah their sister. 731And the sons of Beraiah were Heber, and Malchiel, whom is the father of Birzavith. 732And Heber begot Japhlet, Shomer, Hotham, and Shua their sister. 733And the sons of Japhlet were Pasach, Bimhal, and Ashvath: these are the children of Japhlet. 734And the sons of Shamer were Ahi, Rohgah, Jehubbah, and Aram. 735And the sons of his brother Helem were Zophah, Imna, Shelesh, and Armal. 736The sons of Zophah were Suah, Harnepher, Shual, Beri, Imrah, 737Bezer, Hod, Shamma, Shishah, Ithran, and Beera. 738And the sons of Jether were Jephunneh, Pishphaz, and Azah. 739And the sons of Ulla were Aran, Hanan, and Rezia. 740All these were the children of Asher, heads of their father's house, choice and mighty men of valor, chief of the princes. And the number throughout the genealogy of them that were able to go to war and to battle was twenty-six thousand men.
	§Unique Conclusion: Genealogies of king Saul and the Levites (1 Chron 8:1 - 9:44)
Opposite	†Complement Genealogy of king Saul (1 Chron 8:1 - 4:10)
Opposite	81Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, 82Nohah the fourth, and Rapha the fifth. 83And the sons of Bela were Addar, Gera, Abihud, 84Abishua, Naaman, Ahoah, 85Gera, Shephuphan, and Huram. 86And these are the sons of Ehad: these are the heads of the fathers of the inhabitants of Geba, and they moved them to Manahath; 87and Naaman, Ahiah, and Gera, he moved them, and begot Uzza and Ahiahud.
Opposite	88And Shahraraim begot children in the country of Moab, after he had sent them away: Hushim and Baara were his wives. 89And the begot of Hodesh his wife: Jobab, Zibia, Mesha, Malcham. 89Jozeb, Shachia, and Mirra: these were his sons, heads of the fathers. 81And of Hushim he begot Abitub and Elpaal.
Complement	812The sons of Elpaal were Epher, Mishni, and Shafriah (who built Ono and Lod with its towns), 813also Beraiah and Shema (who were heads of the fathers of the inhabitants of Ajalon, who drove away the inhabitants of Gath), 814and also Abiah, Shashak, Jeremoth, 815Zebadiah, Arad, also 816Michael, Ispah, Jobah: the sons of Beraiah; 817and also Zebadiah, Meshullam, Hezeki, Heber, 818Ishmerai also, Jediah, and Jobah: the sons of Elpaal; 819and also Jakim, Zichri, Zabdi, 820Elieni, Zilthai, Eliel, 821Adaiah, Beraiah, and Shimrath: the sons of Shimei; 822and also Ishpan, Heber, Eliel, 823Abdon, Zichri, Hanan, 824Hananiah, Elam, Antothijah, 825Iphedeah, and Penuel: the sons of Shashak; 826and also Shamsurai, Shehariah, Athaliah, 827Jaresiah, Eliah, and Zichri: the sons of Jeroham. 828These were heads of the fathers, by their generations, chief men; these dwelt in Jerusalem.

Pre-Exile Temple (Chronicles), Chapter 1.2: Jehovah elected David to rule the Kingdom of Zion (1 Chron 10:1 - 13:14)	
\$Unique	Introduction: Jehovah replaced Saul with David on the throne of the Kingdom of Zion (1 Chron 10:1 - 11:9)
¶Opposite	Saul was slain in battle with the Philistines (1 Chron 10:1 - 12)
¶Opposite	Jehovah appointed David to be king over Israel (1 Chron 10:13 - 11:9)
\$Complement	Body: The mighty men who helped David become king of Israel (1 Chron 11:10 - 12:40)
¶Opposite	The three mighty captains of David's army (1 Chron 11:10 - 19)
¶Opposite	The many valiant men of David's army (1 Chron 11:20 - 47)
¶Complement	The mighty men who came to David's aid in the hold (1 Chron 12:1 - 18)
¶Complement	The mighty men who came to David when the Philistines went to war with Saul (1 Chron 12:19 - 22)
¶Unique	The mighty men who came to David when he was king in Hebron (1 Chron 12:23 - 40)
\$Complement	Conclusion: King David attempted, but failed, to bring the Ark to Jerusalem (1 Chron 13:1 - 14)
¶Complement	David and all Israel came together to bring the Ark of God from Kirjath-jearim with great celebration (1 Chron 13:1 - 8)
¶Complement	Uzza was killed by Jehovah, forcing David to carry the Ark into the house of Obed-edom (1 Chron 13:9 - 14)
	\$Unique Introduction: Jehovah replaced Saul with David on the throne of the Kingdom of Zion (1 Chron 10:1 - 11:9)
	¶Opposite Saul was slain in battle with the Philistines (1 Chron 10:1 - 12)
Unique	10:1Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. 10:2And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, Abinadab, and Malchi-shua: the sons of Saul. 10:3And the battle went badly against Saul; and the archers hit him, and he was wounded by the archers.
Complement	10:4Then Saul said to his armorbearer, “Draw your sword, and thrust me through with it, lest these uncircumcised come and abuse me.” But his armorbearer would not: for he was terrified. So Saul took a sword, and fell upon it. 10:5And when his armorbearer saw that Saul was dead, he fell likewise on the sword, and died. 10:6So Saul died, and his three sons; and all his household died together.
Complement	10:7And when all the men of Israel that <i>were</i> in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.
Opposite	10:8And it came to pass on the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. 10:9And when they had stripped him, they took his head and his armor. And they sent <i>messengers</i> into the land of the Philistines round about, to carry news to their idols, and to the people; 10:10and they put his armor in the house of their gods; and they fastened his head in the temple of Dagon.
Opposite	10:11And when all Jabesh-gilead heard all that the Philistines had done to Saul, 10:12they arose, all the valiant men. And they took away the body of Saul, and the bodies of his sons; and they brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.
	¶Opposite Jehovah appointed David to be king over Israel (1 Chron 10:13 - 11:9)
Opposite	10:13So Saul died for his transgression which he committed against Jehovah, <i>even</i> against the Word of Jehovah, which he kept not; and also for asking <i>counsel</i> of a spiritist, to inquire <i>of it</i> ; 10:14and did not inquire of Jehovah; therefore he slew him; and he turned the kingdom <i>over</i> to David the son of Jesse.
Opposite	11:1Then all Israel gathered themselves to David to Hebron, saying, “Behold, we <i>are</i> your bone and your flesh. 11:2And moreover in time past, even when Saul was king, you <i>were</i> he that led out and brought in Israel; and Jehovah your God said to you, “ <i>You shall feed my people Israel, and you shall be ruler over my people Israel.</i> ” 11:3Therefore all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel, according to the Word of Jehovah by Samuel.
Complement	11:4And David and all Israel went to Jerusalem, which <i>at that time was</i> Jebus, where the Jebusites <i>were</i> the inhabitants of the land. 11:5And the inhabitants of Jebus said to David, “You shall not come here.” Nevertheless David took the castle of Zion, which <i>is</i> the city of David.
Complement	11:6And David said, “Whosoever smites the Jebusites first shall be chief and captain.” So Joab the son of Zeruiah went up first, and became chief.
Unique	11:7And David dwelt in the castle; therefore they called it the city of David. 11:8And he built the city round about, even from Millo round about; and Joab repaired the rest of the city. 11:9So David became greater and greater: for Jehovah of hosts <i>was</i> with him.
	\$Complement Body: The mighty men who helped David become king of Israel (1 Chron 11:10 - 12:40)
	¶Opposite The three mighty captains of David's army (1 Chron 11:10 - 19)
Unique	11:10These also <i>are</i> the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, <i>and</i> with all Israel, to make him king, according to the Word of Jehovah concerning Israel.
Complement	11:11And this is the number of the mighty men which David had: Jashobeam, a Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain <i>by him</i> at one time.
Complement	11:12And after him <i>was</i> Eleazar the son of Dodo, the Ahohite, who <i>was one</i> of the three Mighties. 11:13He was with David at Pas-dammim, and the Philistines were gathered together there to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. 11:14And they set themselves in the midst of <i>that</i> parcel, and delivered it, and slew the Philistines; and Jehovah saved <i>them</i> by a great deliverance.
Opposite	11:15Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the army of the Philistines camped in the valley of Rephaim. 11:16And David <i>was</i> then in the hold, and the Philistines’ garrison <i>was</i> then at Bethlehem. 11:17And David longed, and said, “Oh that someone would give me a drink of the water of the well of Bethlehem, that <i>is</i> at the gate!” 11:18And the three broke through the army of the Philistines, and drew water out of the well of Bethlehem, that <i>was</i> by the gate, and took <i>it</i> , and brought <i>it</i> to David.
Opposite	But David would not drink <i>of it</i> , but poured it out to Jehovah; 11:19and he said, “My God forbids it me, that I should do this thing. Shall I drink the blood of these men that have put their lives in jeopardy? For with <i>the jeopardy</i> of their lives they brought it.” Therefore he would not drink it. These things did these three mightiest.
	¶Opposite The many valiant men of David's army (1 Chron 11:20 - 47)
Opposite	11:20And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew <i>them</i> , and had a name among the three.
Opposite	11:21Of the three, he was more honorable than the two: for he was their captain; nevertheless he did not attain to the <i>first</i> three.
Complement	11:22Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts: he slew two lion-like men of Moab; also he went down and slew a lion in a pit in a snowy day. 11:23And he slew an Egyptian, a man of <i>great</i> stature: seven and a half feet high; and a spear like a weaver’s beam <i>was</i> in the Egyptian’s hand; and he went down to him with a staff, and plucked the spear out of the Egyptian’s hand, and killed him with his own spear.
Complement	11:24These <i>things</i> did Benaiah the son of Jehoiada, and had the name among the three Mighties. 11:25Behold, he was honorable among the thirty, but did not attain to the <i>first</i> three; and David set him over his guard.
Unique	11:26Also the valiant men of the armies <i>were</i> Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, 11:27Shammoth the Harorite, Helez the Pelonite, 11:28Ira the son of Ikkes the Tekoite, Abi-ezer the Antothite, 11:29Sibbecai the Hushathite, Ilai the Ahohite, 11:30Maharai the Netophathite, Heled the son of Baanah the Netophathite, 11:31Ithai the son of Ribai of Gibeah, <i>that pertained</i> to the children of Benjamin, Benaiah the Pirathonite, 11:32Hurai of the brooks of Gaash, Abiel the Arbathite, 11:33Azmaveth the Baharumite, Eliahba the Shaalbonite, 11:34the sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, 11:35Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, 11:36Hepher the Mecherathite, Ahijah the Pelonite, 11:37Hezro the Carmelite, Naarai the son of Ezbai, 11:38Joel the brother of Nathan, Mibhar the son of Haggeri, 11:39Zelek the Ammonite, Naharai the Berothite (the armorbearer of Joab the son of Zeruiah), 11:40Ira the Ithrite, Gareb the Ithrite, 11:41Uriah the Hittite, Zabad the son of Ahlai, 11:42Adina the son of Shiza the Reubenite (a captain of the Reubenites, and thirty with him), 11:43Hanan the son of Maachab, Shaphat the Mithnite, 11:44Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, 11:45Jediael the son of Shimri and Joha his brother the Tizite, 11:46Eliel the Mahavite, Jeribai and Joshaviah (the sons of Elnaam), and Ithmah the Moabite, 11:47Eliel, Obed, and Jasiel the Mesobaite.
	¶Complement The mighty men who came to David's aid in the hold (1 Chron 12:1 - 18)
Unique	12:1Now these <i>are</i> they that came to David to Ziklag, while he still kept himself secluded because of Saul the son of Kish. And they <i>were</i> among the mighty men, helpers of the war. 12:2They were armed with bows, and could use both the right hand and the left in <i>hurling</i> stones and <i>shooting</i> arrows out of a bow, <i>even</i> of Saul’s brethren of Benjamin. 12:3The chief <i>was</i> Ahiezer, then Joash: the sons of Shemaah the Gibeathite; and Jeziel and Pelet: the sons of Azmaveth; and Berachah, Jehu the Antothite, 12:4Ismaiah the Gibeonite (a mighty man among the thirty, and over the thirty), Jeremiah, Jahaziel, Johanan, Josabad the Gederathite, 12:5Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite, 12:6Elkanah, Jesiah, Azareel, Joezer, Jashobeam, <i>and</i> the Korhites, 12:7Joelah and Zebadiah: the sons of Jeroham of Gedor.
Complement	12:8And of the Gadites there separated themselves to David into the hold to the wilderness men of might, <i>and</i> men of war <i>fit</i> for the battle, that could handle <i>large</i> shield and <i>small</i> shield, whose faces <i>were like</i> the faces of lions, and <i>were</i> as swift as the gazelles upon the mountains: 12:9Ezer the first, Obadiah the second, Eliab the third, 12:10Mishmannah the fourth, Jeremiah the fifth, 12:11Attai the sixth, Eliel the seventh, 12:12Johanan the eighth, Elzabad the ninth, 12:13Jeremiah the tenth, <i>and</i> Machbanai the eleventh.
Complement	12:14These <i>were</i> of the sons of Gad, captains of the army: one of the least <i>was</i> over a hundred, and the greatest over a thousand. 12:15These <i>are</i> they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all <i>them</i> of the valleys, <i>both</i> toward the east, and toward the west.
Opposite	12:16And <i>some</i> of the children of Benjamin and Judah came to the hold to David. 12:17And David went out to meet them, and answered and said to them, “If you have come peacefully to me to help me, my heart shall be knit to you; but if <i>you have come</i> to betray me to my enemies, seeing <i>there is</i> no wrong in my hands, the God of our fathers look <i>on it</i> , and rebuke it.”
Opposite	12:18Then the Spirit <i>of God</i> clothed Amasai, <i>who was</i> chief of the captains, <i>saying</i> , “ <i>We are yours, David, and on your side, you son of Jesse; peace, peace to you; and peace to your helpers: for your God is helping you.</i> ” Then David received them, and made them captains of the band.
	¶Complement The mighty men who came to David when the Philistines went to war with Saul (1 Chron 12:19 - 22)
0.05 in	12:19And there fell <i>some</i> of Manasseh to David, when he came with the Philistines against Saul to battle.
Complement	But they did not help them:
Complement	for after counsel the lords of the Philistines sent him away, saying, “He will fall to his master Saul to <i>the jeopardy</i> of our heads.”
Opposite	12:20As he went to Ziklag, there fell to him <i>others</i> of Manasseh: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zithai: captains of the thousands that <i>were</i> of Manasseh. 12:21And they helped David against the band <i>of the Amalekites</i> : for they <i>were</i> all mighty men of valor, and were captains in the army.
Opposite	12:22For at <i>that</i> time day by day there came <i>soldiers</i> to David to help him, until <i>it was</i> a great army, like the army of God.
	¶Unique The mighty men who came to David when he was king in Hebron (1 Chron 12:23 - 40)
Opposite	12:23And these <i>are</i> the numbers of the bands <i>that were</i> ready armed to the war, <i>and</i> came to David to Hebron, to turn the kingdom of Saul to him, according to the Word of Jehovah. 12:24The children of Judah that carried shield and spear <i>were</i> six thousand and eight hundred: ready armed to the war. 12:25 <i>There were</i> seven thousand <i>and</i> one hundred of the children of Simeon, mighty men of valor for the war. 12:26 <i>Also</i> four thousand and six hundred of the children of Levi. 12:27And Jehoiada <i>was</i> the leader of the Aaronites, and with him <i>were</i> three thousand and seven hundred; 12:28and <i>also</i> Zadok, a young man mighty of valor, and twenty-two captains of his father’s house. 12:29And <i>there were</i> three thousand of the children of Benjamin, the relatives of Saul: for until then the greatest part of them had remained loyal to the house of Saul. 12:30And <i>there were</i> twenty thousand and eight hundred of the children of Ephraim: mighty men of valor <i>and</i> famous throughout the house of their fathers. 12:31 <i>And there were</i> eighteen thousand of the half tribe of Manasseh, which <i>were</i> expressed by name, to come and make David king. 12:32And of the children of Issachar, <i>which were men</i> that had understanding of the times, to know what Israel ought to do: the heads of them <i>were</i> two hundred; and all their brethren <i>were</i> at their command. 12:33Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, <i>there were</i> fifty thousand, which could keep rank; <i>they were</i> not of double heart. 12:34And of Naphtali <i>there were</i> a thousand captains, and thirty-seven thousand with them with shield and spear. 12:35And of the Danites, expert in war, <i>there were</i> twenty-eight thousand and six hundred. 12:36And of Asher, such as went forth to battle, expert in war, <i>there were</i> forty thousand. 12:37And on the other side of Jordan, of the Reubenites, the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, <i>there were</i> one hundred and twenty thousand.
Opposite	12:38All these men of war, that could keep rank, came with a loyal heart to Hebron, to make David king over all Israel; and all the rest also of Israel <i>were</i> of one heart to make David king.
Complement	12:39And they were there with David three days, eating and drinking: for their brethren had prepared for them.
Complement	12:40Moreover they that were near them, <i>even</i> to Issachar and Zebulun and Naphtali, brought bread on donkeys, on camels, on mules, and on oxen; <i>and</i> meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep abundantly:
Unique	for <i>there was</i> joy in Israel.
	\$Complement Conclusion: King David attempted, but failed, to bring the Ark to Jerusalem (1 Chron 13:1 - 14)
	¶Complement David and all Israel came together to bring the Ark of God from Kirjath-jearim with great celebration (1 Chron 13:1 - 8)
Opposite	13:1And David consulted with the captains of thousands and hundreds, <i>and</i> with every leader. 13:2And David said to all the congregation of Israel, “If it <i>seems</i> good to you, and <i>that it is</i> of Jehovah our God, let us send abroad to our brethren everywhere, <i>that are</i> left in all the land of Israel; and with them also to the priests and Levites <i>which are</i> in their cities <i>and</i> suburbs, that they may gather themselves to us; 13:3and let us bring the Ark of our God to us again: for we did not inquire at it in the days of Saul.” 13:4And all the congregation said that they would do so, for the thing was right in the eyes of all the people.
Opposite	13:5So David gathered all Israel together, from Sihor of Egypt even to the entering of Hamath, to bring the Ark of God from Kirjath-jearim.
Complement	13:6And David went up, and all Israel, to Baalah, <i>that is</i> , to Kirjath-jearim, which <i>belonged</i> to Judah, to bring up from there the Ark of Jehovah God that dwells <i>between</i> the cherubims, whose Name is called <i>on it</i> .
Complement	13:7And they carried the Ark of God in a new cart out of the house of Abinadab; and Uzza and Ahio drove the cart.
Unique	13:8And David and all Israel played before God with all <i>their</i> might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.
	¶Complement Uzza was killed by Jehovah, forcing David to carry the Ark into the house of Obed-edom (1 Chron 13:9 - 14)
Opposite	13:9And when they came to the threshingfloor of Chidon, Uzza put forth his hand to hold the Ark: for the oxen stumbled.
Opposite	13:10And the anger of Jehovah was kindled against Uzza; and he smote him, because he put his hand to the Ark; and he died there before God.
Complement	13:11And David was displeased, because Jehovah had made a breach upon Uzza; therefore that place is called Perez-uzza to this day.
Complement	13:12And David was afraid of God that day, saying, “How shall I bring the Ark of God to me?” 13:13So David did not bring the Ark to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.
Unique	13:14And the Ark of God remained with the family of Obed-edom in his house three months. And Jehovah blessed the house of Obed-edom, and all that he had.

Pre-Exile Temple (Chronicles), Chapter 1.3: Jehovah established David as the King of the Kingdom of Zion (1 Chron 14:1 - 21:30)	
\$Unique	Introduction: Jehovah was with David (1 Chron 14:1 - 17)
¶Opposite	David strengthened himself in Jerusalem (1 Chron 14:1 - 7)
¶Opposite	David attacked and defeated the Philistines in battle (1 Chron 14:8 - 17)
§Complement	Body: David planned to build a Temple for Jehovah to replace the Tabernacle (1 Chron 15:1 - 20:3)
¶Unique	David brought the Ark of Jehovah into Jerusalem (1 Chron 15:1 - 16:43)
¶Complement	Jehovah told David that he would not build a Temple for Him, but his son would (1 Chron 17:1 - 15)
¶Complement	David praised and glorified Jehovah for his promises of blessing to him and his house (1 Chron 17:16 - 27)
¶Opposite	David conquered all of the land given to Israel by Jehovah through the Abrahamic Covenant (1 Chron 18:1 - 17)
¶Opposite	David conquered the Ammonites after a deliberate provocation by their king (1 Chron 19:1 - 20:3)
§Complement	Conclusion: King David was both a great warrior and a fallible man who caused many deaths (1 Chron 20:4 - 21:30)
¶Complement	David and his servants slew some of the sons of Goliath the giant (one of the Nephilim) (1 Chron 20:4 - 8)
¶Complement	David caused the deaths of seventy thousand men in Israel through a selfish act of pride (1 Chron 21:1 - 30)

	\$Unique	Introduction: Jehovah was with David (1 Chron 14:1 - 17)
	¶Opposite	David strengthened himself in Jerusalem (1 Chron 14:1 - 7)
Unique		^{14:1} Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.
Complement		^{14:2} And David perceived that Jehovah had confirmed him king over Israel:
Complement		for his kingdom was lifted up on high, because of his people Israel.
		^{14:3} And David took more wives at Jerusalem; and David begot more sons and daughters.
Opposite		^{14:4} Now these <i>are</i> the names of <i>his</i> children which he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, ^{14:5} Ibhar, Elishua, Elpalet, ^{14:6} Nogah, Nepheg, Iaphia, ^{14:7} Elishama, Beeliada, and Eliphalet.
	¶Opposite	David attacked and defeated the Philistines in battle (1 Chron 14:8 - 17)
Opposite		^{14:8} And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard <i>of it</i> , and went out against them. ^{14:9} And the Philistines came and spread themselves in the valley of Rephaim. ^{14:10} And David inquired of God, saying, “Shall I go up against the Philistines? And will you deliver them to my hand?” And Jehovah said to him, “ Go up: for I will deliver them into your hand. ” ^{14:11} So they came up to Baal-perazim; and David smote them there. Then David said, “God has broken in upon my enemies by my hand like the breaking forth of water”; therefore they called the name of that place Baal-perazim.
Opposite		^{14:12} And when they had left their gods there, David gave a command, and they were burned with fire.
Complement		^{14:13} And the Philistines yet again spread themselves abroad in the valley. ^{14:14} Therefore David inquired again of God; and God said to him, “ Do not go up after them; turn away from them, and come upon them over against the mulberry trees. ” ^{14:15} And it shall be, when you shall hear a sound of going in the tops of the mulberry trees, then you shall go out to battle: for God has gone forth before you to smite the army of the Philistines.”
Complement		^{14:16} Therefore David did as God commanded him, and they smote the army of the Philistines from Gibeon even as far as Gazer.
Unique		^{14:17} And the fame of David went out into all lands; and Jehovah brought the fear of him upon all nations.
	§Complement	Body: David planned to build a Temple for Jehovah to replace the Tabernacle (1 Chron 15:1 - 20:3)
	¶Unique	David brought the Ark of Jehovah into Jerusalem (1 Chron 15:1 - 16:43)
Opposite		^{15:1} And <i>David</i> made himself houses in the city of David, and prepared a place for the Ark of God, and pitched a tent for it. ^{15:2} Then David said, “None ought to carry the Ark of God but the Levites: for them has Jehovah chosen to carry the Ark of God, and to minister to him forever.” ^{15:3} And David gathered all Israel together to Jerusalem, to bring up the Ark of Jehovah to his place, which he had prepared for it. ^{15:4} And David assembled the children of Aaron, and the Levites: ^{15:5} of the sons of Kohath: Uriel the chief, and his brethren one hundred and twenty; ^{15:6} of the sons of Merari: Asaiah the chief, and his brethren two hundred and twenty; ^{15:7} of the sons of Gershon: Joel the chief, and his brethren one hundred and thirty; ^{15:8} of the sons of Elizaphan: Shemaiah the chief, and his brethren two hundred; ^{15:9} of the sons of Hebron: Eliel the chief, and his brethren eighty; ^{15:10} of the sons of Uzziel: Amminadab the chief, and his brethren one hundred and twelve. ^{15:11} And David called for Zadok and Abiathar the priests, and for the Levites; for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab; ^{15:12} and <i>he</i> said to them, “You <i>are</i> the chief of the fathers of the Levites: sanctify yourselves, <i>both</i> you and your brethren, that you may bring up the Ark of Jehovah God of Israel, <i>to the place</i> that I have prepared for it: ^{15:13} for because you <i>did not do this</i> at the first, Jehovah our God made a breach upon us, because we did not seek him after the due order.” ^{15:14} So the priests and the Levites sanctified themselves to bring up the Ark of Jehovah God of Israel. ^{15:15} And the children of the Levites carried the Ark of God upon their shoulders with the poles on it, as Moses commanded according to the Word of Jehovah. ^{15:16} And David spoke to the chief of the Levites to appoint their brethren <i>to be</i> the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. ^{15:17} So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; ^{15:18} and with them their brethren of the second <i>degree</i> : Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelah, Mikneiah, Obed-edom, and Jeiel, <i>who were</i> the gatekeepers. ^{15:19} So the singers, Heman, Asaph, and Ethan, <i>were appointed</i> to sound with cymbals of bronze; ^{15:20} and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with psalteries on Soprano; ^{15:21} and Mattithiah, Eliphelah, Mikneiah, Obed-edom, Jeiel, and Azariah, with harps on the Bass to lead <i>in the music</i> . ^{15:22} And Chenaniah chief of the Levites, <i>was appointed</i> for singing. He instructed about singing, because he was skillful. ^{15:23} And Berechiah and Elkanah <i>were</i> doorkeepers for the Ark. ^{15:24} And Shebaniah, Jehoshaphat, Nethaneel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, blew with the trumpets before the Ark of God; and Obed-edom and Jehiah <i>were</i> doorkeepers for the Ark. ^{15:25} So David, the elders of Israel, and the captains over thousands, went to bring up the Ark of the Covenant of Jehovah out of the house of Obed-edom with joy. ^{15:26} And it came to pass, when God helped the Levites that carried the Ark of the Covenant of Jehovah, that they offered seven bulls and seven rams. ^{15:27} And David <i>was</i> clothed with a robe of fine linen, and <i>also</i> all the Levites that carried the Ark, and the singers, and Chenaniah the master of the song with the singers; David <i>also had upon</i> himself an ephod of linen. ^{15:28} Thus all Israel brought up the Ark of the Covenant of Jehovah with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.
Opposite		^{15:29} And it came to pass, as the Ark of the Covenant of Jehovah came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing; and she despised him in her heart.
Complement		^{16:1} So they brought the Ark of God, and set it in the midst of the tent that David had pitched for it; and they offered burnt sacrifices and peace offerings before God. ^{16:2} And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the Name of Jehovah. ^{16:3} And he dealt to everyone of Israel, both man and woman, to everyone a loaf of bread, a good piece of flesh, and a cake of raisins. ^{16:4} And he appointed <i>certain</i> of the Levites to minister before the Ark of Jehovah, and to record, and to thank and praise Jehovah God of Israel: ^{16:5} Asaph the chief, and next to him Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-edom; and Jeiel <i>praised</i> with psalteries and with harps, but Asaph made a sound with cymbals; ^{16:6} also Benaiah and Jahaziel the priests <i>sounded</i> with trumpets continually before the Ark of the Covenant of God.
Complement		^{16:7} Then on that day David first delivered <i>this psalm</i> to thank Jehovah into the hand of Asaph and his brethren: ^{16:8} “Give thanks to Jehovah; call upon his Name; make known his deeds among the people. ^{16:9} Sing to him; sing psalms to him, and talk of all his wondrous works. ^{16:10} Glory in his holy Name; let the heart of them rejoice that seek Jehovah. ^{16:11} Seek Jehovah and his strength; seek his face continually. ^{16:12} Remember his marvelous works that he has done: his wonders, and the Judgments of his mouth, ^{16:13} O you seed of Israel his servant, you children of Jacob, his chosen ones. ^{16:14} He is Jehovah our God; his Judgments are in all the earth. ^{16:15} Be mindful always of his Covenant, the Word which he commanded to a thousand generations: ^{16:16} <i>even of the Covenant</i> which he made with Abraham, and of his oath to Isaac. ^{16:17} And <i>he</i> has confirmed the same to Jacob for a Law, <i>and</i> to Israel for an everlasting Covenant, ^{16:18} saying, “ To you will I give the land of Canaan, the lot of your inheritance ,” ^{16:19} when you were but few, even a few, and strangers in it. ^{16:20} And <i>when</i> they went from nation to nation, and from <i>one</i> kingdom to another people, ^{16:21} he allowed no man to do them wrong; moreover, he reprov'd kings for their sakes, ^{16:22} <i>saying, “Touch not my anointed, and do my prophets no harm.”</i> ^{16:23} Sing to Jehovah, all the earth; show forth his salvation from day to day. ^{16:24} Declare his glory among the heathen: his marvelous works among all nations. ^{16:25} For great is Jehovah, and greatly to be praised; he also is to be feared above all gods: ^{16:26} for all the gods of the people are idols; but Jehovah made the heavens. ^{16:27} Glory and honor <i>are</i> in his presence; strength and gladness <i>are</i> in his place. ^{16:28} Give to Jehovah, you kindreds of the people, give to Jehovah glory and strength. ^{16:29} Give to Jehovah the glory <i>due</i> to his Name; bring an offering, and come before him; worship Jehovah in the beauty of holiness. ^{16:30} Fear before him, all the earth; the world also shall be stable, so that it is not moved. ^{16:31} Let the heavens be glad, and let the earth rejoice; and let <i>them</i> say among the nations, ‘Jehovah is reigning.’ ^{16:32} Let the sea roar, and everything in it; let the fields tremble, and all that is in them. ^{16:33} Then shall the trees of the wood sing out at the presence of Jehovah, because he is coming to judge the earth. ^{16:34} O give thanks to Jehovah: <i>for he</i> is good: for his mercy <i>endures</i> forever. ^{16:35} And say, ‘Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to your holy Name, <i>and</i> glory in your praise.’” ^{16:36} Blessed is Jehovah God of Israel, forever and ever.” And all the people said, “Amen”, and praised Jehovah.
Unique		^{16:37} So he left there before the Ark of the Covenant of Jehovah Asaph and his brethren, to minister before the Ark continually, as every day’s work required; ^{16:38} and Obed-edom with their brethren, sixty-eight; Obed-edom also the son of Jeduthun and Hosah <i>were</i> gatekeepers; ^{16:39} and Zadok the priest, and his brethren the priests, before the Tabernacle of Jehovah in the high place that <i>was</i> at Gibeon, ^{16:40} to offer burnt offerings to Jehovah upon the altar of the burnt offering continually morning and evening, and <i>to do</i> according to all that is written in the Law of Jehovah, which he commanded Israel; ^{16:41} and with them Heman and Jeduthun, and the rest that were chosen, which were expressed by name, to give thanks to Jehovah, because his mercy <i>endures</i> forever; ^{16:42} and with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun <i>were</i> gatekeepers. ^{16:43} And all the people went every man to his house; and David returned to bless his house.
	¶Complement	Jehovah told David that he would not build a Temple for Him, but his son would (1 Chron 17:1 - 15)
Unique		^{17:1} Now it came to pass, as David sat in his house, that David said to Nathan the prophet, “See, I dwell in a house of cedars, but the Ark of the Covenant of Jehovah <i>remains</i> under curtains.” ^{17:2} Then Nathan said to David, “Do all that is in your heart: for God is with you.” ^{17:3} And it came to pass the same night, that the Word of God came to Nathan, saying, ^{17:4} “ Go and tell David my servant, ‘Thus says Jehovah: ‘You shall not build me a House to dwell in: ^{17:5}for I have not dwelt in a house since the day that I brought up Israel from Egypt until this day; but have gone from tent to tent, and from <i>one</i> Tabernacle to another. ” ^{17:6} Whosoever I have walked with all Israel, did I speak a word to any of the judges of Israel, whom I commanded to feed my people, saying, ‘Why have you not built me a House of cedars?’”
Complement		^{17:7} “Now therefore thus shall you say to my servant David, “Thus says Jehovah of hosts: ‘I took you from the sheepcote, even from following the sheep, that you should be ruler over my people Israel. ^{17:8} And I have been with you whosoever you have walked, and have cut off all your enemies from before you; and I have made you a name like the name of the great men that <i>are</i> in the earth.
Complement		^{17:9} “Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them anymore, as at the beginning. ^{17:10} even since the time that I commanded judges <i>to be over</i> my people Israel. Moreover I will subdue all your enemies.”
Opposite		^{17:11} “Furthermore I tell you that Jehovah will build you a house. ^{17:11} And it shall come to pass, when your days have expired, that you must go <i>to be</i> with your fathers, that I will raise up your Seed after you, which shall be of your sons; and I will establish his Kingdom. ^{17:12} He shall build me a House, and I will establish his throne forever. ^{17:13} I will be his Father, and he shall be my Son. And I will not take my mercy away from him, as I took it from <i>him</i> that was before you, ^{17:14} but I will settle him in my House and in my Kingdom forever; and his throne shall be established forevermore.”
Opposite		^{17:15} According to all these words, and according to all this vision, so did Nathan speak to David.
	¶Complement	David praised and glorified Jehovah for his promises of blessing to him and his house (1 Chron 17:16 - 27)
Unique		^{17:16} And David the king came and sat before Jehovah, and said, “Who <i>am</i> I, O Jehovah God, and what <i>is</i> my house, that you have brought me this far? ^{17:17} And yet this was a small thing in your eyes, O God: for you have <i>also</i> spoken of your servant’s house for a great while to come. And you have regarded me according to the estate of a man of high degree, O Jehovah God. ^{17:18} What can David <i>speak</i> more to you for the honor of your servant? For you know your servant.
Complement		^{17:19} “O Jehovah, for your servant’s sake, and according to your own heart, have you done all this greatness, in making known all these great things.
Complement		^{17:20} “O Jehovah, <i>there</i> is none like you; neither <i>is there any</i> God beside you, according to all that we have heard with our ears. ^{17:21} And what one nation in the earth is like your people Israel, whom God went to redeem <i>to be</i> his own people, to make you a Name of greatness and dreadfulness, by driving out nations from before your people, whom you have redeemed out of Egypt? ^{17:22} For your people Israel did you make your own people forever; and you, Jehovah, became their God.”
Opposite		^{17:23} “Now therefore, O Jehovah, let the thing that you have spoken concerning your servant and concerning his house be established forever; and do as you have said. ^{17:24} Let it even be established, that your Name may be magnified forever, saying, ‘Jehovah of hosts is the God of Israel, <i>even</i> a God to Israel.’ And let the house of David your servant be established before you: ^{17:25} for you, O my God, have told your servant that you will build him a house; <i>because</i> your servant has found <i>this in his heart</i> to pray before you.
Opposite		^{17:26} “And now, Jehovah, you are <i>the true</i> God; and you have promised this goodness to your servant; ^{17:27} now therefore let it please you to bless the house of your servant, that it may be before you forever: for you bless, O Jehovah; and <i>it shall be</i> blessed forever.”
	¶Opposite	David conquered all of the land given to Israel by Jehovah through the Abrahamic Covenant (1 Chron 18:1 - 17)
Unique		^{18:1} Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. ^{18:2} And he smote Moab; and the Moabites became David’s servants, <i>and</i> brought gifts.
Complement		^{18:3} And David smote Hadad-rezer king of Zobah as far as Hamath, as he went to establish his dominion by the Euphrates river. ^{18:4} And David took from him a thousand chariots, seven thousand horsemen, and twenty thousand footmen. David also hocked all the chariot horses, but reserved of them one hundred chariots. ^{18:5} And when the Syrians of Damascus came to help Hadad-rezer king of Zobah, David slew of the Syrians twenty-two thousand men. ^{18:6} Then David put <i>garrisons</i> in Syria-Damascus; and the Syrians became David’s servants, <i>and</i> brought gifts. Thus Hadad preserved David whosoever he went. ^{18:7} And David took the shields of gold that were on the servants of Hadad-rezer, and brought them to Jerusalem. ^{18:8} Likewise from Tibhath, and from Chun, cities of Hadad-rezer, David brought a great quantity of bronze, with which Solomon made the sea of bronze, the pillars, and the vessels of bronze.
Complement		^{18:9} Now when Tou king of Hamath heard how David had smitten all the army of Hadad-rezer king of Zobah, ^{18:10} he sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadad-rezer, and smitten him (for Hadad-rezer was at war with Tou); and <i>Hadoram brought with him</i> all kinds of vessels of gold, silver, and bronze. ^{18:11} King David dedicated them also to Jehovah, with the silver and the gold that he brought from all <i>these</i> nations: from Edom, from Moab, from the children of Ammon, from the Philistines, and from Amalek.
Opposite		^{18:12} Moreover Abishai the son of Zeruiah slew eighteen thousand of the Edomites in the valley of salt. ^{18:13} And he put garrisons in Edom; and all the Edomites became David’s servants. In this manner Jehovah preserved David whosoever he went.
Opposite		^{18:14} So David reigned over all Israel, and executed judgment and justice among all his people. ^{18:15} And Joab the son of Zeruiah <i>was over</i> the army; and Jehoshaphat the son of Ahilud was recorder. ^{18:16} And Zadok the son of Ahitub and Abimelech the son of Abiathar <i>were</i> the priests; and Shavsha was scribe; ^{18:17} and Benaiah the son of Jehoiada <i>was over</i> the Cherethites and the Pelethites; and the sons of David <i>were</i> chief around the king.
	¶Opposite	David conquered the Ammonites after a deliberate provocation by their king (1 Chron 19:1 - 20:3)
Opposite		^{19:1} Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his place. ^{19:2} And David said, “I will show kindness to Hanun the son of Nahash, because his father showed kindness to me.” And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. ^{19:3} But the princes of the children of Ammon said to Hanun, “Do you think that David honors your father, <i>in</i> that he has sent comforters to you? Have not his servants come to you in order to search, and to overthrow, and to spy out the land?” ^{19:4} Therefore Hanun took David’s servants, and shaved them, and cut off their garments in the middle hard by their buttocks, and sent them away.
Opposite		^{19:5} Then there <i>were certain men</i> , and told David how the men were served. And he sent <i>messengers</i> to meet them: for the men were greatly ashamed. And the king said, “Wait at Jericho until your beards have grown, and <i>then</i> return.”
Complement		^{19:6} And when the children of Ammon saw that they had made themselves offensive to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-Maachah, and out of Zobah. ^{19:7} So they hired thirty-two thousand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. ^{19:8} And when David heard of <i>this</i> , he sent Joab, and all the army of the mighty men. ^{19:9} And the children of Ammon came out, and put the battle in array before the gate of the city; and the kings that came <i>were</i> by themselves in the field. ^{19:10} Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put <i>them</i> in array against the Syrians. ^{19:11} And the rest of the people he delivered to the hand of Abishai his brother, and they set <i>themselves</i> in array against the children of Ammon. ^{19:12} And he said, “If the Syrians are too strong for me, then you shall help me; but if the children of Ammon are too strong for you, then I will help you. ^{19:13} Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let Jehovah do <i>that which</i> is good in his sight.” ^{19:14} So Joab and the people that <i>were</i> with him drew near before the Syrians to the battle; and they fled before him. ^{19:15} And when the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.
Complement		^{19:16} And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that <i>were</i> beyond the <i>Euphrates</i> river; and Shophach the captain of the army of Hadad-rezer <i>went</i> before them. ^{19:17} And it was told David; and so he gathered all Israel, and passed over Jordan, and came upon them, and set <i>the battle</i> in array against them. So when David had put the battle in array against the Syrians, they fought with him. ^{19:18} But the Syrians fled before Israel; and David slew seven thousand of the Syrians <i>in chariots</i> , and forty thousand soldiers on foot, and killed Shophach the captain of the army. ^{19:19} And when the servants of Hadad-rezer saw that they were put to the worse before Israel, they made peace with David, and became his servants; neither would the Syrians help the children of Ammon anymore.
Unique		^{20:1} And it came to pass, that after the year was expired, at the time that kings go out <i>to battle</i> , Joab led forth the power of the army; and he wasted the country of the children of Ammon; and he came and besieged Rabbah. But David waited at Jerusalem. And Joab smote Rabbah, and destroyed it. ^{20:2} And David took the crown of their king from off his head, and found it to weigh a talent of gold, and <i>there were</i> precious stones in it. And it was set upon David’s head. And he also brought a great quantity of plunder out of the city. ^{20:3} And he brought out the people that <i>were</i> in it, and put <i>them to work</i> with saws, and with sharpened <i>tools</i> of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.
	§Complement	Conclusion: King David was both a great warrior and a fallible man who caused many deaths (1 Chron 20:4 - 21:30)
	¶Complement	David and his servants slew some of the sons of Goliath the giant (one of the Nephilim) (1 Chron 20:4 - 8)
Opposite		^{20:4} And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, <i>that was</i> of the children of the giant; and they were subdued.
Opposite		^{20:5} And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver’s beam.
Complement		^{20:6} And yet again there was war at Gath, where was a man of <i>great</i> stature, whose fingers and toes <i>were</i> twenty-four: six on <i>each hand</i> , and six on <i>each foot</i> ; and he also was a son of the giant.
Complement		^{20:7} But when he defied Israel, Jonathan the son of Shimea David’s brother slew him.
Unique		^{20:8} These were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.
	¶Complement	David caused the deaths of seventy thousand men in Israel through a selfish act of pride (1 Chron 21:1 - 30)
Opposite		^{21:1} And Satan stood up against Israel, and provoked David to number Israel. ^{21:2} And David said to Joab and to the rulers of the people, “Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.” ^{21:3} And Joab answered, “Jehovah make his people a hundred times so many more as they <i>are</i> ; but, my lord the king, <i>are</i> they not all my lord’s servants? Why then does my lord require this thing? Why will he be a cause of trespass to Israel?” ^{21:4} Nevertheless the king’s word prevailed against Joab. Therefore Joab departed, and went throughout all the land. And he came to Jerusalem; and gave the sum of the number of the people to David. And all <i>they of</i> Israel were one million and one hundred thousand men that drew a sword; and Judah was four hundred and seventy thousand men that drew a sword. ^{21:6} But he did not count Levi and Benjamin among them: for the king’s word was abominable to Joab.
Opposite		^{21:7} And God was displeased with this thing; therefore he smote Israel. ^{21:8} And David said to God, “I have sinned greatly, because I have done this thing; but now, please, do away the iniquity of your servant: for I have done very foolishly.” ^{21:9} And Jehovah spoke to Gad, David’s Seer, saying, ^{21:10} “Go and tell David, <i>saying, ‘Thus says Jehovah: ‘I offer you three things; choose one of them, that I may do it to you.’”</i> ^{21:11} So Gad came to David, and said to him, “Thus says Jehovah: ‘Choose ^{21:12} <i>either three years’ famine, or three months to be destroyed before your foes, while the sword of your enemies overtakes you, or else three days the sword of Jehovah, even the plague, in the land, and the angel of Jehovah destroying through all the territory of Israel.</i> ”’” Now therefore consider what word I shall bring again to him that sent me.” ^{21:13} And David said to Gad, “I am in a great predicament. Let me fall now into the hand of Jehovah: for his mercies <i>are</i> very great; but let me not fall into the hand of man.”
Complement		^{21:14} So Jehovah sent a plague upon Israel; and there fell of Israel seventy thousand men. ^{21:15} And God sent an angel to Jerusalem to destroy it; and as he was destroying, Jehovah beheld, and he relented him of the evil, and said to the angel that destroyed, “ It is enough, restrain your hand now. ” And the angel of Jehovah stood by the threshingfloor of Ornan the Jebusite. ^{21:16} And David lifted up his eyes, and saw the angel of Jehovah stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of <i>Israel</i> , <i>who were</i> clothed in sackcloth, fell upon their faces. ^{21:17} And David said to God, “ <i>Is it not I that</i> commanded the people to be numbered? It is even I that have sinned and done evil indeed; but <i>as for</i> these sheep, what have they done? Please, let your hand, O Jehovah my God, be on me, and on my father’s house; but not on your people, that they should be plagued.”
Complement		^{21:18} Then the angel of Jehovah commanded Gad to say to David, that David should go up, and set up an altar to Jehovah in the threshingfloor of Ornan the Jebusite. ^{21:19} And David went up at the saying of Gad, which he spoke in the Name of Jehovah. ^{21:20} And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. ^{21:21} And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with <i>his</i> face to the ground. ^{21:22} Then David said to Ornan, “Grant me the place of <i>this</i> threshingfloor, that I may build an altar in it to Jehovah; you shall grant it me for the full price, that the plague may be stayed from the people.” ^{21:23} And Ornan said to David, “Take it to you, and let my lord the king do <i>that which</i> is good in his eyes; look, I give <i>you</i> the oxen <i>also</i> for burnt offerings, and the threshing instruments for wood, and the wheat for the meal offering: I give it all.” ^{21:24} And king David said to Ornan, “No, but I will truly buy it for the full price: for I will not take <i>that which</i> is yours for Jehovah, nor offer burnt offerings without cost.” ^{21:25} So David gave to Ornan for the place six hundred shekels of gold by weight. ^{21:26} And David built there an altar to Jehovah, and offered burnt offerings and peace offerings, and called upon Jehovah; and he answered him from Heaven by fire upon the altar of burnt offering. ^{21:27} And Jehovah commanded the angel, and he put up his sword again into its sheath.
Unique		^{21:28} At that time when David said that Jehovah had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there: ^{21:29} for the Tabernacle of Jehovah, which Moses made in the wilderness, and the altar of the burnt offering, <i>were</i> at that season in the high place at Gibeon. ^{21:30} But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of Jehovah.

Pre-Exile Temple (Chronicles), Chapter 21: The worship of Jehovah in Judah was tepid under Rehoboam and Abijah, but revived under Asa (2 Chron 10:1 - 16:14)	
§Complement	Introduction: Jehovah divided Israel into two nations, who began fighting (2 Chron 10:1 - 11:4)
¶Opposite	The people of Israel gave king Rehoboam a chance to unite Israel under his rule (2 Chron 10:1 - 11)
¶Opposite	The people of Israel rebelled against king Rehoboam because it was the will of God (2 Chron 10:12 - 11:4)
§Complement	Body: When the kings of Zion trusted in Jehovah, they won their battles; when they didn't, they lost (2 Chron 11:5 - 14:15)
¶Opposite	Rehoboam built his Kingdom and made it militarily and spiritually strong (2 Chron 11:5 - 23)
¶Opposite	Rehoboam forsook the Law of Jehovah and became a servant of the king of Egypt (2 Chron 12:1 - 16)
¶Complement	Abijah warned Jeroboam and his army that they were not fighting against him, but against Jehovah (2 Chron 13:1 - 12)
§Complement	God smote Jeroboam and his army before king Abijah and the army of Judah (2 Chron 13:13 - 14:1a)
¶Unique	Jehovah smote the vast Ethiopian army before the much smaller army of Judah and Benjamin under Asa (2 Chron 14:1b - 15)
§Unique	Conclusion: Asa led Judah to great revival, but backslid on God at the end of his life (2 Chron 15:1 - 16:14)
¶Complement	Asa led his Kingdom to a revival of faith and obedience to Jehovah (2 Chron 15:1 - 19)
¶Complement	Asa backslid on Jehovah near the end of his life (2 Chron 16:1 - 14)

	§Complement	Introduction: Jehovah divided Israel into two nations, who began fighting (2 Chron 10:1 - 11:4)
	¶Opposite	The people of Israel gave king Rehoboam a chance to unite Israel under his rule (2 Chron 10:1 - 11)
Unique		^{10:1} And Rehoboam went to Shechem: for all Israel had come to Shechem to make him king.
Complement		^{10:2} And it came to pass, when Jeroboam the son of Nebat, who <i>was</i> in Egypt where he had fled from the presence of Solomon the king, heard <i>this</i> , that Jeroboam returned out of Egypt; ^{10:3} and they sent and called him.
Complement		So Jeroboam and all Israel came and spoke to Rehoboam, saying, ^{10:4} “Your father made our yoke grievous; now therefore ease somewhat the grievous servitude of your father, and his heavy yoke that he put upon us, and we will serve you.” ^{10:5} And he said to them, “Come again to me after three days.” And the people departed.
Opposite		^{10:6} And king Rehoboam took counsel with the old men that had stood before Solomon his father while he still lived, saying, “What counsel do you give <i>me</i> to return an answer to this people?” ^{10:7} And they spoke to him, saying, “If you are kind to this people, and please them, and speak good words to them, they will be your servants forever.”
Opposite		^{10:8} But he forsook the counsel which the old men gave him; and he took counsel with the young men that were brought up with him, that stood before him. ^{10:9} And he said to them, “What advice do you give that we may return an answer to this people, which have spoken to me, saying, ‘Ease somewhat the yoke that your father put upon us?’” ^{10:10} And the young men that were brought up with him spoke to him, saying, “Thus shall you answer the people that spoke to you, saying, ‘Your father made our yoke heavy, but make <i>it</i> somewhat lighter for us’: thus shall you say to them, ‘My little <i>finger</i> shall be thicker than my father’s waist: ^{10:11} for whereas my father put a heavy yoke upon you, I will put more to your yoke; my father chastised you with whips, but I <i>will chastise you</i> with scorpions!’”
Opposite	¶Opposite	The people of Israel rebelled against king Rehoboam because it was the will of God (2 Chron 10:12 - 11:4)
Opposite		^{10:12} So Jeroboam and all the people came to Rehoboam on the third day, as the king commanded, saying, “Come again to me on the third day.” ^{10:13} And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, ^{10:14} and answered them after the advice of the young men, saying, “My father made your yoke heavy, but I will add to it; my father chastised you with whips, but I <i>will chastise you</i> with scorpions!” ^{10:15} So the king did not listen to the people: for the cause was of God, that Jehovah might perform his Word, which he spoke by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.
Opposite		^{10:16} And when all Israel <i>saw</i> that the king would not listen to them, the people answered the king, saying, “What portion have we in David? And <i>we have</i> no inheritance in the son of Jesse. Every man to your tents O Israel; <i>and</i> now, David, see to your own house.” So all Israel went to their tents. ^{10:17} But <i>as for</i> the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.
Complement		^{10:18} Then king Rehoboam sent Hadoram that <i>was</i> over the tax collection; and the children of Israel stoned him with stones, so that he died. But king Rehoboam hurried to get up to <i>his</i> chariot, to flee to Jerusalem. ^{10:19} And so Israel rebelled against the house of David until this day.
Complement		^{11:1} And when Rehoboam came to Jerusalem, he gathered one hundred and eighty thousand chosen <i>men</i> of the house of Judah and Benjamin (which were warriors) to fight against Israel, that he might bring the kingdom to Rehoboam again.
Unique		^{11:2} But the Word of Jehovah came to Shemaiah the man of God, saying, ^{11:3} “ Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, ^{11:4} Thus says Jehovah: ‘You shall not go up, nor fight against your brethren. Return every man to his house: for this thing is done by me.’” And they obeyed the words of Jehovah; and they returned from going against Jeroboam.
	§Complement	Body: When the kings of Zion trusted in Jehovah, they won their battles; when they didn't, they lost (2 Chron 11:5 - 14:15)
	¶Opposite	Rehoboam built his Kingdom and made it militarily and spiritually strong (2 Chron 11:5 - 23)
Unique		^{11:5} And Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. ^{11:6} He even built Bethlehem, Etam, Tekoa, ^{11:7} Beth-zur, Shoco, Adullam, ^{11:8} Gath, Mareshah, Ziph, ^{11:9} Adoraim, Lachish, Azekah, ^{11:10} Zorah, Aijalon, and Hebron, which <i>are</i> fortified cities in Judah and in Benjamin. ^{11:11} And he fortified the strongholds, and put captains in them, and store of provisions, and of oil and wine. ^{11:12} And <i>he put</i> shields and spears in each and every city, and made them exceedingly strong, having Judah and Benjamin on his side.
Complement		^{11:13} And the priests and the Levites that <i>were</i> in all Israel resorted to him out of all their territories: ^{11:14} for the Levites left their suburbs and their possession, and came to Judah and Jerusalem (for Jeroboam and his sons had cast them off from executing the priest’s office to Jehovah; ^{11:15} and he ordained for himself priests for the high places, and for the demons, and for the <i>golden</i> calves which he had made).
Complement		^{11:16} And after them out of all the tribes of Israel such <i>people</i> as set their hearts to seek Jehovah God of Israel, came to Jerusalem, to sacrifice to Jehovah God of their fathers. ^{11:17} So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.
Opposite		^{11:18} And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to <i>be his</i> wife, <i>and</i> Abihail the daughter of Eliab the son of Jesse, ^{11:19} which bore him children: Jeush, Shamariah, and Zaham. ^{11:20} And after her he took Maachah the daughter of Absalom, which bore him Abijah, Attai, Ziza, and Shelomith. ^{11:21} And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines (for he took eighteen wives, and sixty concubines; and begot twenty-eight sons, and sixty daughters). ^{11:22} And Rehoboam made Abijah the son of Maachah the chief, <i>to be</i> ruler among his brethren: <i>for he wanted</i> to make him king.
Opposite		^{11:23} And he dealt wisely, and dispersed all his children throughout all the territories of Judah and Benjamin, to every fortified city; and he gave them provisions in abundance. And he desired many wives.
	¶Opposite	Rehoboam forsook the Law of Jehovah and became a servant of the king of Egypt (2 Chron 12:1 - 16)
Opposite		^{12:1} And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the Law of Jehovah, and all Israel with him.
Opposite		^{12:2} And it came to pass, <i>that</i> in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem (because they had transgressed against Jehovah) ^{12:3} with twelve hundred chariots, and sixty thousand horsemen; and the people <i>were</i> uncountable that came with him out of Egypt: the Lubim, the Sukkiims, and the Ethiopians. ^{12:4} And he took the fortified cities which <i>belonged</i> to Judah, and came to Jerusalem.
Complement		^{12:5} Then Shemaiah the prophet came to Rehoboam, and <i>to</i> the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said to them, “ Thus says Jehovah: You have forsaken me; and therefore have I also left you in the hand of Shishak. ” ^{12:6} Whereupon the princes of Israel and the king humbled themselves; and they said, “Jehovah is righteous.” ^{12:7} And when Jehovah saw that they humbled themselves, the Word of Jehovah came to Shemaiah, saying, “ They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. ” ^{12:8} Nevertheless they shall be my servants, that they may know my service, and the service of the kingdoms of the countries. ” ^{12:9} So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the House of Jehovah, and the treasures of the king’s house: he took everything; he also carried away the shields of gold which Solomon had made. ^{12:10} Instead of which king Rehoboam made shields of bronze, and committed <i>them</i> to the hands of the chief of the guard, that kept the entrance of the king’s house. ^{12:11} And when the king entered into the House of Jehovah, the guard came and retrieved them, and brought them again into the guard chamber.
Complement		^{12:12} And when he humbled himself, the wrath of Jehovah turned from him, that he would not destroy <i>him</i> altogether; and also in Judah things went well. ^{12:13} So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam <i>was</i> forty-one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel, to put his Name there. And his mother’s name <i>was</i> Naamah an Ammonitess. ^{12:14} And he did evil, because he did not prepare his heart to seek Jehovah.
Unique		^{12:15} Now the acts of Rehoboam, first and last, <i>are</i> they not written in the book of Shemaiah the prophet, and of Iddo the Seer concerning genealogies? And <i>there were</i> wars between Rehoboam and Jeroboam continually. ^{12:16} And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his place.
	¶Complement	Abijah warned Jeroboam and his army that they were not fighting against him, but against Jehovah (2 Chron 13:1 - 12)
Unique		^{13:1} Now in the eighteenth year of king Jeroboam, Abijah began to reign over Judah; ^{13:2} he reigned three years in Jerusalem. His mother’s name also <i>was</i> Michaiah the daughter of Uriel of Gibeah.
Complement		And there was war between Abijah and Jeroboam: ^{13:3} and Abijah set the battle in array with an army of valiant men of war, <i>even</i> four hundred thousand chosen men. Jeroboam also set the battle in array against him with eight hundred thousand chosen men, <i>being</i> mighty men of valor. ^{13:4} And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and he said, “Hear me, you Jeroboam, and all Israel! ^{13:5} Should you not know that Jehovah God of Israel gave the kingdom over Israel to David forever, <i>even</i> to him and to his sons by a Covenant of salt?
Complement		^{13:6} “Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, has risen up and rebelled against his lord. ^{13:7} And there are gathered to him vain men, the children of Beliah; and <i>they</i> strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.”
Opposite		^{13:8} “And now you think to withstand the Kingdom of Jehovah in the hand of the sons of David; and you <i>are</i> a great multitude. And <i>there are</i> golden calves with you, which Jeroboam made you for gods. ^{13:9} Have you not cast out the priests of Jehovah, the sons of Aaron, and the Levites; and you have made priests after the manner of the nations of <i>other</i> lands, so that whosoever comes to consecrate himself with a bull and seven rams, <i>the same</i> may be a priest of false gods?
Opposite		^{13:10} “But as for us, Jehovah is our God; and we have not forsaken him. And the priests, which minister to Jehovah, <i>are</i> the sons of Aaron; and the Levites <i>attend</i> to <i>their</i> duties; ^{13:11} and they burn to Jehovah burnt sacrifices and sweet incense every morning and every evening; also <i>they set</i> the showbread <i>in order</i> upon the pure table, and the candlestick of gold with its lamps, to burn every evening. For we keep the charge of Jehovah our God; but you have forsaken him. ^{13:12} And, behold, God himself <i>is</i> with us for <i>our</i> Captain; and his priests have their trumpets to sound the alarm against you! O children of Israel, fight not against Jehovah God of your fathers: for you shall not prosper!”
	¶Complement	God smote Jeroboam and his army before king Abijah and the army of Judah (2 Chron 13:13 - 14:1a)
Unique		^{13:13} But Jeroboam caused an ambush to come around behind them, so they were before Judah, and the ambush <i>was</i> behind them. ^{13:14} And when Judah looked back, behold, the battle <i>was</i> before and behind; and they cried to Jehovah, and the priests blew with the trumpets.
Complement		^{13:15} Then the men of Judah gave a shout; and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.
Complement		^{13:16} And the children of Israel fled before Judah; and God delivered them into their hand. ^{13:17} And Abijah and his people slew them with a great slaughter, so five hundred thousand chosen men fell down slain of Israel.
Opposite		^{13:18} Thus the children of Israel were brought under at that time; and the children of Judah prevailed, because they relied upon Jehovah God of their fathers. ^{13:19} And Abijah pursued after Jeroboam, and took cities from him: Bethel with its towns, Jeshanah with its towns, and Ephraim with its towns; ^{13:20} neither did Jeroboam recover strength again in the days of Abijah; and Jehovah smote him, and he died.
Opposite		^{13:21} But Abijah grew mighty; and he married fourteen wives, and begot twenty-two sons, and sixteen daughters. ^{13:22} And the rest of the acts of Abijah, and his ways, and his sayings, <i>they are</i> written in the story of Iddo the prophet. ^{14:1} So Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his place.
	¶Unique	Jehovah smote the vast Ethiopian army before the much smaller army of Judah and Benjamin under Asa (2 Chron 14:1b - 15)
Opposite		In his days the land was quiet ten years. ^{14:2} And Asa did good and right in the eyes of Jehovah his God: ^{14:3} for he took away the altars of the strange <i>gods</i> , and the high places, and broke down the images, and cut down the images of Asherah; ^{14:4} and he commanded Judah to seek Jehovah God of their fathers, and to do the Law and the Commandment. ^{14:5} Also he took away the high places and the images out of all the cities of Judah; and the kingdom was quiet before him.
Opposite		^{14:6} And he built fortified cities in Judah: for the land had rest, and he had no war in those years, because Jehovah had given him rest. ^{14:7} Therefore he said to Judah, “Let us build these cities; and make about <i>them</i> walls, towers, gates, and bars. The land <i>is</i> still before us, because we have sought Jehovah our God; we have sought <i>him</i> , and he has given us rest on every side.” So they built and prospered.
Complement		^{14:8} And Asa had an army <i>of men</i> that carried large shields and spears, out of Judah three hundred thousand; and out of Benjamin, that carried <i>small</i> shields and drew bows, two hundred and eighty thousand; all these <i>were</i> mighty men of valor. ^{14:9} And Zerah the Ethiopian came out against them with an army of a million <i>soldiers</i> , and three hundred chariots; and they came to Mareshah.
Complement		^{14:10} Then Asa went out against him; and they set the battle in array in the valley of Zephathah at Mareshah. ^{14:11} And Asa cried to Jehovah his God, and said, “Jehovah, <i>it</i> is nothing with you to help, whether with many, or with them that have no power. Help us, O Jehovah our God: for we rest on you, and in your Name we go against this multitude. O Jehovah, you <i>are</i> our God! Let no man prevail against you.”
Unique		^{14:12} So Jehovah smote the Ethiopians before Asa and before Judah; and the Ethiopians fled. ^{14:13} And Asa and the people that <i>were</i> with him pursued them to Gerar; and the Ethiopians were overthrown, so that they could not recover themselves: for they were destroyed before Jehovah, and before his army; and they carried away a great quantity of plunder. ^{14:14} And they attacked all the cities surrounding Gerar: for the fear of Jehovah came upon them; and they plundered all the cities: for there was a great amount of plunder in them. ^{14:15} They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.
	§Unique	Conclusion: Asa led Judah to great revival, but backslid on God at the end of his life (2 Chron 15:1 - 16:14)
	¶Complement	Asa led his Kingdom to a revival of faith and obedience to Jehovah (2 Chron 15:1 - 19)
Opposite		^{15:1} And the Spirit of God came upon Azariah the son of Oded; ^{15:2} and he went out to meet Asa, and said to him, “ Hear me, Asa, and all Judah and Benjamin: Jehovah is with you, while you are with him; and if you seek him, he will be found of you; but if you forsake him, he will forsake you. ”
Opposite		^{15:3} “ Now for a long season Israel has been without the true God, and without a teaching priest, and without Law. ” ^{15:4} But when they in their trouble turned to Jehovah God of Israel, and sought him, he was found of them. ^{15:5} And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. ^{15:6} And nation was destroyed by nation, and city of city: for God vexed them with all adversity. ^{15:7} Therefore be strong, and let not your hands be weak for your work shall be rewarded.”
Complement		^{15:8} And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of Jehovah, that <i>was</i> before the porch of Jehovah.
Complement		^{15:9} And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that Jehovah his God <i>was</i> with him. ^{15:10} So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. ^{15:11} And they offered to Jehovah the same time, of the plunder <i>which</i> they had brought: seven hundred oxen and seven thousand sheep. ^{15:12} And they entered into a covenant to seek Jehovah God of their fathers, with all their heart and with all their soul, ^{15:13} that whosoever would not seek Jehovah God of Israel, should be put to death, whether small or great, whether man or woman. ^{15:14} And they swore to Jehovah with a loud voice, with shouting, with trumpets, and with cornets. ^{15:15} And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them; and Jehovah gave them rest round about.
Unique		^{15:16} And also <i>concerning</i> Maachah the mother of Asa the king, he removed her from <i>being</i> queen, because she had made an idol, an image of Asherah. And Asa cut down her idol, and stamped <i>it</i> , and burned <i>it</i> at the brook Kidron. ^{15:17} But the high places were not <i>completely</i> taken away out of Israel; nevertheless the heart of Asa <i>was</i> loyal <i>to Jehovah</i> all his days. ^{15:18} And he brought into the House of God the things that his father had dedicated, and that he himself had dedicated: silver, gold, and vessels. ^{15:19} And there was no <i>more</i> war until the thirty-fifth year of the reign of Asa.
	¶Complement	Asa backslid on Jehovah near the end of his life (2 Chron 16:1 - 14)
Opposite		^{16:1} In the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out nor come in to Asa king of Judah. ^{16:2} Then Asa brought silver and gold out of the treasures of the House of Jehovah and of the king’s house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, ^{16:3} “ <i>There</i> is a league between you and me, as <i>there was</i> between my father and your father. Behold, I have sent you silver and gold; <i>therefore</i> go and break your league with Baasha king of Israel, that he may depart from me.” ^{16:4} And Ben-hadad gave heed to king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, Dan, Abel-maim, and all the store cities of Naphtali.
Opposite		^{16:5} And it came to pass, when Baasha heard <i>of this</i> , that he stopped building Ramah, and let his work cease. ^{16:6} Then Asa the king took all Judah; and they carried away the stones of Ramah, and its timber, with which Baasha was building, and he built therewith Geba and Mizpah.
Complement		^{16:7} And at that time Hanani the Seer came to Asa king of Judah, and said to him, “Because you have relied on the king of Syria, and not relied on Jehovah your God; therefore the army of the king of Syria has escaped out of your hand. ^{16:8} Were not the Ethiopians and the Lubims a huge army, with a great many chariots and horsemen? Yet, because you relied on Jehovah, he delivered them into your hand. ^{16:9} For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of <i>them</i> whose heart is loyal toward him. Herein you have done foolishly; therefore from henceforth you shall have wars.”
Complement		^{16:10} Then Asa was angry with the Seer, and put him in a prison house: for <i>he was</i> in a rage with him because of this <i>thing</i> . And Asa oppressed some of the people the same time.
Unique		^{16:11} And, behold, the acts of Asa, first and last, lo, they <i>are</i> written in the book of the kings of Judah and Israel. ^{16:12} And Asa in the thirty-ninth year of his reign was diseased in his feet, until his disease <i>was</i> exceedingly <i>great</i> ; yet in his disease he did not seek to Jehovah, but to the physicians. ^{16:13} And Asa slept with his fathers, and died in the forty-first year of his reign. ^{16:14} And they buried him in <i>one of</i> his own graves, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odors and diverse kinds <i>of spices</i> prepared by the apothecaries’ art; and they made a very great burning for him.

Pre-Exile Temple (Chronicles), Chapter 2:3. The worship of Jehovah in Judah revived under Joash, but decayed again afterward (2 Chron 22:10 - 28:27)	
§Unique Introduction: Jehoiaada the priest led a revolution in Judah to install Joash and overthrow Athaliah (2 Chron 22:10 - 23:21)	
¶Opposite Jehoiaada installed a young son of Ahaziah as king in Judah (2 Chron 22:10 - 23:11)	
¶Opposite Jehoiaada overthrew the rule of Athaliah as queen (2 Chron 23:12 - 21)	
§Complement Body: The kings of Judah from Joash through Jotham served Jehovah, but made major mistakes (2 Chron 24:9 - 27:9)	
¶Opposite Joash followed the good guidance of Jehoiaada the priest and he repaired the House of Jehovah (2 Chron 24:9 - 14)	
¶Opposite Joash gave in to evil pressure from the princes of Judah and forsook the worship of Jehovah for idols (2 Chron 24:15 - 27)	
¶Complement Amaziah became mighty, but sinned against Jehovah through pride and idolatry (2 Chron 25:1 - 28)	
¶Complement Uzziah became mighty, but sinned against Jehovah through pride (2 Chron 26:1 - 23)	
¶Unique Jotham became mighty, because he prepared his ways before Jehovah his God (2 Chron 27:1 - 9)	
§Complement Conclusion: God delivered Ahaz into the hands of his enemies, but he refused to repent (2 Chron 28:1 - 27)	
¶Complement The idolatry of Ahaz brought the judgment of God upon the kingdom of Judah (2 Chron 28:1 - 15)	
¶Complement In the time of his distress, Ahaz became more and more wicked instead of turning to Jehovah (2 Chron 28:16 - 27)	

	§Unique Introduction: Jehoiaada the priest led a revolution in Judah to install Joash and overthrow Athaliah (2 Chron 22:10 - 23:21)
	¶Opposite Jehoiaada installed a young son of Ahaziah as king in Judah (2 Chron 22:10 - 23:11)
Unique	^{22:10} But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal seed of the house of Judah. ^{22:11} But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah; and she stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiaada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she did not slay him. ^{22:12} And six years he was hidden in the House of God with them; and Athaliah reigned over the land.
Complement	^{23:1} And in the seventh year Jehoiaada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. ^{23:2} And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.
Complement	^{23:3} And all the congregation made a covenant with the king in the House of God. And he said to them, "Behold, the king's son shall reign, as Jehovah has said of the sons of David. ^{23:4} This is the thing that you shall do: a third part of you entering on the Sabbath (of the priests and of the Levites) <i>shall be</i> gatekeepers of the doors. ^{23:5} and a third part <i>shall be</i> at the king's house, and a third part at the gate of the gatekeepers; and all the people <i>shall be</i> in the courts of the House of Jehovah. ^{23:6} But let none come into the House of Jehovah, except the priests, and they that minister of the Levites: they shall go in, for they <i>are</i> holy; but all the people shall keep the watch of Jehovah. ^{23:7} And the Levites shall surround the king, every man with his weapons in his hand; and whosoever <i>else</i> comes into the House, he shall be put to death; but you be with the king when he comes in, and when he goes out."
Opposite	^{23:8} So the Levites and all Judah did according to all things that Jehoiaada the priest had commanded; and <i>they</i> took every man his men that were to come in on the Sabbath, with them that were to go <i>out</i> on the Sabbath: for Jehoiaada the priest did not dismiss the divisions. ^{23:9} Moreover Jehoiaada the priest delivered to the captains of hundreds spears, <i>small</i> shields, and <i>large</i> shields, that <i>had been</i> king David's, which <i>were</i> in the House of God. ^{23:10} And he set all the people, every man having his weapon in his hand, from the right side of the Temple to the left side of the Temple, along by the altar and the Temple, by the king round about.
Opposite	^{23:11} Then they brought out the king's son, and put the crown upon him, and <i>gave him</i> the testimony, and made him king. And Jehoiaada and his sons anointed him, and said, "Long live the king!"
	¶Opposite Jehoiaada overthrew the rule of Athaliah as queen (2 Chron 23:12 - 21)
Opposite	^{23:12} Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the House of Jehovah; ^{23:13} and she looked, and, behold, the king stood at his pillar at the entrance, and the princes and the trumpets by the king; and all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah tore her clothes, and said, "Treason, Treason!"
Opposite	^{23:14} Then Jehoiaada the priest brought out the captains of hundreds that were set over the army, and said to them, "Take her outside under guard; and whoso follows her, let him be slain with the sword." For the priest said, "Do not slay her in the House of Jehovah." ^{23:15} So they laid hands on her; and when she came to the entering of the horse gate by the king's house, they executed her there.
Complement	^{23:16} And Jehoiaada made a covenant between him, and between all the people, and between the king, that they should be Jehovah's people. ^{23:17} Then all the people went to the house of Baal, and broke it down, and broke his altars and his images in pieces, and executed Mattan the priest of Baal before the altars.
Complement	^{23:18} Also Jehoiaada appointed the offices of the House of Jehovah by the hand of the priests the Levites, whom David had distributed in the House of Jehovah, to offer the burnt offerings of Jehovah, as it is written in the Law of Moses, with rejoicing and with singing, <i>as it was ordained</i> by David. ^{23:19} And he set the gatekeepers at the gates of the House of Jehovah, so that no one <i>which was</i> unclean in anything could enter in. ^{23:20} And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and <i>they</i> brought down the king from the House of Jehovah. And they came through the high gate into the king's house, and set the king upon the throne of the kingdom. ^{23:21} And all the people of the land rejoiced.
Unique	And the city was quiet, after they had executed Athaliah with the sword.
	§Complement Body: The kings of Judah from Joash through Jotham served Jehovah, but made major mistakes (2 Chron 24:9 - 27:9)
	¶Opposite Joash followed the good guidance of Jehoiaada the priest and he repaired the House of Jehovah (2 Chron 24:9 - 14)
Unique	^{24:1} Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. Also his mother's name was Zibiah of Beer-sheba. ^{24:2} And Joash did right in the sight of Jehovah all the days of Jehoiaada the priest. ^{24:3} And Jehoiaada took two wives for him; and he begot sons and daughters.
Complement	^{24:4} And it came to pass after this, <i>that</i> Joash was minded to repair the House of Jehovah. ^{24:5} And he gathered together the priests and the Levites, and said to them, "Go out to the cities of Judah, and gather money of all Israel to repair the House of your God from year to year, and see that you hasten the matter."
Complement	Nevertheless, the Levites did not hasten <i>it</i> ; ^{24:6} and the king called for Jehoiaada the chief, and said to him, "Why have you not required of the Levites to bring in out of Judah and out of Jerusalem the collection, <i>according to the Commandment of</i> Moses the servant of Jehovah, and of the congregation of Israel, for the Tabernacle of witness? ^{24:7} For the sons of Athaliah, that wicked woman, had broken up the House of God; and they also bestowed all the dedicated things of the House of Jehovah upon Baalim."
Opposite	^{24:8} And at the king's command, they made a chest; and set it outside at the gate of the House of Jehovah. ^{24:7} And they made a proclamation throughout Judah and Jerusalem, to bring in to Jehovah the collection <i>that</i> Moses the servant of God <i>laid</i> upon Israel in the wilderness. ^{24:10} And all the princes and all the people rejoiced, and brought in <i>money</i> ; and cast into the chest, until they had made an end.
Opposite	^{24:11} Now it came to pass, that at what time the chest was brought to the king's office by the hand of the Levites, and when they saw that <i>there was</i> much money; the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Then they did day by day, and gathered money in abundance. ^{24:12} And the king and Jehoiaada gave it to such as did the work of the service of the House of Jehovah, and hired masons and carpenters to repair the House of Jehovah, and also such as worked iron and bronze to mend the House of Jehovah. ^{24:13} So the workmen worked, and the work was completed by them, and they set the House of God in his state, and strengthened it. ^{24:14} And when they had finished <i>it</i> ; they brought the rest of the money before the king and Jehoiaada, whereof were made vessels for the House of Jehovah: vessels to minister and to offer <i>with</i> , and spoons, and vessels of gold and silver. And they offered burnt offerings in the House of Jehovah continually all the days of Jehoiaada.
	¶Opposite Joash gave in to evil pressure from the princes of Judah and forsook the worship of Jehovah for idols (2 Chron 24:15 - 27)
Opposite	^{24:15} But Jehoiaada grew old, and was full of days when he died: <i>he was</i> one hundred and thirty years old when he died. ^{24:16} And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his House.
Opposite	^{24:17} Now after the death of Jehoiaada, the princes of Judah came and prostrated themselves to the king. Then the king granted <i>their petitions</i> ; ^{24:18} and they left the House of Jehovah God of their fathers, and served images of Asherah and idols; and wrath came upon Judah and Jerusalem for this their trespass. ^{24:19} Yet he sent prophets to them, to bring them again to Jehovah; and they testified against them, but they would not listen. ^{24:20} And the Spirit of God came upon Zechariah the son of Jehoiaada the priest, who stood above the people, and said to them, " Thus says God: 'Why do you transgress the Commandments of Jehovah, that you cannot prosper? Because you have forsaken Jehovah, he has also forsaken you.' " ^{24:21} And they conspired against him, and stoned him with stones at the command of the king in the court of the House of Jehovah. ^{24:22} Thus Joash the king did not remember the kindness which Jehoiaada his father had done to him, but killed his son. And when he died, he said, "Jehovah look upon <i>this</i> , and require <i>it</i> ."
Complement	^{24:23} And it came to pass at the end of the year, <i>that</i> the army of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the plunder of them to the king of Damascus. ^{24:24} For the army of the Syrians came with a small company of men; and Jehovah delivered a very great army into their hand, because they had forsaken Jehovah God of their fathers. So they executed judgment against Joash.
Complement	^{24:25} And when they left him (for they left him in great diseases), his own servants conspired against him for the blood of the sons of Jehoiaada the priest, and assassinated him on his bed, and he died. And they buried him in the city of David, but they did not bury him in the graves of the kings. ^{24:26} And these are they that conspired against him: Zabad the son of Shimeath an Ammonitess, and Jehozaabad the son of Shimirith a Moabitess.
Unique	^{24:27} Now <i>concerning</i> his sons, and the greatness of the burdens <i>laid</i> upon him, and the repairing of the House of God, behold, <i>they are written</i> in the story of the Book of the kings. And Amaziah his son reigned in his place.
	¶Complement Amaziah became mighty, but sinned against Jehovah through pride and idolatry (2 Chron 25:1 - 28)
Unique	^{25:1} Amaziah was twenty-five years old <i>when</i> he began to reign, and he reigned twenty-nine years in Jerusalem; and his mother's name was Jehoaddan of Jerusalem. ^{25:2} And he did right in the sight of Jehovah, but not with a loyal heart. ^{25:3} Now it came to pass, when the kingdom was established to him, that he executed his servants that had slain the king his father. ^{25:4} But he did not execute their children, but <i>did as it is</i> written in the Book of the Law of Moses, where Jehovah commanded, saying, " The fathers shall not die for the children; neither shall the children die for the fathers, but every man shall die for his own sin. "
Complement	^{25:5} Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of <i>their fathers</i> , throughout all Judah and Benjamin; and he numbered them from twenty years old and above, and found them three hundred thousand choice <i>men</i> , <i>able</i> to go forth to war, that could handle spear and shield. ^{25:6} He also hired one hundred thousand mighty men of valor out of Israel for one hundred talents of silver. ^{25:7} But a man of God came to him, saying, "O king, do not let the army of Israel go with you: for Jehovah is not with Israel, <i>namely, with</i> all the children of Ephraim. ^{25:8} But if you will go, do <i>it, and be</i> strong for the battle; <i>but</i> God shall make you fall before the enemy: for God has power to help, and to cast down." ^{25:9} And Amaziah said to the man of God, "But what shall we do for the hundred talents which I have given to the army of Israel?" And the man of God answered, "Jehovah is able to give you much more than this." ^{25:10} Then Amaziah separated them: <i>namely</i> , the army that came to him out of Ephraim, to go home again; therefore their anger was greatly kindled against Judah, and they returned home in great anger. ^{25:11} And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote ten thousand of the children of Seir. ^{25:12} And <i>another</i> ten thousand <i>left</i> alive did the children of Judah carry away captive, and brought them to the top of the rock, and cast them down from the top of the rock, so that they were all broken in pieces. ^{25:13} But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even to Beth-horon, and smote three thousand of them, and took much plunder.
Complement	^{25:14} Now it came to pass, after Amaziah came from the slaughter of the Edomites, that he brought the children of Seir, and he set them up <i>to be</i> his gods, and bowed down himself before them, and burned incense to them. ^{25:15} Therefore the anger of Jehovah was kindled against Amaziah; and he sent a prophet to him, which said to him, "Why have you sought after the gods of the people, which <i>could not</i> deliver their own people out of your hand?" ^{25:16} And it came to pass, as he talked with him, that <i>the king</i> said to him, "Are you made of the king's counsel? Forbear; why should you be destroyed?" Then the prophet refrained, and said, "I know that God has determined to destroy you, because you have done this, and have not listened to my counsel."
Opposite	^{25:17} Then Amaziah king of Judah took advice; and he sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us see one another in the face" ^{25:18} And Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle that <i>was</i> in Lebanon sent to the cedar that <i>was</i> in Lebanon, saying, 'Give your daughter to my son to be <i>his wife</i> ;' and a wild beast passed by that <i>was</i> in Lebanon, and trampled down the thistle. ^{25:19} You say, 'Lo, you have smitten the Edomites'; and your heart lifts you up to boast. Stay now at home. Why should you meddle to your harm, that you should fall, <i>even you</i> , and Judah with you?" ^{25:20} But Amaziah would not listen: for it <i>came</i> of God, that he might deliver them into the hand of <i>their enemies</i> , because they sought after the gods of Edom. ^{25:21} So Joash the king of Israel went up; and they saw one another in the face, <i>both</i> he and Amaziah king of Judah, at Beth-shemesh, which <i>belongs</i> to Judah. ^{25:22} And Judah was put to the worse before Israel, and they fled every man to his tent. ^{25:23} And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem; and he broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. ^{25:24} And <i>he took</i> all the gold and the silver, and all the vessels that were found in the House of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria. ^{25:25} And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.
Opposite	^{25:26} Now the rest of the acts of Amaziah, first and last, behold, <i>are</i> they not written in the book of the kings of Judah and Israel? ^{25:27} Now after the time that Amaziah turned away from following Jehovah they made a conspiracy against him in Jerusalem. And he fled to Lachish, but they sent to Lachish after him, and executed him there. ^{25:28} And they brought him upon horses, and buried him with his fathers in the city of Judah.
	¶Complement Uzziah became mighty, but sinned against Jehovah through pride (2 Chron 26:1 - 23)
Unique	^{26:1} Then all the people of Judah took Uzziah, who was sixteen years old, and <i>they</i> made him king in the place of his father Amaziah. ^{26:2} He built Elziah, and restored it to Judah, after <i>Amaziah</i> the king slept with his fathers. ^{26:3} Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. Also his mother's name was Jecoliah of Jerusalem. ^{26:4} And he did right in the sight of Jehovah, according to all that his father Amaziah did. ^{26:5} And he sought God in the days of Zechariah, who had understanding to the visions of God; and as long as he sought Jehovah, God made him to prosper.
Complement	^{26:6} And he went forth and made war against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and built cities about Ashdod, and among the Philistines. ^{26:7} And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. ^{26:8} And the Ammonites gave gifts to Uzziah; and his name spread abroad <i>even</i> to the entering in of Egypt: for he strengthened <i>himself</i> exceedingly.
Complement	^{26:9} Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of <i>the wall</i> , and fortified them. ^{26:10} Also he built towers in the desert, and dug many wells: for he had much livestock, both in the low country, and in the plains; farmers <i>also</i> , and vinedressers in the mountains, and in Carmel: for he loved farming. ^{26:11} Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, <i>one</i> of the king's captains. ^{26:12} The whole number of the chief of the fathers of the mighty men of valor <i>were</i> two thousand and six hundred. ^{26:13} And under their hand <i>was</i> an army: three hundred and seven thousand, five hundred <i>soldiers</i> , that made war with mighty power, to help the king against the enemy. ^{26:14} And Uzziah prepared for them, throughout all the army, shields, spears, helmets, habergeons, bows, and slings <i>to cast</i> stones. ^{26:15} And he made in Jerusalem engines, invented by skillful men, to be on the towers and upon the bulwarks, to shoot arrows and great stones with <i>them</i> . And his name spread far abroad: for he was marvelously helped, until he was strong.
Opposite	^{26:16} But when he was strong, his heart was lifted up <i>to his</i> destruction: for he transgressed against Jehovah his God, and went into the Temple of Jehovah to burn incense upon the altar of incense. ^{26:17} And Azariah the priest went in after him, and with him eighty priests of Jehovah, <i>that were</i> valiant men; ^{26:18} and they withstood Uzziah the king, and said to him, " <i>It does not pertain</i> to you, Uzziah, to burn incense to Jehovah, but <i>only</i> to the priests: the sons of Aaron, that are consecrated to burn incense. Go out of the Sanctuary: for you have trespassed; neither <i>shall it be</i> for your honor from Jehovah God." ^{26:19} Then Uzziah was angry, and <i>had</i> a censer in his hand to burn incense; and while he was angry with the priests, the leprosy rose up <i>even</i> in his forehead before the priests in the House of Jehovah, from beside the incense altar. ^{26:20} And Azariah the chief priest, and all the priests, looked upon him, and, behold, <i>he was</i> leproous in his forehead, and they thrust him out from there; indeed, <i>he</i> himself also hurried to go out, because Jehovah had smitten him. ^{26:21} And Uzziah the king was a leper until the day of his death, and dwelt in a hospital, <i>being</i> a leper: for he was cut off from the House of Jehovah; and Jotham his son <i>was</i> over the king's house, judging the people of the land.
Opposite	^{26:22} Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. ^{26:23} So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which <i>belonged</i> to the kings: for they said, "He is a leper"; and Jotham his son reigned in his place.
	¶Unique Jotham became mighty, because he prepared his ways before Jehovah his God (2 Chron 27:1 - 9)
Opposite	^{27:1} Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. Also his mother's name was Jerushah, the daughter of Zedek.
Opposite	^{27:2} And he did right in the sight of Jehovah, according to all that his father Uzziah did; nevertheless he did not enter into the Temple of Jehovah. And the people did corruptly still.
Complement	^{27:3} He built the high gate of the House of Jehovah, and he built much on the wall of Ophel. ^{27:4} Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.
Complement	^{27:5} He also fought with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year one hundred talents of silver, ten thousand measures of wheat, and ten thousand of barley. So much did the children of Edmon pay to him, both the second year, and the third. ^{27:6} So Jotham became mighty; because he prepared his ways before Jehovah his God.
Unique	^{27:7} Now the rest of the acts of Jotham, and all his wars, and his ways, <i>lo, they are</i> written in the book of the kings of Israel and Judah. ^{27:8} He was twenty-five years old when he began to reign, and reigned sixteen years in Jerusalem. ^{27:9} And Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son reigned in his place.
	§Complement Conclusion: God delivered Ahaz into the hands of his enemies, but he refused to repent (2 Chron 28:1 - 27)
	¶Complement The idolatry of Ahaz brought the judgment of God upon the kingdom of Judah (2 Chron 28:1 - 15)
Opposite	^{28:1} Ahaz <i>was</i> twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. But he did not do right in the sight of Jehovah, like David his father: ^{28:2} for he walked in the ways of the kings of Israel, and also made molten images for Baalim. ^{28:3} Moreover he burnt incense in the valley of the son of Hinnom, and burned his children in the fire, after the abominations of the heathen whom Jehovah had cast out before the children of Israel. ^{28:4} He also sacrificed and burnt incense in the high places, and on the hills, and under every green tree.
Opposite	^{28:5} Therefore Jehovah his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought <i>them</i> to Damascus. And also he was delivered into the hand of the king of Israel, who smote him with a great slaughter: ^{28:6} for Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, <i>which were</i> all valiant men, because they had forsaken Jehovah God of their fathers. ^{28:7} And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah <i>that was</i> next to the king. ^{28:8} And the children of Israel carried away captive two hundred thousand of their brethren: women, sons, and daughters; and also took away much plunder from them, and brought the plunder to Samaria.
Complement	^{28:9} But a prophet of Jehovah <i>was</i> there, whose name was Oded; and he went out before the army that came to Samaria, and said to them, "Behold, because Jehovah God of your fathers, was angry with Judah, he has delivered them into your hand, and you have slain them in a rage <i>that</i> reaches up to Heaven. ^{28:10} And now you purpose to keep under the children of Judah and Jerusalem for <i>men</i> slaves and women slaves to yourselves; <i>but are there</i> not with you, even with you, sins against Jehovah your God? ^{28:11} Now therefore hear me, and deliver the captives again, which you have taken captive of your brethren: for the fierce wrath of Jehovah is upon you."
Complement	^{28:12} Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war; ^{28:13} and they said to them, "You shall not bring the captives in here: for whereas we have <i>already</i> offended against Jehovah, you intend to add <i>more</i> to our sins and to our trespass: for our trespass is great; and <i>there is</i> fierce wrath against Israel."
Unique	^{28:14} So the armed men left the captives and the plunder before the princes and all the congregation. ^{28:15} And the men which were expressed by name rose up, and took the captives, and with the plunder clothed all that were naked among them, and arrayed them, and gave them shoes, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon donkeys, and brought them to Jericho, the city of palm trees, to their brethren. Then they returned to Samaria.
	¶Complement In the time of his distress, Ahaz became more and more wicked instead of turning to Jehovah (2 Chron 28:16 - 27)
Opposite	^{28:16} At that time king Ahaz sent to the kings of Assyria to help him: ^{28:17} for again the Edomites had come and smitten Judah, and carried away captives. ^{28:18} The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, Ajalon, Gederoth, and Shochoh with its villages, and Timnah with its villages, Gimzo also and its villages; and they dwelt there. ^{28:19} For Jehovah brought Judah low because of Ahaz king of Israel: for he made Judah naked, and transgressed greatly against Jehovah.
Opposite	^{28:20} And Tilgath-pilneser king of Assyria came to him, and distressed him, but did not strengthen him: ^{28:21} for Ahaz took away a portion <i>out</i> of the House of Jehovah, and <i>out</i> of the house of the king, and of the princes, and gave <i>it</i> to the king of Assyria; but he did not help him.
Complement	^{28:22} And in the time of his distress he trespassed still more against Jehovah (this <i>is that</i> king Ahaz); ^{28:23} for he sacrificed to the gods of Damascus, which smote him; and he said, "Because the gods of the kings of Syria help them; <i>therefore</i> I will sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel.
Complement	^{28:24} And Ahaz gathered together the vessels of the House of God, and cut in pieces the vessels of the House of God, and shut up the doors of the House of Jehovah, and he made him altars in every corner of Jerusalem. ^{28:25} And in each city of Judah he made high places to burn incense to other gods, and provoked to anger Jehovah God of his fathers.
Unique	^{28:26} Now the rest of his acts and of all his ways, first and last, behold, <i>they are</i> written in the book of the kings of Judah and Israel. ^{28:27} And Ahaz slept with his fathers, and they buried him in the city, <i>even</i> in Jerusalem, but they did not bring him into the graves of the kings of Israel; and Hezekiah his son reigned in his place.

Pre-Exile	Temple (Chronicles), Chapter 24: The good king Hezekiah brought Judah back to the worship of Jehovah (2 Chron 29:1 - 32:33)
§Unique	Introduction: Hezekiah repaired the Temple, and led the people to a renewed Covenant with Jehovah (2 Chron 29:1 - 36)
¶Opposite	Hezekiah repaired the Temple (2 Chron 29:1 - 19)
¶Opposite	Hezekiah led the people to a renewed Covenant with Jehovah (2 Chron 29:20 - 36)
§Complement	Body: Hezekiah led Judah and Israel to renewed dedication to serve Jehovah with a Passover service (2 Chron 30:1 - 32:21)
¶Unique	Hezekiah sent messengers to all Israel and Judah to come to the Passover to worship Jehovah (2 Chron 30:1 - 14)
¶Complement	Hezekiah and the assembly celebrated the Passover sacrifice in the Temple of Jehovah (2 Chron 30:15 - 31:1)
¶Complement	Hezekiah restored the Levites to their places of service in the Temple of Jehovah (2 Chron 31:2 - 21)
¶Opposite	Hezekiah prepared Jerusalem for battle with the army of Assyria (2 Chron 32:1 - 8)
¶Opposite	Jehovah sent an angel which destroyed the army of Assyria (2 Chron 32:9 - 21)
§Complement	Conclusion: Hezekiah ended his reign with testing from Jehovah and honor from the people (2 Chron 32:22 - 33)
¶Complement	Hezekiah failed the test of his heart from Jehovah, but repented (2 Chron 32:22 - 26)
¶Complement	Hezekiah was honored by all Judah and Jerusalem at his death (2 Chron 32:27 - 33)

	§Unique	Introduction: Hezekiah repaired the Temple, and led the people to a renewed Covenant with Jehovah (2 Chron 29:1 - 36)
	¶Opposite	Hezekiah repaired the Temple (2 Chron 29:1 - 19)
Unique	29:1	Hezekiah began to reign <i>when he was</i> twenty-five years old, and he reigned twenty-nine years in Jerusalem. And his mother's name <i>was</i> Abijah, the daughter of Zechariah. ^{29:2} And he did right in the sight of Jehovah, according to all that David his father had done.
Complement	29:3	In the first year of his reign, in the first month, he opened the doors of the House of Jehovah, and repaired them. ^{29:4} And he brought in the priests and the Levites, and gathered them together into the east street; ^{29:5} and he said to them, ^{29:6} "Hear me, you Levites, sanctify yourselves now, and sanctify the House of Jehovah God of your fathers, and carry forth the filthiness out of the holy <i>place</i> . ^{29:6} for our fathers have trespassed, and done evil in the eyes of Jehovah our God, and have forsaken him, and have turned their faces away from the habitation of Jehovah, and turned <i>their</i> backs. ^{29:7} They have also shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy <i>place</i> to the God of Israel. ^{29:8} Therefore the wrath of Jehovah was upon Judah and Jerusalem; and he has delivered them to trouble, to astonishment, and to mockery, as you see with your eyes. ^{29:9} for, see, our fathers have fallen by the sword, and our sons and our daughters and our wives <i>are</i> in captivity for this.
Complement	29:10	"Now <i>it is</i> in my heart to make a covenant with Jehovah God of Israel, that his fierce wrath may turn away from us. ^{29:11} My sons, do not be negligent now: for Jehovah has chosen you to stand before him, to serve him, and that you should minister to him, and burn incense."
Opposite	29:12	Then the Levites arose: Mahath the son of Amasai and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari: Kish the son of Abdi and Azariah the son of Jehalelel; and of the Gershonites: Joah the son of Zimmah and Eden the son of Joah; ^{29:13} and of the sons of Elizaphan: Shimri and Jeiel; and of the sons of Asaph: Zechariah and Mattaniah; ^{29:14} and of the sons of Heman: Jehiel and Shimei; and of the sons of Jeduthun: Shemaiah and Uzziel. ^{29:15} And they gathered their brethren, sanctified themselves, and came, according to the command of the king, by the words of Jehovah, to cleanse the House of Jehovah. ^{29:16} And the priests went into the inner part of the House of Jehovah, to cleanse <i>it</i> ; and brought out all the uncleanness that they found in the Temple of Jehovah into the court of the House of Jehovah. And the Levites took <i>it</i> , to carry <i>it</i> out abroad into the brook Kidron. ^{29:17} Now they began on the <i>first day</i> of the first month to sanctify; and on the eighth day of the month they came to the porch of Jehovah, so they sanctified the House of Jehovah in eight days; and in the sixteenth day of the first month they finished.
Opposite	29:18	Then they went in to Hezekiah the king, and said, "We have cleansed all the House of Jehovah, and the altar of burnt offering, with all its vessels, and the showbread table, with all its vessels. ^{29:19} Moreover all the vessels, which king Ahaz in his reign cast away in his transgression, have we prepared and sanctified; and behold, they <i>are</i> before the altar of Jehovah."
	¶Opposite	Hezekiah led the people to a renewed Covenant with Jehovah (2 Chron 29:20 - 36)
Opposite	29:20	Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the House of Jehovah. ^{29:21} And they brought seven young bulls, seven rams, seven lambs, and seven he goats: for a sin offering for the kingdom, for the Sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer <i>them</i> on the altar of Jehovah. ^{29:22} So they killed the young bulls, and the priests received the blood, and sprinkled <i>it</i> on the altar; likewise, when they had killed the rams, they sprinkled the blood upon the altar; they also killed the lambs, and they sprinkled the blood upon the altar. ^{29:23} And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them; ^{29:24} and the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded <i>that</i> the burnt offering and the sin offering <i>should be made</i> for all Israel. ^{29:25} And he set the Levites in the House of Jehovah with cymbals, with psalteries, and with harps, according to the command of David, and of Gad the king's Seer, and Nathan the prophet: for <i>so was</i> the Commandment of Jehovah by his prophets. ^{29:26} And the Levites stood with the instruments of David, and the priests with the trumpets. ^{29:27} And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of Jehovah began <i>also</i> with the trumpets, and with the instruments <i>ordained</i> by David king of Israel. ^{29:28} And all the congregation worshiped, and the singers sang, and the trumpeters sounded; <i>and all this continued</i> until the burnt offering was finished.
Opposite	29:29	And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshiped. ^{29:30} Moreover Hezekiah the king and the princes commanded the Levites to sing praise to Jehovah with the words of David, and of Asaph the Seer. And they sang praises with gladness, and they bowed their heads and worshiped.
Complement	29:31	Then Hezekiah answered and said, "Now <i>that</i> you have consecrated yourselves to Jehovah, come near and bring sacrifices and thank offerings into the House of Jehovah." And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings. ^{29:32} And the number of the burnt offerings, which the congregation brought, was seventy young bulls, one hundred rams, <i>and</i> two hundred lambs: all these <i>were</i> for a burnt offering to Jehovah. ^{29:33} And the consecrated things <i>were</i> six hundred oxen and three thousand sheep.
Complement	29:34	But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them, until the work was ended, and until the <i>other</i> priests had sanctified themselves: for the Levites <i>were</i> more upright in heart to sanctify themselves than the priests. ^{29:35} And also the burnt offerings <i>were</i> in abundance, with the fat of the peace offerings, and the drink offerings for <i>every</i> burnt offering. So the service of the House of Jehovah was set in order.
Unique	29:36	And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was <i>done</i> suddenly.
	§Complement	Body: Hezekiah led Judah and Israel to renewed dedication to serve Jehovah with a Passover service (2 Chron 30:1 - 32:21)
	¶Unique	Hezekiah sent messengers to all Israel and Judah to come to the Passover to worship Jehovah (2 Chron 30:1 - 14)
Opposite	30:1	And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the House of Jehovah at Jerusalem, to keep the Passover to Jehovah God of Israel: ^{30:2} for the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month: ^{30:3} for they could not keep it at that time, because the priests had not sanctified themselves sufficiently; neither had the people gathered themselves together to Jerusalem.
Opposite	30:4	And the thing pleased the king and all the congregation. ^{30:5} So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the Passover to Jehovah God of Israel, at Jerusalem: for they had not done <i>it</i> of a long <i>time in such sort</i> as it was written.
Complement	30:6	So the runners went with the letters from the king and his princes throughout all Israel and Judah, and according to the command of the king, saying, "You children of Israel, turn again to Jehovah, the God of Abraham, Isaac, and Israel; and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. ^{30:7} And be not like your fathers and your brethren, who trespassed against Jehovah God of their fathers, <i>who</i> therefore gave them up to desolation, as you see. ^{30:8} Now be not stiff-necked, as your fathers <i>were</i> , <i>but</i> yield yourselves to Jehovah, and enter into his Sanctuary, which he has sanctified forever; and serve Jehovah your God, that the fierceness of his wrath may turn away from you: ^{30:9} for if you return to Jehovah, your brethren and your children <i>shall find</i> compassion before them that led them captive, so that they shall come again into this land: for Jehovah your God <i>is</i> gracious and merciful, and will not turn away <i>his</i> face from you, if you return to him."
Complement	30:10	So the runners passed from city to city through the country of Ephraim and Manasseh even to Zebulun. But they laughed them to scorn, and mocked them.
Unique	30:11	Nevertheless many of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. ^{30:12} Also in Judah the hand of God was to give them one heart to do the command of the king and of the princes, by the Word of Jehovah. ^{30:13} And many people assembled at Jerusalem to keep the Feast of Unleavened Bread in the second month, and all the <i>pagan</i> congregation. ^{30:14} And they arose and took away the <i>pagan</i> altars that <i>were</i> in Jerusalem, and very the <i>pagan</i> altars for incense they took away, and cast <i>them</i> into the brook Kidron.
	¶Complement	Hezekiah and the assembly celebrated the Passover sacrifice in the Temple of Jehovah (2 Chron 30:15 - 31:1)
Unique	30:15	Then they killed the Passover <i>sacrifice</i> on the fourteenth <i>day</i> of the second month; and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the House of Jehovah. ^{30:16} And they stood in their place after their manner, according to the Law of Moses the man of God; the priests sprinkled the blood, <i>which they received</i> of the hand of the Levites. ^{30:17} For <i>there were</i> many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the Passovers for everyone <i>that</i> was not clean, to sanctify <i>them</i> to Jehovah: ^{30:18} for a multitude of the people, <i>even</i> many of Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover otherwise than it was written <i>in the Law</i> . But Hezekiah prayed for them, saying, "The good Jehovah pardon every one ^{30:19} <i>that</i> prepares his heart to seek God, Jehovah God of his fathers, though <i>he has not been cleansed</i> according to the purification of the Sanctuary." ^{30:20} And Jehovah gave heed to Hezekiah, and healed the people.
Complement	30:21	And the children of Israel that were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised Jehovah day by day, <i>singing</i> with loud instruments to Jehovah. ^{30:22} And Hezekiah spoke to the heart of all the Levites that taught the good knowledge of Jehovah; and they ate throughout the feast seven days, offering peace offerings, and making confession to Jehovah God of their fathers.
Complement	30:23	And the whole assembly took counsel to keep another seven days; and <i>so they kept another</i> seven days with gladness: ^{30:24} for Hezekiah king of Judah gave to the congregation a thousand bulls and seven thousand sheep; and the princes gave to the congregation a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves. ^{30:25} And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. ^{30:26} So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel <i>there was</i> not the like in Jerusalem. ^{30:27} Then the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came <i>up</i> to his holy dwelling place, <i>even</i> to Heaven.
Opposite	31:1	Now when all this was finished, <i>all of</i> Israel that were present went out to the cities of Judah, and broke the images in pieces, and cut down the images of Asherah, and threw down the high places and the <i>pagan</i> altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all.
Opposite		Then all the children of Israel returned every man to his possession, into their own cities.
	¶Complement	Hezekiah restored the Levites to their places of service in the Temple of Jehovah (2 Chron 31:2 - 21)
Unique	31:2	And Hezekiah appointed the divisions of the priests and the Levites after their divisions, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of Jehovah. ^{31:3} <i>He appointed</i> also the king's portion of his substance for the burnt offerings, <i>namely</i> , for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as <i>it is</i> written in the Law of Jehovah.
Complement	31:4	Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the Law of Jehovah. ^{31:5} And as soon as the command came abroad, the children of Israel brought in abundantly the firstfruits of grain, wine, oil, honey, and of all the increase of the field; and they brought in abundantly the tithe of all <i>things</i> .
Complement	31:6	And <i>concerning</i> the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated to Jehovah their God, and laid <i>them</i> by heaps. ^{31:7} In the third month they began to lay the foundation of the heaps, and finished <i>them</i> in the seventh month. ^{31:8} And when Hezekiah and the princes came and saw the heaps, they blessed Jehovah, and his people Israel.
Opposite	31:9	Then Hezekiah questioned the priests and the Levites concerning the heaps. ^{31:10} And Azariah the chief priest of the house of Zadok answered him, and said, "Since <i>the people</i> began to bring the offerings into the House of Jehovah, we have had enough to eat, and have left plenty: for Jehovah has blessed his people; and that which is left <i>is</i> this great abundance." ^{31:11} Then Hezekiah commanded to prepare storerooms in the House of Jehovah. And they prepared <i>them</i> , ^{31:12} and brought in the offerings and the tithes and the dedicated <i>things</i> faithfully; over which Cononiah the Levite was ruler, and Shimei his brother <i>was</i> the next. ^{31:13} And Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah, <i>were</i> overseers under the hand of Cononiah and Shimei his brother, at the command of Hezekiah the king, and Azariah the ruler of the House of God. ^{31:14} And Kore the son of Imnah the Levite, the gatekeeper toward the east, <i>was</i> over the freewill offerings of God, to distribute the oblations of Jehovah, and the most holy things. ^{31:15} And next to him were Eden, Miniamin, Breshua, Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in <i>their</i> set office, to give to their brethren by divisions, as well to the great as to the small: ^{31:16} beside their genealogy of males, from three years old and upward, <i>even</i> to everyone that enters into the House of Jehovah, his daily portion for their service in their charges according to their divisions, ^{31:17} both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their divisions; ^{31:18} and to the genealogy of all their little ones, their wives, their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness; ^{31:19} also of the sons of Aaron the priests, <i>which were</i> in the fields of the suburbs of their cities, in every city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.
Opposite	31:20	And thus did Hezekiah throughout all Judah, and did good and right and truth before Jehovah his God. ^{31:21} And in every work that he began in the service of the House of God, and in the Law, and in the Commandments, to seek his God, he <i>did it</i> with all his heart, and prospered.

	¶Opposite	Hezekiah prepared Jerusalem for battle with the army of Assyria (2 Chron 32:1 - 8)
Unique	32:1	After these things, and the establishment of it, Sennacherib king of Assyria came, and entered into Judah, and camped against the fortified cities, and thought to win them for himself.
Complement	32:2	And when Hezekiah saw that Sennacherib had come, and that he was purposed to fight against Jerusalem, ^{32:3} he took counsel with his princes and his mighty men to stop the water of the fountains which <i>were</i> outside the city; and they helped him.
Complement	32:4	So many people were gathered together, who stopped all the fountains, and the brook that ran through the midst of the land; saying, "Why should the kings of Assyria come, and find much water?"
Opposite	32:5	Also he strengthened himself, and he built up all the wall that was broken, and raised <i>it</i> up to the towers, and another wall outside; and repaired Millo <i>in</i> the city of David; and made weapons and shields in abundance.
Opposite	32:6	And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke to their heart, saying, ^{32:7} "Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for <i>there are</i> more with us than with him. ^{32:8} With him <i>is</i> an arm of flesh, but with us <i>is</i> Jehovah our God to help us, and to fight our battles." And the people rested themselves upon the words of Hezekiah king of Judah.
	¶Opposite	Jehovah sent an angel which destroyed the army of Assyria (2 Chron 32:9 - 21)
Opposite	32:9	After this Sennacherib king of Assyria sent his servants to Jerusalem (but he <i>himself laid siege</i> against Lachish, and all his power with him), to Hezekiah king of Judah, and to all Judah that <i>were</i> at Jerusalem, saying. ^{32:10} "Thus says Sennacherib king of Assyria: 'Whereon do you trust, that you remain in the siege in Jerusalem?' ^{32:11} Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, 'Jehovah our God shall deliver us out of the hand of the king of Assyria?' ^{32:12} Has not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, 'You shall worship before one altar, and burn incense upon it?' ^{32:13} Do you not know what I and my fathers have done to all the people of <i>other</i> lands? Were the gods of the nations of those lands any ways able to deliver their lands out of my hand? ^{32:14} Who <i>was there</i> among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? ^{32:15} "Now therefore do not let Hezekiah deceive you, nor persuade you on this manner; neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers. How much less shall your God deliver you out of my hand?" ^{32:16} And his servants spoke yet <i>more</i> against Jehovah God, and against his servant Hezekiah. ^{32:17} He also wrote letters to rail on Jehovah God of Israel, and to speak against him, saying, "As the gods of the nations of <i>other</i> lands have not delivered their people out of my hand, so the God of Hezekiah shall not deliver his people out of my hand." ^{32:18} Then they cried with a loud voice in the Jews' speech to the people of Jerusalem that <i>were</i> on the wall, to frighten them, and to trouble them, that they might take the city. ^{32:19} And they spoke against the God of Jerusalem, as against the gods of the people of the earth, <i>which were</i> the work of the hands of man.
Opposite	32:20	And for this <i>cause</i> Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to Heaven.
Complement	32:21	And Jehovah sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria.
Complement		So he returned with humiliation to his own land; and when he came into the house of his god, they that came forth of his own bowels assassinated him there with the sword.
Unique	32:22	Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all <i>others</i> ; and guided them on every side. ^{32:23} And many brought gifts to Jehovah to Jerusalem, and presents to Hezekiah king of Judah, so that he was magnified in the sight of all nations from that time forward.
	§Complement	Conclusion: Hezekiah ended his reign with testing from Jehovah and honor from the people (2 Chron 32:22 - 33)
	¶Complement	Hezekiah failed the test of his heart from Jehovah, but repented (2 Chron 32:22 - 26)
Opposite	32:24	In those days, Hezekiah was terminally ill; and prayed to Jehovah.
Opposite		And he spoke to him, and gave him a sign.
Complement	32:25	But Hezekiah did not render again according to the benefit <i>done</i> to him: for his heart was lifted up <i>with pride</i> ;
Complement		therefore there was wrath upon him, and upon Judah and Jerusalem.
Unique	32:26	Notwithstanding Hezekiah humbled himself for the pride of his heart, <i>both</i> he and the inhabitants of Jerusalem, so that the wrath of Jehovah did not come upon them in the days of Hezekiah.
	¶Complement	Hezekiah was honored by all Judah and Jerusalem at his death (2 Chron 32:27 - 33)
Opposite	32:27	And Hezekiah had exceedingly much riches and honor. And he made himself treasures for silver, for gold, for precious stones, for spices, for shields, and for all manner of pleasant jewels; ^{32:28} storehouses also for the increase of grain, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. ^{32:29} Moreover he provided himself cities, and possessions of flocks and herds in abundance: for God had given him great substance. ^{32:30} This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in <i>all of</i> his works.
Opposite	32:31	Nevertheless <i>in the matter of</i> the ambassadors of the princes of Babylon, who sent to him to inquire of the wonder that was <i>done</i> in the land, God left him, to test him, that he might know <i>all that was</i> in his heart.
Complement	32:32	Now the rest of the acts of Hezekiah, and his goodness, behold, they <i>are</i> written in the vision of Isaiah the prophet, the son of Amoz, <i>and</i> in the book of the kings of Judah and Israel.
Complement	32:33	And Hezekiah slept with his fathers; and they buried him in the highest of the graves of the sons of David.
Unique		And all Judah and the inhabitants of Jerusalem honored him at his death. And Manasseh his son reigned in his place.

Book 3.5 (Esther -> Revelation): The Post-Exile Temples of Jehovah

Complement	Part 1 (Esther - Haggai): The Temple of Jehovah was rebuilt after the Babylonian captivity
Opposite	Chapter 1.1 (Esther): Jehovah protected the people of Old Covenant Zion from genocide in captivity (Esther 1:1 - 10:3)
§Unique	Introduction: God caused the king Ahasuerus to remove Queen Vashti and replace her with Esther (Esther 1:1 - 2:20)
¶Opposite	King Ahasuerus removed Vashti as queen (Esther 1:1 - 22)
¶Opposite	King Ahasuerus made Esther queen in the place of Vashti (Esther 2:1 - 20)
§Complement	Body: The providential grace of God ensured that His people the Jews would be preserved, even in a foreign land (Esther 2:21 - 8:17)
¶Unique	Mordecai saved the life of the king, an incident that set him up for a future of service to the king (Esther 2:21 - 23)
¶Complement	Haman plotted to destroy all of the Jews (Esther 3:1 - 4:17)
¶Complement	Esther plotted to destroy Haman (Esther 5:1 - 6:13)
¶Opposite	Esther confronted Haman about his plot against her people in front of her husband the king (Esther 6:14 - 7:10)
¶Opposite	Esther persuaded the king to counter the first decree with another to allow the Jews to defend themselves (Esther 8:1 - 17)
§Complement	Conclusion: The sons of Haman were hung and Mordecai became great (Esther 9:1 - 10:3)
¶Complement	The victory of the Jews over their enemies ended with the hanging of Haman's ten sons (Esther 9:1 - 14)
¶Complement	Mordecai became great in the court of king Ahasuerus and among the Jews (Esther 9:15 - 10:3)
Opposite	Chapter 1.2 (Lamentations): Jeremiah lamented the destruction of Zion during the Babylonian captivity (1:1 - 5:22)
§Opposite	The City of Zion (1:1 - 22)
Complement	Part 1: The City of Zion is a servant to her enemies (1:1 - 11)
Complement	Zion has no friends (1:1 - 3)
Complement	Zion is in distress (1:4 - 6)
Unique	Zion has been plundered by her enemies (1:7 - 11)
Complement	Part 2: The City of Zion was judged by Jehovah (1:12 - 22)
Unique	Jehovah has delivered the people of the city of Zion to their enemies in anger (1:12 - 16)
Complement	Jehovah has judged the city for rebelling against his Commandment (1:17 - 19)
Complement	Jehovah will bring the Day of Jehovah upon the city's enemies (1:20 - 22)
§Opposite	The Daughter of Zion (2:1 - 22)
Complement	Part 1: The Daughter of Zion was destroyed by Jehovah (2:9 - 11)
Unique	Jehovah was like an enemy to the Daughter of Zion (2:1 - 5)
Complement	Jehovah has cast off his Tabernacle and the wall of the Daughter of Zion (2:6 - 8)
Complement	Jehovah has turned his back on the Daughter of Zion (2:9 - 11)
Complement	Part 2: The Daughter of Zion was mocked by everyone (2:12 - 22)
Complement	The sins of the Daughter of Zion were great (2:12 - 14)
Complement	All her enemies laugh and rejoice at the Daughter of Jerusalem (2:15 - 17)
Unique	Please have mercy on the Daughter of Zion (2:18 - 22)

§Complement	The Man of Zion (3:1 - 66)
Complement	Part 1: The Man of Zion has hope in Jehovah (3:1 - 33)
Unique	Jehovah has chastised me for my sins (3:1 - 15)
Complement	Jehovah's compassions are new every morning (3:16 - 24)
Complement	Jehovah will not cast off forever; but have compassion according to his many mercies (3:25 - 33)
Complement	Part 2: The Man of Zion urges repentance (3:34 - 66)
Complement	Let us search and test our ways, and turn again to Jehovah (3:34 - 42)
Complement	My eye trickles down with tears until Jehovah looks down from Heaven (3:43 - 51)
Unique	Repay our enemies with your curse (3:52 - 66)
§Complement	The Sons of Zion (4:1 - 22)
Complement	Part 1: The Sons of Zion are famished (4:1 - 11)
Unique	The children are starving for food (4:1 - 5)
Complement	Her Nazarites look like skeletons (4:6 - 8)
Complement	The pitiful women have eaten their own children (4:9 - 11)
Complement	Part 2: The Sons of Zion are polluted (4:12 - 22)
Complement	The Sons of Zion polluted themselves with blood (4:12 - 14)
Complement	The face of Jehovah has divided them; he will regard them no more (4:15 - 17)
Unique	Jehovah will visit the iniquity of Edom (4:18 - 22)
§Unique	The People of Zion (5:1 - 22)
Complement	Part 1: The people of Zion have lost control over their lives (5:1 - 11)
Complement	We are aliens in our own homes (5:1 - 3)
Complement	We are slaves to our enemies (5:4 - 6)
Unique	Our lives are in constant danger (5:7 - 11)
Complement	Part 2: The people of Zion seek restoration with Jehovah (5:12 - 22)
Unique	We have sinned (5:12 - 16)
Complement	The mountain of Zion is desolate, but you are eternal (5:17 - 19)
Complement	Turn us unto you, O Jehovah, and we shall be turned (5:20 - 22)

Complement	Chapter 1.3 (Ezra): The Temple was rebuilt and the people purified from marriages with unbelievers (1:1 - 10:44)
§Unique	Introduction: The Jews began returning to Judah to rebuild the Temple with the blessing and help of the king of Persia (1:1 - 2:70)
¶Opposite	Cyrus king of Persia called upon the Jews to return to Jerusalem and rebuild the Temple (1:1 - 11)
¶Opposite	The Jews gathered themselves together and returned to Judah (2:1 - 70)
§Complement	Body: The Temple of Jehovah was rebuilt in spite of many obstacles (3:1 - 8:36)
¶Unique	The Jews laid the foundation of the Temple of Jehovah (3:1 - 13)
¶Complement	The enemies of the Jews succeeded in stopping the building of the Temple until there was a new king of Persia (4:1 - 24)
¶Complement	With a new king of Persia, the Lord opened the door for the building of the Temple to be completed (5:1 - 6:22)
¶Opposite	Artaxerxes king of Persia gave Ezra a commission to help rebuild the Temple of Jehovah (7:1 - 28a)
¶Opposite	Ezra traveled to Jerusalem with many people and gifts of silver and gold (7:28b - 8:36)
§Complement	Conclusion: Ezra confessed the sins of the people and led them to break their unlawful marriages to unbelieving Gentiles (9:1 - 10:44)
¶Complement	Ezra confessed the sins of the people who married unbelievers, which corrupted the true religion (9:1 - 15)
¶Complement	Ezra led the men who had taken unbelieving Gentile wives to divorce them (10:1 - 44)
Complement	Chapter 1.4 (Nehemiah): The wall of Jerusalem was rebuilt and the priesthood purified from corruption (1:1 - 13:31)
§Unique	Introduction: God opened the door for Nehemiah to travel to Jerusalem to repair the walls of the city (1:1 - 2:8)
¶Opposite	Nehemiah learned of the terrible condition of Jerusalem and prayed for God to help him do something about it (1:1 - 11)
¶Opposite	King Artaxerxes granted Nehemiah's request to rebuild the walls of the city of Jerusalem (2:1 - 8)
§Complement	Body: Nehemiah led the Jews to rebuild the wall and purify the corrupt priesthood (2:9 - 13:14)
¶Opposite	Nehemiah returned to Jerusalem and led the people to rebuild the wall of the city (2:9 - 4:23)
¶Opposite	Nehemiah finished rebuilding the wall in spite of last-minute schemes by his enemies (5:1 - 6:19)
¶Complement	Ezra led a group of Jews from Persia to Jerusalem and they came together to worship on the seventh month (7:1 - 8:18)
¶Complement	The Jews confessed their sins against Jehovah and renewed their covenant with Him (9:1 - 11:36)
¶Unique	Nehemiah returned from Persia to find corruption in the priesthood (12:1 - 13:14)
§Complement	Conclusion: Nehemiah cleansed the Sabbath and the priesthood from spiritual defilement (13:15 - 31)
¶Complement	Nehemiah forbade the Gentiles from selling merchandise on the Sabbath day (13:15 - 22)
¶Complement	Nehemiah rebuked the men who had married unbelieving Gentile women (13:23 - 31)
Unique	Chapter 1.5 (Haggai): Jehovah's presence and blessing were restored to the Temple (1:1 - 2:23)
§Complement	Introduction: Jehovah rebuked the governor and high priest for not rebuilding his House (the Temple of Jehovah)(1:1 - 15)
¶Unique	The people of Jehovah said that it was not time to build the House of Jehovah (1:1 - 1:2)
¶Complement	Jehovah reminded the people that their lives were not being blessed (1:3 - 1:6)
¶Complement	Jehovah urged the people to consider the reason that they were not being blessed (1: 7 - 1:11)
¶Opposite	The leaders of the Jews and the people obeyed Jehovah and were afraid (1:12)
¶Opposite	Jehovah encouraged the people by the prophet and they came to work in the House of Jehovah (1:13 - 15)
§Complement	Body: The Desire of all nations would come soon and Jehovah would fill that Temple with his glory (2:1 - 9)
¶Unique	Jehovah reminded the Jews that this Temple was like nothing compared to Solomon's Temple (2:1 - 3)
¶Complement	Jehovah urged the Jews to work, for He was with them (2:4 - 5)
¶Complement	Jehovah would shake all nations, and the Desire of all nations would come (2:6 - 7)
¶Opposite	The physical glory of this latter Temple would be greater than Solomon's Temple (2:8 - 9a)
¶Opposite	Jehovah would give peace in this place (2:9b)
§Unique	Conclusion: Jehovah promised to bless their harvest and make Zerubbabel as a signet in the End Times (2:10 - 23)
¶Opposite	If one mishandled an offering to Jehovah, anything they touched would not be dean (2:10 - 13)
¶Opposite	If one touched a dead body, any offering they touched would also be unclean, just like the offerings of the people (2:14)
¶Complement	Jehovah urged the Jews to consider the past when He did not bless the work of their hands (2:15 - 17)
¶Complement	But now, Jehovah would bless them from this day forward (2:18 - 19)
¶Unique	In the Latter Days, Jehovah will shake all nations and make Zerubbabel like a signet (2:20 - 23)

Complement	Part 2 (Revelation): The Living Temple of Jehovah (Jesus) will return to permanently establish the Kingdom of Zion (1:1 - 22:21)
Opposite	Chapter 2.1: The Son of God revealed the 2000-year gap between the Old and New Covenant Kingdoms (1:1 - 3:22)
§Unique	Introduction: God the Father gave the words of the letter of Revelation to John; and He will send Christ to judge the Earth (1:1 - 8)
¶Opposite	God the Father gave the words of the letter of Revelation to Jesus, and He gave them to the Apostle John by his angel (1:1 - 3)
¶Opposite	God the Father will send Christ to judge the Earth (1:4 - 8)
§Complement	Body: The Lord Jesus prophesied the future course of Christian history between his first coming and the Great Tribulation (1:9 - 3:13)
¶Opposite	John heard a great voice behind him (1:9 - 11)
¶Opposite	The Risen Lord Jesus commanded John to write the things of the past, present, and future (1:12 - 20)
¶Complement	From the Apostolic era to the beginning of apostate Roman Catholicism [~90 A.D. - 312 A.D.] (2:1 - 11)
¶Complement	From the beginning of apostate Roman Catholicism to the Protestant Reformation [312 A.D. - 1517 A.D.] (2:12 - 29)
¶Unique	From the Protestant Reformation [1517] through world-wide missionary efforts in the 18th - 20th centuries (3:1 - 13)
§Complement	Conclusion: Christ calls for repentance and trust in Him during the Last Days before the Great Tribulation (3:14 - 22)
¶Complement	Christ counsels modern Evangelicals to realize that they are poor, blind, and naked (3:14 - 18)
¶Complement	Christ calls all to repent, and allow Him to come in, so that they might reign with Him in glory (3:19 - 22)
Opposite	Chapter 2.2: The Lamb will initiate the Great Tribulation with seals and trumpets (4:1 - 9:21)
§Complement	Introduction: The Divine Prologue to the Great Tribulation (4:1 - 11)
¶Opposite	John was brought into Heaven to see a vision of God the Father on his throne with 24 elders sitting around his throne (4:1 - 5a)
¶Opposite	The four Seraphim and 24 elders gave thanks and praise to God the Father (4:5b - 11)
§Complement	Body: The Great Tribulation will begin with the Lamb unleashing terrifying events which kill many people (5:1 - 8:5)
¶Unique	All creatures in Heaven and Earth will proclaim the glory of the Lamb who was found worthy to open the seals (5:1 - 14)
¶Complement	The Lamb will open the first five seals of Judgment, sending war, famine, and death upon 1/4 of the Earth's population (6:1 - 11)
¶Complement	The Lamb will open the sixth seal, causing great natural disasters of earthquakes and meteor strikes (6:12 - 17)
¶Opposite	144,000 of the tribes of Israel will be sealed by God in their foreheads (7:1 - 17)
¶Opposite	The seventh seal will be opened, and the prayers of the saints for vengeance answered (8:1 - 5)
§Unique	Conclusion: Six angels will blow their trumpets of Judgment, releasing massive natural disasters and suffering on the Earth (8:6 - 9:21)
¶Complement	Four angels will blow their trumpets of Judgment which fall like massive hammer-blows upon the Earth (8:6 - 12)
¶Complement	Two more angels will blow their trumpets, releasing terrifying demons and war in the Middle East (8:13 - 9:21)

Complement	Chapter 2.3: The two Beasts will arise to rule the world for a short time (10:1 - 15:4)
§Unique	Introduction: A mighty angel descended from Heaven to give a little Book to John to eat (10:1 - 11)
¶Opposite	A mighty angel descended from Heaven with a little Book in his hand (10:1 - 4)
¶Opposite	The angel gave the little Book to John, and he ate it (10:5 - 11)
§Complement	Body: The reign of the two Beasts over the entire Earth (12:1 - 13:18)
¶Opposite	The two Witnesses will prophesy for the second 3 1/2 years of the Great Tribulation (12:1 - 6)
¶Opposite	The 24 elders will give thanks and praise to Almighty God that the Great Tribulation is over (11:14 - 19)
¶Complement	Lucifer became Satan and began his long war with God and the woman (Israel) (15:25 - 32)
¶Complement	Satan was cast out of Heaven and went to make war with the woman (Israel) and believers in Jesus Christ (12:7 - 17)
¶Unique	The two Beasts (political and religious) will rule the world for Satan and kill all who will not receive their mark (13:1 - 18)
§Complement	Conclusion: The hour of God's Judgment will come upon the Earth (14:1 - 15:4)
¶Complement	Three angels in Heaven will announce the fall of Babylon and warn against worshipping the Beast (14:1 - 13)
¶Complement	The martyrs of Jesus will sing the songs of Moses and of the Lamb just before the End of the Tribulation (14:14 - 15:4)
Complement	Chapter 2.4: The Great Whore of Babylon will be destroyed (15:5 - 20:15)
§Unique	Introduction: The Seven Bowls of Judgment signal the end of the Great Tribulation (15:5 - 16:21)
¶Opposite	Five angels will pour out bowls of the Judgment of God upon the Earth and the Sun (15:5 - 16:11)
¶Opposite	The 6th and 7th Bowls of Judgment will be followed by a massive world-wide earthquake and gigantic hailstones (16:12 - 21)
§Complement	Body: The Great Whore of Babylon is revealed in all of its hideous evil (17:1 - 20:3)
¶Unique	The Great Whore is the open enemy of God and will be burned with fire (17:1 - 18)
¶Complement	God will pronounce Judgment upon the Great Whore of Babylon (18:1 - 24)
¶Complement	The saints in Heaven will celebrate at the destruction of the Great Whore of Babylon (19:1 - 10)
¶Opposite	The Word of God (Jesus Christ) will return to Earth to claim his Kingdom by force (19:11 - 16)
¶Opposite	The armies of the Beast will be destroyed in the Battle of Armageddon, and Satan imprisoned for 1000 years (19:17 - 20:3)
§Complement	Conclusion: The Millennial Kingdom and the Great White Throne Judgment (20:4 - 15)
¶Complement	Satan will lead another rebellion against God at the end of the Millennial Kingdom; but it will end in the Lake of Fire (20:4 - 10)
¶Complement	The Judgment of the Great White Throne will be for all of the Lost at the end of the Millennial Kingdom (20:11 - 15)
Unique	Chapter 2.5: The New Heaven and New Earth (21:1 - 22:21)
§Complement	Introduction: The former things will pass away forever (21:1 - 8)
¶Opposite	God will destroy the Old Heaven and Earth and create a New Heaven and a New Earth (21:1 - 4)
¶Opposite	God the Father will bless his children and punish his enemies (21:5 - 8)
§Complement	Body: The Saved and the Lost will be separated forever from each other in the New Heaven and New Earth (21:9 - 22:15)
¶Opposite	The measurements of the City of God, the New Jerusalem (21:9 - 17)
¶Opposite	The construction materials of the City of God, the New Jerusalem (21:18 - 21)
¶Complement	The spiritual Life, Light, and Temple of the New Jerusalem will be the Lamb of God Himself (21:22 - 27)
¶Complement	The River and Tree of Life will feed and heal the nations forever and ever (22:1 - 5)
¶Unique	Blessed is he that keeps the sayings in Revelation, because the Lord Jesus is coming soon to judge the world (22:6 - 15)
§Unique	Conclusion: The Last Call (22:16 - 21)
¶Complement	Come to Jesus now while there is still time to be saved (22:16 - 17)
¶Complement	Don't tamper with the Word of God, because Jesus is coming soon in Judgment (22:18 - 21)

Post-Exile	Temples, Chapter 1.1 (Esther): Jehovah protected the people of Old Covenant Zion from genocide in captivity (1:1 - 10:3)
§Unique	Introduction: God caused the king Ahasuerus to remove Queen Vashti and replace her with Esther (1:1 - 2:20)
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¶Complement	Haman plotted to destroy all of the Jews (Esther 3:1 - 4:17)
¶Opposite	Esther plotted to destroy Haman (Esther 5:1 - 6:13)
¶Opposite	Esther confronted Haman about his plot against her people in front of her husband the king (6:14 - 7:10)
¶Opposite	Esther persuaded the king to counter the first decree with another to allow the Jews to defend themselves (8:1 - 17)
§Complement	Conclusion: The sons of Haman were hung and Mordecai became great (9:1 - 10:3)
¶Complement	The victory of the Jews over their enemies ended with the hanging of Haman's ten sons (9:1 - 14)
¶Complement	Mordecai became great in the court of king Ahasuerus and among the Jews (9:15 - 10:3)

§Unique	Introduction: God caused the king Ahasuerus to remove Queen Vashti and replace her with Esther (1:1 - 2:20)
¶Opposite	King Ahasuerus removed Vashti as queen (1:1 - 2:2)
Unique	^{1:1} Now it came to pass in the days of Ahasuerus (<i>this is the same</i> Ahasuerus who reigned, from India even to Ethiopia, <i>over</i> one hundred and twenty-seven provinces), ^{1:2} <i>that</i> in those days, when the king Ahasuerus sat on the throne of his kingdom (<i>which was</i> in Shushan the palace), ^{1:3} in the third year of his reign he made a feast to all his princes and his servants (the power of Persia and Media, the nobles and princes of the provinces, <i>being</i> before him), ^{1:4} when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days: <i>even</i> one hundred and eighty days.
Complement	^{1:5} And when these days were expired, the king made a feast to all the people that were present in Shushan the palace, both to great and small, seven days, in the court of the garden of the king's palace, ^{1:6} <i>where were</i> white, green, and <i>blue hangings</i> , fastened with cords of fine linen and purple to silver rings and pillars of marble; <i>also</i> the beds <i>were of</i> gold and silver; upon a pavement of red, blue, white, and black marble. ^{1:7} <i>And they gave them</i> drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king. ^{1:8} And the drinking <i>was</i> according to the law; none compelled: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.
Complement	^{1:9} Vashti the queen also made a feast for the people <i>in</i> the royal house which <i>belonged</i> to king Ahasuerus.
Opposite	^{1:10} On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas (the seven eunuchs that served in the presence of Ahasuerus the king) ^{1:11} to bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty; for she <i>was</i> lovely to look upon. ^{1:12} But Vashti the queen refused to come at the king's command by <i>his</i> eunuchs; therefore the king was furious, and his anger burned in him.
Opposite	^{1:13} Then the king said to the wise men, who knew the times (for so <i>was</i> the king's manner toward all that knew law and judgment; ^{1:14} and next to him <i>was</i> Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, <i>and</i> who sat the first in the kingdom), ^{1:15} “What shall we do to Vashti the queen according to law, because she has not performed the command of the king Ahasuerus by the eunuchs?” ^{1:16} And Memucan answered before the king and the princes, “Vashti the queen has done wrong not only to the king, but also to all the princes, and to all the people that <i>are</i> in all the provinces of the king Ahasuerus: ^{1:17} <i>for this</i> deed of the queen shall come abroad to all women, so that they shall despise their husbands in their eyes, when it shall be reported, ‘The king Ahasuerus commanded Vashti the queen to be brought in before him, but she did not come.’ ^{1:18} <i>Likewise</i> shall the ladies of Persia and Media say this day to all the king's princes, who have heard of the deed of the queen. In this manner <i>there shall be</i> too much contempt and wrath. ^{1:19} If it pleases the king, let a royal command go from him, and let it be written among the laws of the Persians and the Medes (so that it cannot changed), that Vashti come no more before king Ahasuerus; and let the king give her royal estate to another that is better than she. ^{1:20} And when the king's decree which he shall make shall be published throughout all his empire (for it is great), all the wives shall give honor to their husbands, to both great and small.” ^{1:21} And the saying pleased the king and the princes; and the king did according to the word of Memucan: ^{1:22} for he sent letters into all the king's provinces, into every province according to the writing of it, and to every people after their language, that every man should bear rule in his own house, and that <i>it</i> should be published according to the language of every people.
¶Opposite	¶Opposite King Ahasuerus made Esther queen in the place of Vashti (2:1 - 20)
Opposite	^{2:1} After these things, when the wrath of king Ahasuerus had been appeased, he remembered Vashti and what she had done, and what was decreed against her. ^{2:2} Then the king's servants that ministered to him said, “Let beautiful young virgins be sought for the king; ^{2:3} and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the beautiful young virgins to Shushan the palace, to the house of the women into the custody of Hege the king's eunuch, guardian of the women; and let their things for purification be given <i>them</i> . ^{2:4} And let the girl who pleases the king be queen instead of Vashti.” And the thing pleased the king and he did so.
Opposite	^{2:5} <i>Now</i> in Shushan the palace there was a certain Jew, whose name <i>was</i> Mordecai (the son of Jair, the son of Shimei, the son of Kish, a Benjamite), ^{2:6} who had been carried away from Jerusalem with the captivity which had been carried away by Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. ^{2:7} And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the girl <i>was</i> lovely and beautiful, whom Mordecai, when her father and mother were dead, took for his own daughter.
Complement	^{2:8} So it came to pass, when the king's command and his decree was heard, and when many girls were gathered together to Shushan the palace, to the custody of Hegai, that Esther was also brought to the king's house into the custody of Hegai, guardian of the women. ^{2:9} And the young lady pleased him, and she obtained kindness of him; and he quickly gave her things for her purification, with such things as belonged to her; and seven maid servants, <i>who were</i> appropriate to be given her, out of the king's house; and he preferred her and her maidservants to the best <i>place</i> of the house of the women. ^{2:10} Esther had not shown her race nor her kindred: for Mordecai had told her that she should not show it. ^{2:11} And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.
Complement	^{2:12} Now when every girl's turn came to go in to king Ahasuerus, after that she had been <i>there</i> twelve months, according to the manner of the women (for so were the days of their purifications accomplished: <i>namely</i> , six months with oil of myrrh, and six months with sweet odors, and with <i>other</i> things for the purifying of the women), ^{2:13} in this manner then, <i>every</i> girl came to the king; whatsoever she desired was given her to go with her out of the house of the women to the king's house. ^{2:14} In the evening she went, and on the next day she returned into the second house of the women, to the custody of Shaashgaz, the king's eunuch, who kept the concubines; she came in to the king no more, unless the king delighted in her, and that she was called by name.
Unique	^{2:15} Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, came to go in to the king, she required nothing but what Hegai the king's eunuch, the guardian of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her. ^{2:16} So Esther was taken to king Ahasuerus into his royal house in the tenth month, which is the month Tebeth, in the seventh year of his reign. ^{2:17} And the king loved Esther above all the women; and she obtained grace and favor in his sight more than all the virgins, so that he set the royal crown upon her head, and made her queen instead of Vashti. ^{2:18} Then the king made a great feast to all his princes and his servants, <i>even</i> Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. ^{2:19} And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. ^{2:20} Esther had not yet shown her kindred nor her race, as Mordecai had commanded her: for Esther did the command of Mordecai, just as when she was brought up with him.
§Complement	§Complement Body: The providential grace of God ensured that His people the Jews would be preserved, even in a foreign land (2:21 - 8:17)
¶Unique	¶Unique Mordecai saved the life of the king, an incident that set him up for a future of service to the king (2:21 - 23)
Opposite	^{2:21} In those days, while Mordecai sat in the king's gate, two of the king's eunuchs, Bigthan and Teresh, of those who guarded the door, were furious; and they sought to assassinate the king Ahasuerus.
Opposite	
Complement	^{2:22} And the thing was known to Mordecai, who told it to Esther the queen; and Esther certified the king of <i>this</i> in Mordecai's name.
Complement	
Unique	^{2:23} And when inquiry was made of the matter, it was found out; therefore they were both hung on a tree. And it was written in the book of the chronicles before the king.
¶Complement	¶Complement Haman plotted to destroy all of the Jews (3:1 - 4:17)
Unique	^{3:1} After these things, king Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that <i>were</i> with him. ^{3:2} And all the king's servants, that <i>were</i> in the king's gate, bowed and prostrated themselves before Haman: for the king had so commanded concerning him. But Mordecai did not bow, nor prostrate <i>himself</i> . ^{3:3} Then the king's servants, who <i>were</i> in the king's gate, said to Mordecai, “Why do you transgress the king's command?” ^{3:4} Now it came to pass, when they spoke daily to him, and he did not pay attention to them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he <i>was</i> a Jew. ^{3:5} And when Haman saw that Mordecai did not bow, nor do him reverence, then Haman was full of wrath. ^{3:6} But he thought scorn to lay hands on Mordecai alone: for they had shown him the race of Mordecai; therefore Haman plotted to destroy all the Jews that <i>were</i> throughout the whole kingdom of Ahasuerus, <i>even</i> the people of Mordecai.
Complement	^{3:7} In the first month (that is, the month Nisan) in the twelfth year of king Ahasuerus, they cast Pur (that is, the lot) before Haman from day to day, and from month to month, <i>until</i> the twelfth <i>month</i> (that is, the month Adar). ^{3:8} And Haman said to king Ahasuerus, “There is a certain people scattered abroad and dispersed among the people in all the provinces of your kingdom; and their laws are different from all people; neither do they keep the king's laws; therefore it is not for the king's benefit to allow them <i>to live</i> . ^{3:9} If it pleases the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.” ^{3:10} And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy. ^{3:11} And the king said to Haman, “The silver is given to you, <i>and</i> the people also, to do with them as it seems good to you.”
Complement	^{3:12} Then the king's scribes were called on the thirteenth day of the first month, and there was written according to all that Haman had commanded to the king's lieutenants, and to the governors that <i>were</i> over every province, and to the rulers of every people of every province according to the writing of it, and to every people after their language; it was written in the name of king Ahasuerus, and sealed with the king's ring. ^{3:13} And the letters were sent by messengers into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews both young and old, little children and women; in one day, <i>even</i> upon the thirteenth <i>day</i> of the twelfth month, which is the month Adar, and <i>to take</i> the plunder of them for a prize. ^{3:14} The copy of the writing for a command to be given in every province was published to all people, that they should be ready against that day. ^{3:15} The messengers went out, being hurried by the king's command, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.
Opposite	^{4:1} When Mordecai perceived all that was done, Mordecai tore his clothes, and put on sackcloth with ashes, and went into into the midst of the city, and cried with a loud and a bitter cry; ^{4:2} and he came even before the king's gate: for none <i>might</i> enter into the king's gate clothed with sackcloth. ^{4:3} And in every province, wherever the king's command and his decree came, <i>there was</i> great mourning among the Jews, and fasting, weeping, and wailing; and many lay in sackcloth and ashes. ^{4:4} So Esther's maidservants and her eunuchs came and told her. Then the queen was exceedingly grieved; and she sent garments to clothe Mordecai, and to take away his sackcloth from him; but he did not receive it. ^{4:5} Then Esther called for Hatach, <i>one</i> of the king's eunuchs, whom he had appointed to attend upon her, and gave him a command to Mordecai, to know what it was, and why it <i>was</i> . ^{4:6} So Hatach went forth to Mordecai to the street of the city, which <i>was</i> before the king's gate. ^{4:7} And Mordecai told him of all that had happened to him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. ^{4:8} Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show it to Esther, and to declare it to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him for her people. ^{4:9} And Hatach came and told Esther the words of Mordecai. ^{4:10} Again Esther spoke to Hatach, and gave him command to Mordecai, ^{4:11} “All the king's servants, and the people of the king's provinces know, that whosoever (whether man or woman) shall come to the king into the inner court, who is not called, <i>there is but</i> one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live; but I have not been called to come in to the king these thirty days.” ^{4:12} And they told Esther's words to Mordecai. ^{4:13} Then Mordecai commanded to answer Esther, “Do not think with yourself that you shall escape in the king's house, more than all the Jews: ^{4:14} for if you altogether hold your peace at this time, enlargement and deliverance shall arise to the Jews from another place, but you and your father's house shall be destroyed. And who knows whether you have come to the kingdom for <i>such</i> a time as this?”
Opposite	^{4:15} Then Esther told <i>them</i> to return Mordecai <i>this answer</i> , ^{4:16} “Go, gather together all the Jews that are present in Shushan, and <i>all of</i> you fast for me; and neither eat nor drink three days, night or day; I and my maidservants also will likewise fast, and so will I go in to the king, which is not according to the law; and if I perish, I perish.” ^{4:17} So Mordecai went his way, and did according to all that Esther had commanded him.
¶Complement	¶Complement Esther plotted to destroy Haman (Esther 5:1 - 6:13)
Unique	^{5:1} Now it came to pass on the third day, that Esther put on <i>her</i> royal <i>apparel</i> , and stood in the inner court of the king's house, next to the king's house; and the king sat upon his royal throne in the royal house, <i>next</i> to the gate of the house. ^{5:2} And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden scepter that <i>was</i> in his hand. So Esther drew near, and touched the top of the scepter. ^{5:3} Then the king said to her, “What do you want, queen Esther? And what is your request? It shall be given you even to the half of the kingdom.” ^{5:4} And Esther answered, “ <i>If it seems</i> good to the king, let the king and Haman come this day to the banquet that I have prepared for him.” ^{5:5} Then the king said, “Cause Haman to make haste, that he may do as Esther has said.”
Complement	So the king and Haman came to the banquet that Esther had prepared. ^{5:6} And the king said to Esther at the banquet of wine, “What is your petition? And it shall be granted you. And what is your request? Even to the half of the kingdom it shall be performed.” ^{5:7} Then Esther answered, and said, “My petition and my request is, ^{5:8} if I have found favor in the sight of the king, and if it pleases the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them; and I will do tomorrow as the king has said.”
Complement	^{5:9} Then Haman went forth that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, that he did not stand up, nor move for him, he was full of indignation against Mordecai; ^{5:10} nevertheless Haman refrained himself. And when he came home, he sent and called for his friends, and Zeresh his wife. ^{5:11} And Haman told them of the glory of his riches, and the multitude of his children, and all <i>things</i> in which the king had promoted him, and how he had advanced him above the princes and servants of the king.
Complement	^{5:12} Haman said moreover, “Indeed, Esther the queen allowed no man to come in with the king to the banquet that she had prepared but myself; and tomorrow I am also invited to her with the king. ^{5:13} Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate.” ^{5:14} Then Zeresh his wife and all his friends said to him, “Let a gallows fifty cubits high be made; and tomorrow speak to the king that Mordecai may be hung on it. Then go merrily with the king into the banquet.” And the idea pleased Haman, and he caused the gallows to be made.
Opposite	^{6:1} On that night the king could not sleep; and he commanded to bring the book of records of the chronicles; and they were read before the king. ^{6:2} And it was found written, that Mordecai had told of Bigthanah and Teresh, two of the king's eunuchs, the guardians of the door, who sought to lay hand on the king Ahasuerus. ^{6:3} And the king said, “What honor and dignity has been done to Mordecai for this?” Then the king's servants that ministered to him said, “Nothing has been done for him.” ^{6:4} And the king said, “Who is in the court?” Now Haman had come into the outward court of the king's house, to speak to the king to hang Mordecai on the gallows that he had prepared for him. ^{6:5} And the king's servants said to him, “Behold, Haman is standing in the court.” And the king said, “Let him come in.” ^{6:6} So Haman came in; and the king said to him, “What shall be done to the man whom the king delights to honor?” Now Haman thought in his heart, “To whom would the king delight to do honor more than to myself?” ^{6:7} And Haman answered the king, “For the man whom the king delights to honor, ^{6:8} let the royal apparel be brought which the king <i>uses</i> to wear, and the horse that the king rides upon, and the royal crown which is set upon his head; ^{6:9} and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man <i>with it</i> whom the king delights to honor, and bring him on horseback through the street of the city, and proclaim before him, ‘Thus shall it be done to the man whom the king delights to honor!’” ^{6:10} Then the king said to Haman, “Make haste, <i>and</i> take the apparel and the horse, as you have said, and do even so to Mordecai the Jew, that sits at the king's gate. Let nothing fail of all that you have spoken.” ^{6:11} Then Haman took the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, “Thus shall it be done to the man whom the king delights to honor!” ^{6:12} And Mordecai returned to the king's gate.
Opposite	But Haman hurried to his house mourning, and having his head covered. ^{6:13} And Haman told Zeresh his wife and all his friends every <i>thing</i> that had befallen him. Then his wise men and Zeresh his wife said to him, “If Mordecai is of the seed of the Jews, before whom you have begun to fall, you shall not prevail against him, but shall surely fall before him.”

¶Opposite	¶Opposite Esther confronted Haman about his plot against her people in front of her husband the king (6:14 - 7:10)
Unique	^{6:14} And while they were still talking with him, the king's eunuchs came; and they hurried to bring Haman to the banquet that Esther had prepared.
	^{7:1} So the king and Haman came to banquet with Esther the queen.
Complement	^{7:2} And the king said again to Esther on the second day at the banquet of wine, “What is your petition, queen Esther? And it shall be granted you. And what is your request? And it shall be performed, <i>even</i> to the half of the kingdom.” ^{7:3} Then Esther the queen answered and said, “If I have found favor in your sight, O king, and if it pleases the king, let my life be given to me at my petition, and my people at my request. ^{7:4} for we have been slain, I and my people, to be destroyed, to be slain, and to perish. But if we had been told for menservants and maidservants, I would have held my tongue, although the enemy could not compensate the king's damage.”
Complement	^{7:5} Then the king Ahasuerus answered and said to Esther the queen, “Who is he, and where is he, that dares to presume in his heart to do so?” ^{7:6} And Esther said, “The adversary and enemy is this wicked Haman!”
Opposite	Then Haman was afraid before the king and the queen. ^{7:7} And the king arising from the banquet of wine in his wrath <i>went</i> into the palace garden; and Haman stood up to make request for his life to Esther the queen: for he saw that evil was determined against him by the king.
Opposite	^{7:8} Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen upon the bed whereon Esther <i>was</i> . Then the king said, “Will he also assault the queen <i>even</i> with me in the house?” As the word went out of the king's mouth, they covered Haman's face. ^{7:9} And Harbonah, one of the eunuchs, said before the king, “Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standing in the house of Haman.” Then the king said, “Hang him on it!” ^{7:10} So they hung Haman on the gallows that he had prepared for Mordecai. Then the king's wrath was pacified.
¶Opposite	¶Opposite Esther persuaded the king to counter the first decree with another to allow the Jews to defend themselves (8:1 - 17)
Opposite	^{8:1} On that day, the king Ahasuerus gave the house of Haman the Jews' enemy to Esther the queen.
Opposite	And Mordecai came before the king: for Esther had told what he was to her. ^{8:2} And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.
Complement	^{8:3} And Esther spoke yet again before the king, and fell down at his feet, and implored him with tears to put away the mischief of Haman the Agagite, and his scheme that he had devised against the Jews. ^{8:4} Then the king held out the golden scepter toward Esther. So Esther arose, and stood before the king; ^{8:5} and she said, “If it pleases the king, and if I have found favor in his sight, and the thing <i>seems</i> right before the king, and I <i>am</i> pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews who <i>are</i> in all the king's provinces: ^{8:6} for how can I endure to see the evil that shall come to my people? Or how can I endure to see the destruction of my kindred?” ^{8:7} Then the king Ahasuerus said to Esther the queen and to Mordecai the Jew, “Behold, I have given Esther the house of Haman, and they have hung him upon the gallows, because he laid his hand upon the Jews. ^{8:8} You also write for the Jews, as it likes you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.”
Complement	^{8:9} Then the king's scribes were called at that time in the third month (that is, the month Sivan) on the twenty-third <i>day</i> of it, and it was written according to all that Mordecai commanded to the Jews, and to the lieutenants, the deputies, and rulers of the provinces which <i>are</i> from India to Ethiopia, one hundred <i>and</i> twenty-seven provinces: to every province according to its writing, and to every people after their language, and to the Jews according to their writing, and according to their language. ^{8:10} And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, <i>and</i> riders on mules, camels, <i>and</i> young dromedaries, ^{8:11} in which the king granted the Jews that <i>were</i> in every city to gather themselves together, and to stand for their life: to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, <i>both</i> little ones and women, and <i>to take</i> the plunder of them for a prize, ^{8:12} upon one day in all the provinces of king Ahasuerus: <i>namely</i> , upon the thirteenth <i>day</i> of the twelfth month, which is the month Adar. ^{8:13} The copy of the writing for a command to be given in every province was published to all people, that the Jews should be ready against that day to avenge themselves on their enemies. ^{8:14} So the messengers that rode upon mules <i>and</i> camels went out, being hurried and pressed on by the king's command. And the decree was given at Shushan the palace.
Unique	^{8:15} And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. ^{8:16} The Jews had light, gladness, joy, and honor. ^{8:17} And in every province, and in every city, wherever the king's command and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews: for the fear of the Jews fell upon them.
§Complement	§Complement Conclusion: The sons of Haman were hung and Mordecai became great (9:1 - 10:3)
¶Complement	¶Complement The victory of the Jews over their enemies ended with the hanging of Haman's ten sons (9:1 - 14)
Opposite	^{9:1} Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's command and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (though it was turned to the contrary, that the Jews had dominion over them that hated them), ^{9:2} the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their harm; and no man could withstand them: for the fear of them fell upon all people. ^{9:3} And all the rulers of the provinces, the lieutenants, the deputies, and officers of the king, helped the Jews, because the fear of Mordecai fell upon them: ^{9:4} for Mordecai was great in the king's house, and his fame went out throughout all the provinces, because this man Mordecai became greater and greater.
Opposite	^{9:5} Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction; and <i>they</i> did what they wished to those that hated them. ^{9:6} And in Shushan the palace the Jews slew and destroyed five hundred men. ^{9:7} And Parshandatha, Dalphon, Aspatha, ^{9:8} Porath, Adalia, Aridatha, ^{9:9} Parmashta, Arisai, Aridai, and Vajezatha, ^{9:10} the ten sons of Haman the son of Hammedatha, the enemy of the Jews, they slew; but they did not lay their hand on the plunder.
Complement	^{9:11} On that day the number of those that were slain in Shushan the palace was brought before the king. ^{9:12} And the king said to Esther the queen, “The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman. What have they done in the rest of the king's provinces?”
Complement	Now what is your petition? And it shall be granted you. Or what is your request further? And it shall be done.” ^{9:13} Then Esther said, “If it pleases the king, let it be granted to the Jews which <i>are</i> in Shushan to do tomorrow also according to this day's decree, and let Haman's ten sons be hung upon the gallows.”
Unique	^{9:14} And the king commanded it so to be done; and the decree was given at Shushan, and they hung Haman's ten sons.
¶Complement	¶Complement Mordecai became great in the court of king Ahasuerus and among the Jews (9:15 - 10:3)
Opposite	^{9:15} So the Jews that <i>were</i> in Shushan also gathered themselves together on the fourteenth day of the month Adar, and slew three hundred men at Shushan; but they did not lay their hand on the plunder. ^{9:16} But the other Jews that <i>were</i> in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew seventy-five thousand of their foes; but they did not lay their hands on the plunder. ^{9:17} <i>Therefore</i> on the thirtieth day of the month Adar, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness. ^{9:18} But the Jews that <i>were</i> at Shushan assembled <i>themselves</i> together on the thirteenth <i>day</i> of it, and on the fourteenth of it; and on the fifteenth <i>day</i> of the same they rested, and made it a day of feasting and gladness. ^{9:19} Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar <i>a day</i> of gladness and feasting, and a good day, and of sending portions one to another. ^{9:20} And Mordecai wrote these things, and sent letters to all the Jews that <i>were</i> in all the provinces of the king Ahasuerus, <i>both</i> near and far, ^{9:21} to establish <i>this</i> among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, ^{9:22} as the days in which the Jews rested from their enemies, and the month which was turned to them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. ^{9:23} And the Jews undertook to do as they had begun, and as Mordecai had written to them, ^{9:24} because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had schemed against the Jews to destroy them, and had cast Pur (that is, the lot) to consume them, and to destroy them. ^{9:25} But when <i>Esther</i> came before the king, he commanded by letters that his wicked scheme, which he devised against the Jews, should return upon his own head, and that he and his sons should be hung on the gallows. ^{9:26} Therefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of <i>that</i> which they had seen concerning this matter, and upon all such as come to them, ^{9:27} the Jews ordained, and took upon themselves, and upon their seed, and upon all such as joined themselves to them (so as it would not fail), that they would keep these two days according to their writing, and according to their <i>appointed</i> time every year. ^{9:28} And <i>that</i> these days <i>should</i> be remembered and kept throughout every generation, every family, every province, and every city; and <i>that</i> these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.
Opposite	^{9:29} Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. ^{9:30} And he sent the letters to all the Jews, to the one hundred <i>and</i> twenty-seven provinces of the kingdom of Ahasuerus, <i>with</i> words of peace and truth, ^{9:31} to confirm these days of Purim in their times <i>appointed</i> , according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. ^{9:32} And the decree of Esther confirmed these matters of Purim; and it was written in the book.
Complement	^{10:1} And the king Ahasuerus laid a tribute upon the land, and <i>upon</i> the islands of the sea.
Complement	^{10:2} And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, to which the king advanced him, <i>are</i> they not written in the book of the chronicles of the kings of Media and Persia?
Unique	^{10:3} For Mordecai the Jew <i>was</i> next to king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren: seeking the wealth of his people, and speaking peace to all his seed.

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Complement	1:2 She weeps bitterly in the night, and her tears <i>are</i> on her cheeks. Among all her lovers she has no one to comfort <i>her</i> ; all her friends have dealt treacherously with her; they have become her enemies.
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Unique	1:6 And from the daughter of Zion all her beauty has departed; her princes have become like deer <i>that</i> find no pasture, and they are gone without strength before the pursuer.
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Unique	1:7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and no one helped her; the adversaries saw her, <i>and</i> mocked at her Sabbaths.
Complement	1:8 Jerusalem has grievously sinned; therefore she has been removed. All that honored her despise her, because they have seen her nakedness; moreover, she sighs, and turns backward.
Complement	1:9 Her filthiness is in her skirts; she does not remember her last end; therefore she came down wonderfully; she had no comforter. O Jehovah, behold my affliction: for the enemy has magnified <i>himself</i> .
Opposite	1:10 The adversary has spread out his hand upon all her pleasant things: for she has seen <i>that</i> the heathen entered into her Sanctuary, whom you commanded <i>that</i> they should not enter <i>even</i> into your congregation.
Opposite	1:11 All her people sigh; they seek bread; they have given their pleasant things for food to relieve the soul. See, O Jehovah, and consider: for I have become vile.
Complement	Part 2: The City of Zion was judged by Jehovah (1:12 - 22)
Unique	Jehovah has delivered the people of the city of Zion to their enemies in anger (1:12 - 16)
Unique	1:12 <i>Is it</i> nothing to you, all you that pass by? Behold, and see if there is any sorrow like my sorrow, which has been done to me, with which Jehovah has afflicted <i>me</i> in the day of his fierce anger.
Complement	1:13 From above he has sent fire into my bones, and it prevails against them; he has spread a net for my feet; he has turned me back; he has made me desolate <i>and</i> faint all day long.
Complement	1:14 The yoke of my transgressions is bound by his hand, they are wreathed, <i>and</i> come up upon my neck. He has made my strength to fall; the Lord has delivered me into <i>their</i> hands, <i>and</i> I am not able to rise up.
Opposite	1:15 The Lord has trampled under foot all my mighty <i>men</i> in the midst of me; he has called an assembly against me to crush my young men; the Lord has trampled the virgin, the daughter of Judah, <i>as</i> in a winepress.
Opposite	1:16 For these <i>things</i> I weep; my eye, my eye runs down with water, because the comforter that should relieve my soul is far from me. My children are desolate, because the enemy has prevailed.
Complement	Jehovah has judged the city for rebelling against his Commandment (1:17 - 19)
Complement	1:17 Zion spreads forth her hands, <i>and there</i> is no one to comfort her. Jehovah has commanded concerning Jacob, <i>that</i> his adversaries <i>should</i> be round about him; Jerusalem is like a menstruous woman among them.
Complement	1:18 Jehovah is righteous: for I have rebelled against his Commandment. Please hear, all people, and behold my sorrow; my virgins and my young men have gone into captivity.
Unique	1:19 I called for my lovers, <i>but</i> they deceived me. My priests and my elders gave up the spirit in the city, while they sought their food to relieve their souls.
Complement	Jehovah will bring the Day of Jehovah upon the city's enemies (1:20 - 22)
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Complement	1:21 They have heard that I sigh; <i>there</i> is no one to comfort me. All my enemies have heard of my trouble; they are glad that you have done <i>it</i> . You will bring the <i>Day of Jehovah</i> <i>that</i> you have proclaimed, and they shall be like me.
Unique	1:22 Let all their wickedness come before you; and do to them, as you have done to me for all my transgressions: for my sighs <i>are</i> many, and my heart is faint.
\$Opposite	The Daughter of Zion (2:1 - 2:2)
Complement	Part 1: The Daughter of Zion was destroyed by Jehovah (2:1 - 11)
Unique	Jehovah was like an enemy to the Daughter of Zion (2:1 - 5)
Unique	2:1 How has the Lord covered the daughter of Zion with a cloud in his anger, <i>and</i> cast down the beauty of Israel from Heaven to the earth, and did not remember his footstool in the day of his anger!
Complement	2:2 The Lord has swallowed up all the habitations of Jacob, and has not pitied; he has thrown down in his wrath the strongholds of the daughter of Judah; he has brought <i>them</i> down to the ground; he has polluted the kingdom and its princes.
Complement	2:3 He has cut off in <i>his</i> fierce anger all the horn of Israel; he has drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, <i>which</i> devours round about.
Opposite	2:4 He has bent his bow like an enemy; he stood with his right hand as an adversary, and slew all <i>that were</i> pleasant to the eye in the Tabernacle of the daughter of Zion; he poured out his fury like fire.
Opposite	2:5 The Lord was like an enemy; he has swallowed up Israel, he has swallowed up all her palaces; he has destroyed his strongholds, and has increased mourning and lamentation in the daughter of Judah.
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Post-Exile	Temples, Chapter 1.3 (Ezra): The Temple was rebuilt and the people purified from marriages with unbelievers (1:1 - 10:44)
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Unique	10Opposite Cyrus king of Persia called upon the Jews to return to Jerusalem and rebuild the Temple (1:1 - 11)
Unique	10Opposite The Jews gathered themselves together and returned to Judah (2:1 - 70)
Unique	10Complement Body: The Temple of Jehovah was rebuilt in spite of many obstacles (3:1 - 8:36)
Unique	10Complement The Jews laid the foundation of the Temple of Jehovah (3:1 - 13)
Unique	10Complement The enemies of the Jews succeeded in stopping the building of the Temple until there was a new king of Persia (4:1 - 24)
Unique	10Complement With a new king of Persia, the Lord opened the door for the building of the Temple to be completed (5:1 - 6:22)
Unique	10Opposite Artaxerxes king of Persia gave Ezra a commission to help rebuild the Temple of Jehovah (7:1 - 28a)
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Complement	Conclusion: Ezra confessed the sins of the people and led them to break their unlawful marriages to unbelieving Gentiles (9:1 - 10:44)
Complement	10Complement Ezra confessed the sins of the people who married unbelievers, which corrupted the true religion (9:1 - 15)
Complement	10Complement Ezra led the men who had taken unbelieving Gentile wives to divorce them (10:1 - 44)

Unique	10Unique Introduction: The Jews began returning to Judah to rebuild the Temple with the blessing and help of the king of Persia (1:1 - 2:70)
Unique	10Opposite Cyrus king of Persia called upon the Jews to return to Jerusalem and rebuild the Temple (1:1 - 11)
Unique	11Now in the first year of Cyrus king of Persia, that the Word of Jehovah by the mouth of Jeremiah might be fulfilled, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom; and he also <i>put it</i> in writing, saying, ¹² “Thus says Cyrus king of Persia: Jehovah, the God of Heaven, has given me all the kingdoms of the earth; and he has charged me to build him a House at Jerusalem, which is in Judah.
Complement	13“Who is <i>there</i> among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the House of Jehovah, God of Israel (<i>he is the true God</i>), which is in Jerusalem.
Complement	14“And whosoever remains in any place where he is sojourning, let the men of his place help him with silver, with gold, with goods, and with beasts, beside the freewill offering for the House of God that is in Jerusalem.”
Opposite	15Then the chief of the fathers of Judah and Benjamin, the priests, and the Levites, with all <i>those</i> whose spirit God had raised, rose up to go up to build the House of Jehovah which is in Jerusalem. ¹⁶ And all they that were about their hands were with vessels of silver, with gold, with goods, with beasts, and with precious things, beside all <i>that</i> was willingly offered.
Opposite	17Also Cyrus the king brought forth the vessels of the House of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods: ¹⁸ even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them to Sheshbazzar, the prince of Judah. ¹⁹ And this is the number of them: thirty basins of gold, one thousand basins of silver, twenty-nine knives, ²⁰ thirty cups of gold, silver cups of a second <i>kind</i> four hundred and ten, <i>and other</i> vessels one thousand. ²¹ All the vessels of gold and of silver were five thousand and four hundred. <i>All these</i> did Sheshbazzar bring up with <i>them</i> of the captivity that were brought up from Babylon to Jerusalem.
Opposite	22Now these <i>are</i> the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and <i>later</i> returned to Jerusalem and Judah, everyone to his city, ²³ which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, <i>and</i> Baanah. The number of the men of the people of Israel: ²⁴ the children of Parosh: two thousand, one hundred <i>and</i> seventy-two; ²⁵ the children of Shephathiah: three hundred and seventy-two; ²⁶ the children of Arah: five hundred <i>and</i> seventy-five; ²⁷ the children of Pahath-moab: of the children of Jeshua and Joab: two thousand, eight hundred and twelve; ²⁸ the children of Elam: one thousand, two hundred <i>and</i> fifty-four; ²⁹ the children of Zattu: nine hundred <i>and</i> forty-five; ³⁰ the children of Zaccai: seven hundred <i>and</i> sixty; ³¹ the children of Bani: six hundred <i>and</i> forty-two; ³² the children of Bebai: six hundred <i>and</i> twenty-three; ³³ the children of Azgad: one thousand, two hundred <i>and</i> twenty-two; ³⁴ the children of Adonikam: six hundred <i>and</i> sixty-six; ³⁵ the children of Bigvai: two thousand <i>and</i> fifty-six; ³⁶ the children of Adin: four hundred <i>and</i> forty-four; ³⁷ the children of Ater of Hezekiah: ninety-eight; ³⁸ the children of Bezai: three hundred <i>and</i> twenty-three; ³⁹ the children of Jorah: one hundred and twelve; ⁴⁰ the children of Hashum: two hundred <i>and</i> twenty-three; ⁴¹ the children of Gijbar: ninety-five; ⁴² the children of Bethlehem: one hundred <i>and</i> twenty-three; ⁴³ the men of Netophah: fifty-six; ⁴⁴ the men of Anathoth: one hundred <i>and</i> twenty-eight; ⁴⁵ the children of Azmaveth: forty-two; ⁴⁶ the children of Kirjath-arim, Chepharaim, and Beeroth: seven hundred <i>and</i> forty-three; ⁴⁷ the children of Ramah and Gaba: six hundred <i>and</i> twenty-one; ⁴⁸ the men of Michmas: one hundred <i>and</i> twenty-two; ⁴⁹ the men of Bethel and Ai: two hundred <i>and</i> twenty-three; ⁵⁰ the children of Nebo: fifty-two; ⁵¹ the children of Magbish: one hundred <i>and</i> fifty-six; ⁵² the children of the other Elam: one thousand, two hundred <i>and</i> fifty-four; ⁵³ the children of Harim: three hundred and twenty; ⁵⁴ the children of Lod, Hadid, and Ono: seven hundred <i>and</i> twenty-five; ⁵⁵ the children of Jericho: three hundred <i>and</i> forty-five; ⁵⁶ the children of Senaah: three thousand, six hundred and thirty. ⁵⁷ The priests: the children of Jedaiah, of the house of Jeshua: nine hundred <i>and</i> seventy-three; ⁵⁸ the children of Immer: one thousand <i>and</i> fifty-two; ⁵⁹ the children of Pashur, one thousand, two hundred <i>and</i> forty-seven; ⁶⁰ the children of Harin: one thousand and seventeen. ⁶¹ The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy-four. ⁶² The singers: the children of Asaph, one hundred <i>and</i> twenty-eight. ⁶³ The children of the gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, <i>in</i> all one hundred <i>and</i> thirty-nine. ⁶⁴ The Nethinims: the children of Ziba, the children of Hasupha, the children of Tabbaath, ⁶⁵ the children of Kerot, the children of Siaha, the children of Padon, ⁶⁶ the children of Lebanah, the children of Hagabah, the children of Akkub, ⁶⁷ the children of Hagab, the children of Shalmai, the children of Hanan, ⁶⁸ the children of Giddel, the children of Gahar, the children of Reaiah, ⁶⁹ the children of Rezin, the children of Nekoda, the children of Gazzam, ⁷⁰ the children of Uzza, the children of Paseah, the children of Besai, ⁷¹ the children of Asnah, the children of Mehunim, the children of Nephusim, ⁷² the children of Bakbuk, the children of Hakupha, the children of Harhur, ⁷³ the children of Bazluth, the children of Mehida, the children of Harsha, ⁷⁴ the children of Barkos, the children of Sisera, the children of Thamah, ⁷⁵ the children of Nezhiah, ⁷⁶ the children of Hatipha. ⁷⁷ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda, ⁷⁸ the children of Jaalah, the children of Darkon, the children of Giddel, ⁷⁹ the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, <i>and</i> the children of Ami. ⁸⁰ All the Nethinims and the children of Solomon's servants <i>were</i> three hundred <i>and</i> ninety-two.
Opposite	81And these <i>were</i> they which went up from Tel-melah, Tel-harsa, Cherub, Addan, <i>and</i> Immer (but they could not show their father's house, and their seed, whether they <i>were</i> of Israel, the children of Delaiah the children of Tobiah, <i>and</i> the children of Nekoda: six hundred <i>and</i> fifty-two. ⁸² And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name): ⁸³ these sought their register <i>among</i> those that were reckoned by genealogy, but they were not found; therefore they, as polluted, were put from the priesthood. ⁸⁴ And the Governor said to them, that they should not eat of the most holy things, until a priest stood up with Urim and with Thummim.
Complement	85The whole congregation together <i>was</i> forty-two thousand, three hundred <i>and</i> sixty; ⁸⁶ beside their menservants and their maidservants, of whom <i>there</i> were seven thousand, three hundred <i>and</i> thirty-seven; and among them <i>there</i> were two hundred singing men and singing women. ⁸⁷ Their horses were seven hundred <i>and</i> thirty-six; their mules: two hundred <i>and</i> forty-five; ⁸⁸ their camels: four hundred <i>and</i> thirty-five; <i>and</i> their donkeys: six thousand, seven hundred <i>and</i> twenty.
Complement	89And <i>some</i> of the chief of the fathers, when they came to the House of Jehovah which is at Jerusalem, offered freely for the House of God to set it up in his place: ⁹⁰ they gave after their ability to the treasure of the work sixty-one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.
Unique	91So the priests, the Levites, <i>some</i> of the people, the singers, the gatekeepers, and the Nethinims, dwelt in their cities; and all Israel in their cities.
Complement	92Body: The Temple of Jehovah was rebuilt in spite of many obstacles (3:1 - 8:36)
Opposite	10Unique The Jews laid the foundation of the Temple of Jehovah (3:1 - 13)
Opposite	31And when the seventh month came, and the children of Israel <i>were</i> in the cities, the people gathered themselves together as one man to Jerusalem.
Opposite	32Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren; and they built the altar of the God of Israel, to offer burnt offerings on it, <i>as it is</i> written in the Law of Moses the son of Isaac. ³³ And they set the altar upon his bases (for fear was upon them because of the people of those countries); and they offered burnt offerings on it to Jehovah, <i>even</i> burnt offerings morning and evening. ³⁴ They also kept the Feast of Tabernacles, <i>as it is</i> written, and <i>offered</i> the daily burnt offerings by number, according to the custom, as the lot of every day required; ³⁵ and afterward, <i>they offered</i> the continual burnt offering, both of the new moons, and of all the set feasts of Jehovah that were consecrated, and of everyone that willingly offered a freewill offering to Jehovah. ³⁶ From the first day of the seventh month they began to offer burnt offerings to Jehovah. But the foundation of the Temple of Jehovah was not <i>yet</i> laid. ³⁷ They also gave money to the masons and to the carpenters; and food, drink, and oil to them of Zidon and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.
Complement	38Now in the second year of their coming to the House of God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak, the remnant of their brethren the priests and the Levites, and all they that had come out of the captivity to Jerusalem began to <i>rebuild the Temple</i> , and they appointed the Levites, from twenty years old and upward, to set forward the work of the House of Jehovah.
Complement	39Then Jeshua stood together <i>with</i> his sons and his brethren, Kadmiel and his sons (the sons of Judah), to set forward the workmen in the House of God: the sons of Henadad, <i>with</i> their sons and their brethren the Levites. ⁴⁰ And when the builders laid the foundation of the Temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah after the ordinance of David king of Israel. ⁴¹ And they sang together by turns in praising and giving thanks to Jehovah, because <i>he is</i> good: for his mercy <i>endures</i> forever toward Israel.
Unique	And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the House of Jehovah was laid.
Complement	42But many of the priests and Levites and chief of the fathers, <i>who were</i> ancient men, that had seen the first House, when the foundation of this House was laid before their eyes, wept with a loud voice; and many shouted aloud for joy, ⁴³ so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout; and the sound was heard far away.
Unique	44The enemies of the Jews succeeded in stopping the building of the Temple until there was a new king of Persia (4:1 - 24)
Unique	41Now when the adversaries of Judah and Benjamin heard that the children of the captivity built the Temple to Jehovah God of Israel, ⁴² then they came to Zerubbabel, and to the chief of the fathers, and they said to them, “Let us build with you: for we seek your God, as you <i>do</i> , and we do sacrifice to him since the days of Esar-haddon king of Assyria, who brought us up here.”
Complement	43But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said to them, “You have nothing to do with us to build a House to our God. But we ourselves together will build to Jehovah God of Israel, as king Cyrus the king of Persia has commanded us.”
Complement	44Then the people of the land weakened the hands of the people of Judah; and they troubled them in building; ⁴⁵ and they hired counselors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
Complement	46And in the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation to <i>him</i> against the inhabitants of Judah and Jerusalem.
Opposite	47And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, to Artaxerxes king of Persia; and the writing of the letter was written in the Aramaic language, and interpreted in the Aramaic language. ⁴⁸ Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: ⁴⁹ “From Rehum the chancellor, Shimshai the scribe, and the rest of their companions (the Dinaites, the Aphasarchathites, the Tarpelites, the Aphsrites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, ⁵⁰ and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest <i>that are</i> on this side of the <i>Euphrates</i> river): <i>peace</i> , and at such a time.” ⁵¹ “This is the copy of the letter that they sent to him, <i>even</i> to Artaxerxes the king.” “Your servants the men on this side of the <i>Euphrates</i> river, and at such a time. ⁵² “Be it known to the king, that the Jews which came up from you to us have come to Jerusalem, building the rebellious and the bad city; and they have set up its walls, and joined the foundations. ⁵³ “Be it known now to the king, that if this city is built, and the walls set up <i>again</i> , then they will not pay toll, tribute, and custom, and so shall you endanger the revenue of the kings. ⁵⁴ “Now because we have maintenance from the <i>king's</i> palace, and it was not fitting for us to see the king's dishonor, therefore we have sent and certified the king, ⁵⁵ so that search may be made in the book of the records of your fathers, so you shall find in the book of the records, and know that this city is a rebellious city, and harmful to kings and provinces; and that they have moved sedition within the same of ancient time: for which cause this city was destroyed. ⁵⁶ “We certify the king that, if this city is rebuilt, and the walls of it set up, by this means you shall have no portion on this side of the <i>Euphrates</i> river.”
Opposite	47Then the king sent an answer, “To Return the chancellor, Shimshai the scribe, and the rest of their companions that dwell in Samaria, and to the rest beyond the <i>Euphrates</i> river: peace, and at such a time. ⁴⁸ “The letter which you sent to us has been plainly read before me. ⁴⁹ “And I commanded, and search has been made, and it is found that this city of ancient time has made insurrection against kings, and <i>that</i> rebellion and sedition has been made in it. ⁵⁰ “Also there have been mighty kings over Jerusalem, which have ruled over all <i>countries</i> beyond the <i>Euphrates</i> river; and toll, tribute, and custom, was paid to them. ⁵¹ “Give command now to cause these men to cease, and that this city not be built, until <i>another</i> command shall be given from me. ⁵² “Take heed now that you do not fail to do this, why should damage grow to the harm of the kings?” ⁵³ “Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem to the Jews, and made them to cease by force and power. ⁵⁴ “Then ceased the work of the House of God which is at Jerusalem. So it ceased until the second year of the reign of Darius king of Persia.
Complement	55The enemies of the Jews succeeded in stopping the building of the Temple until there was a new king of Persia (4:1 - 24)
Unique	51Then the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews that <i>were</i> in Judah and Jerusalem in the Name of the God of Israel, <i>even</i> to them.
Complement	52Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak rose up and began to build the House of God which is at Jerusalem; and the prophets of God were with them helping them. ⁵³ At the same time came to them Tatnai (governor on this side of the <i>Euphrates</i> river) and Shethar-boznai, and their companions, and said thus to them, “Who has commanded you to build this House, and to make up this wall?” ⁵⁴ “Then we said to them after this manner, “What are the names of the men that make this building?” ⁵⁵ “But the eye of their God was upon the elders of the Jews, so that they could not cause them to cease, until the matter came to Darius; and then they returned answer by letter concerning this <i>matter</i> .)
Complement	56The copy of the letter that Tatnai, governor on this side of the <i>Euphrates</i> river, and Shethar-boznai, and his companions the Aphasarchites, which <i>were</i> on this side of the <i>Euphrates</i> river, sent to Darius the king, ⁵⁷ They sent a letter to him, in which was written this: “To Darius the king, all peace. ⁵⁸ “Be it known to the king, that we went into the province of Judea, to the House of the great God, which is built with large stones, and timber is laid in the walls, and this work is going fast onward, and prospering in their hands. ⁵⁹ “Then we asked those elders, and said to them thus, ‘Who commanded you to build this House, and to make up these walls?’ ⁶⁰ “We also asked their names, to certify you, that we might write the names of the men that <i>were</i> their leaders. ⁶¹ “And in this manner they returned us answer, saying, ‘We are the servants of the God of Heaven and earth, and are building the House that was built these many years ago, which a great king of Israel built and set up. ⁶² “But after our fathers provoked the God of Heaven to wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this House, and carried the people away to Babylon. ⁶³ “But in the first year of Cyrus the king of Babylon, the <i>same</i> king Cyrus made a decree to rebuild this House of God. ⁶⁴ “And also the vessels of gold and silver of the House of God, which Nebuchadnezzar took out of the Temple that <i>was</i> in Jerusalem, and brought them into the province of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered to a man, whose name was Sheshbazzar, whom he had made governor. ⁶⁵ “And <i>he</i> said to him, ‘Take these vessels, and go and carry them into the Temple that is in Jerusalem, and let the House of God be built in his place. ⁶⁶ “Then the same Sheshbazzar came and laid the foundation of the House of God which is in Jerusalem; and since that time even until now it has been in building, and yet it is not finished.’
Complement	67Now therefore, if it <i>seems</i> good to the king, let a search be made in the king's treasure house, which is there at Babylon, to see whether it is <i>true</i> , that a decree was made by Cyrus the king to rebuild this House of God at Jerusalem; and let the king send his pleasure to us concerning this matter.”
Opposite	68Then Darius the king made a decree, and a search was made in the house of the rolls, where the treasures were laid up in Babylon. ⁶⁹ And a scroll was found at Achmetha, in the palace that is in the province of the Medes, and a record was written in it in this manner: ⁷⁰ “In the first year of Cyrus the king the <i>same</i> Cyrus the king made a decree <i>concerning</i> the House of God at Jerusalem, ‘Let the House be built, the place where they offered sacrifices; and let the foundations of it be strongly laid (its height sixty cubits, and its breadth sixty cubits); ⁷¹ “ <i>with</i> three rows of large stones, and a row of new timber; and let the expenses be given out of the king's house. ⁷² “And also let the golden and silver vessels of the House of God, which Nebuchadnezzar took forth out of the Temple which is at Jerusalem, and brought to Babylon, be restored, and brought again to the Temple which is at Jerusalem, <i>each</i> one to his place, and place <i>them</i> in the House of God.’” ⁷³ “ <i>And Darius answered, saying, “Now therefore</i> , Tatnai, governor beyond the <i>Euphrates</i> river, Shethar-boznai, and your companions the Aphasarchites, which are beyond the <i>Euphrates</i> river, be far from there. ⁷⁴ “Let the work of this House of God alone, let the governor of the Jews and the elders of the Jews build this House of God in his place. ⁷⁵ “Moreover I make a decree what you shall do to the elders of these Jews for the building of this House of God, that of the king's goods, <i>even</i> of the tribute beyond the <i>Euphrates</i> river, forthwith expenses shall be given to these men, so that they are not hindered. ⁷⁶ “And that which they have need of, both bulls, rams, and lambs, for the burnt offerings of the God of Heaven; <i>and</i> wheat, salt, wine, and oil, according to the appointment of the priests which <i>are</i> at Jerusalem, let it be given them day by day without fail, ⁷⁷ “that they may offer sacrifices of sweet odors to the God of Heaven; and pray for the life of the king, and of his sons. ⁷⁸ “Also I have made a decree, that whosoever shall alter this work, let timber be pulled down from his house, and being set up, let him be hung on it; and let his house be made a dunghill for this. ⁷⁹ “And the God that has caused his Name to dwell there destroy all kings and people, that shall put to their hand to alter <i>and</i> to destroy this House of God which is at Jerusalem. I Darius have made a decree; let it be done quickly.”
Complement	80Then Tatnai, governor on this side of the <i>Euphrates</i> river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so did they speedily. ⁸¹ “And 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 <i>it</i> , according to the Commandment of the God of Israel, and according to the command of Cyrus, Darius, and Artaxerxes king of Persia. ⁸² “And this House was finished on the third day of the month Adar, which was the sixth year of the reign of Darius the king. ⁸³ “And the children of Israel, the priests, and the Levites, in the rest of the children of the captivity, kept the dedication of this House of God with joy; ⁸⁴ and they offered at the dedication of this House of God one hundred bulls, two hundred rams, <i>and</i> four hundred lambs; and for a sin offering for all Israel, twelve male goats, according to the number of the tribes of Israel. ⁸⁵ “And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem, as it is written in the Book of Moses. ⁸⁶ “For the priests and the Levites were purified together, all of them were pure; and they killed the Passover for all the children of the captivity, and for their brethren the Jews, and for themselves. ⁸⁷ “And the children of Israel, which had returned out of captivity; and all such as had separated themselves to them from the filthiness of the heathen of the land, to seek Jehovah God of Israel, ⁸⁸ and kept the Feast of Unleavened Bread seven days with joy; for Jehovah had made them joyful, and turned the heart of the king of Assyria to <i>favor</i> them, to strengthen their hands in the work of the House of God, the God of Israel.

Unique	71Opposite Artaxerxes king of Persia gave Artaxerxes to help rebuild the Temple of Jehovah (7:1 - 28a)
Unique	71Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, ⁷² the son of Shallum, the son of Zadok, the son of Ahiub, ⁷³ the son of Amariah, the son of Azariah, the son of Meraioth, ⁷⁴ the son of Zerahiah, the son of Uzzi, the son of Bukki, ⁷⁵ the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: ⁷⁶ this Ezra went up from Babylon. And he was a ready scribe in the Law of Moses, which Jehovah God of Israel had given him. And the king granted him all his request, according to the hand of Jehovah his God upon him. ⁷⁷ “And in the seventh year of Artaxerxes the king, <i>some</i> of the children of Israel, and of the priests, the Levites, the singers, the gatekeepers, and the Nethinims, went up to Jerusalem.
Unique	78And he came to Jerusalem in the fifth month, which was in the seventh year of the king: ⁷⁹ for upon the first <i>day</i> of the first month he began to go up from Babylon, and on the first <i>day</i> of the fifth month he came to Jerusalem, according to the good hand of his God upon him: ⁸⁰ for Ezra had prepared his heart to seek the Law of Jehovah, and to do it, and to teach Statutes and Judgments in Israel.
Complement	81Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, <i>even</i> a scribe of the words of the Commandments of Jehovah, and of his statutes to Israel: ⁸² “ ^{72:25} Artaxerxes, king of kings, to Ezra the priest, a scribe of the Law of the God of Heaven; perfect <i>peace</i> , and at such a time. ^{73:1} make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with you. ⁷⁴ “Forasmuch as you are sent of the king and of his seven counselors to inquire concerning Judah and Jerusalem, according to the Law of your God which is in your hand; and to carry the silver and gold which the king and his counselors have freely offered to the God of Israel, whose habitation is in Jerusalem, ⁷⁵ and all the silver and gold that you can find in all the province of Babylon, with the freewill offering of the people, and of the priests (offering willingly for the House of their God which is in Jerusalem), ⁷⁶ so that you may speedily buy with this money bulls, rams, and lambs, with their meal offerings and their drink offerings, and offer them upon the altar of the House of your God which is in Jerusalem. ⁷⁸ “And whatsoever shall seem good to you, and to your brethren, to do with the rest of the silver and the gold, that do after the will of your God. ⁷⁹ “Also <i>concerning</i> the vessels that are given you for the service of the House of your God, deliver them before the God of Jerusalem. ⁸⁰ “And whatsoever more shall be needed for the House of your God, which you shall have occasion to bestow, give it out of the king's treasure house.
Complement	82“ ^{72:1} And I, even I Artaxerxes the king, make a decree to all the treasurers which are beyond the <i>Euphrates</i> river, that whatsoever Ezra the priest, the scribe of the Law of the God of Heaven, shall require of you, let it be done speedily; ^{72:2} unto one hundred talents of silver, and unto one hundred measures of wheat, and unto one hundred baths of wine, and unto one hundred baths of oil, and salt without limit. ^{72:3} “Whatever is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven: for why should there be wrath against the realm of the king and his sons? ^{72:4} “Also we certify you, that touching any of the priests and Levites, singers, gatekeepers, Nethinims, or ministers of this House of God, it shall not be lawful to impose toll, tribute, or custom, upon them.”
Opposite	725“ And you, Ezra, after the wisdom of your God, that is in your hand, set magistrates and judges, which may judge all the people that are beyond the <i>Euphrates</i> river, all such as know the Laws of your God; and teach them that do not know them. ^{72:6} “And whosoever will not do the Law of your God, and the law of the king, let judgment be executed speedily upon him, whether it is to death, or to banishment, or to confiscation of goods, or to imprisonment.”
Opposite	727Blessed is Jehovah God of Israel, which has put <i>such</i> a thing as this in the king's heart, to beautify the House of Jehovah which is at Jerusalem; and has extended mercy to me before the king, and his counselors, and before all the king's mighty princes.
Opposite	10Opposite Ezra traveled to Jerusalem with many people and gifts of silver and gold (7:28b - 8:36)
Complement	And I was strengthened as the hand of Jehovah my God was upon me, and I gathered together leading men out of Israel to go up with me. ⁸¹ And these are the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king: ⁸² of the sons of Phinehas: Gershom; of the sons of Ithamar: Daniel; of the sons of David: Hattush; ⁸³ of the sons of Shechaniah, of the sons of Parosh: Zechariah; and of them we were reckoned by genealogy of the males one hundred and fifty; ⁸⁴ of the sons of Patahi-moab: Elihoenai the son of Zerahiah, and with him two hundred males; ⁸⁵ of the sons of Shechaniah: the son of Jahziel, and with him three hundred males; ⁸⁶ also of the sons of Adin: Ebed the son of Jonathan, and with him fifty males; ⁸⁷ and of the sons of Elam: Jeshaiah the son of Athaliah, and with him seventy males; ⁸⁸ and of the sons of Shephatiah: Zebadiah the son of Michael, and with him eighty males; ⁸⁹ of the sons of Jobab: Obadiah the son of Jehiel, and with him two hundred and eighteen males; ⁹⁰ and of the sons of Shelomith: the son of Joshiab, and with him one hundred and eighty males; ⁹¹ and of the sons of Benai: Zechariah the son of Bepai, and with him twenty-eight males; ⁹² and of the sons of Azgad: Johanan the son of Halkatan, and with him one hundred and ten males; ⁹³ and of the last sons of Adonikam, whose names are these: Eliphelet, Jeiel, and Shemaiah, and with them sixty males; ⁹⁴ also of the sons of Bigvai: Uthai and Zabud, and with them seventy males. ⁹⁵ “And I gathered them together to the river than runs to Ahava; and we stayed there in tents three days.
Opposite	And I viewed the people, and the priests, and found there none of the sons of Levi. ⁸⁶ Then I sent for Eliezer, for Shemaiah, for Elsnathan, for Jarib, for Elnathan, for Nathan, for Zechariah, and for Meshullam: chief men; also for Joiarib and for Elnathan: men of understanding. ⁸⁷ “And I sent them with command to Iddo the chief at the place Caspiah, and I told them what they should say to Iddo, <i>and</i> to his brethren the Nethinims, at the place Caspiah, that they should bring ministers to us for the House of our God. ⁸⁸ “And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; ⁸⁹ and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; ⁹⁰ also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.
Complement	821Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance: ^{82:2} for I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken to the king, saying, “The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him.” ^{82:3} So we fasted and implored our God for this; and he was entreated of us.
Complement	824Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, ^{82:5} and weighed to them the silver, the gold, and the vessels, <i>even</i> the offering of the House of our God, which the king and his counselors, and his lords, and all Israel <i>there</i> present, had offered: ^{82:6} even weighed to their hand six hundred and fifty talents of silver, and silver vessels one hundred talents, and of gold one hundred talents; ^{82:7} also twenty cups of gold, of one thousand drams; and two vessels of fine copper, precious as gold. ^{82:8} And I said to them, “You are holy to Jehovah; the vessels <i>are</i> also holy; and the silver and the gold are a freewill offering to Jehovah God of your fathers, ^{82:9} Watch and protect them, until you weigh <i>them</i> before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the House of Jehovah.” ^{82:10} So the priests and the Levites took the weight of the silver, the gold, and the vessels, and bring <i>them</i> to Jerusalem to the House of our God.
Unique	821Then we left the river of Ahava on the twelfth <i>day</i> of the first month, to go to Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. ^{82:2} And we came to Jerusalem, and stayed there three days.
Complement	823Now on the fourth day the silver and the gold and the vessels were weighed in the House of our God by the hand of Meremoth the son of Uriah the priest (and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites), ^{82:4} by number <i>and</i> by weight of every one; and all the weight was written at that time. ^{82:5} Also the children of those that had been carried away, which returned out of the captivity, offered burnt offerings to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats for a sin offering; <i>all this was</i> a burnt offering to Jehovah. ^{82:6} And they delivered the king's commissions to the king's lieutenants, and to the governors on this side of the <i>Euphrates</i> river; and they furthered the people, and the House of God.
Complement	82Conclusion: Ezra confessed the sins of the people and led them to break their unlawful marriages to unbelieving Gentiles (9:1 - 10:44)
Opposite	10Complement Ezra confessed the sins of the people who married unbelievers, which corrupted the true religion (9:1 - 15)
Opposite	91Now when these things were done, the princes came to me, saying, “The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, <i>doing</i> according to their abominations, <i>even</i> of the Canaanites, the Hittites, the Jebuzzites, the Ammonites, the Moabites, the Egyptians, and the Amorites. ⁹² “For they have taken of their daughters for themselves, and for their sons, so that the holy seed have mingled themselves with the people of <i>those</i> lands; moreover, the hand of the princes and rulers has been chief in this trespass.”
Opposite	93And when I heard this thing, I tore my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. ⁹⁴ Then everyone that trembled at the words of the God of Israel were assembled to me, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.
Complement	95And at the evening sacrifice I rose up from my heaviness, and having torn my garment and my mantle, I fell upon my knees, and spread out my hands to Jehovah my God, ⁹⁶ and said, “O my God, I am ashamed and blush to lift up my face to you, my God: for our iniquities have increased over our head, and our trespass has grown up to the heavens. ⁹⁷ “Since the days of our fathers we <i>have been</i> in a great trespass until this day; and for our iniquities we, our kings, and our priests, have been delivered into the hand of the kings of the lands: to the sword, to captivity, to plunder, and to confusion of face, <i>as it is</i> this day. ⁹⁸ “And now for a little space grace has been <i>shown</i> from Jehovah our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may enlighten our eyes, and give us a little reviving in our slavery: ⁹⁹ for we were men slaves, yet our God has not forsaken us in our slavery, but has extended mercy to us in the sight of the kings of Persia: to give us a rev

	Post-Exile Temples, Chapter 1.5 (Haggai): Jehovah's presence and blessing were restored to the Temple (1:1 - 2:23)
§Complement	Introduction: Jehovah rebuked the governor and high priest for not rebuilding his House (the Temple of Jehovah) (1:1 - 15)
¶Unique	The people of Jehovah said that it was not time to build the House of Jehovah (1:1 - 1:2)
¶Complement	Jehovah reminded the people that their lives were not being blessed (1:3 - 1:6)
¶Complement	Jehovah urged the people to consider the reason that they were not being blessed (1:7 - 1:11)
¶Opposite	The leaders of the Jews and the people obeyed Jehovah and were afraid (1:12)
¶Opposite	Jehovah encouraged the people by the prophet and they came to work in the House of Jehovah (1:13 - 15)
§Complement	Body: The Desire of all nations would come soon and Jehovah would fill that Temple with his glory (2:1 - 9)
¶Unique	Jehovah reminded the Jews that this Temple was like nothing compared to Solomon's Temple (2:1 - 3)
¶Complement	Jehovah urged the Jews to work, for He was with them (2:4 - 5)
¶Complement	Jehovah would shake all nations, and the Desire of all nations would come (2:6 - 7)
¶Opposite	The physical glory of this latter Temple would be greater than Solomon's Temple (2:8 - 9a)
¶Opposite	Jehovah would give peace in this place (2:9b)
§Unique	Conclusion: Jehovah promised to bless their harvest and make Zerubbabel as a signet in the End Times (2:10 - 23)
¶Unique	If one mishandled an offering to Jehovah, anything they touched would not be clean (2:10 - 13)
¶Opposite	If one touched a dead body, any offering they touched would also be unclean, just like the offerings of the people (2:14)
¶Complement	Jehovah urged the Jews to consider the past when He did not bless the work of their hands (2:15 - 17)
¶Complement	But now, Jehovah would bless them from this day forward (2:18 - 19)
¶Unique	In the Latter Days, Jehovah will shake all nations and make Zerubbabel like a signet (2:20 - 23)

	§Complement	Introduction: Jehovah rebuked the governor and high priest for not rebuilding his House (the Temple of Jehovah) (1:1 - 15)
¶Unique	1:1	In the second year of Darius the king, in the sixth month, in the first day of the month, the Word of Jehovah came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, 1:2“Thus speaks Jehovah of hosts, saying, ‘This people says: ‘The time has not come, the time that Jehovah’s House should be built.’”
	1:3	Then the Word of Jehovah came by Haggai the prophet, saying, 1:4“Is it time for you, O you people, to dwell in your paneled homes, and allow this House to lie in ruins?”
¶Complement	1:5	Now therefore, thus says Jehovah of hosts: ‘Consider your ways. 1:6You have sown much seed, but harvest little grain; you eat, but you do not have enough; you drink, but you are not filled with drink; you clothe yourselves, but no one is warm; and he that earns wages earns wages to put it into a bag with holes.’
¶Complement	1:7	“Thus says Jehovah of hosts: ‘Consider your ways; 1:8go up to the mountain, and bring wood; and build the House of God; and I will take pleasure in it, and I will be glorified,’ says Jehovah. 1:9You looked for much gain; and, see, it came to little; and when you brought it home, I blew upon it. Why?’ says Jehovah of hosts, ‘Because of my House that is in ruins; and you run every man to his own house. 1:10Therefore the heaven over you is restrained from sending rain; and the earth is restrained from giving her fruit. 1:11And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the wine, and upon the oil, and upon that which the ground brings forth, and upon men, and upon cattle, and upon all the labor of the hands.’”
¶Opposite	1:12	Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of Jehovah their God, and the words of Haggai the prophet, as Jehovah their God had sent him. And the people were afraid before Jehovah.
¶Opposite	1:13	Then Haggai, Jehovah’s messenger in Jehovah’s message, spoke to the people, saying, “I am with you,’ says Jehovah.” 1:14And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest; and the spirit of all the remnant of the people; and they came and worked in the House of Jehovah of hosts, their God, 1:15in the twenty-fourth day of the sixth month, in the second year of Darius the king.

	§Complement	Body: The Desire of all nations would come soon and Jehovah would fill that Temple with his glory (2:1 - 9)
¶Unique	2:1	In the seventh month, in the twenty-first day of the month, the Word of Jehovah came by the prophet Haggai, saying, 2:2“Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the remainder of the people, saying, 2:3“Who is left among you that saw this House in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing?
¶Complement	2:4	“Yet now be strong, O Zerubbabel,’ says Jehovah. ‘And be strong, O Joshua, son of Josedech, the high priest; and be strong, all you people of the land,’ says Jehovah; ‘and work: for I am with you,’ says Jehovah of hosts.
¶Complement	2:5	“According to the Word that I covenanted with you when you came out of Egypt, so my Spirit remains among you; fear not.’ 2:6For thus says Jehovah of hosts: ‘Yet once (it is but a little while), and I will shake the heavens, and the earth, and the sea, and the dry land; 2:7and I will shake all nations; and the Desire of all nations shall come; and I will fill this House with glory,’ says Jehovah of hosts.”
¶Opposite	2:8	“The silver is mine, and the gold is mine,’ says Jehovah of hosts. 2:9The glory of this latter House shall be greater than of the former,’ says Jehovah of hosts.
¶Opposite		“And in this place will I give peace,’ says Jehovah of hosts.”

	§Unique	Conclusion: Jehovah promised to bless their harvest and make Zerubbabel as a signet in the End Times (2:10 - 23)
¶Opposite	2:10	In the twenty-fourth day of the ninth month, in the second year of Darius, the Word of Jehovah came by Haggai the prophet, saying, 2:11“Thus says Jehovah of hosts: ‘Ask now the priests concerning the Law, saying, 2:12If one bears holy flesh in the skirt of his garment, and with his skirt touches bread, or soup, or wine, or oil, or any food, shall it be holy?’” And the priests answered and said, “No.”
¶Opposite	2:13	Then Haggai said, “If one that is unclean by a dead body touches any of these, shall it be unclean?” And the priests answered and said, “It shall be unclean.” 2:14Then Haggai answered and said, “So is this people, and so is this nation before me,’ says Jehovah; ‘and so is every work of their hands; and that which they offer there is unclean.”
¶Complement	2:15	“And now, please consider from this day and upward, from before a stone was laid upon a stone in the Temple of Jehovah: 2:16since those days were, when one came to a heap of twenty measures, there were only ten; when one came to the winepress in order to draw fifty vessels out of the winepress, there were only twenty. 2:17I smote you with strong wind and mildew and hail in all the labors of your hands, yet you did not turn to me,’ says Jehovah.
¶Complement	2:18	“Consider now from this day and upward, from the twenty-fourth day of the ninth month, even from the day that the foundation of Jehovah’s Temple was laid, consider it. 2:19Is the seed still in the barn? Moreover, as yet the vine, the fig tree, the pomegranate, and the olive tree, has not brought forth. From this day forward I will bless you.”
¶Unique	2:20	And again the Word of Jehovah came to Haggai in the twenty-fourth day of the month, saying, 2:21“Speak to Zerubbabel, governor of Judah, saying, ‘I will shake the heavens and the earth. 2:22And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen. And I will overthrow the chariots; and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.
	2:23	In that day,’ says Jehovah of hosts, ‘will I take you, O Zerubbabel, my servant, the son of Shealtiel,’ says Jehovah; ‘and I will make you like a signet: for I have chosen you,’ says Jehovah of hosts.”

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	\$Unique	Introduction: God the Father gave Revelation to John; and He will send Christ to judge the Earth (1:1 - 8)
	¶Opposite	God the Father gave Revelation to Jesus, and He gave it to the Apostle John by his angel (1:1 - 3)
Unique		1:1The Revelation of Jesus Christ, which God gave to him, to show to his servants things which must shortly come to pass;
Complement		and he sent and signified <i>it</i> by his angel to his servant John;
Complement		1:2who bore witness of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.
Opposite		1:3Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written in it:
Opposite		for the Time <i>is</i> near.
	¶Opposite	God the Father will send Christ to judge the Earth (1:4 - 8)
Opposite		1:4John to the seven Assemblies which are in Asia Minor: grace to you, and peace, from him who is, and who was, and who is to come; and from the seven Spirits which are before his throne;
Opposite		1:5and from Jesus Christ, <i>who is</i> the Faithful Witness, the First Begotten of the dead, and the Prince of the kings of the earth; unto him that loved us, and washed us from our sins in his own blood, ^{1:6} and has made us kings and priests to God and his Father: unto him <i>be</i> glory and dominion into the Ages of the Ages; Amen.
Complement		1:7Behold, he is coming with clouds;
Complement		and every eye shall see him, and they <i>also</i> who pierced him; and all the tribes of the land <i>of Israel</i> shall wail because of him; even so, Amen.
Unique		1:8“ <i>I am Alpha and Omega, the Beginning and the Ending,</i> ” says the Lord <i>Jesus</i> ; “ <i>who is, and who was, and who is to come, the Almighty God.</i> ”
	\$Complement	Body: The Lord Jesus prophesied the future course of Christian history between his First Coming and the Great Tribulation (1:9 - 3:13)
	¶Opposite	John heard a great voice behind him (1:9 - 11)
Unique		1:9I John, who also am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the isle that is called Patmos,
Complement		for the Word of God, and for the testimony of Jesus Christ.
Complement		1:10I was in the Spirit on the Lord’s day;
Complement		and I heard behind me a great voice, like a trumpet, ^{1:11} saying, “ <i>I am Alpha and Omega, the First and the Last.</i> ”
Opposite		“And, what you see, write in a book;
Opposite		“and send it to the seven Assemblies which are in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.”
	¶Opposite	The Risen Lord Jesus commanded John to write the things of the past, present, and future (1:12 - 20)
Opposite		1:12And I turned to see the voice that spoke with me.
Opposite		And having turned, I saw seven golden candlesticks. ^{1:13} And in the midst of the seven candlesticks <i>one</i> like the Son of man, clothed with a garment down to the foot, and girded around the chest with a golden band.
		1:14His head and <i>his</i> hairs <i>were</i> white like wool, as white as snow; and his eyes <i>were</i> like a flame of fire; ^{1:15} and his feet like fine bronze, as if they burned in a furnace. And his voice <i>was</i> like the sound of many waters.
		1:16And he had seven stars in his right hand. And out of his mouth went a sharp two-edged sword. And his countenance <i>was</i> like the sun shining in his strength.
Complement		1:17And when I saw him, I fell at his feet as dead; and he laid his right hand upon me, saying to me, “Fear not; I am the First and the Last. ^{1:18} <i>I am</i> he that lives, and was dead. And, behold, I am alive into the Ages of the Ages, Amen; and have the keys of Hell and of death.
Complement		1:19“Write the things that you have seen, and the things that are, and the things which shall be hereafter;
		1:20the mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks.
Unique		“The seven stars are the messengers of the seven Assemblies; and the seven candlesticks that you saw are the seven Assemblies.”
	¶Complement	From the Apostolic era to the beginning of apostate Roman Catholicism [~90 A.D. - 312 A.D.] (2:1 - 11)
Unique		2:1“To the messenger of the Assembly of Ephesus write: “These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks: ^{2:2} I know your works, and your labor; and your patience; and how you cannot bear them who are evil; and you have tested them who say they are apostles and are not, and have found them liars;
		2:3and you have borne, and have patience, and for my Name’s sake have labored and have not fainted.
Complement		2:4““But I have <i>something</i> against you, because you have left your first love; ^{2:5} therefore remember from where you have fallen, and repent, and do the first works; or else I will come to you quickly, and will remove your candlestick out of his place, unless you repent. ^{2:6} But this you have, that you hate the deeds of the Nicolaitanes, which I also hate.’
Complement		2:7““He that has an ear, let him hear what the Spirit says to the Assemblies: “To him that overcomes will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.”
Opposite		2:8“And to the messenger of the Assembly in Smyrna write: “These things says the First and the Last (who was dead, and is alive): ^{2:9} I know your works, and tribulation, and poverty (but you are rich); and <i>I know</i> the blasphemy of them who say they are Jews; and they are not, but <i>are a</i> synagogue of Satan.
Opposite		2:10““Fear none of those things that you shall suffer. Behold, the devil shall cast <i>some</i> of you into prison, that you may be tested; and you shall have tribulation ten days. Be faithful unto death; and I will give you a crown of Life.” ^{2:11} He that has an ear, let him hear what the Spirit says to the Assemblies: ‘He that overcomes shall not be hurt of the second death.”
	¶Complement	From the beginning of apostate Roman Catholicism to the Protestant Reformation [312 A.D. - 1517 A.D.] (2:12 - 29)
Unique		2:12“And to the messenger of the Assembly in Pergamos write: “These things says he who has the sharp sword with two edges: ^{2:13} I know your works; and where you dwell, <i>even</i> where Satan’s seat <i>is</i> . And you hold fast my Name; and you have not denied my faith; even in those days in which Antipas <i>was</i> my faithful martyr, who was slain among you, where Satan dwells.
Complement		2:14““But I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. ^{2:15} So you also have them that hold the doctrine of the Nicolaitanes, which thing I hate.
		2:16Repent, or else I will come to you quickly, and will fight against them with the sword of my mouth.’
Complement		2:17“He that has an ear, let him hear what the Spirit says to the Assemblies: “To him that overcomes will I give to eat of the hidden manna. And I will give him a white stone; and in the stone a new name written, which no man knows except he that receives <i>it</i> .”
Opposite		2:18“And to the messenger of the Assembly in Thyatira write: “These things says the Son of God, who has his eyes like a flame of fire, and his feet like fine bronze: ^{2:19} I know your works, and selfless love, and service, and faith, and your patience, and your works; and the last <i>is</i> more than the first. ^{2:20} But I have a few things against you, because you allow that woman Jezebel (who calls herself a prophetess) to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. ^{2:21} And I gave her space to repent of her fornication, but she did not repent. ^{2:22} Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, unless they repent of their deeds. ^{2:23} And I will kill her children with death; and all the Assemblies shall know that I am he who searches the reins and hearts; and I will give judgment to every one of you according to your works.
Opposite		2:24““But to you I say, and to the rest in Thyatira, as many as do not have this doctrine, and who have not known the depths of Satan, as they speak: I will put upon you no other burden. ^{2:25} But that which you have <i>already</i> hold fast until I come. ^{2:26} And he that overcomes, and keeps my works until the end, to him will I give authority over the nations; ^{2:27} and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to pieces, even as I received of my Father. ^{2:28} And I will give him the morning star. ^{2:29} He that has an ear, let him hear what the Spirit says to the Assemblies.”
	¶Unique	From the Protestant Reformation [1517 A.D.] through world-wide missionary efforts in the 18th - 20th centuries (3:1 - 13)
Opposite		3:1“And to the messenger of the Assembly in Sardis write: “These things says he that has the seven Spirits of God, and the seven stars: ‘I know your works, that you have a name that you live, but are <i>spiritually</i> dead.
		3:2Be watchful, and strengthen the things that remain, that are ready to die: for I have not found your works perfect before God. ^{3:3} Therefore remember how you have received and heard, and hold fast, and repent. Therefore if you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.
Opposite		3:4You have a few names even in Sardis who have not defiled their garments; and they shall walk with me in white: for they are worthy. ^{3:5} He that overcomes, the same shall be clothed in white garments; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before his angels. ^{3:6} He that has an ear, let him hear what the Spirit says to the Assemblies.”
Complement		3:7“And to the messenger of the Assembly in Philadelphia write: “These things says he that is holy, he that is true, he that has the key of David, he that opens, and no man shuts; and shuts, and no man opens: ^{3:8} I know your works. Behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have kept my Word, and have not denied my Name.
Complement		3:9“Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but lie: behold, I will make them to come and worship before your feet, and to know that I have loved you.
Unique		3:10Because you have kept the Word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to test them that dwell upon the earth.
		3:11Behold, I come quickly; hold fast that which you have, so that no man takes your crown. ^{3:12} Him that overcomes will I make a pillar in the Temple of my God; and he shall never go out again. And I will write upon him the Name of my God, and the name of the city of my God (<i>which is</i> new Jerusalem, which is coming down out of Heaven from my God), and my new Name. ^{3:13} He that has an ear, let him hear what the Spirit says to the Assemblies.”
	\$Complement	Conclusion: Christ calls for repentance and trust in Him during the Last Days before the Great Tribulation (3:14 - 22)
	¶Complement	Christ counsels modern Evangelicals to realize that they are poor, blind, and naked (3:14 - 18)
Opposite		3:14“And to the messenger of the Assembly of the Laodiceans write: “These things says the Amen, the Faithful and True Witness, and the Beginning of the Creation of God: ^{3:15} I know your works, that you are neither cold nor hot.
Opposite		“I wish that you were either cold or hot; ^{3:16} so then, because you are lukewarm, and neither cold nor hot, I will spit you out of my mouth.”
Complement		3:17““Because you say, ‘I am rich and increased with goods; and have need of nothing’;
Complement		“but you do not know that you are wretched and miserable and poor and blind and naked;
Unique		3:18““therefore I counsel you to buy of me gold tested in the fire, that you may be rich; and white garments, that you may be clothed, <i>that</i> the shame of your nakedness not be revealed; and anoint your eyes with eye salve, that you may see.”
	¶Complement	Christ calls all to repent, and allow Him to come in, so that they might reign with Him in glory (3:19 - 22)
Opposite		3:19““As many as I love, I rebuke and discipline;
Opposite		“therefore be zealous, and repent.”
Complement		3:20“Behold, I stand at the door, and knock.
Complement		“If any man hears my voice, and opens the door, I will come in to him; and I will dine with him, and he will me.
Unique		3:21““To him that overcomes will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne.
		3:22He that has an ear, let him hear what the Spirit says to the Assemblies.”

Post-Exile Temples, Chapter 2.2 (Revelation): The Lamb will initiate the Great Tribulation with seals and trumpets (4:1 - 9:21)	
\$Complement	Introduction: The Divine Prologue to the Great Tribulation (4:1 - 11)
¶Opposite	John was brought into Heaven to see a vision of God the Father on his throne with 24 elders sitting around his throne (4:1 - 5a)
¶Opposite	The four Seraphim and 24 elders gave thanks and praise to God the Father (4:5b - 11)
\$Complement	Body: The Great Tribulation will begin with the Lamb unleashing terrifying events which kill many people (5:1 - 8:5)
¶Unique	All creatures in Heaven and Earth will proclaim the glory of the Lamb who was found worthy to open the seals (5:1 - 14)
¶Complement	The Lamb will open the first five seals of Judgment, sending war, famine, and death upon 1/4 of the Earth's population (6:1 - 11)
¶Complement	The Lamb will open the sixth seal, causing great natural disasters of earthquakes and meteor strikes (6:12 - 17)
¶Opposite	144,000 of the tribes of Israel will be sealed by God in their foreheads (7:1 - 17)
¶Opposite	The seventh seal will be opened, and the prayers of the saints for vengeance answered (8:1 - 5)
\$Unique	Conclusion: Six angels will blow their trumpets of Judgment, releasing massive natural disasters and suffering on the Earth (8:6 - 9:21)
¶Complement	Four angels will blow their trumpets of Judgment which fall like massive hammer-blows upon the Earth (8:6 - 12)
¶Complement	Two more angels will blow their trumpets, releasing terrifying demons and war in the Middle East (8:13 - 9:21)

	\$Complement	Introduction: The Divine Prologue to the Great Tribulation (4:1 - 11)
Unique	¶Opposite	John was brought into Heaven to see a vision of God the Father on his throne with 24 elders sitting around his throne (4:1 - 5a)
		⁴¹ After this I looked, and, behold, a door was opened in Heaven; and the first voice which I heard <i>was</i> as it were of a trumpet talking with me; which said, “Come up here, and I will show you things which must be hereafter.”
Complement		⁴² And immediately I was in the spirit; and, behold, a throne was set in Heaven, and <i>God</i> sat on the throne; ⁴³ and he that sat was to look upon like a jasper and a sardine stone.
Complement		And <i>there was</i> a rainbow round about the throne, in sight like an emerald.
Opposite		⁴⁴ And round about the throne <i>were</i> twenty-four seats; and upon the seats I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.
Opposite		⁴⁵ And out of the throne proceeded lightning and thundering and voices.
	¶Opposite	The four Seraphim and 24 elders gave thanks and praise to God the Father (4:5b - 11)
Opposite		And <i>there were</i> seven lamps of fire burning before the throne, which are the seven Spirits of God.
Opposite		⁴⁶ And before the throne <i>there was</i> a sea of glass like crystal.
Complement		And in the midst of the throne, and round about the throne, <i>were</i> four living creatures full of eyes before and behind. ⁴⁷ And the first living creature <i>was</i> like a lion; and the second living creature like a calf; and the third living creature had a face as a man; and the fourth living creature <i>was</i> like a flying eagle.
Complement		⁴⁸ And the four living creatures had each of them six wings about <i>himself</i> , and <i>they were</i> full of eyes within; and they rest not day nor night, saying, “Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to come.”
Unique		⁴⁹ And when those living creatures give glory and honor and thanks to him that sat on the throne, who lives into the Ages of the Ages, ⁴¹⁰ the twenty-four elders fall down before him that sat on the throne, and worship him that lives into the Ages of the Ages; and they cast their crowns before the throne, saying, ⁴¹¹ “You are worthy, O Lord, to receive glory and honor and power: for you have created all things, and for your pleasure they are and were created!”
	\$Complement	Body: The Great Tribulation will begin with the Lamb unleashing terrifying events which kill many people (5:1 - 8:5)
	¶Unique	All creatures in Heaven and Earth will proclaim the glory of the Lamb who was found worthy to open the seals (5:1 - 14)
Opposite		⁵¹ And I saw in the right hand of him that sat on the throne a Book written within and on the backside, sealed with seven seals. ⁵² And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the Book, and to break its seals?” ⁵³ And no man in Heaven or in earth; neither under the earth, was able to open the Book; neither to look on it. ⁵⁴ And I wept much, because no man was found worthy to open and to read the Book; neither to look on it.
Opposite		⁵⁵ And one of the elders says to me, “Weep not; behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the Book, and to break the seven seals of it.” ⁵⁶ And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. ⁵⁷ And he came and took the Book out of the right hand of him that sat upon the throne.
Complement		⁵⁸ And when he had taken the Book, the four living creatures and twenty-four elders fell down before the Lamb, every one of them having harps, and golden bowls full of odors, which are the prayers of saints. ⁵⁹ And they sang a new song, saying, “You are worthy to take the Book, and to open its seals: for you were slain, and have redeemed us to God by your blood out of every tribe, and language, and people, and nation; ⁵¹⁰ and have made us to our God kings and priests; and we shall reign on the earth!”
Complement		⁵¹¹ And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands: ⁵¹² saying with a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!”
Unique		⁵¹³ And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, “Blessing, and honor, and glory, and power, to him that sits upon the throne, and to the Lamb into the Ages of the Ages!!” ⁵¹⁴ And the four living creatures said, “Amen.” And the twenty-four elders fell down and worshiped him that lives into the Ages of the Ages.
	¶Complement	The Lamb will open the first five seals of Judgment, sending war, famine, and death upon 1/4 of the Earth's population (6:1 - 11)
Unique		⁶¹ And I saw when the Lamb opened one of the seals. And I heard, as it were the noise of thunder, one of the four living creatures saying, “Come and see.” ⁶² And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given to him; and he went forth conquering, and to conquer.
Complement		⁶³ And when he had opened the second seal, I heard the second living creature say, “Come and see.” ⁶⁴ And there went out another horse <i>that was</i> red; and <i>power</i> was given to him that sat on it to take peace from the earth, and that they should kill one another; and there was given to him a great sword.
Complement		⁶⁵ And when he had opened the third seal, I heard the third living creature say, “Come and see.” And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. ⁶⁶ And I heard a voice in the midst of the four living creatures say, “A measure of wheat for a denarius, and three measures of barley for a denarius; and <i>see that</i> you do not hurt the oil and the wine.”
Opposite		⁶⁷ And when he had opened the fourth seal, I heard the voice of the fourth living creature say, “Come and see.” ⁶⁸ And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given to them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.
Opposite		⁶⁹ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. ⁶¹⁰ And they cried with a loud voice, saying, “How long, O Lord, holy and true, do you not judge and avenge our blood on them that dwell on the earth?” ⁶¹¹ And white robes were given to every one of them; and it was said to them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they <i>were</i> , should be fulfilled.
	¶Complement	The Lamb will open the sixth seal, causing great natural disasters of earthquakes and meteor strikes (6:12 - 17)
Unique		⁶¹² And I beheld when he had opened the sixth seal; and, lo, there was a great earthquake.
Complement		And the sun became black as sackcloth of hair, and the moon became like blood.
Complement		⁶¹³ And the stars of Heaven fell to the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind; ⁶¹⁴ and the heaven departed like a scroll when it is rolled together; and every mountain and island were moved out of their places.
Opposite		⁶¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every manservant, and every freeman, hid themselves in the dens and in the rocks of the mountains.
Opposite		⁶¹⁶ And they said to the mountains and rocks, “Fall on us; and hide us from the face of him that sits on the throne, and from the wrath of the Lamb! ⁶¹⁷ For the great Day of his wrath has come; and who shall be able to stand?”
	¶Opposite	144,000 of the tribes of Israel will be sealed by God in their foreheads (7:1 - 17)
Unique		⁷¹ And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. ⁷² And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to harm the earth and the sea, ⁷³ saying, “Do not harm the earth; neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads.”
Complement		⁷⁴ And I heard the number of them which were sealed:
Complement		one hundred <i>and</i> forty-four thousand <i>were</i> sealed of all the tribes of the children of Israel: ⁷⁵ of the tribe of Judah <i>were</i> sealed twelve thousand; of the tribe of Reuben <i>were</i> sealed twelve thousand; of the tribe of Gad <i>were</i> sealed twelve thousand; ⁷⁶ of the tribe of Asher <i>were</i> sealed twelve thousand; of the tribe of Naphtali <i>were</i> sealed twelve thousand; of the tribe of Manasseh <i>were</i> sealed twelve thousand; ⁷⁷ of the tribe of Simeon <i>were</i> sealed twelve thousand; of the tribe of Levi <i>were</i> sealed twelve thousand; of the tribe of Issachar <i>were</i> sealed twelve thousand; ⁷⁸ of the tribe of Zebulun <i>were</i> sealed twelve thousand; of the tribe of Joseph <i>were</i> sealed twelve thousand; of the tribe of Benjamin <i>were</i> sealed twelve thousand.
Opposite		⁷⁹ After this I beheld: and, lo, a great multitude, which no man could number, of all nations, and tribes, and people, and languages; standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands. ⁷¹⁰ And they cried with a loud voice, saying, “Salvation to our God who sits upon the throne, and to the Lamb!!” ⁷¹¹ And all the angels stood round about the throne, and <i>about</i> the elders and the four living creatures; and they fell before the throne on their faces; and they worshiped God, ⁷¹² saying, “Amen! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, <i>be</i> unto our God into the Ages of the Ages! Amen.”
Opposite		⁷¹³ And one of the elders answered, saying to me, “What are these who are arrayed in white robes? And where did they come from?” ⁷¹⁴ And I said to him, “Sir, you know.” And he said to me, “These are they who came out of Great Tribulation; and they have washed their robes, and made them white in the blood of the Lamb. ⁷¹⁵ Therefore they are before the throne of God; and they serve him day and night in his Temple; and he that sits on the throne shall dwell among them. ⁷¹⁶ They shall hunger no more; neither thirst anymore; neither shall the sun light on them, nor any heat: ⁷¹⁷ for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water. And God shall wipe away all tears from their eyes.”
	¶Opposite	The seventh seal will be opened, and the prayers of the saints for vengeance answered (8:1 - 5)
Opposite		⁸¹ And when he had opened the seventh seal, there was silence in Heaven about the space of half an hour.
Opposite		⁸² And I saw the seven angels who stood before God; and seven trumpets were given to them.
Complement		⁸³ And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he should offer <i>it</i> with the prayers of all saints upon the golden altar which was before the throne.
Complement		⁸⁴ And the smoke of the incense, <i>which came</i> with the prayers of the saints, ascended up before God out of the angel's hand.
Unique		⁸⁵ And the angel took the censer, and filled it with fire of the altar, and he cast <i>it</i> into the earth; and there were voices, and thundering, and lightning, and an earthquake.
	\$Unique	Conclusion: Six angels will blow their trumpets of Judgment, releasing massive natural disasters and suffering on the Earth (8:6 - 9:21)
	¶Complement	Four angels will blow their trumpets of Judgment which fall like massive hammer-blows upon the Earth (8:6 - 12)
Opposite		⁸⁶ And the seven angels who had the seven trumpets prepared themselves to sound. ⁸⁷ The first angel sounded; and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burned up; and all green grass was burned up.
Opposite		⁸⁸ And the second angel sounded; and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; ⁸⁹ and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.
Complement		⁸¹⁰ And the third angel sounded; and a great star fell from Heaven, burning as it were a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters; ⁸¹¹ and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
Complement		⁸¹² And the fourth angel sounded; and the third part of the sun was smitten; and the third part of the moon; and the third part of the stars, so as the third part of them was darkened; and the day did not shine for a third part of it, and the night likewise.
Unique		⁸¹³ And I beheld; and I heard an angel flying through the midst of Heaven, saying with a loud voice, “Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound!”
	¶Complement	Two more angels will blow their trumpets, releasing terrifying demons and war in the Middle East (8:13 - 9:21)
Opposite		⁹¹ And the fifth angel sounded; and I saw a star having fallen from Heaven to the earth; and to him was given the key of the pit of the Abyss. ⁹² And he opened the pit of the Abyss; and a smoke arose out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ⁹³ And out of the smoke came locusts upon the earth; and to them was given power, as the scorpions of the earth have power. ⁹⁴ And it was commanded them that they should not hurt the grass of the earth; neither any green thing; neither any tree; but only those men who do not have the seal of God in their foreheads. ⁹⁵ And to them it was given that they should not kill them, but that they should be tormented five months; and their torment <i>was</i> like the torment of a scorpion, when he strikes a man. ⁹⁶ And in those days shall men seek death, but shall not find it; and shall desire to die, but death shall flee from them. ⁹⁷ And the shapes of the locusts <i>were</i> like horses prepared to battle; and on their heads <i>were</i> as it were crowns like gold; and their faces <i>were</i> as the faces of men. ⁹⁸ And they had hair as the hair of women; and their teeth were as <i>the teeth</i> of lions. ⁹⁹ And they had breastplates, as it were breastplates of iron. And the sound of their wings <i>was</i> as the sound of chariots of many horses running to battle. ⁹¹⁰ And they had tails like scorpions; and there were stings in their tails; and their power <i>was</i> to hurt men five months. ⁹¹¹ And they had a king over them, <i>which</i> is the angel of the Abyss, whose name in the Hebrew is Abaddon; but in the Greek, he has the name Apollyon.
Opposite		⁹¹² One woe is past; <i>and</i> , behold, two more woes come hereafter.
Complement		⁹¹³ And the sixth angel sounded; and I heard a voice from the four horns of the golden altar that is before God, ⁹¹⁴ saying to the sixth angel who had the trumpet, “Release the four angels which are bound in the great river Euphrates.”
Complement		⁹¹⁵ And the four angels were released, which were prepared for an hour, and a day, and a month, and a year, in order to slay the third part of humanity. ⁹¹⁶ And the number of the army of the Horsemen <i>was</i> hundred million; and I heard the number of them.
Unique		⁹¹⁷ And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses <i>were</i> as the heads of lions; and out of their mouths issued fire and smoke and brimstone. ⁹¹⁸ By these three was the third part of humanity killed: by the fire, and by the smoke, and by the brimstone, which issued out of their mouths: ⁹¹⁹ for their power is in their mouth, and in their tails: for their tails <i>were</i> like serpents, and they had heads, and with them they do hurt. ⁹²⁰ And the rest of humanity who were not killed by these plagues, still did not repent of the works of their hands, that they should not worship demons, and idols of gold, and silver, and bronze, and stone, and of wood, which can neither see, nor hear, nor walk; ⁹²¹ neither did they repent of their murders, nor of their witchcraft, nor of their fornication, nor of their thefts.

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Unique	10:1 And I saw another mighty angel come down from Heaven, clothed with a cloud; and a rainbow <i>was</i> upon his head, and his face <i>was</i> as it were the sun, and his feet like pillars of fire.
	10:2 And he had a little Book open in his hand.
Complement	And he set his right foot on the sea, and <i>his</i> left <i>foot</i> on the earth.
Complement	10:3 And he cried with a loud voice, as <i>when</i> a lion roars.
Opposite	And when he had cried, seven thunders uttered their voices; 10:4 and when the seven thunders had uttered their voices, I was about to write;
Opposite	and I heard a voice from Heaven saying to me, “ Seal up those things which the seven thunders uttered, and do not write them. ”
	¶Opposite The angel gave the little Book to John, and he ate it (10:5 - 11)
Opposite	10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to Heaven; 10:6 and he swore by him that lives into the Ages of the Ages, who created Heaven, and the things that are in it, and the earth, and the things that are in it, and the sea, and the things which are in it, that there shall be no more delay.
Opposite	10:7 but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God would be finished, as he has declared to his servants the prophets.
Complement	10:8 And the voice which I heard from Heaven spoke to me again, and said, “ Go <i>and</i> take the little Book which is open in the hand of the angel who stands upon the sea and upon the earth. ”
Complement	10:9 And I went to the angel, and said to him, “Give me the little Book.” And he said to me, “Take <i>it</i> , and eat it up; and it shall make your belly bitter, but it shall be sweet as honey in your mouth.”
Unique	10:10 And I took the Little Book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter.
	10:11 And he said to me, “You must prophesy again before many peoples, nations, languages, and kings.”
	\$Complement Body: The reign of the two Beasts over the entire Earth (12:1 - 13:18)
	¶Opposite The two Witnesses will prophesy for the second 3 1/2 years of the Great Tribulation (12:1 - 6)
Unique	11:1 And there was given me a reed like a rod; and the angel stood, saying, “ Rise, and measure the Temple of God, and the altar, and them that worship in it.
	11:2 But the court which is outside the Temple leave out, and do not measure it: for it is given to the Gentiles; and they shall tread the holy city under foot forty-two months.
Complement	11:3 “ And I will give <i>power</i> to my two witnesses; and they shall prophesy one thousand, two hundred <i>and</i> sixty days, clothed in sackcloth. 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
Complement	11:5 “ And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies; and if any man will hurt them, he must in this manner be killed. 11:6 These have power to shut Heaven, so that it does not rain in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish. ”
Opposite	11:7 “ And when they shall have finished their testimony, the Beast that ascends out of the Abyss shall make war against them, and shall overcome them, and kill them. 11:8 And their dead bodies <i>shall lie</i> in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 11:9 And they of the people and tribes and languages and nations shall see their dead bodies three and a half days, and shall not allow their dead bodies to be put in graves. 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.
Opposite	11:11 “ And after three and a half days the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who saw them. 11:12 And they heard a great voice from Heaven saying to them, ‘Come up here!’ And they ascended up to Heaven in a cloud; and their enemies beheld them. 11:13 And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remainder were terrified, and gave glory to the God of Heaven. ”
	¶Opposite The 24 elders will give thanks and praise to Almighty God that the Great Tribulation is over (11:14 - 19)
Opposite	11:14 The second woe is past; <i>and</i> , behold, the third woe comes quickly.
Opposite	11:15 And the seventh angel sounded; and there were great voices in Heaven, saying, “The kingdoms of this world have become <i>the Kingdom</i> of our Lord, and of his Christ; and he shall reign into the Ages of the Ages!”
Complement	11:16 And the twenty-four elders, who sat before God on their seats, fell upon their faces; and they worshiped God, 11:17 saying, “We give you thanks, O Lord God Almighty, who are, and were, and are to come, because you have taken to you your great power, and have reigned.
Complement	11:18 “And the nations were angry, and your wrath has come, and the time of the dead, that they should be judged; and that you should give reward to your servants the prophets, and to the saints, and them that fear your Name, <i>both</i> small and great; and should destroy them who destroy the earth.”
Unique	11:19 And the Temple of God was opened in Heaven; and the Ark of his Covenant was seen in his Temple. And there was lightning, and voices, thundering, an earthquake, and great hail.
	¶Complement Lucifer became Satan and began his long war with God and the woman (Israel) (15:25 - 32)
Unique	12:1 And there appeared a great wonder in Heaven: a woman clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head.
	12:2 And she, being with child, cried, travailing in birth; and was in pain to be delivered.
Complement	12:3 And there appeared another wonder in Heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
Complement	12:4 And his tail drew the third part of the stars of Heaven, and cast them to the earth.
Opposite	And the dragon stood before the woman who was ready to be delivered, in order to devour her child as soon as it was born. 12:5 And she brought forth a male child, who was to rule all nations with a rod of iron; and her child was caught up to God, and <i>to</i> his throne.
Opposite	12:6 And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there a thousand, two hundred <i>and</i> sixty days.
	¶Complement Satan was cast out of Heaven and went to make war with the woman (Israel) and Believers in Jesus Christ (12:7 - 17)
Unique	12:7 And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought, 12:8 but prevailed not; neither was their place found anymore in Heaven.
	12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, who deceives the whole world: he was cast out into the earth, and his angels were cast out with him.
Complement	12:10 And I heard a loud voice saying in Heaven, “Now has come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, who accused them before our God day and night. 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to the death. 12:12 Therefore rejoice, <i>you</i> heavens, and you that dwell in them.
Complement	“ <i>But</i> woe to the inhabitants of the earth and of the sea! For the devil has come down to you, having great wrath, because he knows that he has but a short time.”
Opposite	12:13 And when the dragon saw that he was cast into the earth, he persecuted the woman who brought forth the male <i>child</i> . 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood that the dragon cast out of his mouth.
Opposite	12:17 And the dragon was enraged with the woman, and went to make war with the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ.
	¶Unique The two Beasts (political and religious) will rule the world for Satan and kill all who will not receive the mark of the Beast (13:1 - 18)
Opposite	13:1 And I stood upon the sand of the sea, and saw a Beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 13:2 And the Beast which I saw was like a leopard, and his feet were as <i>the feet</i> of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the Beast. 13:4 And they worshiped the dragon that gave power to the Beast. And they worshiped the Beast, saying, “Who <i>is</i> like the Beast? Who is able to make war with him?” 13:5 And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue forty-two months. 13:6 And he opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven. 13:7 And it was given to him to make war with the saints, and to overcome them; and power was given him over all tribes, and languages, and nations. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.
Opposite	13:9 If any man has an ear, let him hear: 13:10 he that leads into captivity shall go into captivity; he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.
Complement	13:11 And I beheld another Beast coming up out of the earth; and he had two horns like a lamb, but he spoke as a dragon. 13:12 And he exercises all the power of the first Beast before him, and causes the earth and them that dwell in it to worship the first Beast, whose deadly wound was healed. 13:13 And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men. 13:14 And he deceives them that dwell on the earth by those miracles which he had power to do in the sight of the Beast: saying to them that dwell on the earth, that they should make an image of the Beast, which had the wound by a sword, and lived. 13:15 And he had power to give life to the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed.
Complement	13:16 And he causes all, both small and great, rich and poor, free and slave, to receive a mark in their right hand, or in their foreheads; 13:17 and that no man might buy or sell, except he that had the mark, or the name of the Beast, or the number of his name.
Unique	13:18 Here is wisdom: let him that has understanding count the number of the Beast: for it is the number of man; and his number <i>is</i> six hundred <i>and</i> sixty-six.
	\$Complement Conclusion: The hour of God's Judgment will come upon the Earth (14:1 - 15:4)
	¶Complement Three angels in Heaven will announce the fall of Babylon and warn against worshipping the Beast (14:1 - 13)
Opposite	14:1 And I looked, and, lo, a Lamb stood on the mount Zion, and with him one hundred <i>and</i> forty-four thousand, having his Father’s Name written in their foreheads. 14:2 And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the sound of harpers playing their harps. 14:3 And they sang as it were a new song before the throne, and before the four living creatures, and the elders; and no man could learn that song but the one hundred <i>and</i> forty-four thousand, who were redeemed from the earth. 14:4 These are they who were not defiled with women: for they are virgins. These are they who follow the Lamb wheresoever he goes. These were redeemed from among men, <i>being</i> the firstfruits to God and to the Lamb. 14:5 And no guile was found in their mouth: for they are without fault before the throne of God.
Opposite	14:6 And I saw another angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell on the earth, and to every nation, and tribe, and language, and people; 14:7 saying with a loud voice, “Fear God, and give glory to him! For the hour of his Judgment has come. And worship him that made Heaven, and earth, and the sea, and the fountains of waters!”
Complement	14:8 And another angel followed, saying, “Babylon has fallen, has fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication!”
Complement	14:9 And the third angel followed them, saying with a loud voice, “If any man worships the Beast and his image, and receives <i>his</i> mark in his forehead, or in his hand, 14:10 the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation! And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; 14:11 and the smoke of their torment ascends up into Ages of Ages. And they have no rest day nor night, who worship the Beast and his image, and whosever receives the mark of his name. 14:12 Here is the patience of the saints. Here <i>are</i> they that keep the Commandments of God, and the faith of Jesus!”
Unique	14:13 And I heard a voice from Heaven saying to me, “ Write: <i>Blessed are</i> the dead who die in the Lord from henceforth. ”
	‘Yes, the Spirit says, ‘that they may rest from their labors; and their works follow them.’”
	¶Complement The martyrs of Jesus will sing the song of Moses and of the Lamb just before the End of the Tribulation (14:14 - 15:4)
Opposite	14:14 And I looked, and behold a white cloud; and upon the cloud <i>one</i> sat like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 14:15 And another angel came out of the Temple, crying with a loud voice to him that sat on the cloud, “Thrust in your sickle, and reap: for the time has come for you to reap: for the harvest of the earth is ripe!” 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
Opposite	14:17 And another angel came out of the Temple that is in Heaven, he also having a sharp sickle. 14:18 And another angel (which had power over fire) came out from the altar; and he cried with a loud cry to him that had the sharp sickle, saying, “Thrust in your sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe!” 14:19 And the angel thrust his sickle into the earth; and he gathered the vine of the earth, and cast <i>it</i> into the great winepress of the wrath of God. 14:20 And the winepress was trampled outside the city, and blood came out of the winepress, even to the horse bridles, by the space of one thousand <i>and</i> six hundred stadia.
Complement	15:1 And I saw another sign in Heaven, great and marvelous: seven angels having the seven last plagues: for in them is filled up the wrath of God.
Complement	15:2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the Beast, and over his image, and over his mark, <i>and</i> over the number of his name, standing on the sea of glass, having the harps of God.
Unique	15:3 And they <i>sing</i> the song of Moses the servant of God, and the song of the Lamb, saying, “Great and marvelous <i>are</i> your works, Lord God Almighty; just and true <i>are</i> your ways, you King of saints.
	15:4 Who shall not fear you, O Lord, and glorify your Name? For <i>you</i> only <i>are</i> holy: for all nations shall come and worship before you, because your Judgments were made manifest.”

Post-Exile	Temples, Chapter 2.4 (Revelation): The Great Whore of Babylon will be destroyed (15:5 - 20:15)
§Unique	Introduction: The Seven Bowls of Judgment signal the end of the Great Tribulation (15:5 - 16:21)
¶Opposite	Five angels will pour out bowls of the Judgment of God upon the Earth and the Sun (15:5 - 16:11)
¶Opposite	The 6th and 7th Bowls of Judgment will be followed by a massive world-wide earthquake and gigantic hailstones (16:12 - 21)
§Complement	Body: The Great Whore of Babylon is revealed in all of its hideous evil (17:1 - 20:3)
¶Unique	The Great Whore is the open enemy of God and will be burned with fire (17:1 - 18)
¶Complement	God will pronounce Judgment upon the Great Whore of Babylon (18:1 - 24)
¶Complement	The saints in Heaven will celebrate at the destruction of the Great Whore of Babylon (19:1 - 10)
¶Opposite	The Word of God (Jesus Christ) will return to Earth to claim his Kingdom by force (19:11 - 16)
¶Opposite	The armies of the Beast will be destroyed in the Battle of Armageddon, and Satan imprisoned for 1000 years (19:17 - 20:3)
§Complement	Conclusion: The Millennial Kingdom and the Great White Throne Judgment (20:4 - 15)
¶Complement	Satan will lead another rebellion against God at the end of the Millennial Kingdom; but it will end in the Lake of Fire (20:4 - 10)
¶Complement	The Judgment of the Great White Throne will be for all of the Lost at the end of the Millennial Kingdom (20:11 - 15)

	§Unique	Introduction: The Seven Bowls of Judgment signal the end of the Great Tribulation (15:5 - 16:21)
	¶Opposite	Five angels will pour out bowls of the Judgment of God upon the Earth and the Sun (15:5 - 16:11)
Unique	15:5	And after that I looked, and, behold, the Sanctuary of the Tabernacle of the Testimony in Heaven was opened. 15:6And the seven angels came out of the Sanctuary, having the seven plagues; clothed in pure and white linen, and having their chests girded with golden bands. 15:7 And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives into the Ages of the Ages. 15:8 And the Sanctuary was filled with smoke from the glory of God, and out of the mouth of the Beast; and no man was able to enter into the Sanctuary, until the seven plagues of the seven angels were fulfilled.
Complement	16:1	And I heard a great voice out of the Sanctuary saying to the seven angels, “Go your ways, and pour out the bowls of the wrath of God upon the earth.” 16:2And the first went, and poured out his bowl upon the earth; and there fell an evil and grievous sore upon the men who had the mark of the Beast, and upon them who worshiped his image.
Complement	16:3	And the second angel poured out his bowl upon the sea; and it became like the blood of a dead man; and every living soul died in the sea.
Complement	16:4	And the third angel poured out his bowl upon the rivers and fountains of waters; and they became blood. 16:5 And I heard the angel of the waters say, “You are righteous, O Lord, who are, and were, and shall be, because you have judged thus: 16:6for they have shed the blood of saints and prophets, and you have given them blood to drink: for they are worthy.” 16:7 And I heard another out of the altar say, “Even so, Lord God Almighty, true and righteous are your Judgments.”
Opposite	16:8	And the fourth angel poured out his bowl upon the sun; and power was given to him to scorch men with fire; 16:9and men were scorched with great heat. And they blasphemed the Name of God, who has power over these plagues; but they repented not to give him glory.
Opposite	16:10	And the fifth angel poured out his bowl upon the seat of the Beast; and his kingdom was full of darkness; and they gnawed their tongues because of the pain. 16:11And they blasphemed the God of Heaven because of their pains and their sores; but they repented not of their deeds.
Opposite	¶Opposite	The 6th and 7th Bowls of Judgment will be followed by a massive world-wide earthquake and gigantic hailstones (16:12 - 21)
Opposite	16:12	And the sixth angel poured out his bowl upon the great river Euphrates; and the water of it was dried up, that the way of the kings of the east might be prepared. 16:13And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet: 16:14for they are the spirits of demons, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great Day of God Almighty.
Opposite	16:15	“Behold, I come as a thief. Blessed is he that watches, and keeps his garments; lest he walks naked, and they see his shame.” 16:16And he gathered them together into a place called in the Hebrew language Armageddon.
Complement	16:17	And the seventh angel poured out his bowl into the air.
Complement		And there came a great voice out of the Temple of Heaven, from the throne, saying, “It is finished!”
Unique	16:18	And there were voices, and thunder, and lightning; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great; 16:19and the great city was divided into three parts, and the cities of the nations fell. And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; 16:20and every island fled away, and the mountains were not found.
	16:21	And a great hail out of Heaven fell upon men, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail: for the plague of it was exceedingly great.
	§Complement	Body: The Great Whore of Babylon is revealed in all of its hideous evil (17:1 - 20:3)
	¶Unique	The Great Whore is the open enemy of God and will be burned with fire (17:1 - 18)
Opposite	17:1	And there came one of the seven angels who had the seven bowls; and he talked with me, saying to me, “Come here; I will show you the judgment of the great whore that sits upon many waters, 17:2with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.”
Opposite	17:3	So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored Beast, full of names of blasphemy, having seven heads and ten horns. 17:4And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls; having a golden cup in her hand full of abominations and filthiness of her fornication. 17:5 And upon her forehead was a name written: “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”
Complement	17:6	And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration. 17:7And the angel said to me, “Why did you marvel? I will tell you the mystery of the woman, and of the Beast that carries her, who has the seven heads and ten horns. 17:8The Beast that you saw was, and is not; and shall ascend out of the Abyss, and go into perdition. And they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the Beast that was, and is not, and yet is. 17:9And here is the mind that has wisdom: the seven heads are seven hills, on which the woman sits.
Complement	17:10	And there are seven kings; five have fallen, one is, and the other has not yet come; and when he comes, he must continue a short space. 17:11 And the Beast that was, and is not, even he is the eighth king, and is of the seven; and he goes into perdition. 17:12And the ten horns which you saw are ten kings, who have received no kingdom as yet, but receive power as kings one hour with the Beast. 17:13These have one mind, and shall give their power and strength to the Beast. 17:14These shall make war with the Lamb; and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, chosen, and faithful.”
Unique	17:15	And he said to me, “The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and languages. 17:16And the ten horns that you saw upon the Beast, these shall hate the whore, and they shall make her desolate and naked, and shall eat her flesh, and burn her with fire: 17:17for God has put in their hearts to fulfill his will, and to agree; and give their kingdom to the Beast, until the words of God shall be fulfilled.
	17:18	And the woman that you saw is that great city of Rome, which reigns over the kings of the earth.”
	¶Complement	God will pronounce Judgment upon the Great Whore of Babylon (18:1 - 24)
Unique	18:1	And after these things, I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory.
	18:2	And he cried mightily with a strong voice, saying, “Babylon the great has fallen, has fallen! And it has become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird! 18:3For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her; and the merchants of the earth have grown rich through the abundance of her delicacies!”
Complement	18:4	And I heard another voice from Heaven, saying, “Come out of her, my people, that you be not partakers of her sins, and that you do not receive of her plagues: 18:5for her sins have reached unto Heaven, and God has remembered her iniquities. 18:6Reward her even as she rewarded you, and double to her double according to her works: in the cup which she has filled fill to her double. 18:7However much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she says in her heart, ‘I sit a queen, and am no widow, and shall see no sorrow.’ 18:8Therefore her plagues shall come in one day: death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her. 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning: 18:10standing afar off for the fear of her torment, saying, ‘Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come!’ 18:11 And the merchants of the earth shall weep and mourn over her: for no man buys their merchandise anymore: 18:12the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of bronze, and iron, and marble, 18:13and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 18:14And the fruits that your soul lusted after have departed from you, and all things which were rich and beautiful have departed from you, and you shall never find them again. 18:15The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. 18:16and saying, ‘Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 18:17For in one hour such great riches have come to nothing.’ And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood far away, 18:18and cried when they saw the smoke of her burning, saying, ‘What city is like this great city?’ 18:19 And they cast dust on their heads, and cried, weeping and wailing, saying, ‘Alas, alas, that great city, in which were made rich all that had ships in the sea by reason of her costliness! For in one hour she is made desolate.’
Complement	18:20	“Rejoice over her, you Heaven, and you holy apostles and prophets: for God has avenged you on her.”
Opposite	18:21	And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, “Thus with violence shall that great city Babylon be thrown down, and shall never be found again! 18:22And the sound of harpers, and musicians, and of pipers, and trumpeters, shall never be heard again in you; and no craftsman, of whatsoever craft he is, shall ever be found in you again; and the sound of a millstone shall never be heard in you again; 18:23and the light of a candle shall never shine in you again; and the voice of the bridegroom and of the bride shall never be heard again in you. For your merchants were the great men of the earth: for by your sorceries were all nations deceived.
Opposite	18:24	“And in her was found the blood of prophets, and of saints; and of all that were slain upon the earth.”
	¶Complement	The saints in Heaven will celebrate at the destruction of the Great Whore of Babylon (19:1 - 10)
Unique	19:1	And after these things I heard a great voice of many people in Heaven, saying, “Hallelujah! Salvation, and glory, and honor, and power, to the Lord our God: 19:2for true and righteous are his Judgments, because he has judged the great Whore, which corrupted the earth with her fornication, and has avenged the blood of his servants at her hand!” 19:3 And again they said, “Hallelujah!” And her smoke rose up into the Ages of the Ages.
	19:4	And the twenty-four elders and the four living creatures fell down and worshiped God that sat on the throne, saying, “Amen; Hallelujah.”
Complement	19:5	And a voice came out of the throne, saying, “Praise our God, all you his servants; and you that fear him, both small and great.”
Complement	19:6	And I heard as it were the voice of a great multitude, and like the voice of many waters, and the voice of mighty thundering, saying, “Hallelujah: for the Lord God omnipotent reigns!! 19:7Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb has come, and his wife has made herself ready.” 19:8And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
Opposite	19:9	And he said to me, “Write: ‘Blessed are they which are called to the marriage supper of the Lamb.’” And he said to me, “These are the true sayings of God.”
Opposite	19:10	And I fell at his feet to worship him. And he said to me, “See that you do not worship angels. I am your fellowservant, and of your brethren that have the testimony of Jesus. Worship God alone: for the testimony of Jesus is the spirit of prophecy.”
	¶Opposite	The Word of God (Jesus Christ) will return to Earth to claim his Kingdom by force (19:11 - 16)
Unique	19:11	And I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness does he judge and make war.
	19:12	His eyes were like a flame of fire, and on his head were many diadems.
Complement		And he had a Name written, that no man knew, but he himself.
Complement	19:13	And he was clothed with a vesture dipped in blood; and his Name is called “THE WORD OF GOD.”
Opposite	19:14	And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean.
Opposite	19:15	And a sharp sword goes out of his mouth, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treads the winepress of the fierceness and wrath of Almighty God. 19:16And he has on his vesture and on his thigh a Name written: “KING OF KINGS, AND LORD OF LORDS.”
	¶Opposite	The armies of the Beast will be destroyed in the Battle of Armageddon, and Satan imprisoned for 1000 years (19:17 - 20:3)
Opposite	19:17	And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven: “Come and gather yourselves together to the supper of the great God! 19:18That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and slave, both small and great!”
Opposite	19:19	And I saw the Beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 19:20And the Beast was taken, and with him the false prophet that worked miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshiped his image. These two were cast alive into the Lake of Fire burning with brimstone. 19:21 And the remainder were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the birds were filled with their flesh.
Complement	20:1	And I saw an angel come down from Heaven, having the key of the Abyss and a great chain in his hand.
Complement	20:2	And he laid hold on the dragon, that old serpent, who is the Devil, and Satan; and he bound him for a thousand years.
Unique	20:3	And he cast him into the Abyss, and shut him up; and he set a seal upon him, so that he would not deceive the nations anymore, until the thousand years would be fulfilled. And after that he must be released a short time.
	§Complement	Conclusion: The Millennial Kingdom and the Great White Throne Judgment (20:4 - 15)
	¶Complement	Satan will lead another rebellion against God at the end of the Millennial Kingdom; but it will end in the Lake of Fire (20:4 - 10)
Opposite	20:4	And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God; and who had not worshiped the Beast; neither his image; neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ one thousand years. 20:5But the rest of the dead did not live again until the one thousand years were finished: this is the first resurrection.
Opposite	20:6	Blessed and holy is he that has part in the first resurrection: on such the second death has no power; but they shall be priests of God and of Christ, and shall reign with him one thousand years.
Complement	20:7	And when the one thousand years are expired, Satan shall be released out of his prison; 20:8and he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
Complement	20:9	And they ascended upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city.
Unique		And fire came down from God out of Heaven, and devoured them.
	20:10	And the devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and the false prophet are; and they shall be tormented day and night into the Ages of the Ages.
	¶Complement	The Judgment of the Great White Throne will be for all of the Lost at the end of the Millennial Kingdom (20:11 - 15)
Opposite	20:11	And I saw a Great White Throne, and him that sat on it;
Opposite		from whose face the earth and the Heaven fled away, and no place was found for them.
Complement	20:12	And I saw the dead, small and great, stand before God; and the Books were opened; and another Book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the Books, according to their works.
Complement	20:13	And the sea gave up the dead which were in it; and death and Hell delivered up the dead which were in them; and they were judged every man according to their works.
Unique	20:14	And Death and Hell were cast into the Lake of Fire: this is the second death.
	20:15	And whosoever was not found written in the Book of Life was cast into the Lake of Fire.

Post-Exile Temples, Chapter 2.5 (Revelation): The New Heaven and New Earth (21:1 - 22:21)	
\$Complement	Introduction: The former things will pass away forever (21:1 - 8)
¶Opposite	God will destroy the Old Heaven and Earth and create a New Heaven and a New Earth (21:1 - 4)
¶Opposite	God the Father will bless his children and punish his enemies (21:5 - 8)
\$Complement	Body: The Saved and the Lost will be separated forever from each other in the New Heaven and New Earth (21:9 - 22:15)
¶Opposite	The measurements of the City of God, the New Jerusalem (21:9 - 17)
¶Opposite	The construction materials of the City of God, the New Jerusalem (21:18 - 21)
¶Complement	The spiritual Life, Light, and Temple of the New Jerusalem will be the Lamb of God Himself (21:22 - 27)
¶Complement	The River and Tree of Life will feed and heal the nations forever and ever (22:1 - 5)
¶Unique	Blessed is he that keeps the sayings in Revelation, because the Lord Jesus is coming soon to judge the world (22:6 - 15)
\$Unique	Conclusion: The Last Call (22:16 - 21)
¶Complement	Come to Jesus now while there is still time to be saved (22:16 - 17)
¶Complement	Don't tamper with the Word of God, because Jesus is coming soon in Judgment (22:18 - 21)

	\$Complement	Introduction: The former things will pass away forever (21:1 - 8)
	¶Opposite	God will destroy the Old Heaven and Earth and create a New Heaven and a New Earth (21:1 - 4)
Unique		21:1 And I saw a new Heaven and a new earth: for the first Heaven and the first earth were passed away. And there was no more sea.
Complement		21:2 And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.
Complement		21:3 And I heard a great voice out of Heaven saying, “Behold, the Tabernacle of God <i>is</i> with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, <i>and be</i> their God.”
Opposite		21:4 “And God shall wipe away all tears from their eyes;
Opposite		“and there shall be no more death; neither sorrow, nor crying; neither shall there be any more pain: for the former things have passed away.”
	¶Opposite	God the Father will bless his children and punish his enemies (21:5 - 8)
Opposite		21:5 And he that sat upon the throne said, “Behold, I make all things new.”
Opposite		And he said to me, “Write: for these words are true and faithful.”
Complement		21:6 And he said to me, “It is finished; I am Alpha and Omega, the Beginning and the End.
Complement		“I will give to him that is thirsty of the fountain of the water of Life freely.
Unique		21:7 “He that overcomes shall inherit all things; and I will be his God, and he shall be my son.
		21:8 But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and witches, and idolaters, and all liars, shall have their part in the Lake burning with fire and brimstone, which is the second death.”
	\$Complement	Body: The Saved and the Lost will be separated forever from each other in the New Heaven and New Earth (21:9 - 22:15)
	¶Opposite	The measurements of the City of God, the New Jerusalem (21:9 - 17)
Unique		21:9 And there came to me one of the seven angels who had the seven bowls full of the seven last plagues. And he talked with me, saying, “Come here, I will show you the bride, the Lamb’s wife.”
Complement		21:10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, 21:11 having the glory of God; and her light <i>was</i> like a stone most precious, even like a jasper stone, clear as crystal.
Complement		21:12 And it had a wall great and high, <i>and</i> had twelve gates, and at the gates <i>were</i> twelve angels, and names written on it, which are <i>the names</i> of the twelve tribes of the children of Israel: 21:13 on the east three gates, on the north three gates, on the south three gates, and on the west three gates. 21:14 And the wall of the city had twelve foundations; and in them the names of the twelve apostles of the Lamb.
Opposite		21:15 And he that talked with me had a golden reed to measure the city, and its gates, and its wall. 21:16 And the city lies foursquare, and the length is as large as the breadth; and he measured the city with the reed: twelve thousand stadia. The length and the breadth and the height of it are equal.
Opposite		21:17 And he measured its wall, one hundred <i>and</i> forty-four cubits, <i>according to</i> the measure of a man, that is, of the angel.
	¶Opposite	The construction materials of the City of God, the New Jerusalem (21:18 - 21)
Opposite		21:18 And the building of its wall was <i>of</i> jasper.
Opposite		And the city <i>was</i> pure gold, like clear glass.
Complement		21:19 And the foundations of the wall of the city <i>were</i> adorned with all manner of precious stones.
Complement		The first foundation <i>was</i> jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; 21:20 the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.
Unique		21:21 And the twelve gates <i>were</i> twelve pearls: each one of the gates was <i>made</i> from a single pearl. And the street of the city <i>was</i> pure gold, as it were transparent glass.
	¶Complement	The spiritual Life, Light, and Temple of the New Jerusalem will be the Lamb of God Himself (21:22 - 27)
Unique		21:22 And I saw no Temple in it: for the Lord God Almighty and the Lamb are its Temple.
		21:23 And the city had no need of the sun; neither of the moon, to shine in it: for the glory of God illuminated it, and the Lamb <i>is</i> its light.
Complement		21:24 And the nations of them that are saved shall walk in its light; and the kings of the earth bring their glory and honor into it.
Complement		21:25 And its gates shall never be shut by day: for there shall be no night there; 21:26 and they shall bring the glory and honor of the nations into it.
Opposite		21:27 And there shall never enter into it anything that defiles; neither <i>whatsoever</i> works abomination, or <i>makes</i> a lie;
Opposite		but <i>only</i> they who are written in the Lamb’s Book of Life.
	¶Complement	The River and Tree of Life will feed and heal the nations forever and ever (22:1 - 5)
Unique		22:1 And he showed me a pure river of water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb.
		22:2 In the midst of the street of it, and on either side of the river, <i>was</i> the tree of Life, which bore twelve <i>kinds of</i> fruit, <i>and</i> yielded her fruit every month; and the leaves of the tree <i>were</i> for the healing of the nations.
Complement		22:3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him.
Complement		22:4 And they shall see his face; and his Name <i>shall be</i> in their foreheads.
Opposite		22:5 And there shall be no night there; and they need no candle; neither light of the sun: for the Lord God gives them light;
Opposite		and they shall reign into the Ages of the Ages.
	¶Unique	Blessed is he that keeps the sayings in Revelation, because the Lord Jesus is coming soon to judge the world (22:6 - 15)
Opposite		22:6 And he said to me, “These sayings <i>are</i> faithful and true; and the Lord God of the holy prophets sent his angel to show to his servants the things which must shortly be done. 22:7 Behold, I am coming soon. Blessed <i>is</i> he that keeps the sayings of the prophecy of this Book.”
Opposite		22:8 And I John saw these things, and heard <i>them</i> . And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. 22:9 Then he said to me, “See <i>that you do</i> not worship angels: for I am your fellowservant, and of your brethren the prophets, and of them who keep the sayings of this Book. Worship God <i>only</i> .”
Complement		22:10 And he said to me, “Seal not the sayings of the prophecy of this Book: for the Time is near. 22:11 He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still. And he that is righteous, let him be righteous still; and he that is holy, let him be holy still.
Complement		22:12 “And, behold, I am coming soon; and my reward <i>is</i> with me, to give every man according as his work shall be. 22:13 I am Alpha and Omega, the Beginning and the End, the First and the Last.
Unique		22:14 “Blessed <i>are</i> they that do his Commandments, that they may have right to the Tree of Life; and that they may enter in through the gates into the city.
		22:15 For outside <i>are</i> dogs, and witches, and fornicators, and murderers, and idolaters; and whosoever loves and makes a lie.”
	\$Unique	Conclusion: The Last Call (22:16 - 21)
	¶Complement	Come to Jesus now while there is still time to be saved (22:16 - 17)
Opposite		22:16 “I Jesus have sent my angel to testify these things to you in the Assemblies.
Opposite		“I am the Root and the Offspring of David, <i>and</i> the bright and morning star.”
Complement		22:17 “And the Spirit and the bride say, ‘Come.’
Complement		“And let him that hears say, ‘Come.’
Unique		“And let him that is thirsty come; and whosoever will, let him take the water of Life freely.”
	¶Complement	Don't tamper with the Word of God, because Jesus is coming soon in Judgment (22:18 - 21)
Opposite		22:18 “For I testify to every man that hears the words of the prophecy of this Book: if any man shall add to these things, God shall add to him the plagues that are written in this Book.
Opposite		22:19 “And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and <i>from</i> the things which are written in this Book.”
Complement		22:20 “He who testifies these things says, ‘Surely I am coming soon.’”
Complement		Amen, even so; come, Lord Jesus.
Unique		22:21 The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.

Volume 4: The past and future history of the King of Zion

- Opposite** Book 4.1 (Matthew): The gospel of Jesus Christ explained for Old Covenant believers (1:1 - 28:20)
- Complement** Part 1: The Son of David presented himself to the Old Covenant Jews as their King and Messiah (1:1 - 16:12)
- Unique** Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage (1:1 - 4:11)
- Complement** Chapter 1.2: The Son of David fulfilled the Old Covenant prophecies of the Messiah with a sermon (4:12 - 7:27)
- Complement** Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles (7:28 - 9:34)
- Opposite** Chapter 1.4: The false teachers rejected the gospel of the Kingdom from Jesus and his apostles (9:35 - 12:50)
- Opposite** Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth (13:1 - 16:12)
- Complement** Part 2: The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant (16:13 - 28:20)
- Unique** Chapter 2.1: The Son of David began building the first New Covenant assembly with his apostles (16:13 - 20:28)
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- Complement** Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion (24:1 - 25:46)
- Opposite** Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets (26:1 - 75)
- Opposite** Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets (27:1 - 28:20)

- Opposite** Book 4.2 (Luke): The gospel of Jesus Christ explained for New Covenant believers (1:1 - 24:53)
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- Opposite** Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth (1:1 - 2:52)
- Opposite** Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel (3:1 - 5:26)
- Complement** Chapter 1.3: The Son of man wants his disciples to be like him (5:27 - 7:1)
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- Complement** Part 2: The second coming of the Son of man (9:51 - 24:53)
- Opposite** Chapter 2.1: Serve Christ to grow spiritually (9:51 - 11:54)
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- Complement** Book 4.3 (John): Jesus Christ preached the gospel to individual Jewss (1:1 - 21:25)
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- Unique** Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God (1:1 - 22)
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- Unique** Chapter 2.1: Jesus revealed Himself to Martha and Mary as the Resurrection and the Life (10:22 - 12:11)
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- Complement** Book 4.4 (Mark): Jesus Christ preached the gospel to crowds of Jews (1:1 - 16:20)
- Complement** Part 1: Jesus reached out to the area around Galilee with the gospel (1:1 - 9:29)
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- Complement** Chapter 1.3: Jesus ministered to Israel with parables of the Word of God around Galilee (4:1 - 5:43)
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- Opposite** Chapter 2.4: Paul the free man traveled to Jerusalem to witness to the Jews (21:1 - 23:11)
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¶Opposite	Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 15)
¶Opposite	Jesus called all who believed the gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 30)
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§Complement	Body: The people were attracted to the free food and healing of Jesus (13:53 - 15:38)
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§Unique	Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ (15:39 - 16:12)
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§Unique	Introduction: Jesus departed from Jericho and then entered into Jerusalem in triumph (20:29 - 21:17)
¶Opposite	Jesus healed two blind men on his way out of Jericho (20:29 - 34)
¶Opposite	Jesus entered into Jerusalem in triumph and cleansed the Temple (21:1 - 17)
§Complement	Body: The Son of David sentenced the leaders of Old Covenant Zion to death for their rebellion (21:18 - 22:46)
¶Unique	Jesus cursed the barren fig tree, and encouraged his disciples to do even greater things than that by faith (21:18 - 22)
¶Complement	The chief priests refused to acknowledge John the Baptist as a Prophet of God (21:23 - 32)
¶Complement	The chief priests and Pharisees rebelled against the Lord of the Vineyard (21:33 - 22:14)
¶Opposite	Jesus corrected the false teachings of the Pharisees and Sadducees on taxes and the resurrection (22:15 - 33)
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§Complement	Conclusion: The leaders of the Kingdom of Zion were utterly corrupt and wicked (23:1 - 39)
¶Complement	Jesus warned the multitude to respect the position of the scribes and Pharisees, but not do their works (23:1 - 12)
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§Unique	Introduction: Judas conspired with the leaders of the Jews to betray Jesus for a few pieces of silver (26:1 - 19)
¶Opposite	The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)
¶Opposite	Jesus made it impossible for Judas to betray Him until after his prayer in the Garden (26:14 - 19)
§Complement	Body: The last hours of Jesus with his disciples before his crucifixion (26:20 - 26:58)
¶Unique	Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)
¶Complement	Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 30)
¶Complement	Jesus warned his disciples that they would all deny Him that very night (26:31 - 35)
¶Opposite	The disciples slept while Jesus prayed (26:36 - 44)
¶Opposite	Jesus was betrayed by Judas and taken captive to the high priest while most of his other disciples ran away (26:45 - 58)
§Complement	Conclusion: The Sanhedrin falsely convicted Jesus for blasphemy and Peter denied Him (26:59 - 75)
¶Complement	The Jews falsely convicted Jesus for blasphemy (26:59 - 68)
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§Complement	Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate (27:1 - 14)
¶Opposite	Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)
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§Complement	Body: Jesus Christ was crucified on a cross; died, and was buried (27:15 - 66)
¶Opposite	Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)
¶Opposite	The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)
¶Complement	The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)
¶Complement	After three hours of darkness, Jesus gave up the spirit (27:45 - 56)
¶Unique	Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)
§Unique	Conclusion: The chief priests and Christ commanded to tell two competing stories about the resurrection (28:1 - 20)
¶Complement	The priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 15)
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	§Complement Introduction: The Messianic Genealogy of Jesus Christ (1:1 - 17)
	¶Opposite From Abraham to David (1:1 - 6a)
Unique	^{1:1} The Book of the generation of Jesus Christ: the Son of David, the Son of Abraham.
Complement	^{1:2} Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers; ^{1:3} and Judah begot Pharez and Zerah of Tamar.
Complement	And Pharez begot Hezron; and Hezron begot Ram; ^{1:4} and Ram begot Amminadab; and Amminadab begot Nahshon; and Nahshon begot Salmon; ^{1:5} and Salmon begot Boaz of Rahab.
Opposite	And Boaz begot Obed of Ruth.
Opposite	And Obed begot Jesse; ^{1:6} and Jesse begot David the king.
	¶Opposite From David to Jesus the Christ (1:6b - 17)
Opposite	And David the king begot Solomon of her <i>that had been the wife</i> of Uriah.
Opposite	^{1:7} And Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa; ^{1:8} and Asa begot Jehoshaphat; and Jehoshaphat begot Joram; and Joram begot Uzziah; ^{1:9} and Uzziah begot Jotham; and Jotham begot Ahaz; and Ahaz begot Hezekiah; ^{1:10} and Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah.
Complement	^{1:11} And Josiah begot Jechoniah and his brothers, about the time they were carried away to Babylon.
Complement	^{1:12} And after the captivity to Babylon, Jechoniah begot Salathiel; and Salathiel begot Zerubbabel; ^{1:13} and Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; ^{1:14} and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; ^{1:15} and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob.
Unique	^{1:16} And Jacob begot Joseph, the husband of Mary; out of whom was born Jesus, the one called Christ.
	^{1:17} Therefore all the generations from Abraham to David <i>are</i> fourteen generations; and from David until the captivity to Babylon <i>are</i> fourteen generations; and from the captivity to Babylon until Jesus the Christ <i>are</i> fourteen generations.
	§Complement Body: The Virgin Birth and early life of Jesus the Christ (1:18 - 2:23)
	¶Unique The Virgin Birth of Christ fulfilled the prophecy of Isaiah (1:18 - 25)
Opposite	^{1:18} Now the birth of Jesus Christ was in this manner: when his mother Mary was betrothed to Joseph, before they came together, she was found with child by the Holy Spirit.
Opposite	^{1:19} Then Joseph her husband, being a righteous <i>man</i> , and not wishing to make her a public example, planned to divorce her secretly.
Complement	^{1:20} But while he was thinking on these things, behold, the angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, be not afraid to take to you Mary your wife: for that which is conceived in her is of the Holy Spirit. ^{1:21} And she shall bring forth a son, and you shall call his Name “JESUS”: for he shall save his people from their sins.”
Complement	^{1:22} Now all this came to pass, that it might be fulfilled which was spoken by the Lord through the Prophet, saying, ^{1:23} “Behold, a virgin shall be with child, and shall bear a son; and they shall call his Name Emmanuel” (which means, “God with us”).
Unique	^{1:24} Then Joseph, being raised from sleep, did as the angel of the Lord had told him: and he took to him his wife; ^{1:25} and he did not <i>intimately</i> know her until she had brought forth her firstborn son; and he called his Name, “JESUS”.
	¶Complement The wise men of Babylon came to Jerusalem, asking about the King of the Jews (2:1 - 8)
Unique	^{2:1} Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men came from the east to Jerusalem, ^{2:2} saying, “Where is he that has been born King of the Jews? For we have seen his star in the east, and have come to worship him.”
Complement	^{2:3} Now when Herod the king had heard <i>these things</i> , he was troubled, and all Jerusalem with him.
Complement	^{2:4} And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ would be born; ^{2:5} and they said to him, “In Bethlehem of Judea: for thus it has been written by the Prophet, ^{2:6} <i>And you Bethlehem, in the land of Judah, are not the least among the princes of Judah: for out of you shall come a Governor, that shall rule my people Israel.</i> ”
Opposite	^{2:7} Then Herod, when he had privately called the wise men, determined from them what time the star appeared.
Opposite	^{2:8} And he sent them to Bethlehem, and said, “Go and search diligently for the young child; and when you have found <i>him</i> , bring me word again, that I may come and worship him also.”
	¶Complement The wise men of Babylon were led to Jesus the Christ by the star in the East (2:9 - 12)
Unique	^{2:9} And they departed, having heard the king.
Complement	And, lo, the star, which they saw in the east, went before them, until it came and stood over where the young child was.
Complement	^{2:10} When they saw the star, they rejoiced with exceedingly great joy.
Opposite	^{2:11} And entering the house, they saw the young child with Mary his mother; and they fell down, and worshiped him. And, having opened their treasures, they presented to him gifts: gold, frankincense, and myrrh.
Opposite	^{2:12} And, having been warned by God in a dream that they should not return to Herod, they went into their own country another way.

	¶Opposite The angel of the Lord directed Joseph to flee into Egypt, fulfilling the written prophecies of Hosea and Jeremiah (2:13 - 18)
Unique	^{2:13} And when they were gone, behold, the angel of the Lord appears to Joseph in a dream, saying, “Arise, and take the young child and his mother, and flee into Egypt. And stay there until I bring you word: for Herod will seek the young child to destroy him.”
Complement	^{2:14} When he arose, he took the young child and his mother by night and went into Egypt.
Complement	^{2:15} And he was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the Prophet, saying, “ <i>Out of Egypt have I called my Son.</i> ”
Opposite	^{2:16} Then Herod, when he saw that he had been mocked by the wise men, was furious; and having sent out <i>soldiers</i> , he slew all the children that were in Bethlehem, and in all the region thereof, from two years old and under; according to the time which he had diligently inquired of the wise men.
Opposite	^{2:17} Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, ^{2:18} “ <i>A voice in Ramah was heard: lamentation, weeping, and great mourning; Rachel weeping for her children. And she would not be comforted, because they are not.</i> ”
	¶Opposite Joseph returned and dwelt in Nazareth after Herod was dead, fulfilling the spoken word of unknown prophets (2:19 - 23)
Opposite	^{2:19} But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, ^{2:20} saying, “Arise and take the young child and his mother; and go into the land of Israel:
Opposite	“for they are dead, who sought the young child’s life.”
Complement	^{2:21} And he arose, and took the young child and his mother; and came into the land of Israel.
Complement	^{2:22} But when he heard that Archelaus reigned in Judea in the place of his father Herod, he was afraid to go there.
Unique	Nonetheless, being warned by God in a dream, he turned aside into the parts of Galilee.
	^{2:23} And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, “ <i>He shall be called a Nazarene.</i> ”
	§Unique Conclusion: John the Baptist commissioned the ministry of Jesus the Christ with his Baptism in the Jordan river (3:1 - 4:11)
	¶Complement John led Israel in a great revival with his baptism of repentance (3:1 - 12)
Opposite	^{3:1} In those days, John the Baptist came, preaching in the wilderness of Judea; ^{3:2} and saying, “Repent! For the Kingdom of Heaven is near.” ^{3:3} For this is he that was spoken of by the Prophet Isaiah, saying, “ <i>The voice of one crying in the wilderness: ‘Prepare the way of [Jehovah]! Make his paths straight.</i> ”” ^{3:4} And the same John wore clothing of camel’s hair, and a leather belt around his waist; and his food was locusts and wild honey.
Opposite	^{3:5} Then went out to him Jerusalem, and all Judea, and all the region round about Jordan; ^{3:6} and they were baptized by him in Jordan, confessing their sins.
Complement	^{3:7} But having seen many of the Pharisees and Sadducees come to his baptism, he said to them, “O generation of vipers, who has warned you to flee from the wrath to come? ^{3:8} Therefore bring forth fruits suitable for repentance; ^{3:9} and think not to say within yourselves, ‘We have Abraham <i>as our</i> father’: for I say to you, that God is able of these stones to raise up children to Abraham.
Complement	^{3:10} And now also the axe is placed at the root of the trees; therefore every tree which does not bring forth good fruit is cut down; and cast into the fire.
Unique	^{3:11} I indeed baptize you in water as a sign of <i>your</i> repentance. But he that comes after me is mightier than I, whose shoes I am not worthy to carry. He shall baptize you in the Holy Spirit, or <i>in Hell</i> Fire!
	^{3:12} Whose fan <i>is</i> in his hand; and he will thoroughly purge his floor; and he will gather his wheat into the barn; but he will burn up the chaff with unquenchable <i>Hell</i> Fire!”
	¶Complement John baptized Jesus, who then endured a great trial of fasting and temptation from Satan (3:13 - 4:11)
Opposite	^{3:13} Then Jesus came from Galilee to Jordan to John, to be baptized by him. ^{3:14} But John stopped him, saying, “I need to be baptized by you; and you come to me?” ^{3:15} And Jesus answering said to him, “ <i>Allow it to be so now: for, in this way, it is appropriate for us to fulfill all righteousness.</i> ”
Opposite	Then he allowed him; ^{3:16} and Jesus, when he had been baptized, immediately went up out of the water. And, lo, the heavens were opened to him; and he saw the Spirit of God descending like a dove, and lighting upon him. ^{3:17} And, lo, a voice from Heaven, saying, “ <i>This is my beloved Son, in whom I am well pleased.</i> ”
Complement	^{4:1} Then Jesus was led up by the Spirit into the wilderness, to be tempted by the devil. ^{4:2} And when he had fasted forty days and forty nights, afterward he was hungry. ^{4:3} And when the tempter came to him, he said, “If you are the Son of God, command that these stones be made bread.” ^{4:4} But he answered, and said, “ <i>It is written: ‘Man shall not live by bread alone; but by every Word that proceeds out of the mouth of God.</i> ””
Complement	^{4:5} Then the devil takes him up into the holy city; and sets him on the pinnacle of the Temple. ^{4:6} And he says to him, “If you are the Son of God, cast yourself down: for it is written, ‘ <i>He shall give his angels charge concerning you...; and in their hands they shall bear you up, lest at any time you dash your foot against a stone.</i> ’”” ^{4:7} Jesus said to him, “ <i>It is written again: ‘You shall not test [Jehovah] your God.</i> ””
Unique	^{4:8} Again, the devil takes him up into an exceedingly high mountain; and he shows him all the kingdoms of the world, and their glory. ^{4:9} And he says to him, “All these things will I give you, if you will fall down and worship me.” ^{4:10} Then Jesus says to him, “ <i>Get behind me, Satan! For it is written: ‘You shall worship [Jehovah] your God, and him only shall you serve.</i> ””
	^{4:11} Then the devil leaves him; and, behold, angels came; and they ministered to him.

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\$Unique	Introduction: Jesus the Christ began his ministry to Israel (4:12 - 5:1)
¶Opposite	Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)
¶Opposite	Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)
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	\$Unique	Introduction: Jesus the Christ began his ministry to Israel (4:12 - 5:1)
	¶Opposite	Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)
Unique		^{4:12} Now when Jesus had heard that John was cast into prison, he went into Galilee.
		^{4:13} And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zebulon and Naphtali;
Complement		^{4:14} that it might be fulfilled which was spoken by Isaiah the Prophet, saying, ^{4:15} “The land of Zebulon, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles: ^{4:16}the people who sat in darkness saw a great Light.
Complement		And to them who sat in the region and shadow of death, a Light has dawned.”
Opposite		^{4:17} From that time, Jesus began to preach; and to say, “Repent! For the Kingdom of Heaven has come near.”
Opposite		^{4:18} And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishermen. ^{4:19} And he says to them, “Follow me; and I will make you fishers of men.” ^{4:20} And they immediately left <i>their</i> nets, and followed him. ^{4:21} And going on from there, he saw two other brothers, James <i>the son of</i> Zebedee, and John his brother, in a boat with Zebedee their father, mending their nets. And he called them; ^{4:22} and they immediately left the boat and their father, and they followed him.
	¶Opposite	Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)
Opposite		^{4:23} And Jesus went about all Galilee: teaching in their synagogues, and preaching the Gospel of the Kingdom; and healing every disease, and every malady among the people.
Opposite		^{4:24} And his fame spread throughout all Syria.
		And they brought to him all sick people that were taken with various diseases and torments, and those who were possessed with demons, and those who were insane, and those that were paralyzed: and he healed them.
Complement		^{4:25} And great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond Jordan, followed him.
Unique		^{5:1} And seeing the multitudes, he went up into a mountain. And when he was set down, his disciples came to him.
	\$Complement	Body: The internal righteousness of the children of the Kingdom of Heaven (5:2 - 6:34)
	¶Opposite	The children of the Kingdom of Heaven are blessed (5:2 - 16)
Unique		^{5:2} And he opened his mouth; and he taught them, saying, ^{5:3} “Blessed <i>are</i> the poor in spirit: for theirs is the Kingdom of Heaven. ^{5:4}Blessed <i>are</i> they that mourn: for they shall be comforted. ^{5:5}Blessed <i>are</i> the meek: for they shall inherit the land [of Israel]. ^{5:6}Blessed <i>are</i> they who hunger and thirst after righteousness: for they shall be filled. ^{5:7}Blessed <i>are</i> the merciful: for they shall obtain mercy. ^{5:8}Blessed <i>are</i> the pure in heart: for they shall see God. ^{5:9}Blessed <i>are</i> the peacemakers: for they shall be called the children of God.
Complement		^{5:10} “Blessed <i>are</i> they who are persecuted for the sake of righteousness: for theirs is the Kingdom of Heaven.
Complement		^{5:11} “Blessed are you, when <i>men</i> shall revile you, and persecute <i>you</i>, and shall say all manner of evil against you falsely, for my sake. ^{5:12}Rejoice, and be exceedingly glad: for great <i>is</i> your reward in Heaven: for so persecuted they the prophets who were before you.”
Opposite		^{5:13} “You are the salt of the earth; but if the salt is rendered tasteless, on what shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trampled under foot of men.
Opposite		^{5:14} “You are the light of the world. A city that is set on a hill cannot be hidden; ^{5:15}neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light to all that are in the house. ^{5:16}In this manner, let your light shine before men, that they may see your good works; and glorify your Father who is in Heaven.”
	¶Opposite	Jesus came to fulfill the Law and expects the children of his Kingdom to obey and teach it as well (5:17 - 20)
Opposite		^{5:17} “Do not think that I have come to destroy the Law, or the Prophets.
Opposite		“I have not come to destroy, but to fulfill: ^{5:18}for truly I say to you, until Heaven and earth passes, not even one iota or one tittle shall pass from the Law, until all is fulfilled.”
Complement		^{5:19} “Therefore, whosoever shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven.
Complement		“But whosoever shall do and teach <i>them</i>, the same shall be called great in the Kingdom of Heaven.
Unique		^{5:20} For I say to you, that unless your righteousness shall exceed <i>the righteousness</i> of the scribes and Pharisees, you shall never enter into the Kingdom of Heaven.”

	¶Complement	Be internally righteous as well as externally obedient to the Law (5:21 - 42)
Unique		^{5:21} “You have heard that it was said to them of old, ‘Do not murder’; and whosoever shall murder shall be in danger of the judgment’; ^{5:22}but I say to you, that whosoever is angry with his brother without a cause shall be in danger of the judgment. And whosoever shall say to his brother, ‘You worthless fellow’, shall be in danger of the council. But whosoever shall say, ‘You wicked fool’, shall be in danger of Hellfire. ^{5:23}Therefore if you bring your offering to the altar and remember there that your brother has something against you, ^{5:24}leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and offer your offering.
		^{5:25} Agree with your adversary quickly, while you are in the way with him, lest at any time the adversary delivers you to the judge, and the judge delivers you to the officer, and you are cast into prison. ^{5:26} Truly I say to you, that you shall never come out from there, until you have paid the uttermost kodrantes coin.
Complement		^{5:27} “You have heard that it was said to them of old, ‘Do not commit adultery’; ^{5:28}but I say to you, that whosoever looks on a woman to lust after her has committed adultery with her already in his heart. ^{5:29}And if your right eye causes you to sin, pluck it out, and cast <i>it</i> from you! For it is better for you that one of your members should perish, and not <i>that</i> your whole body should be cast into Hell. ^{5:30}And if your right hand causes you to sin, cut it off, and cast <i>it</i> from you! For it is better for you that one of your members should perish, and not <i>that</i> your whole body should be cast into Hell.
Complement		^{5:31} “Also, it was said, ‘Whosoever shall put away his wife, let him give her a writing of divorce’; ^{5:32}but I say to you, that whosoever shall divorce his wife, except for the cause of fornication, causes her to commit adultery; and whosoever shall marry her that is divorced commits adultery.”
Opposite		^{5:33} “Again, you have heard that it was said to the ancients, ‘Do not swear falsely’, but ‘You shall perform to [Jehovah] your oaths’; ^{5:34}but I say to you, swear not at all; neither by Heaven, because it is God’s throne; ^{5:35}nor by the earth, because it is his footstool; nor by Jerusalem, because it is the city of the great King. ^{5:36}Neither shall you swear by your head, because you cannot make even one hair white or black. ^{5:37}But let your word be, ‘Yes, yes’ or ‘No, no’: for whatsoever is more than these comes of evil.
Opposite		^{5:38} “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth’; ^{5:39}but I say to you, to not resist evil; but whosoever shall strike you on your right cheek, turn to him the other also. ^{5:40}And if any man will sue you at the Law, and take away your coat, let him have <i>your</i> cloak also. ^{5:41}And whosoever shall compel you to go a mile, go with him twice as far. ^{5:42}Give to him that asks you; and from him that would borrow of you, turn him not away.”
	¶Complement	Do your charity, prayers, and fasting as unto God and not for the external praise of men (5:43 - 6:18)
Unique		^{5:43} “You have heard that it was said, ‘Love your neighbor’, and ‘hate your enemy’; ^{5:44}but I say to you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who spitefully use you, and persecute you, ^{5:45}that you may be the children of your Father who is in Heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. ^{5:46}For if you love <i>only</i> them who love you, what reward do you have? Do not even the tax collectors do the same? ^{5:47}And if you greet only your brethren, what are you doing differently <i>than sinners</i>? Do not even the tax collectors do the same? ^{5:48}Therefore be perfect, even as your Father, who is in Heaven, is perfect.
Complement		^{6:1} “Take heed that you do not your charity before men, to be seen of them; otherwise you have no reward of your Father, who is in Heaven. ^{6:2}Therefore when you do <i>your</i> charity, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say to you: they have their reward. ^{6:3}But when you do charity, let not your left hand know what your right hand is doing, ^{6:4}that your charity may be in secret; and your Father who sees in secret himself shall reward you openly.
Complement		^{6:5} “And when you pray, you shall not be as the hypocrites <i>are</i>: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Truly I say to you: they have their reward. ^{6:6}But you, when you pray, enter into your closet, and when you have shut your door, pray to your Father who is in secret; and your Father who sees in secret shall reward you openly. ^{6:7}But when you pray, use not vain repetitions, as the heathen <i>do</i>: for they think that they shall be heard for their much speaking. ^{6:8}Therefore, do not be like them: for your Father knows what things you have need of, before you ask him.”
Opposite		^{6:9} “After this manner, therefore pray: ‘Our Father who is in Heaven, sanctify your Name. ^{6:10}Your Kingdom come. Your will be done in earth, as <i>it is</i> in Heaven. ^{6:11}Give us this day our daily bread. ^{6:12}And forgive us our debts, as we forgive our debtors. ^{6:13}And lead us not into temptation, but deliver us from the Evil one: for yours is the Kingdom, and the power, and the glory, forever. Amen.’ ^{6:14}For if you forgive men their trespasses, your Heavenly Father will also forgive you. ^{6:15}But if you do not forgive men their trespasses; neither will your Father forgive your trespasses.
Opposite		^{6:16} “Moreover when you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Truly I say to you: they have their reward. ^{6:17}But you, when you fast, anoint your head, and wash your face, ^{6:18}that you do not appear unto men to fast, but to your Father who is in secret; and your Father, who sees in secret, shall reward you openly.”
	¶Unique	Seek the Kingdom of God first internally, and all external needs will be added to you (6:19 - 34)
Opposite		^{6:19} “Lay not up for yourselves treasures upon earth, where moth and rust corrupts, and where thieves break through and steal; ^{6:20}but lay up for yourselves treasures in Heaven, where neither moth nor rust corrupts, and where thieves do not break through nor steal. ^{6:21}for where your treasure is, there will your heart be also.
Opposite		^{6:22} “The light of the body is the eye; if therefore your eye is single, your whole body shall be full of light. ^{6:23}But if your eye is evil, your whole body shall be full of darkness. If therefore the light that is in you is darkness, how great <i>is</i> that darkness!”
Complement		^{6:24} “No man can serve two masters: for either he will hate one, and love the other; or else he will hold to one, and despise the other.
Complement		“You cannot serve God and earthly wealth.
Unique		^{6:25} “Therefore I say to you, be not anxious for your life: what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more <i>important</i> than food, and the body more <i>important</i> than clothing? ^{6:26}Behold the birds of the air: for they sow not; neither do they reap, nor gather into barns; yet your Heavenly Father feeds them. Are you not much better than they? ^{6:27}Which of you by being anxious can add one cubit to his stature? ^{6:28}And why are you anxious for clothing? Consider the lilies of the field, how they grow; they toil not; neither do they spin. ^{6:29}and yet I say to you, that even Solomon in all his glory was not arrayed like one of these. ^{6:30}Therefore, if God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, <i>shall he</i> not much more <i>clothe</i> you, O you of little faith? ^{6:31}Therefore be not anxious, saying, ‘What shall we eat?’, or ‘What shall we drink?’, or ‘With what shall we be clothed?’ ^{6:32}(for the <i>pagan</i> Gentiles seek after all these things): for your Heavenly Father knows that you have need of all these things. ^{6:33}But seek first the Kingdom of God, and his righteousness; and <i>then</i> all these things shall be added to you.
		^{6:34} Therefore be not anxious for the next day: for the next day shall be anxious for the things of itself. Sufficient to the day <i>is</i> its own evil.”
	\$Complement	Conclusion: The external righteousness of the children of the Kingdom of Heaven (7:1 - 27)
	¶Complement	Do unto others as you want others to do unto you (7:1 - 12)
Opposite		^{7:1} “Judge not, that you be not judged: ^{7:2}for with what judgment you judge, you shall be judged; and with what measure you use, it shall be measured to you again. ^{7:3}And why do you behold the speck that is in your brother’s eye, but consider not the log that is in your own eye? ^{7:4}Or how will you say to your brother, ‘Let me pull the speck out of your eye’; and, behold, a log <i>is</i> in your own eye? ^{7:5}You hypocrite, first cast the log out of your own eye, and then shall you see clearly to cast the speck out of your brother’s eye.
Opposite		^{7:6} “Give not that which is holy to the dogs; neither cast your pearls before swine, lest they trample them under their feet, and turn again and tear you.”
Complement		^{7:7} “Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you: ^{7:8}for every one that asks, receives; and he that seeks, finds; and to him that knocks, it shall be opened.
Complement		^{7:9} “Or what man is there of you, whom if his son asks for bread, will he give him a stone? ^{7:10}Or if he asks for a fish, will he give him a serpent?
Unique		^{7:11} “If you then, being evil, know how to give good gifts to your children, how much more shall your Father, who is in Heaven, give good things to them that ask him? ^{7:12}Therefore, all things whatsoever you would that men should do to you, do even so to them: for this is <i>the essence of</i> the Law and the Prophets.”
	¶Complement	Beware of false prophets and build your life on the Word of Jesus Christ (7:13 - 27)
Opposite		^{7:13} “Enter in at the strait gate: for wide <i>is</i> the gate and broad <i>is</i> the way that leads to destruction, and many there are who go in there.
Opposite		^{7:14} “For confined <i>is</i> the gate and narrow <i>is</i> the Way which leads to Eternal Life, and few there are that find it.”
Complement		^{7:15} “Beware of false prophets, which come to you in sheep’s clothing but inwardly they are hungry wolves. ^{7:16}You shall know them by their fruits: do men gather grapes from thorns, or figs from thistles? ^{7:17}Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. ^{7:18}A good tree cannot bring forth evil fruit; neither <i>can</i> a corrupt tree bring forth good fruit. ^{7:19}Every tree that does not bring forth good fruit is cut down, and cast into the fire. ^{7:20}Therefore by their fruits you shall know them.
Complement		^{7:21} “Not every one that says to me, ‘Lord, Lord’, shall enter into the Kingdom of Heaven; but only he that does the will of my Father, who is in Heaven. ^{7:22}Many will say to me in that day, saying, ‘Lord, Lord, have we not prophesied in your Name? And in your Name, <i>have we not</i> cast out demons? And in your Name, <i>have we not</i> done many wonderful works?’ ^{7:23}And then will I profess to them, ‘I never knew you; depart from me, you that work iniquity.’
Unique		^{7:24} “Therefore whosoever hears these sayings of mine, and does them, I will liken him to a wise man, who built his house upon bedrock; ^{7:25}and the rain descended, and the floods came, and the winds blew; and beat upon that house; and it fell not: for it was founded upon bedrock. ^{7:26}And every one that hears these sayings of mine, and does them not, shall be likened to a foolish man, who built his house upon the sand, ^{7:27}and the rain descended, and the floods came, and the winds blew; and beat upon that house; and it fell; and great was its fall.”

Matthew, Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles (7:28 - 9:34)

- §Unique

Introduction: Jesus was able to heal instantly, whether near or far away (7:28 - 8:13)
- ¶Opposite

Jesus touched a leper and healed him instantly (7:28 - 8: 4)
- ¶Opposite

Jesus healed the servant of a Roman centurion from far away (8:5 - 13)
- §Complement

Body: Jesus exercised the authority and power of God over all things (8:14 - 9:17)
- ¶Unique

Jesus made it difficult for his disciples to follow Him (8:14 - 22)
- ¶Complement

Jesus demonstrated his authority over nature by rebuking a storm on the Sea of Galilee (8:23 - 27)
- ¶Complement

Jesus demonstrated his authority over all evil spirits by casting out a legion of demons (8:28 - 9:1)
- ¶Opposite

Jesus rebuked the silent thoughts of the scribes, who accused Him of blasphemy (9:2 - 8)
- ¶Opposite

Jesus instructed the disciples of John the Baptist about the coming of the New Covenant (9:9 - 17)
- §Complement

Conclusion: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute (9:18 - 34)
- ¶Complement

Jesus raised a young girl from the dead (9:18 - 26)
- ¶Complement

Jesus healed the blind and the mute (9:27 - 34)

	<div><div>§Unique</div><div>Introduction: Jesus was able to heal instantly, whether near or far away (7:28 - 8:13)</div></div> <div><div>¶Opposite</div><div>Jesus touched a leper and healed him instantly (7:28 - 8: 4)</div></div>
Unique	7:28And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 7:29for he taught them as <i>one</i> having authority, and not as the scribes.
Complement	8:1When he came down from the mountain, great multitudes followed him.
Complement	8:2And, behold, a leper came and worshiped him, saying, “Lord, if you will, you can make me clean.” 8:3And Jesus put forth <i>his</i> hand, and touched him, saying, “ I am willing; be clean. ” And instantly, his leprosy was cleansed.
Opposite	8:4And Jesus says to him, “ See that you tell no man. ”
Opposite	“ But go your way; show yourself to the priest and offer the offering that Moses commanded, for a testimony to them. ”
	<div><div>¶Opposite</div><div>Jesus healed the servant of a Roman centurion from far away (8:5 - 13)</div></div>
Opposite	8:5And when Jesus entered into Capernaum, a centurion came to him, begging him, 8:6and saying, “Lord, my servant lies at home paralyzed, grievously tormented.” 8:7And Jesus says to him, “ I will come and heal him. ”
Opposite	8:8The centurion answered and said, “Lord, I am not worthy that you should come under my roof; but speak the word only, and my servant shall be healed: 8:9for I am also a man under authority, having soldiers under me; and I say to this <i>man</i> , ‘Go’, and he goes; and to another, ‘Come’, and he comes; and to my servant, ‘Do this’, and he does <i>it</i> .”
Complement	8:10When Jesus heard <i>this</i> , he marveled; and he said to them that followed, “ Truly I say to you, I have not found such great faith; no, not even in Israel. 8:11 And I say to you, that many shall come from the east and west; and they shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. ”
Complement	8:12“ But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. ”
Unique	8:13And Jesus said to the centurion, “ Go your way; and as you have believed, so be it done to you. ” And his servant was healed in the very same hour.
	<div><div>§Complement</div><div>Body: Jesus exercised the authority and power of God over all things (8:14 - 9:17)</div></div> <div><div>¶Unique</div><div>Jesus made it difficult for his disciples to follow Him (8:14 - 22)</div></div>
Opposite	8:14And when Jesus came into Peter’s house, he saw his mother-in-law laid down, and sick of a fever. 8:15And he touched her hand; and the fever departed from her.
Opposite	And she arose, and ministered to them.
Complement	8:16When the evening came, they brought to him many that were possessed with demons; and he cast out the spirits with <i>his</i> Word, and healed all that were sick, 8:17that it might be fulfilled which was spoken by Isaiah the Prophet, saying, “ Himself took our ailments, and bore <i>our</i> sicknesses. ”
Complement	8:18And when Jesus saw great multitudes around him, he gave command to go to the other side <i>of the sea</i> .
Unique	8:19And a certain scribe came, and said to him, “Master, I will follow you wheresoever you go.” 8:20And Jesus says to him, “ The foxes <i>have</i> holes, and the birds of the air have nests; but the Son of man has no place to lay <i>his</i> head. ”
	8:21And another of his disciples said to him, “Lord, allow me first to go, and bury my father.” 8:22But Jesus said to him, “ Follow me; and let the <i>spiritually</i> dead bury their dead. ”
	<div><div>¶Complement</div><div>Jesus demonstrated his authority over nature by rebuking a storm on the Sea of Galilee (8:23 - 27)</div></div>
Unique	8:23And when he went into the boat, his disciples followed him. 8:24And, behold, a great tempest arose in the sea, insomuch that the boat was covered with the waves; but he was asleep.
Complement	8:25And his disciples came to <i>him</i> , and awoke him, saying, “Lord, save us; we are perishing!”
Complement	8:26And he says to them, “ Why are you fearful, O you of little faith? ”
Opposite	Then he arose, and rebuked the winds and the sea; and there was a great calm.
Opposite	8:27But the men marveled, saying, “What manner of man is this, that even the winds and the sea obey him?!”
	<div><div>¶Complement</div><div>Jesus demonstrated his authority over all evil spirits by casting out a legion of demons (8:28 - 9:1)</div></div>
Unique	8:28And when he came to the other side into the country of the Gergesenes, two <i>men</i> controlled by demons met him, coming out of the tombs: exceedingly fierce, so that no man might pass by that way. 8:29And, behold, they cried out, saying, “What have we to do with you, Jesus, you Son of God?! Have you come here to torment us before the Time?!”
Complement	8:30And there was a good way off from them a herd of many swine feeding. 8:31So the demons begged him, saying, “If you cast us out, allow us to go away into the herd of swine.” 8:32And he said to them, “ Go. ”
Complement	And when they came out <i>of the men</i> , they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
Opposite	8:33And they that kept them fled; and they went their ways into the city, and told everything, and what happened to the <i>men</i> controlled by the demons.
Opposite	8:34And, behold, the whole city came out to meet Jesus; and when they saw him, they begged <i>him</i> that he might leave their area; 9:1and he entered into a boat; and passed over, and came into his own city.

	<div><div>¶Opposite</div><div>Jesus rebuked the silent thoughts of the scribes, who accused Him of blasphemy (9:2 - 8)</div></div>
Unique	9:2And, behold, they brought a paralyzed man to him, lying on a bed. And Jesus, seeing their faith, said to the paralyzed <i>man</i> , “ Son, be of good cheer! Your sins have been forgiven you. ”
Complement	9:3And, behold, certain of the scribes said within themselves, “This <i>man</i> is blaspheming.” 9:4And Jesus, knowing their thoughts, said, “ Why do you think evil in your hearts? 9:5For which is easier: to say, ‘Your sins have been forgiven you’; or to say, ‘Arise, and walk’? ”
Complement	9:6“ But that you may know that the Son of man has power on earth to forgive sins: (then he says to the paralyzed <i>man</i>) arise, take up your bed, and go to your house. ” 9:7And he arose, and went to his house.
Opposite	9:8And the multitudes, having seen <i>it</i> , wondered, and glorified God, who did give such power to men.
Opposite	And they glorified God, who had given such power to men.
	<div><div>¶Opposite</div><div>Jesus instructed the disciples of John the Baptist about the coming of the New Covenant (9:9 - 17)</div></div>
Opposite	9:9And as Jesus passed forth from there, he saw a man, named Matthew, sitting at the tax office; and he says to him, “ Follow me. ” And he arose, and followed him.
Opposite	9:10And it came to pass, as Jesus reclined <i>to eat</i> in the house, behold, many tax collectors and sinners came; and they sat down with him and his disciples. 9:11And when the Pharisees saw <i>it</i> , they said to his disciples, “Why does your Master eat with tax collectors and sinners?” 9:12But when Jesus heard <i>it</i> , he said to them, “ They that are whole do not need a doctor; but they that are sick. 9:13 But go and learn what <i>this Scripture</i> means: ‘I want mercy, and not sacrifice’: for I have not come to call the righteous, but sinners to repentance. ”
Complement	9:14Then the disciples of John came to him, saying, “Why do we and the Pharisees fast often; but your disciples do not fast?” 9:15And Jesus said to them, “ Can the children of the bridechamber mourn, as long as the bridegroom is with them? ”
Complement	“ But the days will come, when the bridegroom shall be taken from them; and then shall they fast. ”
Unique	9:16“ No man puts a piece of new cloth into an old garment: for that which is put in to fill it up takes from the garment; and the tear is made worse. 9:17 Neither do men put new wine into old wineskins; otherwise the wineskins break, and the wine runs out, and the wineskins perish; but they put new wine into new wineskins, and both are preserved. ”
	<div><div>§Complement</div><div>Conclusion: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute (9:18 - 34)</div></div> <div><div>¶Complement</div><div>Jesus raised a young girl from the dead (9:18 - 26)</div></div>
Opposite	9:18While he spoke these things to them, behold, a certain ruler came and worshiped him, saying, “My daughter is even now dead; but come and lay your hand upon her, and she shall live.” 9:19And Jesus arose, and followed him; and <i>so did</i> his disciples.
Opposite	9:20And, behold, a woman, who was diseased with a flow of blood twelve years, came behind <i>him</i> , and touched the hem of his garment: 9:21for she said within herself, “If I may but touch his garment, I shall be whole.” 9:22But Jesus turned himself around; and when he saw her, said, “ Daughter, be of good comfort; your faith has made you whole. ” And the woman was made whole from that hour.
Complement	9:23And when Jesus came into the ruler’s house, and saw the minstrels and the people making noise, 9:24he said to them, “ Make room: for the girl is not dead, but sleeps. ”
Complement	And they laughed him to scorn.
Unique	9:25But when the people were put forth, he went in, and took her by the hand; and the girl arose. 9:26And the fame of this went abroad into all that land.
	<div><div>¶Complement</div><div>Jesus healed the blind and the mute (9:27 - 34)</div></div>
Opposite	9:27And when Jesus left there, two blind men followed him, crying and saying, “Son of David, have mercy on us!” 9:28And when he came into the house, the blind men came to him; and Jesus says to them, “ Do you believe that I am able to do this? ” They said to him, “Yes, Lord.” 9:29Then he touched their eyes; saying, “ According to your faith be it unto you. ” 9:30And their eyes were opened.
Opposite	And Jesus strictly commanded them, saying, “ See <i>that</i> no man knows <i>it</i>. ” 9:31But they, when they left, spread abroad his fame in all that country.
Complement	9:32As they went out, behold, they brought him a mute man, controlled by a demon.
Complement	9:33And when the demon was cast out, the mute spoke.
Unique	And the multitudes marveled, saying, “It was never seen like this in Israel!” 9:34But the Pharisees said, “He casts out demons through the prince of the demons.”

Matthew	Chapter 1:4:	The false teachers rejected the Gospel of the Kingdom from Jesus and his apostles (9:35 - 12:50)
§Unique	Introduction:	Jesus called twelve apostles and sent them to preach the Gospel of the Kingdom of Heaven (9:35 - 11:1)
¶Opposite		Jesus called twelve of his disciples to be his apostles (9:35 - 10:4)
¶Opposite		Jesus gave his apostles instructions for preaching the Gospel of the Kingdom of Heaven (10:5 - 11:1)
§Complement	Body:	Jesus offered the Kingdom of Heaven to the Jews, but the Pharisees rejected Him as their King (11:2 - 12:37)
¶Opposite		Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 15)
¶Opposite		Jesus called all who believed the Gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 30)
¶Complement		Jesus rebuked the empty religion of the Pharisees, who then plotted to destroy Him (12:1 - 21)
¶Complement		The Pharisees falsely claimed that Jesus was a sorcerer (12:22 - 30)
¶Unique		The blasphemous and evil words of the Pharisees came from evil hearts of unbelief (12:31 - 37)
§Complement	Conclusion:	Rejection of the Word results in demonic oppression, but belief results in blessing (12:38 - 50)
¶Complement		Rejection of the Word would result in demonic oppression for them and future generations (12:38 - 45)
¶Complement		Belief and obedience will be acknowledged and rewarded (12:46 - 50)

	§Unique	Introduction: Jesus called twelve apostles and sent them to preach the Gospel of the Kingdom of Heaven (9:35 - 11:1)
	¶Opposite	Jesus called twelve of his disciples to be his apostles (9:35 - 10:4)
Unique		^{9:35} And Jesus went about all the cities and villages: teaching in their synagogues, and preaching the Gospel of the Kingdom; and healing every sickness and every disease among the people.
Complement		^{9:36} But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
Complement		^{9:37} Then he says to his disciples, “The harvest truly is plentiful, but the laborers <i>are</i> few;” ^{9:38} therefore pray the Lord of the harvest, that he will send forth laborers into his harvest.”
Opposite		^{10:1} And when he had called his twelve disciples to <i>him</i> , he gave them authority <i>over</i> unclean spirits, to cast them out; and to heal all manner of sickness and all manner of disease.
Opposite		^{10:2} Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James <i>the son</i> of Zebedee, and John his brother; ^{10:3} Philip and Bartholomew; Thomas, and Matthew the tax collector; James <i>the son</i> of Alphaeus, and Lebbaeus, whose surname was Thaddeus; ^{10:4} Simon the Canaanite, and Judas Iscariot, who also betrayed him.
	¶Opposite	Jesus gave his apostles instructions for preaching the Gospel of the Kingdom of Heaven (10:5 - 11:1)
Opposite		^{10:5} These twelve Jesus sent forth, and commanded them, saying, “Go not into the way of the Gentiles; and enter not into <i>any</i> city of the Samaritans;” ^{10:6} but rather go to the lost sheep of the family of Israel.
Opposite		^{10:7} “And as you go, preach, saying, ‘The Kingdom of Heaven is near!’” ^{10:8} Heal the sick, cleanse the lepers, raise the dead, and cast out demons. Freely you have received, freely give. ^{10:9} Put neither gold, nor silver, nor brass in your money belts ^{10:10} or bag for <i>your</i> journey; neither take two tunics; neither sandals, nor yet staffs: for the workman is worthy of his food. ^{10:11} And into whatsoever city or town you shall enter, inquire who in it is worthy; and stay there until you go from there. ^{10:12} And when you come into a house, greet it ^{10:13} And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. ^{10:14} And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. ^{10:15} Truly I say to you, that it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city.”
Complement		^{10:16} “Behold, I send you forth as sheep in the midst of wolves; therefore be wise as serpents, and harmless as doves.” ^{10:17} But beware of men: for they will deliver you up to the councils, and scourge you in their synagogues; ^{10:18} and you shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. ^{10:19} But when they deliver you up, take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak: ^{10:20} for it is not you that speak, but the Spirit of your Father who speaks in you. ^{10:21} And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against <i>their</i> parents, and cause them to be put to death. ^{10:22} And you shall be hated of all <i>men</i> for my Name’s sake; but he that endures to the end shall be delivered. ^{10:23} But when they persecute you in this city, flee into another: for truly I say to you, that you shall not have gone over the cities of Israel, until the Son of man has come.
Complement		^{10:24} “The disciple is not above <i>his</i> master, nor the servant above his lord. ^{10:25} It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more <i>shall they call</i> them of his household? ^{10:26} Therefore fear them not: for nothing is covered, that shall not be revealed; and hidden, that shall not be known. ^{10:27} What I tell you in darkness, speak in the light; and what you hear in the ear, preach upon the housetops. ^{10:28} And fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in Hell. ^{10:29} Are not two sparrows sold for an assarion coin? And one of them shall not fall on the ground without your Father.” ^{10:30} But the very hairs of your head are all numbered;” ^{10:31} therefore fear not, you are more valuable than many sparrows. ^{10:32} Therefore whosoever shall confess me before men, him will I also confess before my Father, who is in Heaven; ^{10:33} but whosoever shall deny me before men, him will I also deny before my Father, who is in Heaven. ^{10:34} Do not think that I have come to send peace on earth; I did not come to send peace, but a sword: ^{10:35} for I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; ^{10:36} and a man’s foes <i>shall be</i> they of his own household. ^{10:37} He that loves father or mother more than me is not worthy of me; and he that loves son or daughter more than me is not worthy of me. ^{10:38} And he that does not take his cross, and follow after me, is not worthy of me. ^{10:39} He that finds his life shall lose it; and he that loses his life for my sake shall find it. ^{10:40} He that receives you receives me; and he that receives me receives him that sent me. ^{10:41} He that receives a Prophet in the name of a Prophet shall receive a Prophet’s reward; and he that receives a righteous man in the name of a righteous man shall receive a righteous man’s reward. ^{10:42} And whosoever shall give to drink to one of these little ones a cup of cold <i>water</i> only in the name of a disciple, truly I say to you, he shall never lose his reward.”
Unique		^{11:1} And it came to pass, when Jesus had finished commanding his twelve disciples, he left there to teach and to preach in their cities.
	§Complement	Body: Jesus offered the Kingdom of Heaven to the Jews, but the Pharisees rejected Him as their King (11:2 - 12:37)
	¶Opposite	Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 15)
Unique		^{11:2} Now when John had heard in the prison the works of Christ, he sent two of his disciples; ^{11:3} and they said to him, “Are you he that should come? Or should we look for another?”” ^{11:4} Jesus answered and said to them, “Go and show John again those things which you hear and see:” ^{11:5} the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.
	¶Opposite	And blessed is <i>he</i> , whosoever shall not be offended in me.”
Complement		^{11:7} And as they departed, Jesus began to say to the multitudes concerning John, “What did you go out into the wilderness to see? A reed shaken with the wind?
Complement		^{11:8} “But what did you go out to see? A man clothed in soft clothing? Behold, they that wear soft <i>clothing</i> are in kings’ houses.”
Opposite		^{11:9} “But what did you go out to see? A Prophet? Yes, I say to you, and more than a Prophet: ^{11:10} for this is <i>he</i> , of whom it is written, ‘Behold, I send my messenger before your face, who shall prepare your way before you.’” ^{11:11} Truly I say to you, that among them that are born of women, a greater than John the Baptist has not arisen; notwithstanding he that is least in the Kingdom of Heaven is greater than he.
Opposite		^{11:12} “And from the days of John the Baptist until now the Kingdom of Heaven suffers violence, and the violent take it by force:” ^{11:13} for all the Prophets and the Law prophesied until John. ^{11:14} And if you will receive <i>it</i> , this is Elijah, the one who was planned to come;” ^{11:15} he that has ears to hear, let him hear.”
	¶Opposite	Jesus called all who believed the Gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 30)
Opposite		^{11:16} “But what shall I liken this generation to? It is like children sitting in the markets, and calling to their companions, ^{11:17} and saying, ‘We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.’” ^{11:18} For John came neither eating nor drinking, and they say, ‘He has a demon.’” ^{11:19} The Son of man came eating and drinking, and they say, ‘Behold a gluttonous man and a wino; a friend of tax collectors and sinners!’ But wisdom is justified of her children.”
Opposite		^{11:20} Then he began to upbraid the cities in which most of his mighty works were done, because they did not repent, <i>saying</i> , ^{11:21} “Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ^{11:22} But I say to you, that it shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for you. ^{11:23} And you, Capernaum, which are exalted to Heaven, shall be brought down to Hell: for if the mighty works, which have been done in you, had been done in Sodom, it would have remained until this day. ^{11:24} But I say to you, that it shall be more tolerable for the land of Sodom in the Day of Judgment, than for you.”
Complement		^{11:25} At that time Jesus answered and said, “I thank you, O Father, Lord of Heaven and earth, because you have hidden these things from the wise and prudent, and have revealed them to infants. ^{11:26} Even so, Father: for so it seemed good in your sight.
Complement		^{11:27} “All things are delivered to me by my Father; and no man knows the Son, but the Father; neither does any man know the Father, except the Son, and <i>he</i> to whomsoever the Son will reveal <i>him</i> .
Unique		^{11:28} “Come unto me, all <i>you</i> that labor and are heavily burdened, and I will give you rest.
	¶Opposite	Take my yoke upon you, and learn from me: for I am meek and lowly in heart. And you shall find rest to your souls:” ^{11:30} for my yoke <i>is</i> easy, and my burden is light.”
	¶Complement	Jesus rebuked the empty religion of the Pharisees, who then plotted to destroy Him (12:1 - 21)
Unique		^{12:1} At that time Jesus went on the Sabbath day through the fields of grain; and his disciples were hungry, and began to pluck the ears of grain, and to eat. ^{12:2} But when the Pharisees saw <i>this</i> , they said to him, “Behold, your disciples do that which is not lawful to do upon the Sabbath day.”” ^{12:3} But he said to them, “Have you not read what David did, when he was hungry, and they that were with him: ^{12:4} how he entered into the House of God, and ate the showbread, which was not lawful for him to eat; neither for them who were with him, but only for the priests? ^{12:5} Or have you not read in the Law, how that on the Sabbath days the priests in the Temple profane the Sabbath, and are blameless? ^{12:6} But I say to you, that in this place is <i>one</i> greater than the Temple.
	¶Opposite	And if you had known what <i>this Scripture</i> means, ‘I want mercy, and not sacrifice’, you would not have condemned the guiltless:” ^{12:8} for the Son of man is Lord even of the Sabbath day.”
Complement		^{12:9} And when he left there, he went into their synagogue; ^{12:10} and, behold, a man was there who had a withered hand. And they asked him, saying, “Is it lawful to heal on the Sabbath days?” (That they might accuse him.)” ^{12:11} And he said to them, “What man shall there be among you, that shall have one sheep, and if it falls into a pit on the Sabbath day, will he not lay hold on it, and lift <i>it</i> out?”” ^{12:12} How much then is a man better than a sheep? Therefore it is lawful to do well on the Sabbath days.”
Complement		^{12:13} Then he says to the man, “Stretch forth your hand.” And he stretched <i>it</i> forth; and it was restored whole, like the other.
Opposite		^{12:14} Then the Pharisees went out, and held a council against him, how they might destroy him.
Opposite		^{12:15} But when Jesus knew <i>this</i> , he withdrew himself from there. And great multitudes followed him, and he healed them all. ^{12:16} And he commanded them that they should not make him known, ^{12:17} that it might be fulfilled which was spoken by Isaiah the Prophet, saying, ^{12:18} “Behold my Servant, whom I have chosen; my Beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles. ^{12:19} He shall not strive, nor cry; neither shall any man hear his voice in the streets. ^{12:20} A bruised reed shall he not break, and smoking flax shall he not quench, until he sends forth judgment unto victory. ^{12:21} And in his Name shall the Gentiles trust.”
	¶Complement	The Pharisees falsely claimed that Jesus was a sorcerer (12:22 - 30)
Unique		^{12:22} Then one controlled by a demon was brought to him: blind and mute; and he healed him, inasmuch that the blind and mute both spoke and saw.
	¶Opposite	And all the people were amazed, and said, “Is this not the Son of David?”
Complement		^{12:24} But when the Pharisees heard <i>this</i> , they said, “This <i>man</i> does not cast out demons, but by Beelzebub the prince of the demons.”” ^{12:25} And Jesus knew their thoughts, and said to them, “Every kingdom divided against itself is brought to desolation; and every city or household divided against itself shall not stand;” ^{12:26} and if Satan casts out Satan, he is divided against himself. How then shall his kingdom stand? ^{12:27} And if I by Beelzebub cast out demons, by whom do your children cast <i>them</i> out? Therefore they shall be your judges.
Complement		^{12:28} “But if I cast out demons by the Spirit of God, then the Kingdom of God has come to you. ^{12:29} Or else, how can one enter into a strong man’s house, and plunder his goods, unless he first binds the strong man? And then he will plunder his house.”
Opposite		^{12:30} “He that is not with me is against me;
Opposite		“and he that gathers not with me scatters abroad.”
	¶Unique	The blasphemous and evil words of the Pharisees came from evil hearts of unbelief (12:31 - 37)
Opposite		^{12:31} “Therefore I say to you, all manner of sin and blasphemy shall be forgiven to men, but the blasphemy <i>against</i> the Holy Spirit shall not be forgiven to men.
Opposite		^{12:32} “And whosoever speaks a word against the Son of man, it shall be forgiven him; but whosoever speaks against the Holy Spirit, it shall not be forgiven him; neither in this Age, nor in the Age to come.”
Complement		^{12:33} “Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by <i>his</i> fruit.
Complement		^{12:34} “O generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. ^{12:35} A good man out of the good treasure of the heart brings forth good things; and an evil man out of the evil treasure brings forth evil things.
Unique		^{12:36} “But I say to you, that every idle word that men shall speak, they shall give account thereof in the Day of Judgment:
	¶Opposite	for by your words you shall be justified, and by your words you shall be condemned.”
	§Complement	Conclusion: Rejection of the Word results in demonic oppression, but belief results in blessing (12:38 - 50)
	¶Complement	Rejection of the Word would result in demonic oppression for them and future generations (12:38 - 45)
Opposite		^{12:38} Then certain of the scribes and of the Pharisees answered, saying, “Master, we want to see a sign from you.”” ^{12:39} But he answered and said to them, “An evil and adulterous generation seeks after a sign; and no sign shall be given to it, but the sign of the Prophet Jonah:” ^{12:40} for as Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.
Opposite		^{12:41} “The men of Nineveh shall rise in the Judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. ^{12:42} The queen of the south shall rise up in the Judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon <i>is</i> here.”
Complement		^{12:43} “When the unclean spirit has gone out of a man, he walks through dry places, seeking rest, and finds none.
Complement		^{12:44} “Then he says, ‘I will return into my house where I came out; and when he has come, he finds <i>it</i> empty, swept, and set in order.
Unique		^{12:45} “Then he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last <i>state</i> of that man is worse than the first. Even so shall it be also to this wicked generation.”
	¶Complement	Belief and obedience will be acknowledged and rewarded (12:46 - 50)
Opposite		^{12:46} While he still talked to the people, behold, <i>his</i> mother and his brothers stood outside, asking to speak with him.
Opposite		^{12:47} Then one said to him, “Behold, your mother and your brothers stand outside, asking to speak with you.”
Complement		^{12:48} But he answered and said to him that had spoken to him, “Who is my mother? And who are my brothers?”
Complement		^{12:49} And he stretched forth his hand toward his disciples; and he said, “Behold my mother and my brothers!
Unique		^{12:50} For whosoever shall do the will of my Father, who is in Heaven, the same <i>is</i> my brother, and sister, and mother.”

Matthew, Chapter 1:5	The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth (13:1 - 16:12)
§Complement	Introduction: The Kingdom of Heaven was corrupted by Satan; but will be purified when Christ returns (13:1 - 52)
¶Opposite	Christ sowed good seeds into the Old Covenant Kingdom of Heaven, but it was corrupted (13:1 - 35)
¶Opposite	The Judgment of the nations at the end of the Tribulation shall separate the righteous from the wicked (13:36 - 52)
§Complement	Body: The people were attracted to the free food and healing of Jesus (13:53 - 15:38)
¶Unique	The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)
¶Complement	The multitudes were attracted to Jesus for his free food (14:13 - 33)
¶Complement	The multitudes were attracted to Jesus for his miracles (14:34 - 15:20)
¶Opposite	Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 28)
¶Opposite	Jesus rewarded the persistent faith of the multitude and fed them with bread and fish after a delay of three days (15:29 - 38)
§Unique	Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ (15:39 - 16:12)
¶Complement	Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of his miracles (15:39 - 16:4)
¶Complement	Jesus rebuked the lack of understanding in his disciples concerning the doctrines of the Pharisees and Sadducees (16:5 - 12)

	§Complement	Introduction: The Old Covenant Kingdom of Heaven was corrupted by Satan; but will be purified when Christ returns (13:1 - 52)
	¶Opposite	Christ sowed good seeds into the Old Covenant Kingdom of Heaven, but it was corrupted (13:1 - 35)
Unique	13:1	The same day, Jesus went out of the house, and sat by the seaside. ^{13:2} And great multitudes were gathered together to him, so that he went into a boat; and he sat, and the whole multitude stood on the shore.
	13:3	And he spoke many things to them in parables, saying, “Behold, a sower went forth to sow; ^{13:4} and when he sowed, some seeds fell by the wayside, and the birds came and devoured them up. ^{13:5} Some fell upon stony places, where they did not have much earth; and immediately they sprung up, because they had no deepness of earth; ^{13:6} and when the sun was up, they were scorched; and because they had no root, they withered away. ^{13:7} And some seeds fell among thorns, and the thorns sprung up, and choked them; ^{13:8} but other seeds fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. ^{13:9} Who has ears to hear, let him hear.”
Complement	13:10	And the disciples came, and said to him, “Why do you speak to them in parables?” ^{13:11} He answered and said to them, “Because it is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given: ^{13:12} for whosoever has, to him shall be given, and he shall have more abundance; but whosoever does not have, from him shall be taken away even that which he has. ^{13:13} Therefore I speak to them in parables, because they seeing do not see; and hearing they do not hear; neither do they understand. ^{13:14} And in them is fulfilled the prophecy of Isaiah, which says, ‘By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive’: ^{13:15} for this people’s heart has become callous, and <i>their</i> ears are dull of hearing, and they have closed their eyes, lest at any time they should see with <i>their</i> eyes, and hear with their ears, and should understand with <i>their</i> heart, and should be converted, and I should heal them. ^{13:16} But blessed <i>are</i> your eyes, because they see; and your ears, because they hear: ^{13:17} for truly I say to you, that many prophets and righteous <i>men</i> have desired to see what you see, and have not seen <i>them</i> ; and to hear what you hear, and have not heard <i>them</i> . ^{13:18} Hear therefore the parable of the sower: ^{13:19} when anyone hears the Word of the Kingdom, and does not understand <i>it</i> , then the Wicked <i>one</i> comes, and catches away that which was sown in his heart: this is he who received seed by the wayside. ^{13:20} But he that received the seed into stony places, the same is he that hears the Word, and immediately receives it with joy; ^{13:21} yet he has no root within himself, but is only temporary: for when tribulation or persecution arises because of the Word, instantly he falls away. ^{13:22} He also that received seed among the thorns is he that hears the Word; and the care of this world, and the deceitfulness of riches, chokes the Word, and he produces no fruit. ^{13:23} But he that received seed into the good ground is he that hears the Word, and understands <i>it</i> , who also bears fruit, and brings forth: some a hundredfold, some sixty, some thirty.”
Complement	13:24	He put forth another parable to them, saying, “The Kingdom of Heaven is likened to a man who sowed good seed in his field; ^{13:25} but while men slept, his enemy came and sowed tares among the wheat, and went his way. ^{13:26} But when the blade had sprung up, and brought forth fruit, then the tares also appeared. ^{13:27} So the servants of the householder came and said to him, ‘Sir, did you not sow good seed in your field? From where then does it have tares?’ ^{13:28} He said to them, ‘An enemy has done this.’ The servants said to him, ‘Will you then that we go and gather them up?’ ^{13:29} But he said, ‘No, lest while you gather up the tares, you root up also the wheat with them. ^{13:30} Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, ‘Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.’”
Opposite	13:31	He put forth another parable to them, saying, “The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; ^{13:32} which indeed is the least of all seeds; but when it has grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in its branches.”
Opposite	13:33	He spoke another parable to them: “The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until the whole was leavened.”
	¶Opposite	The Judgment of the nations at the end of the Tribulation shall separate the righteous from the wicked (13:36 - 52)
Opposite	13:34	Jesus spoke all these things to the multitude in parables.
Opposite		And he did not speak to them without a parable, ^{13:35} that it might be fulfilled which was spoken by the Prophet, saying, “ <i>I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.</i> ”
Complement	13:36	Then Jesus sent the multitude away, and went into the house; and his disciples came to him, saying, “Explain to us the parable of the tares of the field.” ^{13:37} He answered and said to them, “He that sows the good seed is the Son of man; ^{13:38} the field is the world; the good seed are the children of the Kingdom; but the tares are the children of the Wicked <i>one</i> ; ^{13:39} the enemy that sowed them is the devil; the harvest is the end of the Age; and the reapers are the angels. ^{13:40} Therefore as the tares are gathered and burned in the fire, so shall it be in the end of this Age. ^{13:41} The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend and them who do iniquity, ^{13:42} and shall cast them into the Oven of Fire; there shall be wailing and gnashing of teeth. ^{13:43} Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who has ears to hear, let him hear.
Complement	13:44	“Again, the Kingdom of Heaven is like treasure hidden in a field; which when a man has found, he hides; and for joy of it goes and sells all that he has, and buys that field. ^{13:45} Again, the Kingdom of Heaven is like a merchant man, seeking beautiful pearls; ^{13:46} who, when he had found one pearl of great price, went and sold all that he had, and bought it. ^{13:47} Again, the Kingdom of Heaven is like a net, that was cast into the sea, and gathered of every kind; ^{13:48} which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. ^{13:49} So shall it be at the end of the Age: the angels shall come forth, and separate the wicked from among the just. ^{13:50} And they shall cast them into the Oven of Fire; there shall be wailing and gnashing of teeth.”
Unique	13:51	Jesus says to them, “Have you understood all these things?” They say to him, “Yes, Lord.”
	13:52	Then he said to them, “Therefore every scribe <i>which is</i> instructed to the Kingdom of Heaven, is like a man <i>that is</i> a householder, who brings forth out of his treasure <i>things</i> new and old.”
	§Complement	Body: The people were attracted to the free food and healing of Jesus (13:53 - 15:38)
	¶Unique	The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)
Opposite	13:53	And it came to pass, <i>that</i> when Jesus had finished these parables, he departed from there. ^{13:54} And when he came into his own country, he taught them in their synagogue; insomuch that they were astonished, and said, “Where does this <i>man</i> have this wisdom, and <i>these</i> mighty works? ^{13:55} Is not this the carpenter’s son? Is not his mother called <i>Mary</i> ? And his brothers, James, and Jose, and Simon, and Judas? ^{13:56} And his sisters, are they not all with us? From where then does this <i>man</i> have all these things?” ^{13:57} And they were offended in him.
Opposite		But Jesus said to them, “A Prophet is not without honor, except in his own country, and in his own house.” ^{13:58} And he did not many mighty works there because of their unbelief.
Complement	14:1	At that time Herod the tetrarch heard of the fame of Jesus; ^{14:2} and he said to his servants, “This is John the Baptist; he has risen from the dead; and therefore mighty works do show forth themselves in him.”
	14:3	For Herod had laid hold on John, and bound him, and put <i>him</i> in prison for Herodias’ sake, his brother Philip’s wife: ^{14:4} for John had said to him, “It is unlawful for you to have her.” ^{14:5} And when he would have put him to death, he was afraid of the multitude, because they counted him as a Prophet.
Complement	14:6	But when Herod’s birthday was kept, the daughter of Herodias danced before them, and pleased Herod. ^{14:7} Whereupon he promised with an oath to give her whatsoever she would ask. ^{14:8} And she, being before instructed by her mother, said, “Give me here John Baptist’s head on a platter.” ^{14:9} And the king was sorry; nevertheless for the oath’s sake, and them who reclined <i>to eat</i> with him, he commanded <i>it</i> to be given <i>her</i> .
	14:10	And he sent, and beheaded John in the prison; ^{14:11} and his head was brought on a platter, and given to the girl; and she brought <i>it</i> to her mother.
Unique	14:12	And his disciples came, and took up the body, and buried it; and they went and told Jesus.
	¶Complement	The multitudes were attracted to Jesus for his free food (14:13 - 33)
Unique	14:13	When Jesus heard <i>this</i> , he left there by boat into a desert place apart; and when the people had heard of <i>it</i> , they followed him on foot out of the cities.
	14:14	And Jesus went forth, and saw a great multitude; and he was moved with compassion toward them, and healed their sick.
Complement	14:15	And when it was evening, his disciples came to him, saying, “This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves food.” ^{14:16} But Jesus said to them, “ <i>They do not need to leave; you give them something to eat.</i> ” ^{14:17} And they say to him, “We have here only five loaves of <i>bread</i> , and two fish.” ^{14:18} He said, “ <i>Bring them here to me.</i> ”
Complement	14:19	And he commanded the multitude to sit down on the grass; and he took the five loaves, and the two fish; and looking up to Heaven, he blessed, and broke; and gave the loaves to <i>his</i> disciples, and the disciples to the multitude. ^{14:20} And they all ate, and were filled; and they took up of the fragments that remained twelve baskets full. ^{14:21} And they that had eaten were about five thousand men, beside women and children.
Opposite	14:22	And immediately, Jesus compelled his disciples to get into a boat, and go before him to the other side, while he sent the multitudes away. ^{14:23} And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening came, he was there alone.
Opposite	14:24	But the boat was now in the midst of the sea, tossed with waves: for the wind was contrary. ^{14:25} And in the fourth watch of the night Jesus went to them, walking on the sea. ^{14:26} And when the disciples saw him walking on the sea, they were troubled, saying, “It is a spirit!” And they cried out for fear. ^{14:27} But immediately Jesus spoke to them, saying, “Be of good cheer; I AM God; be not afraid.” ^{14:28} And Peter answered him and said, “Lord, if it is you, invite me to come to you upon the water.” ^{14:29} And he said, “Come.” And when Peter came down out of the boat, he walked upon the water, to go to Jesus. ^{14:30} But when he saw the violent wind, he was afraid; and beginning to sink, he cried, saying, “Lord, save me!”
	14:31	And immediately Jesus stretched forth <i>his</i> hand, and caught him, and said to him, “O you of little faith, why did you doubt?” ^{14:32} And when they came into the boat, the wind ceased. ^{14:33} Then they that were in the boat came and worshiped him, saying, “Truly you are the Son of God.”
	¶Complement	The multitudes were attracted to Jesus for his miracles (14:34 - 15:20)
Unique	14:34	And when they went over <i>the sea</i> , they came into the land of Gennesaret.
	14:35	And when the men of that place had knowledge of him, they sent out into all that country round about; and brought to him all that were diseased. ^{14:36} And they implored him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.
Complement	15:1	Then scribes and Pharisees, who were of Jerusalem, came to Jesus, saying, ^{15:2} “Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.” ^{15:3} But he answered and said to them, “Why do you also transgress the Commandment of God by your man-made tradition? ^{15:4} For God commanded, saying, ‘Honor your father and mother’; and, ‘He that curses father or mother, let him die the death.’ ^{15:5} But you say, ‘Whosoever shall say to <i>his</i> father or <i>his</i> mother, ‘I am a gift, by whatsoever you might be profited by me’; ^{15:6} and does not honor his father or his mother, <i>he shall be free</i> . In this way you have made the Commandment of God of no effect by your tradition. ^{15:7} You hypocrites, well did Isaiah prophesy of you, saying, ^{15:8} ‘This people draws near to me with their mouth, and honors me with <i>their</i> lips; but their heart is far from me. ^{15:9} But in vain do they worship me, teaching as doctrines the commands of men.’”
Complement	15:10	And he called the multitude, and said to them, “Listen and understand: ^{15:11} that which goes into the mouth does not defile a man; but that which comes out of the mouth, this defiles a man.”
Opposite	15:12	Then his disciples came and said to him, “Do you know that the Pharisees were offended, after they heard this saying?” ^{15:13} But he answered and said, “Every plant, which my Heavenly Father has not planted, shall be rooted up. ^{15:14} Let them alone; they are blind leaders of the blind. And if the blind leads the blind, both shall fall into the ditch.”
Opposite	15:15	Then Peter answered and said to him, “Explain this parable to us.” ^{15:16} And Jesus said, “Are you also yet without understanding? ^{15:17} Do you not yet understand, that whatsoever enters in at the mouth goes into the belly, and is cast out into the latrine? ^{15:18} But those things which proceed out of the mouth come forth from the heart, and they defile the man: ^{15:19} for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies: ^{15:20} these are <i>the things</i> which defile a man. But to eat with unwashed hands does not defile a man.”
	¶Opposite	Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 28)
Unique	15:21	Then Jesus left there; and he went into the territory of Tyre and Sidon.
Complement	15:22	And, behold, a woman of Canaan came out of the same area, and cried to him, saying, “Have mercy on me, O Lord, <i>you</i> Son of David! My daughter is grievously troubled with a demon.” ^{15:23} But he did not answer her a word.
Complement		And his disciples came and urged him, saying, “Send her away: for she cries after us.” ^{15:24} But he answered and said, “I am not sent, except to the lost sheep of the house of Israel.”
Opposite	15:25	Then she came and worshiped him, saying, “Lord, help me!” ^{15:26} But he answered and said, “It is not fit to take the children’s bread, and to cast <i>it</i> to little dogs.” ^{15:27} And she said, “Truth, Lord; yet the little dogs eat of the crumbs which fall from their masters’ table.”
Opposite	15:28	Then Jesus answered and said to her, “O woman, great <i>is</i> your faith; be it to you even as you wish.” And her daughter was made whole from that very hour.
	¶Opposite	Jesus rewarded the persistent faith of the multitude and fed them with bread and fish after a delay of three days (15:29 - 38)
Opposite	15:29	And Jesus departed from there; and he came near to the sea of Galilee, and went up into a mountain, and sat down there.
Opposite	15:30	And great multitudes came to him, having with them <i>those that were</i> lame, blind, mute, maimed, and many others, and they cast them down at Jesus’ feet. And he healed them: ^{15:31} insomuch that the multitude wondered, when they saw the mute to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.
Complement	15:32	Then Jesus called his disciples <i>to him</i> , and said, “I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way.” ^{15:33} And his disciples say to him, “Where <i>can</i> we get so much bread in the wilderness, as to fill such a great multitude?” ^{15:34} And Jesus says to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”
Complement	15:35	And he commanded the multitude to sit down on the ground. ^{15:36} And he took the seven loaves and the fish; and he gave thanks, and broke <i>them</i> , and gave to his disciples; and the disciples to the multitude.
Unique	15:37	And they all ate, and were filled. And they took up of the broken <i>food</i> that was left seven baskets full.
	15:38	And they that ate were four thousand men, beside women and children.
	§Unique	Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ (15:39 - 16:12)
	¶Complement	Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of his miracles (15:39 - 16:4)
Opposite	15:39	And he sent away the multitude;
Opposite		and he took a boat, and came into the area of Magdala.
Complement	16:1	The Pharisees also with the Sadducees came; and tempting, requested him that he would show them a sign from Heaven. ^{16:2} He answered and said to them, “When it is evening, you say, ‘It will be fair weather: for the sky is red.’ ^{16:3} And in the morning, ‘It will be foul weather today: for the sky is red and overcast.’
Complement		“O hypocrites, you can discern the face of the sky; but can you not <i>discern</i> the signs of the times?
Unique	16:4	“A wicked and adulterous generation seeks after a sign; and no sign shall be given to it, but the sign of the Prophet Jonah.”
		And he left them, and departed.
	¶Complement	Jesus rebuked the lack of understanding in his disciples concerning the doctrines of the Pharisees and Sadducees (16:5 - 12)
Opposite	16:5	And when his disciples came to the other side, they had forgotten to take bread.
Opposite	16:6	Then Jesus said to them, “Take heed and beware of the leaven of the Pharisees and of the Sadducees.”
	16:7	And they reasoned among themselves, saying, “It is because we have taken no bread.”
Complement	16:8	When Jesus perceived <i>this</i> , he said to them, “O you of little faith, why do you reason among yourselves, because you have brought no bread?
Complement	16:9	Do you not yet understand; neither remember the five loaves of the five thousand, and how many baskets you took up? ^{16:10} Neither the seven loaves of the four thousand, and how many baskets you took up?
Unique	16:11	“Why is <i>it</i> that you do not understand that I did not speak to you concerning bread, but that you should beware of the leaven of the Pharisees and of the Sadducees?”
	16:12	Then they understood how that he told <i>them</i> not to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Matthew, Chapter 2:1	The Son of David began building the first New Covenant Assembly with his apostles (16:13 - 20:28)
§Complement	Introduction: Faith in Christ and denial of self are the first steps of the Christian Life (16:13 - 28)
¶Opposite	Faith in Christ brings privileges and responsibilities from God now (16:13 - 21)
¶Opposite	Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:22 - 28)
§Complement	Body: Good relationships are vital in the Christian Life (17:1 - 19:12)
¶Opposite	The disciple must have a very close relationship with Jesus the Son of God (17:1 - 8)
¶Opposite	The disciple must have a very distant relationship with Satan and his demons (17:9 - 23)
¶Complement	The disciple must have a respectful relationship with earthly authorities (17:24 - 27)
¶Complement	The disciple must have a forgiving relationship with other believers (18:1 - 35)
¶Unique	The disciple must have a committed relationship with his wife (19:1 - 12)
§Unique	Conclusion: Rewards in the resurrection will be the result of our relationships here on Earth (19:13 - 20:28)
¶Complement	Rewards in the resurrection will be according to the will of God and not according to our expectations (19:13 - 20:16)
¶Complement	The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17 - 28)

	§Complement	Introduction: Faith in Christ and denial of self are the first steps of the Christian Life (16:13 - 28)
	¶Opposite	Faith in Christ brings privileges and responsibilities from God now (16:13 - 21)
Unique	16:13	When Jesus came into the region of Caesarea Philippi, he asked his disciples, saying, “ Whom do men say that I the Son of man am? ” 16:14 And they said, “Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the Prophets.”
	16:15	He says to them, “ But whom do you say that I am? ” 16:16 And Simon Peter answered and said, “You are the Christ, the Son of the living God.”
Complement	16:17	And Jesus answered and said to him, “ You are blessed, Simon Barjona: for flesh and blood has not revealed <i>this</i> to you, but my Father, who is in Heaven. ”
Complement	16:18	And also I say to you, that you are a small pebble; but upon this bedrock will I build my Assembly; and the gates of Hell shall not withstand it. 16:19 And I will give to you the keys of the Kingdom of Heaven; and whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven.”
Opposite	16:20	Then he commanded his disciples that they should tell no man that he was Jesus the Christ.
Opposite	16:21	From that time forward Jesus began to show to his disciples, how that he must go to Jerusalem; and suffer many things of the elders and chief priests and scribes, and be killed; and be raised again the third day.
	¶Opposite	Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:22 - 28)
Opposite	16:22	Then Peter took him, and began to rebuke him, saying, “Be it far from you, Lord; this shall not be unto you.”
Opposite	16:23	But he turned, and said to Peter, “ Get behind me, Satan! You are an offense to me: for you do not set your mind on the things of God, but the things of men. ”
Complement	16:24	Then Jesus said to his disciples, “If any will come after me, let him deny himself, take up his cross, and follow me: 16:25 for whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.
Complement	16:26	For what is a man benefited, if he shall gain the whole world, but lose his own soul? Or what shall a man give in exchange for his soul?
Unique	16:27	For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.
	16:28	Truly I say to you, that there are some standing here, who shall not taste of death, until they see the Son of man coming in his Kingdom.”
	§Complement	Body: Good relationships are vital in the Christian Life (17:1 - 19:12)
	¶Opposite	The disciple must have a very close relationship with Jesus the Son of God (17:1 - 8)
Unique	17:1	And after six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart.
	17:2	And he was transfigured before them; and his face shone as the sun, and his clothing was white as the light.
Complement	17:3	And, behold, there appeared to them Moses and Elijah talking with him. 17:4 Then Peter answered and said to Jesus, “Lord, it is good for us to be here. If you wish, let us make here three tabernacles: one for you, one for Moses, and one for Elijah.”
Complement	17:5	While he still spoke, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, “ This is my beloved Son, in whom I am well pleased; hear him! ”
Opposite	17:6	And when the disciples heard <i>this</i> , they fell on their face, and were very afraid.
Opposite	17:7	And Jesus came and touched them, and said, “ Arise, and be not afraid. ” 17:8 And when they had lifted up their eyes, they saw no man, except Jesus only.
	¶Opposite	The disciple must have a very distant relationship with Satan and his demons (17:9 - 23)
Opposite	17:9	And as they came down from the mountain, Jesus commanded them, saying, “ Tell the vision to no man, until the Son of man has risen again from the dead. ”
Opposite	17:10	And his disciples asked him, saying, “Why then do the scribes say that Elijah must come first?” 17:11 And Jesus answered and said to them, “ Elijah truly shall come first, and restore all things. 17:12 But I say to you, that Elijah has come already, and they did not know him, but have done to him whatsoever they wished. Likewise also shall the Son of man suffer of them. ” 17:13 Then the disciples understood that he spoke to them of John the Baptist.
Complement	17:14	And when they came to the multitude, a <i>certain</i> man came to him, kneeling down to him, and saying, 17:15 “Lord, have mercy on my son: for he is crazy, and very sick: for oftentimes he falls into the fire, and often into the water. 17:16 And I brought him to your disciples, but they could not cure him.” 17:17 Then Jesus answered and said, “ O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?
Complement		Bring him here to me. ” 17:18 And Jesus rebuked the demon; and he went out of him; and the child was cured from that very hour.
Unique	17:19	Then the disciples came to Jesus apart, and said, “Why could we not cast him out?” 17:20 And Jesus said to them, “Because of your unbelief: for truly I say to you, that if you have faith as a grain of mustard seed, you shall say to this mountain, ‘Move from this place to that place’; and it shall move, and nothing shall be impossible to you.
	17:21	Nevertheless, this kind does not go out, except by prayer and fasting.”

	¶Complement	The disciple must have a respectful relationship with earthly authorities (17:24 - 27)
Unique	17:22	And while they stayed in Galilee, Jesus said to them, “ The Son of man shall be betrayed into the hands of men; 17:23 and they shall kill him; and the third day he shall be raised again. ”
		And they were very sorry.
Complement	17:24	And when they came to Capernaum, they that received tax <i>money</i> came to Peter, and said, “Does your master not pay <i>Temple</i> tax?” 17:25 He says, “Yes.”
Complement		And when he came into the house, Jesus forestalled him, saying, “What do you think, Simon? Of whom do the kings of the earth take custom or taxes? Of their own children, or of strangers?” 17:26 Peter says to him, “Of strangers.” Jesus says to him, “ Then the children of God are free. ”
Opposite	17:27	Notwithstanding, lest we should offend them, go to the sea; and cast a hook; and take up the fish that first comes up. And when you have opened his mouth, you shall find a stater coin.
Opposite		Take that, and give it to them for both you and me. ”
	¶Complement	The disciple must have a forgiving relationship with other believers (18:1 - 35)
Unique	18:1	At the same time the disciples came to Jesus, saying, “Who is the greatest in the Kingdom of Heaven?”
	18:2	And Jesus called a little child to him, and set him in their midst, 18:3 and said, “ Truly I say to you, that unless you are converted, and become as little children, you shall not enter into the Kingdom of Heaven.
	18:4	Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. 18:5 And whoso shall receive one such little child in my Name receives me.
Complement	18:6	But whoso shall cause one of these little ones who believes in me to sin, it is better for him that a large millstone was hung around his neck, and that he were drowned in the depth of the sea. 18:7 Woe to the world because of offenses! For it is necessary that offenses come; but woe to that man by whom the offense comes! 18:8 Therefore if your hand or your foot causes you to sin, cut them off, and cast <i>them</i> from you; it is better for you to enter into Eternal Life crippled or maimed, rather than having two hands or two feet to be cast into Everlasting Fire. 18:9 And if your eye causes you to sin, pluck it out, and cast it from you; it is better for you to enter into Life with one eye, rather than having two eyes to be cast into Hellfire. 18:10 Be careful that you do not despise one of these little ones: for I say to you, that in Heaven their angels do always behold the face of my Father, who is in Heaven: 18:11 for the Son of man has come to save that which was lost.
Complement	18:12	What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine, and go into the mountains, and seek that one which has gone astray? 18:13 And if it comes to pass that he finds it, truly I say to you, that he rejoices more of that <i>one sheep</i> , than of the ninety-nine which went not astray. 18:14 Even so it is not the will of your Father, who is in Heaven, that one of these little ones should perish.”
Opposite	18:15	Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone. If he will hear you, then you have gained your brother. 18:16 But if he will not hear <i>you</i> , <i>then</i> take with you one or two more, that in the mouth of two or three witnesses every word may be established. 18:17 And if he refuses to hear them, tell <i>it</i> to the Assembly. But if he refuses to hear the Assembly, let him be to you as a heathen man and a tax collector. 18:18 Truly I say to you, whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven. 18:19 Again I say to you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father, who is in Heaven: 18:20 for where two or three are gathered together in my Name, there am I in their midst.”
Opposite	18:21	Then Peter came to him, and said, “Lord, how often shall my brother sin against me, and I forgive him? Until seven times?” 18:22 Jesus says to him, “I say not unto you, until seven times; but until seventy times seven. 18:23 Therefore the Kingdom of Heaven is likened to a king, who would take account of his servants.
	18:24	And when he had begun to reckon, one was brought to him, who owed him ten thousand talents.
	18:25	But forasmuch as he was not able to pay, his lord commanded him to be sold, and also his wife, and children, and all that he had; and payment to be made. 18:26 Therefore the servant fell down, and worshiped him, saying, ‘Lord, have patience with me, and I will pay you everything.’ 18:27 Then the lord of that servant was moved with compassion; and he released him, and forgave him the debt. 18:28 But the same servant went out, and found one of his fellowservants, who owed him one hundred denarii; and he laid hands on him, and took <i>him</i> by the throat, saying, ‘Pay me what you owe!’ 18:29 And his fellowservant fell down at his feet, and begged him, saying, ‘Have patience with me, and I will pay you everything.’ 18:30 And he would not, but went and cast him into debtor’s prison, until he should pay the debt. 18:31 So when his fellowservants saw what was done, they were very sorry; and they came and told their lord all that was done. 18:32 Then his lord, after he had called him, said to him, ‘O you wicked servant, I forgave you all that debt, because you asked me. 18:33 Should you not also have had compassion on your fellowservant, even as I had pity on you?’ 18:34 And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. 18:35 So likewise shall my Heavenly Father do also to you, if you from your hearts forgive not every one his brother their trespasses.”
	¶Unique	The disciple must have a committed relationship with his wife (19:1 - 12)
Opposite	19:1	And it came to pass, <i>that</i> when Jesus had finished these sayings, he left Galilee, and came into the territory of Judea beyond Jordan.
Opposite	19:2	And great multitudes followed him; and he healed them there.
Complement	19:3	The Pharisees also came to him, tempting him; and saying to him, “Is it lawful for a man to divorce his wife for any accusation?” 19:4 And he answered and said to them, “Have you not read, that he who made <i>them</i> at the beginning made them male and female? 19:5 And he said, For this cause shall a man leave father and mother, and shall be joined to his wife; and they two shall be one flesh. 19:6 Therefore they are no longer two, but one flesh. Therefore what God has joined together, let no man separate.”
Complement	19:7	They say to him, “Then why did Moses command to give a writing of divorce, and to put her away?” 19:8 He says to them, “Moses, because of the hardness of your hearts, allowed you to divorce your wives; but from the beginning it was not so. 19:9 And I say to you, whosoever shall divorce his wife, unless <i>it is</i> for fornication, and shall marry another, commits adultery; and whoso marries her which is divorced commits adultery.”
Unique	19:10	His disciples say to him, “If the case of the man is so with <i>his</i> wife, it is not good to marry.”
	19:11	But he said to them, “ All men cannot receive this saying, except they to whom it is given: 19:12 for there are some eunuchs, who were born this way from their mother’s womb; and there are some eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the Kingdom of Heaven’s sake. He that is able to receive it, let him receive it. ”
	§Unique	Conclusion: Rewards in the resurrection will be the result of our relationships here on Earth (19:13 - 20:28)
	¶Complement	Rewards in the resurrection will be according to the will of God and not according to our expectations (19:13 - 20:16)
Opposite	19:13	Then little children were brought to him, that he should put <i>his</i> hands on them, and pray; but the disciples rebuked them. 19:14 But Jesus said, “Allow little children, and forbid them not, to come to me: for of such is the Kingdom of Heaven.” 19:15 And he laid <i>his</i> hands on them, and departed from there.
Opposite	19:16	And, behold, one came and said to him, “Good Master, what good thing should I do, that I may have Eternal Life?” 19:17 And he said to him, “Why do you call me good? None <i>are</i> good except one, <i>that is</i> , God. But if you wish to enter into Life, observe the Commandments.” 19:18 He says to him, “Which?” Jesus said, “You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; 19:19 Honor your father and mother; and, ‘You shall love your neighbor as yourself.’” 19:20 The young man says to him, “All these things have I observed from my youth up. What do I lack yet?” 19:21 Jesus said to him, “If you wish to be complete, then go, sell what you have, and give to the poor; and you shall have treasure in Heaven; and come, follow me.” 19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.
Complement	19:23	Then Jesus said to his disciples, “Truly I say to you, that it is hard for a rich man to enter into the Kingdom of Heaven. 19:24 And again I say to you, that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.”
Complement	19:25	When his disciples heard <i>this</i> , they were greatly astounded, saying, “Who, then, can be saved?” 19:26 But Jesus beheld <i>them</i> , and said to them, “ With men this is impossible; but with God all things are possible. ”
Unique	19:27	Then Peter answered and said to him, “Behold, we have forsaken all, and followed you. Therefore, what shall we have?”
	19:28	And Jesus said to them, “Truly I say to you, that you who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. 19:29 And every one that has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my Name’s sake, shall receive a hundredfold, and shall inherit Everlasting Life. 19:30 But many that are first shall be last; and the last shall be first: 20:1 for the Kingdom of Heaven is like a man that is a landowner, which went out early in the morning to hire laborers into his vineyard. 20:2 And when he had agreed with the laborers for one denarius coin per day, he sent them into his vineyard. 20:3 And he went out about the third hour, and saw others standing idle in the marketplace, 20:4 and said to them, ‘You also go into the vineyard, and whatsoever is right I will give you.’ And they went their way. 20:5 Again he went out about the sixth and ninth hour, and did likewise. 20:6 And about the eleventh hour he went out, and found others standing idle, and says to them, ‘Why do you stand here idle all day?’ 20:7 They say to him, ‘Because no man has hired us.’ He says to them, ‘You also go into the vineyard; and whatsoever is right, <i>that</i> shall you receive.’ 20:8 So when evening came, the lord of the vineyard says to his steward, ‘Call the laborers, and give them <i>their</i> pay, beginning from the last to the first.’ 20:9 And when they came that were hired about the eleventh hour, they received every man a denarius. 20:10 But when the first came, they supposed that they would have received more; and they likewise received every man a denarius. 20:11 And when they had received <i>it</i> , they murmured against the master of the house, 20:12 saying, ‘These last have worked <i>but</i> one hour, and you have made them equal to us, who have borne the burden and heat of the day.’ 20:13 But he answered one of them, and said, ‘Friend, I do you no wrong. Did you not agree with me for a denarius?’ 20:14 Take <i>what</i> is yours, and go your way. I will give to the last one, even as to you. 20:15 Is it not lawful for me to do what I wish with my own? Is your eye evil, because I am good?’ 20:16 So the last shall be first, and the first last: for many are called, but few are chosen.”
	¶Complement	The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17 - 28)
Opposite	20:17	And Jesus, going up to Jerusalem, took the twelve disciples apart in the road, and said to them, 20:18 “Behold, we are going up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes; and they shall condemn him to death, 20:19 and shall deliver him to the Gentiles to mock, and to scourge, and to crucify <i>him</i> .
Opposite		And the third day he shall rise again. ”
Complement	20:20	Then the mother of Zebedee’s children came to him with her sons; worshiping <i>him</i> , and asking something from him. 20:21 And he said to her, “What do you want?” She says to him, “Grant that these my two sons may sit, the one on your right hand, and the other on the left, in your Kingdom.”
Complement	20:22	But Jesus answered and said, “You do not know what you ask. Are you able to drink of the cup that I shall drink of, and to be immersed in the baptism that I am immersed in?” They say to him, “We are able.” 20:23 And he says to them, “You shall indeed drink of my cup, and be immersed in the baptism that I am immersed in; but to sit on my right hand and on my left is not mine to give, but <i>only</i> for whom it is prepared by my Father.”
Unique	20:24	And when the ten heard <i>this</i> , they were moved with indignation against the two brothers.
	20:25	But Jesus called them <i>to himself</i> , and said, “You know that the princes of the Gentiles lord it over them, and they that are great exercise authority upon them. 20:26 But it shall not be this way among you; but whosoever wishes to have great authority among you must be your servant; 20:27 and whosoever wishes to be first among you must be your bonds slave. 20:28 Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.”

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	§Unique	Introduction: Jesus departed from Jericho and then entered into Jerusalem in triumph (20:29 - 21:17)
	¶Opposite	Jesus healed two blind men on his way out of Jericho (20:29 - 34)
Unique	20:29	And as they departed from Jericho, a great multitude followed him.
Complement	20:30	And, behold, two blind men sitting by the roadside, when they heard that Jesus passed by, cried out, saying, “Have mercy on us, O Lord, Son of David!”
Complement	20:31	And the multitude rebuked them, that they be quiet; but they cried even more, saying, “Have mercy on us, O Lord, you Son of David!”
Opposite	20:32	And Jesus stood still, and called them, and said, “What do you want me to do to you?” 20:33They say to him, “Lord, that our eyes may be opened.”
Opposite	20:34	So Jesus had compassion on them, and touched their eyes; and instantly their eyes received sight; and they followed him.
	¶Opposite	Jesus entered into Jerusalem in triumph and cleansed the Temple (21:1 - 17)
Opposite	21:1	And when they approached Jerusalem, and came to Bethphage, to the mount of Olives, then Jesus sent two disciples, 21:2saying to them, “Go into the village over before you; and immediately you shall find a donkey tied, and a colt with her. Release them; and bring them to me. 21:3 And if any man says anything to you, then you shall say, ‘The Lord has need of them’; and immediately he will send them.” 21:4All this was done, that it might be fulfilled which was spoken by the Prophet, saying, 21:5“Tell the daughter of Zion, ‘Behold, your King is coming to you, meek, and sitting upon a donkey, and a colt the foal of a donkey.’”
Opposite	21:6	And the disciples went, and did as Jesus commanded them. 21:7And they brought the donkey, and the colt, and put their clothes on them; and they set him on it. 21:8And a very great multitude spread their garments in the road; others cut down branches from the trees; and spread them in the road. 21:9 And the multitudes that went before, and that followed, cried, saying, “Hosanna to the Son of David! ‘Blessed is he that comes in the Name of [Jehovah]’! Hosanna in the highest!” 21:10And when he came into Jerusalem, all the city was moved, saying, “Who is this?” 21:11And the multitude said, “This is Jesus, the Prophet of Nazareth of Galilee.”
Complement	21:12	And Jesus went into the Temple of God; and he cast out all them that sold and bought in the Temple; and he overthrew the tables of the money-changers, and the seats of them that sold doves. 21:13And he said to them, “It is written, ‘My House shall be called the House of prayer.’ But you have made it a den of thieves!”
Complement	21:14	And the blind and the lame came to him in the Temple, and he healed them. 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, “Hosanna to the Son of David!”, they were indignant, 21:16and said to him, “Do you hear what these say?” And Jesus says to them, “Indeed. Have you never read, ‘Out of the mouth of children and infants you have perfected praise’?”
Unique	21:17	And he departed from them, and went out of the city into Bethany; and he lodged there.
	§Complement	Body: The Son of David sentenced the leaders of Old Covenant Zion to death for their rebellion (21:18 - 22:46)
	¶Unique	Jesus cursed the barren fig tree, and encouraged his disciples to do even greater things than that by faith (21:18 - 22)
Opposite	21:18	Now in the morning, as he returned into the city, he was hungry.
Opposite	21:19	And when he saw a fig tree near the road, he came to it.
Complement		And he found nothing on it, but leaves only; and he said to it, “Let no fruit grow on you anymore forever.”
Complement		And immediately, the fig tree withered away.
Unique	21:20	And when the disciples saw this, they marveled; saying, “How quickly the fig tree withered away!”
	21:21	Jesus answered and said to them, “Truly I say to you, that if you have faith, and doubt not, you shall not only do this to the fig tree, but also if you shall say to this mountain, ‘Be removed, and be cast into the sea’, it shall be done.
	21:22	“And all things, whatsoever you shall ask in prayer, believing, you shall receive.”
	¶Complement	The chief priests refused to acknowledge John the Baptist as a Prophet of God (21:23 - 32)
Unique	21:23	And when he came into the Temple, the chief priests and the elders of the people came to him as he was teaching; and they said, “By what authority do you do these things? And who gave you this authority?”
	21:24	And Jesus answered and said to them, “I will also ask you one thing, which, if you tell me, I also will tell you by what authority I do these things. 21:25the baptism of John, where was it from? Out of Heaven, or out of men?”
Complement		And they reasoned with themselves, saying, “If we shall say, ‘Out of Heaven’, he will say to us, ‘Why then did you not believe him?’ 21:26But if we shall say, ‘Out of men’, we fear the people: for all regard John as a Prophet.”
Complement	21:27	And they answered Jesus, and said, “We cannot tell.” And he said to them, “Neither do I tell you by what authority I do these things.”
Opposite	21:28	“But what do you think? A certain man had two sons; and he came to the first, and said, ‘Son, go work today in my vineyard.’ 21:29He answered and said, ‘I will not’; but afterward he repented, and went. 21:30 And he came to the second, and said likewise. And he answered and said, ‘I go, sir’; but went not. 21:31Which of the two did the will of his father?” They say to him, “The first.”
Opposite		Jesus says to them, “Truly I say to you, that the tax collectors and prostitutes go into the Kingdom of God before you: 21:32for John came to you in the way of righteousness, and you did not believe him; but the tax collectors and prostitutes believed him; and you, when you had seen this, did not repent afterward, that you might believe him.”
	¶Complement	The chief priests and Pharisees rebelled against the Lord of the Vineyard (21:33 - 22:14)
Unique	21:33	“Hear another parable: there was a certain man who was a landowner, who planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and leased it out to tenant farmers, and went into a far country. 21:34And when the time of the fruit drew near, he sent his servants to the farmers, that they might receive its fruit. 21:35 And the farmers took his servants, and beat one, and killed another, and stoned another. 21:36Again, he sent other servants more than the first; and they did to them likewise. 21:37But last of all he sent to them his son, saying, “They will reverence my son.” 21:38But when the farmers saw the son, they said among themselves, “This is the heir; come, let us kill him, and let us seize on his inheritance.’ 21:39 And they caught him, and cast him out of the vineyard, and slew him.
	21:40	Therefore when the lord of the vineyard comes, what will he do to those farmers?” 21:41They say to him, “He will miserably destroy those wicked men, and will lease out his vineyard to other farmers, who shall render him the fruits in their seasons.”
Complement	21:42	Jesus says to them, “Did you never read in the Scriptures, ‘The Stone which the builders rejected, the same has become the head of the corner. This is [Jehovah]’s doing, and it is marvelous in our eyes’? 21:43Therefore I say to you, the Kingdom of God shall be taken from you, and given to a nation bringing forth its fruits. 21:44And whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”
Complement	21:45	And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them.
	21:46	But, though wanting to lay hands on him, they were afraid of the multitude, because they took him for a Prophet.
Opposite	22:1	And Jesus answered and spoke to them again by parables, and said, 22:2“The Kingdom of Heaven is like a certain King, who made a wedding feast for his Son; 22:3and he sent forth his servants to call them that were invited to the wedding; but they would not come. 22:4Again, he sent forth other servants, saying, ‘Tell them who are invited, ‘Behold, I have prepared my dinner; my oxen and fattened calves are killed, and all things are ready; come to the wedding feast.’” 22:5But they made light of it, and went their ways: one to his farm, and another to his merchandise, 22:6and the rest took his servants, and treated them spitefully, and slew them. 22:7But when the King heard this, he was furious, and sent forth his armies and destroyed those murderers, and burned up their city.
Opposite	22:8	“Then he says to his servants, ‘The wedding is ready, but they who were invited were not worthy; 22:9therefore go into the highways; and as many as you shall find, invite to the marriage.’” 22:10So those servants went out into the highways; and they gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. 22:11 And when the King came in to see the guests, he saw there a man who did not have on a wedding garment, 22:12and he says to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless. 22:13Then the King said to the servants, ‘Bind him hand and foot; and take him away, and cast him into outer darkness. There shall be weeping and gnashing of teeth: 22:14for many are called, but few are chosen.’”
	¶Opposite	Jesus corrected the false teachings of the Pharisees and Sadducees on taxes and the resurrection (22:15 - 33)
Unique	22:15	Then the Pharisees went, and took counsel how they might entangle him in his talk; 22:16and they sent out to him their disciples with the Herodians, saying, “Master, we know that you are true, and teach the way of God in truth; neither do you show deference to anyone: for you do not regard the person of men. 22:17Therefore tell us: what do you think? Is it lawful to pay tax to Caesar, or not?”
Complement	22:18	But Jesus perceived their wickedness, and said, “Why do you tempt me, you hypocrites? 22:19Show me the tax money.” And they brought to him a denarius coin. 22:20And he says to them, “Whose is this image and inscription?” 22:21They say to him, “Caesar’s.”
Complement		Then he says to them, “Therefore render to Caesar the things which are Caesar’s, and to God the things that are God’s.” 22:22When they had heard these words, they marveled, and left him, and went their way.
Opposite	22:23	The same day, the Sadducees came to him, who say that there is no resurrection; and they asked him, 22:24saying, “Master, Moses said, ‘If a man dies, having no children, his brother shall marry his wife, and raise up seed to his brother.’” 22:25Now, seven brothers were with us; and the first, having married a wife, died; and having no seed, he left his wife to his brother; 22:26likewise the second also, and the third, to the seventh. 22:27And last of all the woman died also. 22:28Therefore, in the resurrection, whose wife shall she be of the seven? For they all had her.” 22:29Jesus answered and said to them, “You go astray, not knowing the Scriptures, nor the power of God: 22:30for in the resurrection, they neither marry, nor are they given in marriage, but are as the angels of God in Heaven.
Opposite	22:31	“But as touching the resurrection of the dead, have you not read that which was spoken to you by God, saying, 22:32‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” 22:33And when the multitude heard this, they were astonished at his doctrine.
	¶Opposite	The Pharisees could not answer the question of Christ about the Son of David (22:34 - 46)
Opposite	22:34	But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
Opposite	22:35	Then one of them, who was a lawyer, asked him, testing him, and saying, 22:36“Master, which is the great Commandment in the Law?” 22:37Jesus said to him, “‘You shall love [Jehovah] your God with all your heart, and with all your soul, and with all your mind’: 22:38this is the first and great Commandment. 22:39 And the second is similar: ‘You shall love your neighbor as yourself.’” 22:40All the Law and the Prophets depend on these two Commandments.”
Complement	22:41	While the Pharisees were gathered together, Jesus asked them, 22:42saying, “What do you think of Christ? Whose son is he?” They say to him, “The Son of David.”
Complement	22:43	He says to them, “How then does David in spirit call him Lord, saying, 22:44‘[Jehovah] said to my Lord, ‘Sit on my right hand, until I make your enemies your footstool’”? 22:45If David then calls him Lord, how is he his son?”
Unique	22:46	And no man was able to answer him a word; neither did any man from that day forth dare to ask him any more questions.
	§Complement	Conclusion: The leaders of the Kingdom of Zion were utterly corrupt and wicked (23:1 - 39)
	¶Complement	Jesus warned the multitude to respect the position of the scribes and Pharisees, but not do their works (23:1 - 12)
Opposite	23:1	Then Jesus spoke to the multitude, and to his disciples, 23:2saying, “The scribes and the Pharisees sit in Moses’ seat; 23:3therefore all whatsoever they tell you to observe, that observe and do.
Opposite		“But do not do according to their works: for they say, but do nothing; 23:4for they bind burdens which are heavy and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. 23:5But they do all their works in order to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 23:6and love the uppermost rooms at feasts, and the chief seats in the synagogues, 23:7and greetings in the markets, and to be called of men, ‘Rabbi, Rabbi.’”
Complement	23:8	“But do not be called Rabbi: for one is your Teacher, the Christ; and all you are brethren.
Complement	23:9	“And call no man your spiritual father upon the earth: for only One is your Father, who is in Heaven.
Unique	23:10	“Neither be called teachers: for one is your Teacher, even Christ. 23:11But he that is greatest among you shall be your servant.
	23:12	And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”
	¶Complement	The scribes and Pharisees would persecute the apostles until God destroyed the city of Jerusalem 70 A.D. (23:13 - 39)
Opposite	23:13	“But woe to you, scribes and Pharisees, hypocrites! For you shut up the Kingdom of Heaven against men. For you do not go in yourselves, nor do you allow them that are trying to enter to go in. 23:14Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses; and for a pretense make long prayer; therefore you shall receive the greater damnation. 23:15Woe to you, scribes and Pharisees, hypocrites! For you travel sea and land to make one convert; and when he is made, you make him twofold more the child of Hell than yourselves! 23:16Woe to you blind guides, which say, ‘Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor.’” 23:17You fools and blind! For which one is greater: the gold, or the Temple that sanctifies the gold? 23:18And you say, ‘Whosoever shall swear by the altar, it is nothing; but whosoever swears by the offering that is upon it, he is guilty.’” 23:19You fools and blind! For which is greater: the offering, or the altar that sanctifies the offering? 23:20Therefore whoso shall swear by the altar, swears by it, and by all things on it. 23:21 And whoso shall swear by the Temple, swears by it, and by him that dwells in it. 23:22And he that shall swear by Heaven, swears by the throne of God, and by him that sits upon it. 23:23Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin; and have omitted the weightier matters of the Law: judgment, mercy, and faith. These tithes you should have done, but not leave the other undone. 23:24You blind guides, which strain at a gnat, and swallow a camel! 23:25Woe to you, scribes and Pharisees, hypocrites! For you make clean the outside of the cup and of the plate; but within they are full of greed and lack of self-control. 23:26You blind Pharisee, first cleanse that which is within the cup and plate, that the outside of them may be clean also. 23:27Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which indeed appear beautiful outwardly; but within are full of dead men’s bones, and of all uncleanness. 23:28Even so you also outwardly appear righteous to men; but within you are full of hypocrisy and iniquity. 23:29Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets, and adorn the tombs of the righteous; 23:30and say, ‘If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’” 23:31Therefore you are witnesses to yourselves, that you are the children of them who killed the prophets. 23:32Fill up then the measure of your fathers!
Opposite	23:33	“Snakes!! Generation of vipers!! How can you escape the sentence of Hell?!”
Complement	23:34	“Therefore, behold, I send to you prophets and wise men and scribes; and some of them you shall kill and crucify; and some of them you shall scourge in your synagogues, and persecute them from city to city, 23:35that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachias, whom you slew between the Temple and the altar.
Complement	23:36	“Truly I say to you, that all these things shall come upon this generation.
Unique	23:37	“O Jerusalem, Jerusalem, that kills the prophets, and stones them that are sent to you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings; but you would not! 23:38Behold, your house is left to you desolate.
	23:39	For I say to you, that you shall not see me henceforth, until you shall say, ‘Blessed is he that comes in the Name of [Jehovah].’”

Matthew, Chapter 2:3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion (24:1 - 25:46)	
§Unique	Introduction: The time period between the days of Christ on Earth and the destruction of the Temple (24:1 - 13)
¶Opposite	The disciples asked Jesus about the future course of human history (24:1 - 3)
¶Opposite	The time leading up to the destruction of the Temple in Jerusalem (24:4 - 13)
§Complement	Body: The time of the return of Christ (24:14 - 25:13)
¶Opposite	The Antichrist standing in the holy place in the Temple will start the second half of the Great Tribulation (24:14 - 22)
¶Opposite	The Great Tribulation will end with the return of Christ in Judgment as a flash of lightening (24:23 - 28)
¶Complement	The time of the return of Christ will be after the Great Tribulation (24:29 - 35)
¶Complement	The time of the return of Christ cannot be known for certain (24:36 - 44)
¶Unique	The return of Christ will be a surprise for false believers (24:45 - 25:13)
§Complement	Conclusion: Christ will judge his servants and all nations after his return in glory (25:14 - 46)
¶Complement	Christ will reward and punish his servants (25:14 - 30)
¶Complement	Christ will reward and punish all nations (25:31 - 46)

	§Unique	Introduction: The time period between the days of Christ on Earth and the destruction of the Temple (24:1 - 13)
	¶Opposite	The disciples asked Jesus about the future course of human history (24:1 - 3)
Unique		24:1 And Jesus went out, and departed from the Temple. And his disciples came to <i>him</i> in order to show him the buildings of the Temple.
Complement		24:2 And Jesus said to them, “Do you not see all these things?
Complement		“Truly I say to you, there shall not remain here one stone upon another, that shall not be thrown down.”
Opposite		24:3 And as he sat upon the mount of Olives, the disciples came to him privately, saying, “Tell us, when shall these things be?
Opposite		“And what <i>shall be</i> the sign of your Coming, and of the end of the Age?”
	¶Opposite	The time leading up to the destruction of the Temple in Jerusalem (24:4 - 13)
Opposite		24:4 And Jesus answered and said to them, “Take heed that no man deceives you: 24:5 for many shall come in my Name, saying, ‘I am Christ’; and shall deceive many.
Opposite		24:6 “And you shall hear of wars and rumors of wars; see that you are not troubled: for all <i>these things</i> must come to pass, but the end is not yet: 24:7 for nation shall rise against nation, and kingdom against kingdom; and there shall be famines, plagues, and earthquakes, in various places. 24:8 All these <i>are</i> the beginning of sorrows.”
Complement		24:9 “Then shall they deliver you up to be afflicted, and shall kill you; and you shall be hated by all nations for my Name’s sake.
Complement		24:10 “And then many shall be offended, and shall betray one another, and shall hate one another. 24:11 And many false prophets shall arise, and deceive many.
Unique		24:12 “And because iniquity shall abound, the love of many shall grow cold. 24:13 But he that shall endure to the end, the same shall be delivered.”
	§Complement	Body: The The time of the return of Christ (24:14 - 25:13)
	¶Opposite	The Antichrist standing in the holy place in the Temple will start the second half of the Great Tribulation (24:14 - 22)
Unique		24:14 “And this Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the End come.
Complement		24:15 “Therefore, when you shall see the Abomination of Desolation spoken of by Daniel the Prophet, stand in the Holy Place (whoso reads, let him understand), 24:16 then let them who are in Judea flee into the mountains. 24:17 Let him who is on the housetop not come down to take anything out of his house; 24:18 neither let him who is in the field return back to take his clothes. 24:19 And woe to them that are with child, and to them that nurse in those days!
Complement		24:20 “But pray that your flight is not in the winter; nor on the Sabbath day: 24:21 for then shall be a Great Tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be.”
Opposite		24:22 “And unless those days were shortened, no flesh would be saved;
Opposite		“but for the sake of the elect, those days shall be shortened.”
	¶Opposite	The Great Tribulation will end with the return of Christ in Judgment as a flash of lightening (24:23 - 28)
Opposite		24:23 “Then if any man shall say to you, ‘Look, here is the Christ’, or ‘Look there’, do not believe <i>it</i> . 24:24 For false Christs and false prophets shall arise and show great signs and wonders; insomuch that, if <i>it were</i> possible, they shall deceive the very elect.
Opposite		24:25 “Behold, I have foretold you.”
Complement		24:26 “Therefore if they shall say to you, ‘Behold, he is in the desert’, do not go forth;
Complement		“‘Behold, <i>he is</i> in the secret chambers’, do not believe <i>it</i> .
Unique		24:27 “For as the lightning comes out of the east, and flashes even to the west, so also shall be the coming of the Son of man. 24:28 For wherever the corpse is, there will the eagles be gathered together.”
	¶Complement	The time of the return of Christ will be after the Great Tribulation (24:29 - 35)
Unique		24:29 “Immediately after the Tribulation of those days, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven and the powers of the heavens shall be shaken. 24:30 “And then shall appear the sign of the Son of man in the heaven; and then shall all the tribes of the land of Israel mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. 24:31 “And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.”
Complement		24:32 “Now learn a parable of the fig tree: when his branch is still tender, and is putting forth leaves, you know that summer is near.
Complement		24:33 So likewise you, when you shall see all these things, know that he is near, <i>even</i> at the doors.
Opposite		24:34 Truly I say to you, this generation of <i>the Tribulation</i> shall not pass, until all these things are fulfilled.
Opposite		24:35 “Heaven and earth shall pass away; but my words shall not pass away.”
	¶Complement	The time of the return of Christ cannot be known for certain (24:36 - 44)
Unique		24:36 “But of that day and hour no <i>man</i> knows; no, not <i>even</i> the angels of Heaven, but my Father only. 24:37 But as the days of Noah, so shall also the coming of the Son of man be. 24:38 for as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark; 24:39 and they did not know until the Flood came, and took them all away.
Complement		“So also shall the coming of the Son of man be. 24:40 then, two shall be in the field: the one shall be taken [to Judgment], and the other left; 24:41 two shall be grinding at the mill: the one shall be taken, and the other left.
Complement		24:42 “Therefore watch: for you know not what hour your Lord is coming.”
Opposite		24:43 “But know this, that if the master of the house had known in what watch the thief would come, he would have watched, and not allowed his house to be broken into.
Opposite		24:44 Therefore you also be ready: for in such a hour that you do not think it is possible, the Son of man is coming.”
	¶Unique	The return of Christ will be a surprise for false believers (24:45 - 25:13)
Opposite		24:45 “Who, then, is a faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season? 24:46 Blessed <i>is</i> that servant, whom his lord when he comes shall find doing this. 24:47 Truly I say to you, that he shall make him ruler over all his goods.
Opposite		24:48 “But if that evil servant shall say in his heart, ‘My lord delays his coming’, 24:49 and shall begin to beat <i>his</i> fellowservants, and to eat and drink with the drunken: 24:50 the lord of that servant shall come in a day when he is not looking for <i>him</i> , and in a hour that he is not aware of; 24:51 and he shall cut him in two, and appoint <i>him</i> his portion with the hypocrites. There shall be weeping and gnashing of teeth.”
Complement		25:1 “Then shall the Kingdom of Heaven be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom. 25:2 And five of them were wise, and five <i>were</i> foolish: 25:3 they that <i>were</i> foolish took their lamps, and took no oil with them; 25:4 but the wise took oil in their vessels with their lamps. 25:5 While the bridegroom delayed, they all slumbered and slept.
Complement		25:6 “And at midnight a cry was made, ‘Behold, the bridegroom is coming; go out to meet him!’ 25:7 Then all those virgins arose, and trimmed their lamps. 25:8 And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ 25:9 But the wise answered, saying, ‘ <i>Not so</i> , lest there is not enough for us and you; but go rather to them that sell, and buy for yourselves.’ 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the door was shut. 25:11 Afterwards the other virgins came also, saying, ‘Lord, Lord, open to us.’ 25:12 But he answered and said, ‘Truly I say to you, I do not know you.’
Unique		25:13 “Therefore watch: for you can never know the day nor the hour in which the Son of man is coming.”
	§Complement	Conclusion: Christ will judge his servants and all nations after his return in glory (25:14 - 46)
	¶Complement	Christ will reward and punish his servants (25:14 - 30)
Opposite		25:14 “For <i>the return of the Son of man</i> is like a man traveling into a far country, <i>who</i> called his own servants, and delivered to them his goods. 25:15 And to one he gave five talents, to another two, and to another one: to each one according to his own ability; and immediately he took his journey.
Opposite		25:16 “Then he that had received the five talents went and traded with the same; and he made another five talents. 25:17 And likewise he that <i>had received</i> two: he also gained another two. 25:18 But he that had received one went and dug in the earth, and hid his lord’s money.”
Complement		25:19 “After a long time, the lord of those servants comes, and reckons with them. 25:20 And so he that had received five talents came and brought another five talents, saying, ‘Lord, you delivered five talents to me; behold, I have gained beside them five more talents.’ 25:21 His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things; therefore I will make you ruler over many things. Enter into the joy of your lord.’
Complement		25:22 “Also, he that had received two talents came and said, ‘Lord, you delivered two talents to me; behold, I have gained two other talents beside them.’ 25:23 His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things; therefore I will make you ruler over many things. Enter into the joy of your lord.’
Unique		25:24 “Then he who had received one talent came and said, ‘Lord, I knew you that you are a hard man, reaping where you have not sown, and gathering where you have not scattered; 25:25 and I was afraid; and went and hid your talent in the earth. Look, <i>there</i> you have <i>what is</i> yours.’ 25:26 His lord answered and said to him, ‘ <i>You</i> wicked and lazy servant, you knew that I reap where I did not sow, and gather where I have not scattered; 25:27 therefore you should have given my money to the bankers; and at my coming I would have received my own with interest.’ 25:28 Therefore take the talent from him, and give <i>it</i> to him who has ten talents; 25:29 for to everyone that has shall be given more, and he shall have abundance; but from him that does not have shall be taken away even that which he has. 25:30 And cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.”
	¶Complement	Christ will reward and punish all nations (25:31 - 46)
Opposite		25:31 “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.
Opposite		25:32 “And all nations shall be gathered before him; and he shall separate them one from another, as a shepherd divides <i>his</i> sheep from the goats, 25:33 and he shall set the sheep on his right hand; but the goats on the left.”
Complement		25:34 “Then shall the King say to them on his right hand, ‘Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world! 25:35 For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me in; 25:36 naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.’ 25:37 Then shall the righteous answer him, saying, ‘Lord, when did we see you hungry, and fed <i>you</i> ? Or thirsty, and gave <i>you</i> drink? 25:38 When did we see you a stranger, and took <i>you</i> in? Or naked, and clothed <i>you</i> ? 25:39 Or when did we see you sick, or in prison, and came to you?’ 25:40 And the King shall answer and say to them, ‘Truly I say to you, inasmuch as you have done <i>these things</i> to one of the least of these my brethren, you have done <i>it</i> to me.’
Complement		25:41 “Then shall he say also to them on the left hand, ‘Depart from me, you cursed, into Everlasting Fire, prepared for the devil and his angels! 25:42 For I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; 25:43 I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you did not visit me.’ 25:44 Then shall they also answer him, saying, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?’ 25:45 Then shall he answer them, saying, ‘Truly I say to you, inasmuch as you did not do <i>it</i> to one of the least of these my brethren, you did not do <i>it</i> to me.’
Unique		25:46 “And these shall go away into Everlasting punishment; but the righteous into Life Eternal.”

Matthew, Chapter 2:4: The Son of David was betrayed and denied by his closest friends according to the Prophet (26:1 - 26:75)	
\$Unique	Introduction: Judas conspired with the leaders of the Jews to betray Jesus for a few pieces of silver (26:1 - 19)
¶Opposite	The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)
¶Opposite	Jesus made it impossible for Judas to betray Him until after his prayer in the Garden (26:14 - 19)
\$Complement	Body: The last hours of Jesus with his disciples before his crucifixion (26:20 - 26:58)
¶Unique	Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)
¶Complement	Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 30)
¶Complement	Jesus warned his disciples that they would all deny Him that very night (26:31 - 35)
¶Opposite	The disciples slept while Jesus prayed (26:36 - 44)
¶Opposite	Jesus was betrayed by Judas and taken captive to the high priest while most of his other disciples ran away (26:45 - 58)
\$Complement	Conclusion: The Sanhedrin council of Jews falsely convicted Jesus for blasphemy and Peter denied Him (26:59 - 75)
¶Complement	The Jews falsely convicted Jesus for blasphemy (26:59 - 68)
¶Complement	Peter denied Jesus three times (26:69 - 75)
\$Unique	Introduction: Judas conspired with the leaders of the Jews to betray Jesus for a few pieces of silver (26:1 - 19)
¶Opposite	The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)
Unique	26:1 And it came to pass, when Jesus had finished all these sayings, he said to his disciples, 26:2 “You know that after two days is <i>the Feast of the Passover</i> ; and the Son of man will be delivered up to be crucified.”
Complement	26:3 Then the chief priests, the scribes, and the elders of the people assembled together to the palace of the high priest, who was called Caiaphas; 26:4 and they conspired <i>together</i> that they might arrest Jesus by cunning, and kill <i>him</i> .
Complement	26:5 But they said, “Not on the feast <i>day</i> , lest there be an uproar among the people.”
Opposite	26:6 Now when Jesus was in Bethany, in the house of Simon the leper, 26:7 a woman came to him having an alabaster box of very expensive oil; and she poured it on his head, as he reclined <i>to eat</i> . 26:8 And when his disciples saw <i>this</i> , they were indignant, saying, “To what purpose is this waste? 26:9 For this oil might have been sold for much, and given to the poor.”
Opposite	26:10 But, having known <i>this</i> , Jesus said to them, “Why do you trouble the woman? For she has done a good work upon me: 26:11 for you always have the poor with you; but me you have not always. 26:12 For in that she has poured this oil on my body, she did <i>it</i> for my burial. 26:13 Truly I say to you, wheresoever this Gospel shall be preached in the whole world, this gift, that this woman has done, shall also be told for a memorial of her.”
¶Opposite	Jesus made it impossible for Judas to betray Him until after his prayer in the Garden (26:14 - 19)
Opposite	26:14 Then one of the twelve, called Judas Iscariot, went to the chief priests; 26:15 and he said <i>to them</i> , “What will you give me; and I will deliver him to you?” And they agreed with him for thirty pieces of silver.
Opposite	26:16 And from that time, he looked for an opportunity to betray him.
Complement	26:17 Now the first <i>day</i> of the <i>Feast of Unleavened Bread</i> , the disciples came to Jesus, saying to him, “Where do you wish that we prepare for you to eat the Passover?”
Complement	26:18 And he said, “Go into the city to such a man, and say to him, ‘The Master says, ‘My time is near; I will keep the Passover at your house with my disciples.’”
Unique	26:19 And the disciples did as Jesus had appointed them; and they made ready the Passover.
\$Complement	Body: The last hours of Jesus with his disciples before his crucifixion (26:20 - 26:58)
¶Unique	Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)
Opposite	26:20 Now when the evening came, he sat down with the twelve.
Opposite	26:21 And as they ate, he said, “Truly I say to you, that one of you shall betray me.”
Complement	26:22 And they were very sorrowful; and every one of them began to say to him, “Lord, is it I?” 26:23 And he answered and said, “He that dips <i>his hand with me in the dish, the same shall betray me</i> .
Complement	26:24 “The Son of man is going, as it is written of him; but woe to that man by whom the Son of man is betrayed! It would have been good for that man if he had not been born.”
Unique	26:25 Then Judas, who betrayed him, answered and said, “Master, is it I?” He said to him, “ <i>It is as you said</i> .”
¶Complement	Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 30)
Unique	26:26 And as they were eating, Jesus took bread, and gave thanks; and he broke <i>it</i> , and gave to the disciples; and he said, “Take, eat; this is <i>a symbol of my body</i> .”
Complement	26:27 And he took the cup; and gave thanks, and gave <i>it</i> to them, saying, “Drink all of it. 26:28 For this is <i>a symbol of my blood of the New Covenant, which is shed for many for the forgiveness of sins</i> .
Complement	26:29 “But I say to you, that I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s Kingdom.”
Opposite	26:30 And, having sung a hymn,
Opposite	they went out into the mount of Olives.
¶Complement	Jesus warned his disciples that they would all deny Him that very night (26:31 - 35)
Unique	26:31 Then Jesus says to them, “All of you shall be offended because of me this night: for it is written, ‘I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.’ 26:32 But after I have risen again, I will go before you into Galilee.”
Complement	26:33 Peter answered and said to him, “Though all <i>men</i> shall be offended because of you, yet will I never be offended.”
Complement	26:34 Jesus said to him, “Truly I say to you, that this night, before the rooster crows, you shall deny me three times.”
Opposite	26:35 Peter said to him, “Though I would die with you, yet will I not deny you!”
Opposite	Likewise also said all the disciples.
¶Opposite	The disciples slept while Jesus prayed (26:36 - 44)
Unique	26:36 Then Jesus comes with them to a place called Gethsemane; and he says to the disciples, “Sit here, while I go and pray over there.” 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and deeply distressed.
Complement	26:38 Then he says to them, “My soul is exceedingly sorrowful, even unto death. You wait here; and watch with me.” 26:39 And he went a little further, and fell on his face, and prayed, saying, “O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you will.”
Complement	26:40 And he comes to the disciples, and finds them asleep, and says to Peter, “What, could you not watch with me one hour? 26:41 Watch and pray, that you enter not into temptation; the spirit indeed is willing, but the flesh is weak.”
Opposite	26:42 He went away again the second time, and prayed, saying, “O my Father, if this cup may not pass away from me, unless I drink it, your will be done.” 26:43 And he came and found them asleep again: for their eyes were heavy.
Opposite	26:44 And he left them, and went away again; and he prayed the third time, saying the same words.
¶Opposite	Jesus was betrayed by Judas and taken captive to the high priest while most of his other disciples ran away (26:45 - 58)
Opposite	26:45 Then he comes to his disciples, and says to them, “Sleep on now, and take <i>your</i> rest! Behold, the hour is near; and the Son of man is betrayed into the hands of sinners. 26:46 Rise; let us be going; behold, he is near that betrays me.”
Opposite	26:47 And while he still spoke, lo, Judas (one of the twelve) came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. 26:48 Now he that betrayed him gave them a sign, saying, “Whomsoever I shall kiss, that same is he. Hold him fast.” 26:49 And immediately he came to Jesus, and said, “Greetings, Rabbi”; and he kissed him <i>on the cheek</i> . 26:50 And Jesus said to him, “Friend, why have you come?” Then they came and laid hands on Jesus, and took him.
Complement	26:51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword; and he struck a servant of the high priest, and cut off his ear. 26:52 Then Jesus said to him, “Put up again your sword into his place: for all they that take the sword shall perish with the sword. 26:53 Do you think that I cannot now pray to my Father, and he shall instantly give me more than twelve legions of angels? 26:54 But then how shall the Scriptures be fulfilled, that thus it must be?”
Complement	26:55 In that same hour Jesus said to the multitudes, “Have you come out as against a thief with swords and clubs in order to take me? I sat daily with you teaching in the Temple; and you laid no hold on me. 26:56 But all this was done, that the Scriptures of the Prophets might be fulfilled.”
Unique	Then all the disciples forsook him, and fled; 26:57 and they, that had laid hold on Jesus, led <i>him</i> away to Caiaphas the high priest, where the scribes and the elders were assembled.
	26:58 But Peter followed him afar off to the high priest’s palace; and he went in, and sat with the servants, to see the end.
\$Complement	Conclusion: The Sanhedrin falsely convicted Jesus for blasphemy and Peter denied Him (26:59 - 75)
¶Complement	The Jews falsely convicted Jesus for blasphemy (26:59 - 68)
Opposite	26:59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death, 26:60 but found none. Indeed, though many false witnesses came, they found none.
Opposite	At the last two false witnesses came 26:61 and said, “This <i>man</i> said, ‘I am able to destroy the Temple of God; and to build it in three days.’” 26:62 And the high priest arose, and said to him, “Do you answer nothing? What is <i>it which</i> these witness against you?” 26:63 But Jesus held his peace.
Complement	And the high priest answered and said to him, “I adjure you by the living God, that you tell us whether you are the Christ, the Son of God.” 26:64 Jesus says to him, “ <i>It is as you said. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of power; and coming in the clouds of heaven</i> .”
Complement	26:65 Then the high priest tore his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Behold, now you have heard his blasphemy. 26:66 What do you think?” They answered and said, “He is worthy of death.”
Unique	26:67 Then they spat in his face, and beat him; and others slapped <i>him</i> , 26:68 saying, “Prophesy to us, <i>you</i> Christ! Who is the one beating you?”
¶Complement	Peter denied Jesus three times (26:69 - 75)
Opposite	26:69 Now Peter sat outside in the palace; and a female <i>servant</i> came to him, saying, “You also were with Jesus of Galilee.” 26:70 But he denied before <i>them</i> all, saying, “I do not know what you say.”
Opposite	26:71 And when he went out into the porch, another <i>girl</i> saw him; and she said to them that were there, “This <i>man</i> was also with Jesus of Nazareth.” 26:72 And again he denied with an oath, “I do not know the man!”
Complement	26:73 And after a while they that stood by came to <i>him</i> , and said to Peter, “Surely you also are <i>one</i> of them: for your dialect betrays you.”
Complement	26:74 Then he began to curse and to swear, <i>saying</i> , “I do not know the man!” And immediately the rooster crowed.
Unique	26:75 And Peter remembered the Word of Jesus, which said to him, “Before the rooster crows, you shall deny me three times.” And he went out, and wept bitterly.

Matthew, Chapter 2.5:	The Son of David was crucified, buried, and raised from the dead according to the Prophets (27:1 - 28:20)
§Complement	Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate (27:1 - 14)
¶Opposite	Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)
¶Opposite	Jesus refused to defend Himself before Pilate against the charges brought by the chief priests (27:11 - 14)
§Complement	Body: Jesus Christ was crucified on a cross; died, and was buried (27:15 - 66)
¶Opposite	Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)
¶Opposite	The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)
¶Complement	The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)
¶Complement	After three hours of darkness, Jesus gave up the spirit (27:45 - 56)
¶Unique	Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)
§Unique	Conclusion: The chief priests and Christ commanded to tell two competing stories about the resurrection (28:1 - 20)
¶Complement	The priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 15)
¶Complement	Jesus commanded his disciples to spread the true Gospel of Christ to all nations (28:16 - 20)

	§Complement	Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate (27:1 - 14)
	¶Opposite	Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)
Unique		27:1When the morning came, all the chief priests and elders of the people took counsel against Jesus to put him to death.
		27:2And when they had bound him, they led <i>him</i> away; and they delivered him to Pontius Pilate the governor.
Complement		27:3Then Judas, who had betrayed him, when he saw that he was condemned, changed his mind; and he brought again the thirty pieces of silver to the chief priests and elders, ^{27:4} saying, “I have sinned in that I have betrayed the innocent blood.” And they said, “What <i>is that</i> to us? See <i>to your own problem</i> .”
Complement		27:5And he cast down the pieces of silver in the Temple; and he departed, and went and hung himself.
Opposite		27:6And the chief priests took the silver pieces, and said, “It is not lawful to put them into the treasury, because it is the price of blood.” ^{27:7} And they took counsel, and bought with them the potter’s field, to bury strangers in. ^{27:8} Therefore that field was called, “The field of blood,” until this day.
Opposite		27:9Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, “ <i>And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel valued; ^{27:10}and they gave them for the potter’s field, as [Jehovah] appointed me.</i> ”
	¶Opposite	Jesus refused to defend Himself before Pilate against the charges brought by the chief priests (27:11 - 14)
Opposite		27:11And Jesus stood before the governor.
Opposite		And the governor asked him, saying, “Are you the King of the Jews?” And Jesus said to him, “ <i>It is as you say.</i> ”
Complement		27:12And when he was accused by the chief priests and elders, he answered nothing.
Complement		27:13Then Pilate said to him, “Do you not hear how many things they witness against you?”
Unique		27:14And he never answered him a word; therefore the governor marveled greatly.
	§Complement	Body: Jesus Christ was crucified on a cross; died, and was buried (27:15 - 66)
	¶Opposite	Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)
Unique		27:15Now at <i>that</i> feast the governor was accustomed to release to the people a prisoner, whom they wished.
		27:16And they had then a notable prisoner, called Barabbas.
		27:17Therefore when they were gathered together, Pilate said to them, “Whom do you wish that I release to you: Barabbas, or Jesus who is called Christ?” ^{27:18} For he knew that they had delivered him because of envy.
Complement		27:19As he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just man: for I have suffered many things this day in a dream because of him.”
Complement		27:20But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. ^{27:21} The governor answered and said to them, “Which of the two will you that I release to you?” They said, “Barabbas!” ^{27:22} Pilate says to them, “What shall I do then with Jesus who is called Christ?” <i>They</i> all say to him, “Let him be crucified!” ^{27:23} And the governor said, “Why, what evil has he done?” But they cried out even more, saying, “Let him be crucified!!”
Opposite		27:24When Pilate saw that he could prevail nothing, but <i>that</i> rather a tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, “I am innocent of the blood of this just person; see <i>to your own problem</i> .”
Opposite		27:25Then all the people answered and said, “His blood <i>be</i> on us, and on our children!”
	¶Opposite	The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)
Opposite		27:26Then he released Barabbas to them.
Opposite		And when he had scourged Jesus, he delivered <i>him</i> to be crucified.
Complement		27:27Then the soldiers of the governor took Jesus into the common hall, and gathered to him the whole band of <i>soldiers</i> . ^{27:28} And they stripped him, and put a scarlet robe on him. ^{27:29} And when they had platted a crown of thorns, they put <i>it</i> upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, “Hail, King of the Jews!”
Complement		27:30And they spat upon him, and took the reed, and struck him on the head.
Unique		27:31And after they had mocked him, they took the robe off from him; and they put his own clothing on him, and led him away to crucify <i>him</i> .
		27:32And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.
	¶Complement	The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)
Unique		27:33And when they came to a place called Golgotha (which means “A place of a skull”), ^{27:34} they gave him vinegar to drink mingled with gall; and when he had tasted <i>it</i> , he would not drink.
Complement		27:35And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the Prophet: “ <i>They parted my garments among them, and upon my vesture did they cast lots.</i> ”
Complement		27:36And sitting down they watched him there, ^{27:37} and set up over his head his accusation written: “THIS IS JESUS THE KING OF THE JEWS.”
Opposite		27:38Then two thieves were crucified with him: one on the right hand, and another on the left.
Opposite		27:39And they that passed by reviled him; shaking their heads, ^{27:40} and saying, “The one destroying the Temple, and building <i>it</i> in three days, save yourself. If you are the Son of God, come down from the cross!”
		^{27:41} Likewise also the chief priests mocking <i>him</i> , with the scribes and elders, said, ^{27:42} “He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. ^{27:43} He trusted in God; let him deliver him now, if he will have him: for he said, ‘I am the Son of God.’” ^{27:44} The thieves also, who were crucified with him, cast the same in his teeth.
	¶Complement	After three hours of darkness, Jesus gave up the spirit (27:45 - 56)
Unique		27:45Now from the sixth hour, there was darkness over all the land until the ninth hour.
		27:46And about the ninth hour Jesus cried with a loud voice, saying, “ <i>Eli, Eli, lama sabachthani?</i> ” (Which means “ <i>My God, my God, why have you forsaken me?</i> ”) ^{27:47} Some of them that stood there, when they heard <i>that</i> , said, “This <i>man</i> calls for Elijah.” ^{27:48} And immediately one of them ran, and took a sponge, and filled <i>it</i> with vinegar, and put <i>it</i> on a reed, and gave him to drink. ^{27:49} The rest said, “Let be; let us see whether Elijah will come to save him.”
Complement		27:50 <i>Then</i> Jesus, when he had cried again with a loud voice, yielded up the spirit.
Complement		27:51And, behold, the veil of the Temple was torn in two from the top to the bottom; and the earth quaked, and the rocks split. ^{27:52} And the tombs were opened; and many bodies of the saints who slept arose; ^{27:53} and they came out of the tombs after his resurrection, and went into the holy city, and appeared to many.
Opposite		27:54Now when the centurion, and they that were with him guarding Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, “Truly this was the Son of God!”
Opposite		27:55And many women were there beholding far away, who followed Jesus from Galilee, ministering to him; ^{27:56} among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.
	¶Unique	Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)
Opposite		27:57When the evening came, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple; ^{27:58} he went to Pilate, and asked for the body of Jesus. Then Pilate commanded the body to be delivered; ^{27:59} and when Joseph had taken the body, he wrapped it in a clean linen cloth, ^{27:60} and laid it in his own new tomb, which he had cut out in the rock; and he rolled a great stone to the door of the tomb; and he departed.
Opposite		27:61And Mary Magdalene was there, and the other Mary, sitting over against the tomb.
Complement		27:62Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate, ^{27:63} saying, “Sir, we remember what that deceiver said, while he was still alive, ‘ <i>After three days I will rise again.</i> ’
Complement		27:64Command, therefore, that the tomb be made safe until the third day; lest his disciples come by night, and steal him away, and say to the people, ‘He has risen from the dead.’ So the last error shall be worse than the first.”
Unique		27:65Pilate said to them, “You have a guard. Go your way; make <i>it</i> as secure as you can.”
		27:66So they went, and made the tomb secure: sealing the stone, and setting a guard.
	§Unique	Conclusion: The chief priests and Christ commanded to tell two competing stories about the resurrection (28:1 - 20)
	¶Complement	The priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 15)
Opposite		28:1In the end of the Sabbath, as it began to dawn toward the first <i>day</i> of the week, Mary Magdalene and the other Mary came to see the tomb. ^{28:2} And, behold, there was a great earthquake: for the angel of the Lord descended from Heaven; and he came and rolled back the stone from the door, and sat upon it. ^{28:3} His countenance was like lightning, and his clothing <i>was</i> white as snow; ^{28:4} and for fear of him the guards shook, and became as dead <i>men</i> . ^{28:5} And the angel answered and said to the women, “Fear not: for I know that you seek Jesus, who was crucified. ^{28:6} He is not here: for he has risen, as he said. Come, see the place where the Lord lay. ^{28:7} And go quickly, and tell his disciples that he has risen from the dead. And, behold, he goes before you into Galilee; there shall you see him. Lo, I have told you.”
Opposite		^{28:8} And they departed quickly from the tomb with fear and great joy; and they ran to bring his disciples word. ^{28:9} And as they went to tell his disciples, behold, Jesus met them, saying, “ <i>All hail.</i> ” And they came and held him by the feet; and they worshiped him. ^{28:10} Then Jesus said to them, “ <i>Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me.</i> ”
Complement		28:11Now when they were going, behold, some of the guard, having come into the city, showed the chief priests all the things that were done.
Complement		28:12And after they had assembled with the elders, and taken counsel, they gave much money to the soldiers, ^{28:13} saying, “Say, ‘His disciples came by night, and stole him <i>away</i> while we slept.’” ^{28:14} And if this comes to the governor’s ears, we will persuade him, and secure you.”
Unique		28:15So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.
	¶Complement	Jesus commanded his disciples to spread the true Gospel of Christ to all nations (28:16 - 20)
Opposite		28:16Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
Opposite		28:17And when they saw him, they worshiped him; but some doubted.
Complement		28:18And Jesus came and spoke to them, saying, “ <i>All authority was given to me in Heaven and upon earth.</i>
Complement		28:19“ <i>Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; ^{28:20}teaching them to observe all things, whatsoever I have commanded you.</i>
Unique		“ <i>And, lo, I am with you always, even until the end of the Age.</i> ” Amen.

Book 4.2 (Luke): The gospel of Jesus Christ explained for New Covenant believers (1:1 - 24:53)

Complement Part 1: The first coming of the Son of man (1:1 - 9:50)

Opposite Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth (1:1 - 2:52)

§Unique Introduction: The angel Gabriel announced the birth of John the Baptist to the priest Zacharias in the Temple (1:1 - 25)

‡Opposite The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials (1:1 - 7)

‡Opposite The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist (1:8 - 25)

§Complement Body: The Births of John the Baptist and Jesus the Christ (1:26 - 2:20)

‡Unique The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus (1:26 - 38)

‡Complement Elizabeth and Mary praised the Lord (1:39 - 56)

‡Complement Zacharias praised the Lord (1:57 - 80)

‡Opposite Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there (2:1 - 7)

‡Opposite The shepherds in the field went to Bethlehem to see Christ the Savior (2:8 - 20)

§Complement Conclusion: Two special incidents in the early life of the Lord Jesus Christ (2:21 - 52)

‡Complement Simeon and Anna praised the Lord for seeing the Christ at his circumcision ceremony (2:21 - 38)

‡Complement The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis (2:39 - 52)

Opposite Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel (3:1 - 5:26)

§Complement Introduction: John the Baptist came to prepare the people for the arrival of the Messiah (3:1 - 20)

‡Opposite John preached to the people a baptism that was a sign of individual repentance (3:1 - 14)

‡Opposite John announced the arrival of the Christ (3:15 - 20)

§Complement Body: Jesus demonstrated his authority over both evil spirits and nature at the beginning of his ministry (3:21 - 5:11)

‡Opposite God the Father anointed God the Son with the power of God the Holy Spirit at his baptism by John the Baptist (3:21 - 4:1a)

‡Opposite Satan attempted to make Jesus sin, but failed (4:1b - 12)

‡Complement Jesus announced the start of his Messianic ministry in his hometown synagogue (4:13 - 30)

‡Complement Jesus cast a powerful demon out of a man in the synagogue in Capernaum (4:31 - 41)

‡Unique Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (4:42 - 5:11)

§Unique Conclusion: Jesus both healed incurable diseases and forgave sins (5:12 - 26)

‡Complement The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)

‡Complement The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)

Complement Chapter 1.3: The Son of man wants his disciples to be like him (5:27 - 7:1)

§Unique Introduction: The scribes and Pharisees did not want to be like Jesus (5:27 - 6:11)

‡Opposite Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)

‡Opposite Jesus provoked the scribes and Pharisees to madness by healing on the Sabbath without doing any visible work (6:1 - 11)

§Complement Body: Jesus taught his disciples basic principles for spiritual growth (6:12 - 38)

‡Unique Jesus held an outdoor meeting and healed a great multitude of people (6:12 - 19)

‡Complement You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)

‡Complement But woe unto you that have everything material, but do not have Christ (6:24 - 26)

‡Opposite Do good to those that hate you and pray for them who use you (6:27 - 35)

‡Opposite Give grace and mercy freely unto others; and you will receive the same in return (6:36 - 38)

§Complement Conclusion: Spiritual growth comes through focusing on Christ and doing what He says (6:39 - 49)

‡Complement Seek to be like your Master in your heart and good things will come out of your heart (6:39 - 45)

‡Complement Do what the Lord says, because obedience to the Word of God will build a strong foundation for your life (6:46 - 49)

Complement Chapter 1.4: The Son of man wants his disciples to believe his Word and do it (7:1 - 8:21)

§Unique Introduction: The miracles of Jesus inspired great faith and brought glory to God (7:1 - 17)

‡Opposite A Gentile Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:1 - 10)

‡Opposite Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)

§Complement Body: The saving faith of a sinful woman resulted in outward good fruit: a display of gratitude (7:18 - 50)

‡Opposite Jesus confirmed the faith of John and his disciples with many good works of healing (7:18 - 29)

‡Opposite Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:24 - 35)

‡Complement The woman whom Jesus had forgiven came to show her gratitude for his forgiveness (7:36 - 39)

‡Complement Jesus exposed the hardness of Simon's heart with a parable of a generous creditor (7:40 - 43)

‡Unique Jesus gave assurance to the new believer in Him that her sins were forgiven (7:44 - 50)

§Complement Conclusion: True faith in Christ will always produce spiritual fruit with good works (8:1 - 21)

‡Complement Genuine faith that saves always produces good spiritual fruit (8:1 - 15)

‡Complement The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)

Unique Chapter 1.5: The Son of Man is God (8:22 - 9:50)

§Complement Introduction: Jesus demonstrated his authority over nature and spirits (8:22 - 39)

‡Opposite Jesus rebuked the raging wind and water; and they obeyed Him (8:22 - 25)

‡Opposite Jesus commanded a legion of demons to depart out of a man, and they obeyed Him (8:26 - 39)

§Complement Body: Jesus performed many miracles to demonstrate that He was the Christ (8:40 - 9:36)

‡Unique Jesus raised a young girl from the dead (8:40 - 56)

‡Complement Jesus sent his twelve apostles to preach the Kingdom of God and to heal the sick (9:1 - 9)

‡Complement After the apostles returned, Jesus fed a multitude with five loaves of bread and two fish (9:10 - 17)

‡Opposite Jesus asked his disciples who He was: the Christ of God (9:18 - 27)

‡Opposite God the Father told Peter, James, and John who Jesus was: the Son of God (9:28 - 36)

§Unique Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings (9:37 - 50)

‡Complement The power of Jesus and his prediction that he would be delivered to men confused his disciples (9:37 - 45)

‡Complement The least among Jesus' disciples shall be great, and he that is not against them is for them (9:46 - 50)

Complement Part 2: The second coming of the Son of man (9:51 - 24:53)

Opposite Chapter 2.1: Serve Christ to grow spiritually (9:51 - 11:54)

§Unique Introduction: Jesus wants us to win souls and count the cost of following Him (9:51 - 62)

‡Opposite Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)

‡Opposite Jesus admonished some who did not count the cost of following Him (9:57 - 62)

§Complement Body: We must put the Word of God into practice in order to grow spiritually (10:1 - 11:26)

‡Opposite Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 16)

‡Opposite After their return, Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:16 - 24)

‡Complement Love God and love your neighbor for spiritual growth (10:25 - 37)

‡Complement Seek God through His word and prayer for spiritual growth (10:38 - 11:13)

‡Unique Refusing to hear the Word of God will lead to judgment (11:14 - 26)

§Complement Conclusion: The Pharisees and Lawyers rejected the Son of man and had become the enemies of God (11:27 - 54)

‡Complement Beware that you do not reject the truth of Jesus Christ, as this generation of Jews did (11:27 - 36)

‡Complement Beware that you do not become the enemy of God, as the Pharisees and Lawyers did (11:37 - 54)

Opposite Chapter 2.2: Christ will return to judge his servants (12:1 - 14:35)

§Complement Introduction: The Judgment and the Judge (12:1 - 12)

‡Opposite Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)

‡Opposite The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)

§Complement Body: Be ready to meet Christ when He returns (12:13 - 13:35)

‡Unique Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)

‡Complement Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 48)

‡Complement The Judge will deal with those who are not prepared for the return of Christ (12:49 - 13:9)

‡Opposite Jesus rebuked the hypocrisy of the ruler of the synagogue (13:10 - 21)

‡Opposite Christ wept over the stubbornness of his people, the Jews, who refused his gospel (13:22 - 35)

§Unique Conclusion: Humility and perseverance are notable qualities of those who follow Christ (14:1 - 35)

‡Complement Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)

‡Complement A believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)

Complement Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation (15:1 - 18:34)

§Unique Introduction: God the Father rejoices when sinners repent and turn to Christ (15:1 - 32)

‡Opposite There is joy in the presence of the angels of God in Heaven over one sinner that repents (15:1 - 10)

‡Opposite The father of the prodigal son rejoiced when his son returned in repentance (15:11 - 32)

§Complement Body: Those who do not prepare for the future will go to Hell (16:1 - 18:14)

‡Opposite The rich man commended the unjust steward, because he prepared for the future in his lifetime (16:1 - 15)

‡Opposite Abraham rebuked the rich man in Hell, because he did not prepare for the future in his lifetime (16:16 - 17:4)

‡Complement Prepare for the future by doing the will of God every day (17:5 - 19)

‡Complement The coming of the Son of man will surprise those who are not prepared for the future (17:20 - 37)

‡Unique The best way to prepare for the future is to repent and trust in Christ (18:1 - 14)

§Complement Conclusion: Following Christ requires death to self (18:15 - 34)

‡Complement The rich young ruler thought more of his money than Eternal Life for his soul (18:15 - 23)

‡Complement Those who follow Christ will receive both material blessings and persecutions, possibly even martyrdom (18:24 - 34)

Complement Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly (18:35 - 21:36)

§Unique Introduction: The blind man and Zacchaeus took advantage of the opportunity to call on Jesus and be saved (18:35 - 19:10)

‡Opposite A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)

‡Opposite Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)

§Complement Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly (19:1 - 21:4)

‡Unique The Lord returned from a far country and gave rewards and punishments to his servants (19:1 - 28)

‡Complement Jesus entered into Jerusalem in triumph and cleansed the Temple of the religious thieves (19:29 - 47)

‡Complement Jesus rejected the authority of the leaders of Jerusalem, and hinted at their future judgment (19:48 - 20:19)

‡Opposite Jesus confounded the attempts of his enemies to snare him with his words (20:20 - 38)

‡Opposite Jesus commended the selfless giving of a poor widow (20:39 - 21:4)

§Complement Conclusion: Watch and pray always that you may be accounted worthy to escape the evil that shall come to pass (21:5 - 36)

‡Complement Wars, famines, plagues, and persecution would come prior to the destruction of Jerusalem (21:5 - 24)

‡Complement Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

Unique Chapter 2.5: The spiritually weak disciples were not prepared for the crucifixion and resurrection of Christ (21:37 - 24:53)

§Complement Introduction: Satan manipulated Judas and demanded to have Peter to sift him as wheat (21:37 - 22:38)

‡Opposite Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)

‡Opposite The Lord warned Peter of Satan's demand to sift him as wheat (22:21 - 38)

§Complement Body: Belief in Christ was hard to find before the Resurrection (22:39 - 24:12)

‡Opposite Jesus prayed with his spiritually weak apostles in the Garden of Gethsemane before Judas betrayed Him (22:39 - 51)

‡Opposite Jesus was tried by the unbelieving Sanhedrin and falsely convicted of blasphemy while Peter denied Him (23:52 - 71)

‡Complement Both Pilate and Herod believed that Jesus was innocent, but He was sentenced to death anyway (23:1 - 25)

‡Complement One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)

‡Unique The apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)

§Unique Conclusion: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven (24:13 - 53)

‡Complement Jesus opened the eyes of two disciples to see Him on the road to Emmaus (24:13 - 32)

‡Complement Jesus opened the understanding of the apostles to understand the Scriptures concerning Him (24:33 - 53)

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	\$Unique Introduction: The angel Gabriel announced the birth of John the Baptist to the priest Zacharias in the Temple (1:1 - 25)
	¶Opposite The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials (1:1 - 7)
Unique	^{1:1} Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, ^{1:2} even as they delivered them to us, who from the beginning were eyewitnesses, and ministers of the Word: ^{1:3} it seemed good to me also (having had perfect understanding of all things from the very first) to write to you in order, most excellent Theophilus, ^{1:4} so that you might know the certainty of those things in which you have been instructed.
Complement	^{1:5} There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abijah; and his wife <i>was</i> of the daughters of Aaron, and her name <i>was</i> Elizabeth.
Complement	^{1:6} And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.
Opposite	^{1:7} And they had no child, because Elizabeth was barren;
Opposite	and they both were <i>now</i> well advanced in years.
	¶Opposite The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist (1:8 - 25)
Opposite	^{1:8} And it came to pass, that while he was executing the priest’s office before God in the order of his course, ^{1:9} according to the custom of the priest’s office, his lot was to burn incense when he went into the Temple of the Lord. ^{1:10} And the whole multitude of the people were praying outside at the time of incense. ^{1:11} And an angel of the Lord appeared to him standing on the right side of the altar of incense. ^{1:12} And when Zacharias saw <i>him</i> , he was troubled, and fear fell upon him. ^{1:13} But the angel said to him, “Fear not, Zacharias: for your prayer was heard; and your wife Elizabeth shall bear you a son, and you shall call his name John. ^{1:14} And you shall have joy and gladness; and many shall rejoice at his birth: ^{1:15} for he shall be great in the sight of the Lord, and shall drink neither wine nor alcohol; and he shall be filled with the Holy Spirit, even from his mother’s womb. ^{1:16} And many of the children of Israel shall he turn to the Lord their God. ^{1:17} And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”
Opposite	^{1:18} And Zacharias said to the angel, “How shall I know this? For I am an old man, and my wife well advanced in years.” ^{1:19} And the angel answering said to him, “I am Gabriel, that stands in the presence of God; and I was sent to speak to you, and to show you these glad tidings. ^{1:20} And, behold, you shall be mute, and not able to speak, until the day that these things shall be performed, because you do not believe my words, which shall be fulfilled in their season.”
Complement	^{1:21} And the people waited for Zacharias, and marveled that he delayed so long in the Temple.
Complement	^{1:22} And when he came out, he could not speak to them; and they perceived that he had seen a vision in the Temple: for he beckoned to them, and remained speechless.
Unique	^{1:23} And it came to pass, that, as soon as the days of his service were accomplished, he went to his own house. ^{1:24} And after those days his wife Elizabeth conceived, and hid herself five months, saying, ^{1:25} “Thus has the Lord dealt with me in the days in which he looked on <i>me</i> , to take away my reproach among men.”
	\$Complement Body: The Births of John the Baptist and Jesus the Christ (1:26 - 2:20)
	¶Unique The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus (1:26 - 38)
Opposite	^{1:26} And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, ^{1:27} to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin’s name <i>was</i> Mary. ^{1:28} And the angel came in to her, and said, “Rejoice, highly favored one! The Lord <i>is</i> with you; blessed <i>are</i> you among women.”
Opposite	^{1:29} And when she saw <i>him</i> , she was troubled at his saying; and she pondered in her mind what manner of greeting this was. ^{1:30} And the angel said to her, “Fear not, Mary: for you have found favor with God. ^{1:31} And, behold, you shall conceive in your womb, and bring forth a son, and shall call his Name JESUS. ^{1:32} He shall be great, and shall be called the Son of the Most High. And the Lord God shall give to him the throne of his father David. ^{1:33} And he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end.”
Complement	^{1:34} Then Mary said to the angel, “How shall this be, seeing I do not know a man?” ^{1:35} And the angel answered and said to her, “The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you; therefore also that Holy One which shall be born of you shall be called the Son of God.
Complement	^{1:36} “And, behold, your cousin Elizabeth, she has also conceived a son in her old age; and this is the sixth month with her, who was called barren: ^{1:37} for with God nothing shall be impossible.”
Unique	^{1:38} And Mary said, “Behold the maidservant of the Lord; be it to me according to your word.” And the angel departed from her.
	¶Complement Elizabeth and Mary praised the Lord (1:39 - 56)
Unique	^{1:39} And Mary arose in those days, and went into the hill country with haste, into a city of Judah; ^{1:40} and she entered into the house of Zacharias, and greeted Elizabeth.
Complement	^{1:41} And it came to pass, that when Elizabeth heard the greeting of Mary, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. ^{1:42} And she spoke out with a loud voice, and said, “Blessed <i>are</i> you among women, and blessed <i>is</i> the fruit of your womb. ^{1:43} And whence <i>is</i> this to me, that the mother of my Lord should come to me? ^{1:44} For, lo, as soon as the voice of your greeting sounded in my ears, the baby leaped in my womb for joy. ^{1:45} And blessed <i>is</i> she that believed: for there shall be a performance of those things that were told her from the Lord.”
Complement	^{1:46} And Mary said, “My soul magnifies the Lord, ^{1:47} and my spirit has rejoiced in God my Savior. ^{1:48} For he has regarded the low estate of his maidservant: for, behold, from henceforth all generations shall call me blessed: ^{1:49} for he that is mighty has done to me great things; and Holy <i>is</i> his Name. ^{1:50} And his mercy <i>is</i> on them that fear him from generation to generation. ^{1:51} He has shown strength with his arm; he has scattered the proud in the imagination of their hearts. ^{1:52} He has put down the mighty from <i>their</i> seats, and exalted them of low degree. ^{1:53} He has filled the hungry with good things; and the rich, he has sent away empty. ^{1:54} He has helped his servant Israel, in remembrance of <i>his</i> mercy, ^{1:55} as he spoke to our fathers, to Abraham, and to his seed forever.”
Opposite	^{1:56} And Mary stayed with her about three months;
Opposite	and she returned to her own house.
	¶Complement Zacharias praised the Lord (1:57 - 80)
Unique	^{1:57} Now Elizabeth’s full time came that she should be delivered, and she brought forth a son. ^{1:58} And her neighbors and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her. ^{1:59} And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. ^{1:60} And his mother answered and said, “No; but he shall be called John.” ^{1:61} And they said to her, “None of your relatives are called by this name.” ^{1:62} And they made signs to his father, what he would have him called. ^{1:63} And he asked for a writing table, and wrote, saying, “His name <i>is</i> John.” And they all marveled. ^{1:64} And his mouth was opened immediately, and his tongue <i>loosed</i> , and he spoke, and praised God.
	^{1:65} And fear came on all that dwelt round about them; and all these sayings were spread abroad throughout all the hill country of Judea. ^{1:66} And all they that heard <i>them</i> laid <i>them</i> up in their hearts, saying, “What manner of child shall this be!”
Complement	And the hand of the Lord was with him; ^{1:67} and his father Zacharias was filled with the Holy Spirit: and he prophesied, saying, ^{1:68} “Blessed <i>is</i> the Lord God of Israel: for he has visited and redeemed his people; ^{1:69} and he has raised up a horn of salvation for us in the house of his servant David. ^{1:70} As he spoke by the mouth of his holy Prophets, which have been since the world began, ^{1:71} that we should be saved from our enemies, and from the hand of all that hate us; ^{1:72} <i>and</i> to perform the mercy <i>promised</i> to our fathers; and to remember his Holy Covenant, ^{1:73} the oath which he swore to our father Abraham; ^{1:74} that he would grant to us, that we, being delivered out of the hand of our enemies, might serve him without fear, ^{1:75} in holiness and righteousness before him, all the days of our life.
Complement	^{1:76} “And you, child, shall be called the Prophet of the Most High <i>God</i> : for you shall go before the face of the Lord to prepare his ways; ^{1:77} to give knowledge of salvation to his people, by the forgiveness of their sins, ^{1:78} through the tender mercy of our God; whereby the Dayspring from on high has visited us, ^{1:79} to give light to them that sit in darkness and <i>in</i> the shadow of death, <i>and</i> to guide our feet into the Way of peace.”
Opposite	^{1:80} And the child grew, and became strong in spirit;
Opposite	and he was in the deserts until the day of his showing to Israel.
	¶Opposite Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there (2:1 - 7)
Unique	^{2:1} And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.
	^{2:2} This taxing was first made when Cyrenius was governor of Syria.
Complement	^{2:3} And all went to be taxed, everyone into his own city.
Complement	^{2:4} And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem (because he was of the house and lineage of David), ^{2:5} to be taxed with Mary his espoused wife, being great with child.
Opposite	^{2:6} And it was so, that, while they were there, the days were accomplished that she should be delivered.
Opposite	^{2:7} And she brought forth her firstborn son, and wrapped him in swaddling clothes.
Opposite	And she laid him in a manger, because there was no room for them in the inn.
	¶Opposite The shepherds in the field went to Bethlehem to see Christ the Savior (2:8 - 20)
Opposite	^{2:8} And in the same country there were shepherds staying in the field, keeping watch over their flock by night. ^{2:9} And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were very afraid. ^{2:10} And the angel said to them, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people: ^{2:11} for unto you is born this day in the city of David a Savior, which is Christ the Lord. ^{2:12} And this <i>shall be</i> a sign to you: you shall find the baby wrapped in swaddling clothes, lying in a manger.”
Opposite	^{2:13} And suddenly there was with the angel a multitude of the heavenly host <i>repeatedly</i> praising God, and saying, ^{2:14} “Glory to God in the highest! And on Earth peace, good will toward men.”
Complement	^{2:15} And it came to pass, as the angels went away from them into Heaven, the shepherds said one to another, “Let us now go even to Bethlehem, and see this thing which has come to pass, which the Lord has made known to us.” ^{2:16} And they came with haste, and found Mary, Joseph, and the baby <i>Jesus</i> lying in a manger.
Complement	^{2:17} And when they had seen <i>it</i> , they made known abroad the saying which was told them concerning this child. ^{2:18} And all they that heard <i>it</i> wondered at those things that were told them by the shepherds.
Unique	^{2:19} But Mary kept all these things, and pondered <i>them</i> in her heart.
	^{2:20} And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.
	\$Complement Conclusion: Two special incidents in the early life of the Lord Jesus Christ (2:21 - 52)
	¶Complement Simeon and Anna praised the Lord for seeing the Christ at his circumcision ceremony (2:21 - 38)
Opposite	^{2:21} And when eight days were accomplished for the circumcising of the child, his Name was called Jesus, who was so named by the angel before he was conceived in the womb.
Opposite	^{2:22} And when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem, to present <i>him</i> to the Lord ^{2:23} (as it is written in the Law of the Lord, “ Every male that opens the womb shall be called holy to [Jehovah] ”); ^{2:24} and to offer a sacrifice according to that which is said in the Law of the Lord, “ A pair of turtledoves, or two young pigeons. ”
Complement	^{2:25} And, behold, there was a man in Jerusalem, whose name <i>was</i> Simeon. And the same man <i>was</i> just and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him. ^{2:26} And it was revealed to him by the Holy Spirit, that he would not see death, before he had seen the Lord’s Christ. ^{2:27} And he came by the Spirit into the Temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, ^{2:28} then he took him up in his arms, and blessed God, and said, ^{2:29} “Lord, now let your servant depart in peace, according to your Word: ^{2:30} for my eyes have seen your salvation, ^{2:31} which you have prepared before the face of all people: ^{2:32} a Light to lighten the Gentiles, and the glory of your people Israel.” ^{2:33} And Joseph and his mother marveled at those things that were spoken concerning him.
Complement	^{2:34} And Simeon blessed them; and he said to Mary his mother, “Behold, this <i>child</i> is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against ^{2:35} (moreover, a sword shall pierce through your own soul also), that the thoughts of many hearts may be revealed.”
Unique	^{2:36} And there was one Anna, a Prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity. ^{2:37} And she <i>was</i> a widow of about eighty-four years; which did not depart from the Temple, but served <i>God</i> with fasting and prayers night and day.
	^{2:38} And she coming in that instant gave thanks likewise to the Lord; and spoke of him to all them that looked for redemption in Jerusalem.
	¶Complement The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis (2:39 - 52)
Opposite	^{2:39} And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth.
Opposite	^{2:40} And the child grew, and became strong in spirit, filled with wisdom; and the grace of God was upon him.
Complement	^{2:41} Now his parents went to Jerusalem every year at the Feast of the Passover. ^{2:42} And when he was twelve years old, they went up to Jerusalem after the custom of the Feast. ^{2:43} And when they had fulfilled the days, as they returned, the child Jesus stayed behind in Jerusalem; but Joseph and his mother did not know <i>it</i> . ^{2:44} But they, supposing him to have been in the company, went a day’s journey; and they looked for him among <i>their</i> relatives and acquaintance. ^{2:45} And when they did not find him, they turned back again to Jerusalem, looking for him.
Complement	^{2:46} And it came to pass, that after three days they found him in the Temple, sitting in the midst of the Rabbis, both hearing them, and asking them questions. ^{2:47} And all that heard him were astonished at his understanding and answers. ^{2:48} And when they saw him, they were amazed; and his mother said to him, “Son, why did you deal with us this way? Behold, your father and I have looked for you grieving!” ^{2:49} And he said to them, “ Why is it that you looked for me? Do you not know that I must be about my Father’s business? ” ^{2:50} But they did not understand the saying that he spoke to them.
Unique	^{2:51} And he went down with them, and came to Nazareth, and was subject to them; but his mother kept all these sayings in her heart.
	^{2:52} And Jesus increased in wisdom and stature, and in favor with God and man.

Luke, Chapter 1.2:	John the Baptist and Jesus the Christ began their ministries to Israel (3:1 - 5:26)
\$Complement	Introduction: John the Baptist came to prepare the people for the arrival of the Messiah (3:1 - 20)
¶Opposite	John preached to the people a baptism that was a sign of individual repentance (3:1 - 14)
¶Opposite	John announced the arrival of the Christ (3:15 - 20)
\$Complement	Body: Jesus demonstrated his authority over both evil spirits and nature at the beginning of his ministry (3:21 - 5:11)
¶Opposite	God the Father anointed God the Son with the power of God the Holy Spirit at his baptism by John the Baptist (3:21 - 4:1a)
¶Opposite	Satan attempted to make Jesus sin, but failed (4:1b - 13)
¶Complement	Jesus announced the start of his Messianic ministry in his hometown synagogue (4:14 - 30)
¶Complement	Jesus cast a powerful demon out of a man in the synagogue in Capernaum (4:31 - 41)
¶Unique	Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (4:42 - 5:11)
\$Unique	Conclusion: Jesus both healed incurable diseases and forgave sins (5:12 - 26)
¶Complement	The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)
¶Complement	The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)

	\$Complement	Introduction: John the Baptist came to prepare the people for the arrival of the Messiah (3:1 - 20)
	¶Opposite	John preached to the people a baptism that was a sign of individual repentance (3:1 - 14)
Unique		^{3:1} Now in the fifteenth year of the reign of Tiberius Caesar (Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, ^{3:2} Annas and Caiaphas being the high priests), the Word of God came to John the son of Zacharias in the wilderness.
		^{3:3} And he came into all the country around Jordan, preaching the baptism of repentance as a sign of the forgiveness of sins: ^{3:4} as it is written in the Book of the words of Isaiah the Prophet, saying, “The voice of one crying in the wilderness, ‘Prepare the way of [Jehovah]; make his paths straight!’ ^{3:5}Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways <i>shall be made smooth</i>; ^{3:6}and all flesh shall see the salvation of God.”
Complement		^{3:7} Then he said to the multitude that came forth to be baptized by him, “O generation of vipers! Who has warned you to flee from the wrath to come? ^{3:8} Therefore bring forth fruits fitting for repentance; and begin not to say within yourselves, ‘We have Abraham <i>to our father</i> ’: for I say to you, that God is able of these stones to raise up children to Abraham.
Complement		^{3:9} And now also the axe is placed against the root of the trees; therefore every tree which does not bring forth good fruit is chopped down; and cast into the Fire.”
Opposite		^{3:10} And the people asked him, saying, “Then what shall we do?” ^{3:11} He answers and says to them, “He that has two coats, let him impart to him that has none; and he that has food, let him do likewise.”
Opposite		^{3:12} Then tax collectors also came to be baptized; and they said to him, “Master, what shall we do?” ^{3:13} And he said to them, “Collect no more than that which is appointed you.” ^{3:14} And the soldiers likewise demanded of him, saying, “And what shall we do?” And he said to them, “Extort no <i>money from</i> anyone; neither accuse <i>any</i> falsely; and be content with your wages.”
	¶Opposite	John announced the arrival of the Christ (3:15 - 20)
Opposite		^{3:15} And the people were in expectation;
Opposite		and all men mused in their hearts of John, whether he was the Christ or not.
Complement		^{3:16} <i>But</i> John answered, saying to <i>them</i> all, “I indeed baptize you in water; but One mightier than I is coming the strap of whose shoes I am not worthy to loosen: he shall baptize you in the Holy Spirit or in Fire!
Complement		^{3:17} Whose fan is in his hand; and he will thoroughly purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable <i>Hell</i> Fire!”
Unique		^{3:18} And many other things in his exhortation did he preach to the people.
		^{3:19} But Herod the tetrarch, being rebuked by him for Herodias his brother Philip’s wife, and for all the evils which Herod had done, ^{3:20} added yet this above everything else, that he shut up John in prison.
	\$Complement	Body: Jesus demonstrated his authority over both evil spirits and nature at the beginning of his ministry (3:21 - 5:11)
	¶Opposite	God the Father anointed God the Son with the power of God the Holy Spirit at his baptism by John the Baptist (3:21 - 4:1a)
Unique		^{3:21} Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the Heaven was opened;
Complement		^{3:22} and the Holy Spirit descended in a bodily shape, like a dove, upon him.
Complement		And a voice came from Heaven; which said, “You are my Son, the Beloved; in you I am well pleased.”
Opposite		^{3:23} And Jesus himself began to be about thirty years old, being (as was supposed) the <i>son</i> of Joseph, <i>who was the son-in-law</i> of Heli, ^{3:24} the <i>son</i> of Matthat, the <i>son</i> of Levi, the <i>son</i> of Melchi, the <i>son</i> of Janna, the <i>son</i> of Joseph, ^{3:25} the <i>son</i> of Mattathias, the <i>son</i> of Amos, the <i>son</i> of Naum, the <i>son</i> of Esli, the <i>son</i> of Nagge, ^{3:26} the <i>son</i> of Maath, the <i>son</i> of Mattathias, the <i>son</i> of Semei, the <i>son</i> of Joseph, the <i>son</i> of Judah, ^{3:27} the <i>son</i> of Joanna, the <i>son</i> of Rhesa, the <i>son</i> of Zerubbabel, the <i>son</i> of Salathiel, the <i>son</i> of Neri, ^{3:28} the <i>son</i> of Melchi, the <i>son</i> of Addi, the <i>son</i> of Cosam, the <i>son</i> of Elmodam, the <i>son</i> of Er, ^{3:29} the <i>son</i> of Jose, the <i>son</i> of Eliezer, the <i>son</i> of Jorim, the <i>son</i> of Matthat, the <i>son</i> of Levi, ^{3:30} the <i>son</i> of Simeon, the <i>son</i> of Judah, the <i>son</i> of Joseph, the <i>son</i> of Jonan, the <i>son</i> of Eliakim, ^{3:31} the <i>son</i> of Melea, the <i>son</i> of Menan, the <i>son</i> of Mattatha, the <i>son</i> of Nathan, the <i>son</i> of David, ^{3:32} the <i>son</i> of Jesse, the <i>son</i> of Obed, the <i>son</i> of Boaz, the <i>son</i> of Salmon, the <i>son</i> of Nahshon, ^{3:33} the <i>son</i> of Aminadab, the <i>son</i> of Aram, the <i>son</i> of Esrom, the <i>son</i> of Pharez, the <i>son</i> of Judah, ^{3:34} the <i>son</i> of Jacob, the <i>son</i> of Isaac, the <i>son</i> of Abraham, the <i>son</i> of Terah, the <i>son</i> of Nahor, ^{3:35} the <i>son</i> of Saruch, the <i>son</i> of Ragau, the <i>son</i> of Phalec, the <i>son</i> of Heber, the <i>son</i> of Sala, ^{3:36} the <i>son</i> of Cainan, the <i>son</i> of Arphaxad, the <i>son</i> of Shem, the <i>son</i> of Noah, the <i>son</i> of Lamech, ^{3:37} the <i>son</i> of Methuselah, the <i>son</i> of Enoch, the <i>son</i> of Jared, the <i>son</i> of Maleleel, the <i>son</i> of Cainan, ^{3:38} the <i>son</i> of Enos, the <i>son</i> of Seth, the <i>son</i> of Adam, the <i>son</i> of God.
Opposite		^{4:1} And Jesus, being full of the Holy Spirit, returned from Jordan.
	¶Opposite	Satan attempted to make Jesus sin, but failed (4:1b - 13)
Opposite		And he was led by the Spirit into the wilderness, ^{4:2} being forty days tempted by the devil.
Opposite		And in those days he ate nothing; and when they were ended, afterward he was hungry.
Complement		^{4:3} And the devil said to him, “If you are the Son of God, command this stone so that it becomes bread.”
		^{4:4} And Jesus answered him, saying, “It has been written, ‘Man shall not live by bread alone, but by every Word of God.’”
Complement		^{4:5} And the devil, taking him up into a high mountain, showed him all the kingdoms of the world in a moment of time. ^{4:6} And the devil said to him, “All this authority will I give you, and their glory: for that has been delivered to me; and to whomsoever I will I give it. ^{4:7} Therefore, if you will worship me, all shall be yours.” ^{4:8} And Jesus answered and said to him, “Get behind me, Satan! For it has been written, ‘You shall worship [Jehovah] your God, and only him shall you serve.’”
Unique		^{4:9} And he brought him to Jerusalem, and set him on the pinnacle of the Temple, and said to him, “If you are the Son of God, cast yourself down from here: ^{4:10} for it is written, ‘He shall give his angels charge over you, to protect you...; ^{4:11}and in <i>their</i> hands they shall bear you up, lest at any time you dash your foot against a stone.’” ^{4:12} And Jesus answering said to him, “It is said, You shall not tempt [Jehovah] your God.” ^{4:13} And when the devil had ended all the temptation, he departed from him for a season.
	¶Complement	Jesus announced the start of his Messianic ministry in his hometown synagogue (4:14 - 30)
Unique		^{4:14} And Jesus returned in the power of the Spirit into Galilee.
		And there went out a fame of him through all the region round about. ^{4:15} And he taught in their synagogues, being glorified by all.
Complement		^{4:16} And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day; and he stood up to read. ^{4:17} And the Book of the Prophet Isaiah was delivered to him. And when he had opened the Book, he found the place where it was written: ^{4:18} “The Spirit of [Jehovah] <i>is upon me, because he has anointed me to preach the Gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ^{4:19}and to preach the acceptable year of [Jehovah].</i>”
Complement		^{4:20} And he closed the Book, and he gave <i>it</i> again to the minister, and sat down; and the eyes of all them that were in the synagogue were fastened on him. ^{4:21} And he began to say to them, “This day, this Scripture is fulfilled in your ears.” ^{4:22} And all bore him witness, and wondered at the gracious words that proceeded out of his mouth. And they said, “Is not this Joseph’s son?”
Opposite		^{4:23} And he said to them, “You will surely say to me this proverb, ‘Physician, heal yourself; whatsoever we have heard done in Capernaum, do also here in your country.’” ^{4:24} And he said, “Truly I say to you, no Prophet is accepted in his own country. ^{4:25} But I tell you truly, many widows were in Israel in the days of Elijah when the heaven was shut up three years and six months, when great famine was throughout all the land; ^{4:26} but unto none of them was Elijah sent, except to Sarepta, <i>a city of Zidon, to a woman that was a widow. ^{4:27}And many lepers were in Israel in the time of Elisha the Prophet; and none of them were cleansed, except Naaman the Syrian.</i> ”
Opposite		^{4:28} And all they in the synagogue, when they heard these things, were filled with wrath; ^{4:29} and they rose up, and thrust him out of the city. And they led him to the brow of the hill on which their city was built, that they might cast him down headlong. ^{4:30} But he, passing through their midst, went his way.
	¶Complement	Jesus cast a powerful demon out of a man in the synagogue in Capernaum (4:31 - 41)
Unique		^{4:31} And he came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.
		^{4:32} And they were astonished at his teaching: for his Word was with authority.
Complement		^{4:33} And in the synagogue, there was a man which had a spirit of an unclean demon; and it cried out with a loud voice, ^{4:34} saying, “Aaah!! What have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!” ^{4:35} And Jesus rebuked him, saying, “Be silent; and come out of him.” And when the demon had thrown him in the midst, he came out of him, and did not harm him.
Complement		^{4:36} And they were all amazed, and spoke among themselves, saying, “What a word this <i>is!</i> For with authority and power he commands the unclean spirits, and they come out.” ^{4:37} And the news of him went out into every place of the country round about.
Opposite		^{4:38} And he arose out of the synagogue, and entered into Simon’s house. And the mother-in-law of Simon <i>Peter</i> was taken with a great fever; and they asked him about her. ^{4:39} And he stood over her, and rebuked the fever; and it left her; and immediately she arose, and she ministered to them.
Opposite		^{4:40} Now when the sun was setting, all they that had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them. ^{4:41} And demons also came out of many, crying out, and saying, “You are the Christ the Son of God!” And he, rebuking <i>them</i> , did not allow them to continue speaking: for they knew him to be the Christ.
	¶Unique	Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (4:42 - 5:11)
Opposite		^{4:42} And when it was day, he left and went into a desert place; and the people followed to him, and came to him; and they restrained him, that he should not depart from them. ^{4:43} And he said to them, “I must preach the Kingdom of God to other cities also: for therefore I am sent.” ^{4:44} And he preached in the synagogues of Galilee.
Opposite		^{5:1} And it came to pass, that, as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret. ^{5:2} And he saw two boats moored by the lake; but the fishermen had gone out of them, and were washing <i>their</i> nets. ^{5:3} And he entered into one of the boats, which was Simon’s, and asked him that he would push out a little from the land; and he sat down, and taught the people out of the boat.
Complement		^{5:4} Now when he finished speaking, he said to Simon, “Launch out into the deep, and let down your nets for a catch.” ^{5:5} And Simon answering said to him, “Master, we have worked hard all night, and have taken nothing; nevertheless, at your Word I will let down the net.” ^{5:6} And when they had done this, they enclosed a great multitude of fish; and their net began to break. ^{5:7} And they beckoned to <i>their</i> partners, which were in the other boat, that they should come and help them; and they came, and filled both boats, so that they began to sink.
Complement		^{5:8} When Simon Peter saw <i>this</i> , he fell down at Jesus’ knees, saying, “Depart from me: for I am a sinful man, O Lord!” ^{5:9} For he was astonished, and all that were with him, at the catch of the fish they had taken; ^{5:10} and so also <i>were</i> James and John, the sons of Zebedee, which were partners with Simon.
Unique		Then Jesus said to Simon, “Fear not; from henceforth you shall catch men.” ^{5:11} And when they had brought their boats to land, they forsook everything, and followed him.
	\$Unique	Conclusion: Jesus both healed incurable diseases and forgave sins (5:12 - 26)
	¶Complement	The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)
Opposite		^{5:12} And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on <i>his</i> face; and he implored him, saying, “Lord, if you will, you can make me clean.”
Opposite		^{5:13} And he put forth <i>his</i> hand; and he touched him, saying, “I am willing; be clean.” And immediately the leprosy departed from him.
Complement		^{5:14} And he charged him: “Tell no man;
Complement		“but go, and show yourself to the priest; and offer for your cleansing, according as Moses commanded, for a testimony to them.”
Unique		^{5:15} But even more the word spread abroad concerning him; and great multitudes came together to hear, and to be healed by him of their infirmities.
		^{5:16} And he withdrew alone into the wilderness, and prayed.
	¶Complement	The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)
Opposite		^{5:17} And it came to pass on a certain day, as he was teaching, that there were Pharisees and teachers of the Law sitting by, who had come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was <i>present</i> to heal them.
Opposite		^{5:18} And, behold, men brought in a bed a man who was paralyzed; and they looked for <i>means</i> to bring him in, and to lay <i>him</i> before him. ^{5:19} And when they could not find by what <i>way</i> they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> bed into the midst before Jesus. ^{5:20} And when he saw their faith, he said to him, “Man, your sins have been forgiven you.”
Complement		^{5:21} And the scribes and Pharisees began to reason, saying, “Who is this that speaks blasphemies? Who can forgive sins, but God alone?”
Complement		^{5:22} But when Jesus perceived their thoughts, he answering said to them, “Why do you reason in your hearts? ^{5:23}Which is easier: to say, ‘Your sins have been forgiven you?’ Or to say, ‘Rise up and walk?’ ^{5:24}But that you may know that the Son of man has authority upon earth to forgive sins, (he said to the paralyzed man) I say to you: Arise, and take up your bed, and go into your house.”
Unique		^{5:25} And immediately he rose up before them, and took up that which he laid upon, and departed to his own house, glorifying God.
		^{5:26} And they were all amazed, and glorified God; and they were filled with fear, saying, “We have seen strange things today.”

Luke, Chapter 1.3: The Son of man wants his disciples to be like him (5:27 - 7:1)	
\$Unique	Introduction: The scribes and Pharisees did not want to be like Jesus (5:27 - 6:11)
¶Opposite	Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)
¶Opposite	Jesus provoked the scribes and Pharisees to madness by healing on the Sabbath without doing any visible work (6:1 - 11)
\$Complement	Body: Jesus taught his disciples basic principles for spiritual growth (6:12 - 38)
¶Unique	Jesus held an outdoor meeting and healed a great multitude of people (6:12 - 19)
¶Complement	Blessed are you when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)
¶Complement	But woe to you that have everything material, but do not have Christ (6:24 - 26)
¶Opposite	Do good to those that hate you and pray for them who use you (6:27 - 35)
¶Opposite	Give grace and mercy freely unto others; and you will receive the same in return (6:36 - 38)
\$Complement	Conclusion: Spiritual growth comes through focusing on Christ and doing what He says (6:39 - 49)
¶Complement	Seek to be like your Master in your heart and good things will come out of your heart (6:39 - 45)
¶Complement	Do what the Lord says, because obedience to the Word of God will build a strong foundation for your life (6:46 - 49)

\$Unique Introduction: The scribes and Pharisees did not want to be like Jesus (5:27 - 6:11)	
¶Opposite Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)	
Unique	5:27 And after these things he went forth, and saw a tax collector named Levi, sitting at the receipt of taxes; and he said to him, “Follow me.”
5:28 And he left everything; rose up, and followed him.	
Complement	5:29 And Levi made him a great feast in his own house; and there was a great company of tax collectors and of others that sat down with them. 5:30 But their scribes and Pharisees murmured against his disciples, saying, “Why do you eat and drink with tax collectors and sinners?” 5:31 And Jesus answering said to them, “They that are whole do not need a doctor; but they that are sick. 5:32 I have not come to call the righteous, but sinners to repentance.”
Complement	5:33 And they said to him, “Why do the disciples of John fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but yours eat and drink?” 5:34 And he said to them, “Can you make the sons of the bridechamber fast, while the bridegroom is with them? 5:35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.”
5:36 And he also spoke a parable to them: “No man puts a piece of a new garment upon an old; if otherwise, then both the new makes a tear; and the piece that was <i>taken</i> out of the new does not agree with the old.	
5:37 “And no man puts new wine into old wineskins; otherwise the new wine will burst the wineskins, and be spilled, and the wineskins shall perish. 5:38 But new wine must be put into new wineskins, and both are preserved. 5:39 No man also having drunk old <i>wine</i> immediately desires new: for he says, ‘The old is better.’”	
¶Opposite Jesus provoked the scribes and Pharisees to madness by healing on the Sabbath without doing any visible work (6:1 - 11)	
Opposite	6:1 And it came to pass on the second Sabbath after the first, that he went through the grain fields; and his disciples plucked the ears of grain, and ate, rubbing <i>them</i> in <i>their</i> hands. 6:2 And certain of the Pharisees said to them, “Why do you do that which is not lawful to do on the Sabbath days?” 6:3 And Jesus answering them said, “Have you not read as much as this, what David did, when himself was hungry, and they which were with him: 6:4 how he went into the House of God, and took and ate the showbread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?”
Opposite	6:5 And he said to them, “The Son of man is also Lord of the Sabbath.”
6:6 And it came to pass also on another Sabbath, that he entered into the synagogue and taught; and a man was there whose right hand was withered. 6:7 And the scribes and Pharisees watched him, <i>to see</i> whether he would heal on the Sabbath day, that they might find an accusation against him.	
Complement	6:8 But he knew their thoughts, and said to the man which had the withered hand, “Rise up, and stand forth in the midst.” And he arose and stood forth. 6:9 Then Jesus said to them, “I will ask you one thing: is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy it?” 6:10 And looking round about upon them all, he said to the man, “Stretch forth your hand.” And he did so, and his hand was restored whole as the other.
Unique	6:11 And they were filled with madness; and they communed one with another what they might do to Jesus.

\$Complement Body: Jesus taught his disciples basic principles for spiritual growth (6:12 - 38)	
¶Unique Jesus held an outdoor meeting and healed a great multitude of people (6:12 - 19)	
Opposite	6:12 And it came to pass in those days, that he went out into a mountain to pray; and he continued all night in prayer to God.
6:13 And when it was day, he called <i>to him</i> his disciples.	
Complement	And of them, he chose twelve; whom also he named apostles: 6:14 Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, 6:15 Matthew and Thomas, James <i>the son of Alphaeus</i> , and Simon called Zelotes, 6:16 and Judas <i>the brother</i> of James; and Judas Iscariot, who was also the traitor.
Unique	6:17 And he came down with them, and stood in the plain, and <i>also</i> the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Zidon, which came to hear him, and to be healed of their diseases, 6:18 and they that were troubled with unclean spirits; and they were healed.
6:19 And the whole multitude sought to touch him: for virtue went out of him, and healed <i>them</i> all.	
¶Complement Blessed are you when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)	
Unique	6:20 And he lifted up his eyes on his disciples; and he said, “Blessed <i>are you</i> poor: for yours is the Kingdom of God.
Complement	6:21 “Blessed <i>are you</i> that hunger now: for you shall be filled.
Complement	“Blessed <i>are you</i> that weep now: for you shall laugh.”
Opposite	6:22 “Blessed are you, when men shall hate you, and when they shall separate you <i>from their company</i>, and shall reproach <i>you</i>, and cast out your name as evil, for the Son of man’s sake.
Opposite	6:23 “Rejoice in that day, and leap for joy: for, behold, your reward <i>is</i> great in Heaven: for their fathers treated the <i>true</i> prophets in the same manner.”
¶Complement But woe to you that have everything material, but do not have Christ (6:24 - 26)	
Unique	6:24 “But woe to you that are rich! For you have received your consolation.
Complement	6:25 “Woe to you that are full! For you shall hunger.
Complement	“Woe to you that laugh now! For you shall mourn and weep.”
Opposite	6:26 “Woe to you, when all men shall speak well of you!
Opposite	“For their fathers did the same to the false prophets.”

¶Opposite Do good to those that hate you and pray for them who use you (6:27 - 35)	
Unique	6:27 “But I say to you which hear: love your enemies; do good to them that hate you; 6:28 bless them that curse you; and pray for the ones reviling you.
Complement	6:29 “And to him that strikes you on the <i>one</i> cheek offer also the other; and him that takes away your cloak do not forbid <i>to take your</i> coat also.
Complement	6:30 “Give to every man that asks of you; and of him that takes away your goods, do not ask for <i>them</i> again.”
Opposite	6:31 “And as you would that men should do to you, do also to them likewise. 6:32 For if you love only them who love you, what thanks do you have? For sinners also love those that love them. 6:33 And if you only do good to them that do good to you, what thanks do you have? For sinners also do even the same. 6:34 And if you only lend <i>to them</i> of whom you hope to receive, what thanks do you have? For sinners also lend to sinners, to receive as much again.
Opposite	6:35 “But love your enemies; and do good; and lend, hoping for nothing again; and your reward shall be great; and you shall be the children of the Highest: for he is kind to the unthankful and <i>to</i> the evil.”
¶Opposite Give grace and mercy freely unto others; and you will receive the same in return (6:36 - 38)	
Opposite	6:36 “Therefore be merciful, as your Father also is merciful.
Opposite	6:37 “Judge not, and you shall not be judged.”
“Condemn not, and you shall not be condemned.	
“Forgive, and you shall be forgiven.	
Unique	6:38 “Give <i>these things</i>, and it shall be given to you: good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that you use, it shall be measured to you again.”

\$Complement Conclusion: Spiritual growth comes through focusing on Christ and doing what He says (6:39 - 49)	
¶Complement Seek to be like your Master in your heart and good things will come out of your heart (6:39 - 45)	
Opposite	6:39 And he spoke a parable to them, “Can the blind lead the blind? Shall they not both fall into the ditch?
Opposite	6:40 “The disciple is not above his teacher; but every one that is trained shall be as his teacher.”
6:41 “And why do you behold the speck that is in your brother’s eye, but the log that is in your own eye, you do not perceive? 6:42 Either how can you say to your brother, ‘Brother, let me pull out the speck that is in your eye’, when you yourself do not behold the log that is in your own eye? Hypocrite, first cast the log out of your own eye, and then you shall see clearly to pull out the speck that is in your brother’s eye.	
Complement	6:43 “For a good tree does not bring forth corrupt fruit; neither does a corrupt tree bring forth good fruit: 6:44 for every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush do they gather grapes.
Unique	6:45 “A good man out of the good treasure of his heart brings forth that which is good, and an evil man out of the evil treasure of his heart brings forth that which is evil. For of the abundance of the heart his mouth speaks.”
¶Complement Do what the Lord says, because obedience to the Word of God will build a strong foundation for your life (6:46 - 49)	
Opposite	6:46 “And why do you call me, ‘Lord, Lord’;
Opposite	“but you do not do the things that I say?”
6:47 “Whosoever comes to me, and hears my sayings, and does them, I will show you to whom he is like:	
Complement	6:48 “he is like a man who built a house, and dug deep, and laid the foundation upon bedrock; and when the flood arose, the stream beat vehemently upon that house; and it could not shake it, because it was founded upon bedrock.
Unique	6:49 “But he that hears, and does not do them, is like a man that without a foundation built a house upon the earth; against which the stream pounded vehemently, and immediately it fell; and the ruin of that house was great.”

Luke, Chapter 1.4: The Son of man wants his disciples to believe his Word and do it (7:1 - 8:21)	
\$Unique	Introduction: The miracles of Jesus inspired great faith and brought glory to God (7:1 - 17)
¶Opposite	A Gentile Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:1 - 10)
¶Opposite	Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)
\$Complement	Body: The saving faith of a sinful woman resulted in outward good fruit: a display of gratitude (7:18 - 50)
¶Opposite	Jesus confirmed the faith of John and his disciples with many good works of healing (7:18 - 29)
¶Opposite	Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:24 - 35)
¶Complement	The woman whom Jesus had forgiven came to show her gratitude for his forgiveness (7:36 - 39)
¶Complement	Jesus exposed the hardness of Simon's heart with a parable of a generous creditor (7:40 - 43)
¶Unique	Jesus gave assurance to the new Believer in Him that her sins were forgiven (7:44 - 50)
\$Complement	Conclusion: True faith in Christ will always produce spiritual fruit with good works (8:1 - 21)
¶Complement	Genuine faith that saves always produces good spiritual fruit (8:1 - 15)
¶Complement	The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)

	\$Unique	Introduction: The miracles of Jesus inspired great faith and brought glory to God (7:1 - 17)
	¶Opposite	A Gentile Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:1 - 10)
Unique		^{7:1} Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.
		^{7:2} And a certain centurion's servant, who was dear to him, was sick, and at the point of death.
Complement		^{7:3} And when he heard of Jesus, he sent to him the elders of the Jews, asking him that he would come and heal his servant.
Complement		^{7:4} And when they came to Jesus, they implored him earnestly, saying, "He was worthy for whom he should do this: ^{7:5} for he loves our nation; and he has built us a synagogue." ^{7:6} Then Jesus went with them.
Opposite		And when he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, trouble not yourself: for I am not worthy that you should enter under my roof; ^{7:7} therefore neither did I think myself worthy to come to you; but say in a word, and my servant shall be healed. ^{7:8} For I also am a man set under authority, having under me soldiers, and I say to one, 'Go', and he goes; and to another, 'Come', and he comes; and to my servant, 'Do this', and he does <i>it</i> ."
Opposite		^{7:9} When Jesus heard these things, he marveled at him; and he turned around. And he said to the people that followed him, " I say to you, I have not found such strong faith; no, not <i>even</i> in Israel. " ^{7:10} And they that were sent, returning to the house, found the servant whole that had been sick.
	¶Opposite	Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)
Opposite		^{7:11} And it came to pass the next day, that he went into a city called Nain;
Opposite		and many of his disciples went with him, and many people.
Complement		^{7:12} And as he came near to the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and many people of the city were with her. ^{7:13} And when the Lord saw her, he had compassion on her, and said to her, " Weep not. " ^{7:14} And he came and touched the coffin; and they that carried <i>it</i> stood still; and he said, " Young man, I say to you, arise. "
Complement		^{7:15} And he that was dead sat up, and began to speak; and he delivered him to his mother.
Unique		^{7:16} Then fear came upon all; and they glorified God, saying, "A great Prophet has risen up among us"; and, "God has visited his people."
		^{7:17} And this rumor of him went forth throughout all Judea, and throughout all the region round about.
	\$Complement	Body: The saving faith of a sinful woman resulted in outward good fruit: a display of gratitude (7:18 - 50)
	¶Opposite	Jesus confirmed the faith of John and his disciples with many good works of healing (7:18 - 29)
Unique		^{7:18} And the disciples of John told him of all these things.
		^{7:19} And John, calling <i>to him</i> two of his disciples, sent <i>them</i> to Jesus, saying, "Are you he that should come; or do we look for another?"
Complement		^{7:20} When the men came to him, they said, "John Baptist has sent us to you, saying, 'Are you he that should come?' "Or should we look for another?"
Complement		^{7:21} And in that same hour he cured many of <i>their</i> infirmities and plagues, and of evil spirits; and to many <i>that were</i> blind he gave sight.
Opposite		^{7:22} Then Jesus answering said to them, " Go your way, and tell John what things you have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the Gospel is preached.
Opposite		^{7:23} " And blessed is <i>he</i>, whosoever shall not be offended in me. "
	¶Opposite	Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:24 - 35)
Opposite		^{7:24} And when the messengers of John were gone, he began to speak to the people concerning John, <i>saying</i> , " What did you go out into the wilderness to see? A reed shaken with the wind? " ^{7:25} But what did you go out to see? A man clothed in soft clothing? Behold, they that are gorgeously dressed, and live in luxury, are in kings' courts.
Opposite		^{7:26} But what went you out to see? A Prophet? Yes, I say to you, and much more than a Prophet. ^{7:27} This is <i>he</i>, of whom it is written, 'Behold, I send my messenger before your face, which shall prepare your way before you.' ^{7:28} For I say to you, among those that are born of women there is not a greater Prophet than John the Baptist. But he that is least in the Kingdom of God is greater than he. "
Complement		^{7:29} And all the people that heard <i>him</i> , and the tax collectors, justified God, being baptized with the baptism of John.
Complement		^{7:30} But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized by him.
Unique		^{7:31} And the Lord said, " To what, then, shall I liken the men of this generation? And to what are they like? "
		^{7:32} They are like children sitting in the marketplace, and calling one to another, and saying, 'We have piped to you, and you have not danced; we have mourned to you, and you have not wept.'
		^{7:33} "For John the Baptist came neither eating bread nor drinking wine; and you say, 'He has a demon.'
		^{7:34} The Son of man has come eating and drinking; and you say, 'Behold, a gluttonous man and a wino; a friend of tax collectors and sinners!' " ^{7:35} But wisdom is justified of all her children."
	¶Complement	The woman whom Jesus had forgiven came to show her gratitude for his forgiveness (7:36 - 39)
Unique		^{7:36} And one of the Pharisees invited him to eat with him; and he went into the Pharisee's house, and reclined <i>to eat</i> .
Complement		^{7:37} And, behold, a woman in the city, who was a sinner, when she knew that <i>Jesus</i> reclined to eat in the Pharisee's house, brought an alabaster box of ointment;
Complement		^{7:38} and she stood at his feet behind <i>him</i> weeping, and began to wash his feet with tears, and wiped <i>his feet</i> with the hairs of her head; and she kissed his feet; and anointed <i>them</i> with the ointment.
Opposite		^{7:39} Now when the Pharisee which had invited him saw <i>this</i> , he spoke within himself, saying, "This man, if he were a Prophet, would have known who and what manner of woman <i>this</i> is that touches him:
Opposite		"for she is a sinner."
	¶Complement	Jesus exposed the hardness of Simon's heart with a parable of a generous creditor (7:40 - 43)
Unique		^{7:40} And Jesus answering said to him, " Simon, I have something to say to you. "
		And he says, "Master, say on."
Complement		^{7:41} "There was a certain creditor which had two debtors: one owed five hundred denarii, and the other fifty.
Complement		^{7:42} "And when they had nothing to pay, he freely forgave them both."
Opposite		"Therefore tell me, which of them will love him most?" ^{7:43} Simon answered and said, "I suppose, <i>the one</i> to whom he forgave most."
Opposite		And he said to him, " You have rightly judged. "
	¶Unique	Jesus gave assurance to the new Believer in Him that her sins were forgiven (7:44 - 50)
Opposite		^{7:44} And he turned to the woman, and said to Simon, " Do you see this woman? I entered into your house, and you gave me no water for my feet; but she has washed my feet with tears, and wiped <i>them</i> with the hairs of her head. ^{7:45} You gave me no kiss; but this woman since the time I came in has not ceased to kiss my feet. ^{7:46} You did not anoint my head with oil; but this woman has anointed my feet with oil.
Opposite		^{7:47} "Therefore, I say to you: her sins, which were many, have been forgiven; therefore she loved much. But to whom little <i>sin</i> is forgiven, <i>the same</i> loves little."
Complement		^{7:48} And he said to her, " Your sins have been forgiven. "
Complement		^{7:49} And they that reclined <i>to eat</i> with him began to say within themselves, "Who is this, that also forgives sins?"
Unique		^{7:50} And he said to the woman, " Your faith has saved you; go in peace. "
	\$Complement	Conclusion: True faith in Christ will always produce spiritual fruit with good works (8:1 - 21)
	¶Complement	Genuine faith that saves always produces good spiritual fruit (8:1 - 15)
Opposite		^{8:1} And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God.
Opposite		And the twelve <i>apostles were</i> with him; ^{8:2} and <i>also</i> certain women who had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom went seven demons, ^{8:3} and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered to him of their substance.
Complement		^{8:4} And when many people were gathered together; and came to him out of every city, he spoke by a parable. ^{8:5} "A sower went out to sow his seed. And as he sowed, some fell beside the road; and it was trampled down, and the birds of the air devoured it. ^{8:6}And some fell upon a rock; and as soon as it had sprung up, it withered away, because it lacked moisture. ^{8:7}And some fell among thorns; and the thorns sprang up with it, and choked it. ^{8:8}And others fell on good ground, and sprang up, and bore fruit a hundredfold."
Complement		And when he had said these things, he cried, " He that has ears to hear, let him hear! "
Unique		^{8:9} And his disciples asked him, saying, "What does this parable mean?" ^{8:10} And he said, " To you it is given to know the mysteries of the Kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand.
		^{8:11} Now the parable is this: the seed is the Word of God. ^{8:12} Those by the roadside are they that hear. Then the devil comes, and takes away the Word out of their hearts, lest they should believe and be saved. ^{8:13} They on the rock <i>are they</i> , which, when they hear, receive the Word with joy; but these have no root, which for a while believe, and in time of testing fall away. ^{8:14} And that which fell among thorns are they, which, when they have heard, go forth; and they are choked with cares and riches and pleasures of <i>this</i> life; and they bring no fruit to completion. ^{8:15} But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it; and they bring forth fruit with patience."
	¶Complement	The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)
Opposite		^{8:16} "No man, when he has lit a candle, covers it with a vessel, or puts <i>it</i> under a bed; but sets it on a candlestick, that they which enter in may see the light. ^{8:17} For nothing is secret that shall not be exposed; neither <i>anything</i> hidden, that shall not be known and come abroad.
Opposite		^{8:18} "Therefore take heed how you hear: for whosoever has fruit, to him shall be given. And whosoever has no fruit, from him shall be taken even that which he seems to have."
Complement		^{8:19} Then <i>his</i> mother and his brothers came to him;
Complement		but they could not come near him for the crowd.
Unique		^{8:20} And it was told him, saying, "Your mother and your brothers stand outside, asking to see you."
		^{8:21} And he answered and said to them, " My mother and my brothers are these which hear the Word of God, and do it."

Luke, Chapter 1.5: The Son of Man is God (8:22 - 9:50)	
\$Complement	Introduction: Jesus demonstrated his authority over nature and spirits (8:22 - 39)
¶Opposite	Jesus rebuked the raging wind and water; and they obeyed Him (8:22 - 25)
¶Opposite	Jesus commanded a legion of demons to depart out of a man, and they obeyed Him (8:26 - 39)
\$Complement	Body: Jesus performed many miracles to demonstrate that He was the Christ (8:40 - 9:36)
¶Unique	Jesus raised a young girl from the dead (8:40 - 56)
¶Complement	Jesus sent his twelve apostles to preach the Kingdom of God and to heal the sick (9:1 - 9)
¶Complement	After the apostles returned, Jesus fed a multitude with five loaves of bread and two fish (9:10 - 17)
¶Opposite	Jesus asked his disciples who He was: the Christ of God (9:18 - 27)
¶Opposite	God the Father told Peter, James, and John who Jesus was: the Son of God (9:28 - 36)
\$Unique	Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings (9:37 - 50)
¶Complement	The power of Jesus and his prediction that he would be delivered to men confused his disciples (9:37 - 45)
¶Complement	The least among Jesus' disciples shall be great, and he that is not against them is for them (9:46 - 50)

	\$Complement	Introduction: Jesus demonstrated his authority over nature and spirits (8:22 - 39)
	¶Opposite	Jesus rebuked the raging wind and water, and they obeyed Him (8:22 - 25)
Unique		^{8:22} Now it came to pass on a certain day, that he went into a boat with his disciples; and he said to them, “ Let us go over to the other side of the lake. ” And they launched forth.
Complement		^{8:23} But as they sailed he fell asleep, and a storm of wind came down on the lake; and they were filled <i>with water</i> ; and were in jeopardy.
Complement		^{8:24} And they came to him, and awoke him, saying, “Master, master, we perish!”
Opposite		Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm. ^{8:25} And he said to them, “ Where is your faith? ”
Opposite		And they being afraid wondered, saying one to another, “What manner of man is this! For he commands even the winds and water, and they obey him!”
	¶Opposite	Jesus commanded a legion of demons to depart out of a man, and they obeyed Him (8:26 - 39)
Opposite		^{8:26} And they arrived at the country of the Gadarenes, which is over against Galilee. ^{8:27} And when he went forth to land, a certain man met him out of the city, which had demons <i>for</i> a long time, and wore no clothes; neither did he live in <i>any</i> house, but in the tombs. ^{8:28} When he saw Jesus, he cried out; and fell down before him. And with a loud voice, he said, “What have I to do with you, Jesus, Son of God most high? I beg you, torment me not!” ^{8:29} (For he had commanded the unclean spirit to come out of the man: for oftentimes it had caught him; and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into the wilderness.)
Opposite		^{8:30} And Jesus asked him, saying, “ What is your name? ” And he said, “Legion”, because many demons had entered into him. ^{8:31} And they implored him that he would not command them to go out into the Abyss. ^{8:32} And a herd of many pigs was there feeding on the mountain; and they implored him that he would allow them to enter into them. And he gave them permission. ^{8:33} Then the demons went out of the man, and entered into the pigs; and the herd ran violently down a steep place into the lake, and was choked.
Complement		^{8:34} When they that fed <i>them</i> saw what was done, they fled, and went and told <i>it</i> in the city and in the country. ^{8:35} Then they went out to see what was done; and came to Jesus, and found the man, out of whom the demons were gone, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. ^{8:36} Also they which saw <i>it</i> told them by what means he that had been indwelt by the demons was healed.
Complement		^{8:37} Then the whole multitude of the country of the Gadarenes round about asked him to leave them: for they were taken with great fear; and he went up into the boat, and returned back again.
Unique		^{8:38} Now the man out of whom the demons were gone implored him that he might be with him; but Jesus sent him away, saying, ^{8:39} “ Return to your own house, and show what great things God has done to you. ” And he went his way, and published throughout the whole city what great things Jesus had done to him.
	\$Complement	Body: Jesus performed many miracles to demonstrate that He was the Christ (8:40 - 9:36)
	¶Unique	Jesus raised a young girl from the dead (8:40 - 56)
Opposite		^{8:40} And it came to pass, that when Jesus returned, the people <i>gladly</i> received him: for they were all waiting for him. ^{8:41} And, behold, there came a man named Jairus; and he was a ruler of the synagogue. And he fell down at Jesus’ feet, and implored him to come into his house: ^{8:42} for he had one only daughter, about twelve years of age, and she lay dying.
Opposite		But as he went the people thronged him. ^{8:43} And a woman having an issue of blood twelve years, who had spent all her living upon physicians; neither could be healed by any, ^{8:44} came behind <i>him</i> , and touched the border of his garment; and immediately her issue of blood stanchd. ^{8:45} And Jesus said, “ Who touched me? ” When all denied, Peter and they that were with him said, “Master, the multitude throngs you and presses <i>you</i> , and you say, ‘Who touched me?’” ^{8:46} And Jesus said, “ Somebody has touched me: for I perceive that virtue has gone out of me. ” ^{8:47} And when the woman saw that she was not hidden, she came trembling; and falling down before him, she declared to him before all the people for what cause she had touched him and how she was immediately healed. ^{8:48} And he said to her, “ Daughter, be of good comfort; your faith has made you whole; go in peace. ”
Complement		^{8:49} While he still spoke, there came one from the ruler of the synagogue’s <i>house</i> , saying to him, “Your daughter is dead; do not bother the Teacher.” ^{8:50} But when Jesus heard <i>it</i> , he answered him, saying, “ Fear not; believe only, and she shall be made whole. ”
Complement		^{8:51} And when he came into the house, he allowed no man to go in, except Peter, and James, and John, and the father and the mother of the girl. ^{8:52} And all wept, and bewailed her; but he said, “ Weep not; she is not dead, but sleeping. ” ^{8:53} But they laughed him to scorn, knowing that she was dead.
Unique		^{8:54} And he put them all out, and took her by the hand, and called, saying, “ Young lady, arise. ” ^{8:55} And her spirit returned, and she arose immediately; and he commanded to give her food. ^{8:56} And her parents were astonished; but he told them that they should tell no man what was done.
	¶Complement	Jesus sent his twelve apostles to preach the Kingdom of God and to heal the sick (9:1 - 9)
Unique		^{9:1} Then he called his twelve disciples together, and gave them power and authority over all demons, and to cure diseases. ^{9:2} And he sent them to preach the Kingdom of God; and to heal the sick.
Complement		^{9:3} And he said to them, “ Take nothing for <i>your</i> journey; neither staffs, nor satchel; neither bread, nor money; neither have two coats apiece. ” ^{9:4} And whatsoever house you enter into, stay there; and from there depart. ^{9:5} And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them. ”
Complement		^{9:6} And they departed, and went through the towns: preaching the Gospel, and healing everywhere.
Opposite		^{9:7} Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said by some, that John was risen from the dead; ^{9:8} and by some, that Elijah had appeared; and of others, that one of the old prophets had risen again.
Opposite		^{9:9} And Herod said, “John have I beheaded; but who is this, of whom I hear such things?” And he wanted to see him.
	¶Complement	After the apostles returned, Jesus fed a multitude with five loaves of bread and two fish (9:10 - 17)
Unique		^{9:10} And the apostles, when they had returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.
Complement		^{9:11} And the people, when they knew <i>it</i> , followed him;
Complement		and he received them, and spoke to them of the Kingdom of God; and healed them that needed healing.
Opposite		^{9:12} And when the day began to wear away, then the twelve came, and said to him, “Send the multitude away, that they may go into the towns and country round about; and lodge, and get food: for we are here in a desert place.” ^{9:13} But he said to them, “ You give them something to eat. ” And they said, “We have no more but five loaves and two fish, unless we should go and buy food for all this people” ^{9:14} (for they were about five thousand men).
Opposite		And he said to his disciples, “ Make them sit down by fifties in a group. ” ^{9:15} And they did so, and made them all sit down. ^{9:16} Then he took the five loaves and the two fish; and looking up to Heaven, he said a blessing. And he broke <i>them</i> ; and he gave <i>them</i> to the disciples to set before the multitude. ^{9:17} And they ate; and were all filled; and they took up twelve baskets of fragments that was left over.
	¶Opposite	Jesus asked his disciples who He was: the Christ of God (9:18 - 27)
Unique		^{9:18} And it came to pass, as he was alone praying, his disciples were with him. And he asked them, saying, “ Whom do the people say that I am? ” ^{9:19} They answering said, “John the Baptist; but some <i>say</i> , Elijah; and others <i>say</i> , that one of the old prophets has risen again.”
Complement		^{9:20} He said to them, “ But whom do you say that I am? ” Peter answering said, “The Christ of God.”
Complement		^{9:21} And he strictly charged them; and commanded <i>them</i> to tell no man that thing; ^{9:22} saying, “ The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes; and be slain, and be raised the third day. ”
Opposite		^{9:23} And he said to <i>them</i> all, “If <i>any man</i> will come after me, let him deny himself, and take up his cross daily, and follow me:” ^{9:24} for whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. ^{9:25} For what is a man advantaged, if he gains the whole world, and loses himself, or is cast away? ^{9:26} For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s glory, and of the holy angels.
Opposite		^{9:27} “ But I tell you truly, there are some standing here, which shall not taste of death, until they see the Kingdom of God. ”
	¶Opposite	God the Father told Peter, James, and John who Jesus was: the Son of God (9:28 - 36)
Opposite		^{9:28} And it came to pass about eight days after these sayings, <i>that</i> he took Peter and John and James, and went up into a mountain to pray. ^{9:29} And as he prayed, the fashion of his countenance was altered, and his clothing <i>was</i> white <i>and</i> radiant.
Opposite		^{9:30} And, behold, two men talked with him, who were Moses and Elijah; ^{9:31} who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem. ^{9:32} But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.
Complement		^{9:33} And it came to pass, as they left him, Peter said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for you, one for Moses, and one for Elijah”: not understanding what he said.
Complement		^{9:34} While he thus spoke, a cloud came, and overshadowed them; and they were afraid as they entered into the cloud. ^{9:35} And a voice came out of the cloud, saying, “ This is my beloved Son; hear him. ”
Unique		^{9:36} And when the voice was past, Jesus was found alone; and they kept <i>it</i> secret, and told no man in those days any of those things that they had seen.
	\$Unique	Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings (9:37 - 50)
	¶Complement	The power of Jesus and his prediction that he would be delivered to men confused his disciples (9:37 - 45)
Opposite		^{9:37} And it came to pass, that on the next day, when they came down from the hill, many people met him. ^{9:38} And, behold, a man of the company cried out, saying, “Master, I beg you, look upon my son: for he is my only child. ^{9:39} And, behold, a spirit takes him, and he cries out; and it tears him so that he foams <i>at the mouth</i> again; and bruising him, with difficulty, he departs from him. ^{9:40} And I implored your disciples to cast him out; and they could not.”
Opposite		^{9:41} And Jesus answering said, “ O faithless and perverse generation, how long shall I be with you, and bear with you? Bring your son here. ” ^{9:42} And as he was still coming, the demon threw him down, and tore <i>him</i> . And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. ^{9:43} And they were all amazed at the mighty power of God.
Complement		But while they wondered every one at all things which Jesus did, he said to his disciples, ^{9:44} “ Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. ”
Complement		^{9:45} But they did not understand this saying.
Unique		And it was hidden from them, so that they did not perceive it; and they were afraid to ask him of that saying.
	¶Complement	The least among Jesus’ disciples shall be great, and he that is not against them is for them (9:46 - 50)
Opposite		^{9:46} Then there arose a reasoning among them, which of them should be greatest.
Opposite		^{9:47} And Jesus, perceiving the thought of their heart, took a child; and he set him by him; ^{9:48} and he said to them, “ Whosoever shall receive this child in my Name receives me. And whosoever shall receive me receives him that sent me. For he that is least among you all, the same shall be great. ”
Complement		^{9:49} And John answered and said, “Master, we saw one casting out demons in your Name.
Complement		“And we forbade him, because he does not follow with us.”
Unique		^{9:50} And Jesus said to him, “ Forbid <i>him</i> not; for he that is not against us is for us. ”

Luke, Chapter 2.1: Serve Christ to grow spiritually (9:51 - 11:54)	
§Unique	Introduction: Jesus wants us to win souls and count the cost of following Him (9:51 - 62)
¶Opposite	Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)
¶Opposite	Jesus admonished some who did not count the cost of following Him (9:57 - 62)
§Complement	Body: We must put the Word of God into practice in order to grow spiritually (10:1 - 11:26)
¶Opposite	Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 16)
¶Opposite	After their return, Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:16 - 24)
¶Complement	Love God and love your neighbor for spiritual growth (10:25 - 37)
¶Complement	Seek God through His word and prayer for spiritual growth (10:38 - 11:13)
¶Unique	Refusing to hear the Word of God will lead to Judgment (11:14 - 26)
§Complement	Conclusion: The Pharisees and Lawyers rejected the Son of man and had become the enemies of God (11:27 - 54)
¶Complement	Beware that you do not reject the truth of Jesus Christ, as this generation of Jews did (11:27 - 36)
¶Complement	Beware that you do not become the enemy of God, as the Pharisees and Lawyers did (11:37 - 54)

	§Unique	Introduction: Jesus wants us to win souls and count the cost of following Him (9:51 - 62)
	¶Opposite	Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)
Unique		9:51 And it came to pass, when the time had come that he should be received up, he steadfastly set his face to go to Jerusalem.
		9:52 And he sent messengers before his face.
Complement		And they went, and entered into a village of the Samaritans, to make ready for him.
Complement		9:53 But they did not receive him, because his face was as though he would go to Jerusalem.
		9:54 And when his disciples James and John saw <i>this</i> , they said, “Lord, will you that we command fire to come down from Heaven, and consume them, even as Elijah did?”
Opposite		9:55 But he turned, and rebuked them, and said, “You know not what manner of spirit you are of: 9:56 for the Son of man has not come to destroy men’s lives, but to save <i>them</i> .”
	¶Opposite	Jesus admonished some who did not count the cost of following Him (9:57 - 62)
Opposite		And they went to another village.
Opposite		9:57 And it came to pass, that, as they went in the road, a certain <i>man</i> said to him, “Lord, I will follow you wheresoever you go.” 9:58 And Jesus said to him, “Foxes have holes, and birds of the air <i>have</i> nests; but the Son of man has no place to lay <i>his</i> head.”
		9:59 And he said to another, “Follow me.”
Complement		But he said, “Lord, allow me first to go and bury my father.” 9:60 Jesus said to him, “Let the <i>spiritually</i> dead bury their dead; but you go and preach the Kingdom of God.”
Unique		9:61 And another also said, “Lord, I will follow you; but let me first go bid them farewell, which are at home at my house.”
		9:62 And Jesus said to him, “No man, having put his hand to the plow, and looking back, is fit for <i>service in</i> the Kingdom of God.”
	§Complement	Body: We must put the Word of God into practice in order to grow spiritually (10:1 - 11:26)
	¶Opposite	Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 16)
Unique		10:1 After these things the Lord appointed another seventy also, and sent them two and two before his face into every city and place, where he himself would come.
		10:2 Therefore he said to them, “The harvest truly is great, but the laborers <i>are</i> few; therefore pray the Lord of the harvest, that he would send forth laborers into his harvest.
Complement		10:3 “Go your ways; behold, I send you forth as lambs among wolves. 10:4 Carry neither purse, nor satchel, nor shoes; and greet no man by the road.
Complement		10:5 “And into whatsoever house you enter, first say, ‘Peace to this house.’ 10:6 And if the son of peace is there, your peace shall rest upon it; if not, it shall turn to you again. 10:7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his pay. Go not from house to house.”
Opposite		10:8 “And into whatsoever city you enter, and they receive you, eat such things as are set before you; 10:9 and heal the sick that are in it; and say to them, ‘The Kingdom of God has come near to you.’
Opposite		10:10 “But into whatsoever city you enter, and they do not receive you, go your ways out into the streets of the same, and say, 10:11 ‘Even the very dust of your city, which clings to us, we wipe off against you. Notwithstanding be sure of this, that the Kingdom of God has come near to you.’ 10:12 But I say to you, that it shall be more tolerable in that day for Sodom, than for that city. 10:13 Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works had been done in Tyre and Zidon, which have been done in you, they would have repented a long time ago, sitting in sackcloth and ashes. 10:14 But it shall be more tolerable for Tyre and Zidon at the Judgment, than for you. 10:15 And you, Capernaum, which was exalted to Heaven, shall be thrust down to Hell. 10:16 He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me.”
	¶Opposite	After their return, Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:16 - 24)
Opposite		10:17 And the seventy <i>disciples</i> returned again with joy; saying, “Lord, even the demons are subject to us through your Name.” 10:18 And he said to them, “I beheld Satan as lightning having fallen from Heaven. 10:19 Behold, I give you authority to tread on serpents and scorpions; and over all the power of the enemy; and nothing shall by any means hurt you.
Opposite		10:20 “Notwithstanding, rejoice not in this, that the spirits are subject to you; but rather rejoice, because your names are written in Heaven.”
		10:21 In that hour Jesus rejoiced in spirit; and said, “I thank you, O Father, Lord of Heaven and earth, that you have hidden these things from the wise and prudent; and you have revealed them to babes; even so, Father: for so it seemed good in your sight.
Complement		10:22 “All things were delivered to me by my Father; and no man knows who the Son is, but the Father; and who the Father is, but the Son; and he to whom the Son will reveal him.”
Unique		10:23 And he turned to <i>his</i> disciples; and he said privately, “Blessed <i>are</i> the eyes which see the things that you see:
		10:24 for I tell you, that many prophets and kings have desired to see those things which you see, and have not seen <i>them</i> ; and to hear those things which you hear, and have not heard <i>them</i> .”
	¶Complement	Love God and love your neighbor for spiritual growth (10:25 - 37)
Unique		10:25 And, behold, a certain lawyer stood up; and he tested him, saying, “Master, what shall I do to inherit Eternal Life?”
Complement		10:26 He said to him, “What is written in the Law? How do you read it?” 10:27 And he answering said, “You shall love [Jehovah] your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and ‘your neighbor as yourself.’”
Complement		10:28 And he said to him, “You have answered correctly. Do this; and you shall live.”
		10:29 But he, willing to justify himself, said to Jesus, “And who is my neighbor?” 10:30 And Jesus answering said, “A certain <i>man</i> went down from Jerusalem to Jericho; and he fell among thieves, which stripped him of his clothing, and wounded <i>him</i> , and departed, leaving <i>him</i> half dead. 10:31 And by chance a certain priest came down that way; and when he saw him, he passed by on the other side. 10:32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 10:33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion, 10:34 and went to <i>him</i> ; and bound up his wounds, pouring on oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. 10:35 And on the next day when he left, he took out two denarius coins, and gave <i>them</i> to the host, and said to him, ‘Take care of him; and whatsoever you spend more, when I come again, I will repay you.’
Opposite		10:36 “Now which of these three, do you think, was a neighbor to him that fell among the thieves?” And he said, “He that showed mercy on him.” 10:37 Then Jesus said to him, “Go, and you do likewise.”
	¶Complement	Seek God through His word and prayer for spiritual growth (10:38 - 11:13)
Unique		10:38 Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house.
Complement		10:39 And she had a sister called Mary, who also sat at the feet of Jesus, and heard his Word.
Complement		10:40 But Martha was burdened about much serving; and she came to him, and said, “Lord, do you not care that my sister has left me to serve alone? Therefore tell her that she help me.” 10:41 And Jesus answered and said to her, “Martha, Martha, you are anxious and troubled about many things; 10:42 but one thing is necessary; and Mary has chosen that good part, which shall not be taken away from her.”
		11:1 And it came to pass, that he was praying in a certain place. When he ceased, one of his disciples said to him, “Lord, teach us to pray, as John also taught his disciples.” 11:2 And he said to them, “When you pray, say: ‘Our Father who is in Heaven, sanctify your Name. Your Kingdom come. Your will be done: as in Heaven, so in earth. 11:3 Give us day by day our daily bread. 11:4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from the Evil one.’”
Opposite		11:5 And he said to them, “Which of you shall have a friend; and shall go to him at midnight, and say to him, ‘Friend, lend me three loaves: 11:6 for a friend of mine in his journey has come to me, and I have nothing to set before him.’ 11:7 And he from within shall answer and say, ‘Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give you?’ 11:8 I say to you, though he will not rise and give him because he is his friend, yet because of his persistence he will arise and give him as many as he needs. 11:9 And I say to you, ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you: 11:10 for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. 11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? Or if <i>he asks</i> a fish, will he for a fish give him a serpent? 11:12 Or if he shall ask an egg, will he offer him a scorpion? 11:13 If you then, being evil, know how to give good gifts to your children, how much more shall <i>your</i> heavenly Father give the Holy Spirit to them that ask him?”
	¶Unique	Refusing to hear the Word of God will lead to Judgment (11:14 - 26)
Opposite		11:14 And he was casting out a demon, and it was mute. And it came to pass, when the demon went out, the mute spoke; and the people wondered. 11:15 But some of them said, “He casts out demons through Beelzebub the chief of the demons.” 11:16 And others, tempting <i>him</i> , asked of him a sign from Heaven. 11:17 But he, knowing their thoughts, said to them, “Every kingdom divided against itself is being brought to desolation; and a house <i>divided</i> against a house is falling. 11:18 If Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out demons through Beelzebub. 11:19 And if I by Beelzebub cast out demons, by whom do your sons cast <i>them</i> out? Therefore they shall be your judges. 11:20 But if I with the finger of God cast out demons, no doubt the Kingdom of God has come upon you.
Opposite		11:21 “When an armed strong man guards his palace, his goods are in peace; 11:22 but when a stronger than he shall come upon him, and overcome him, he takes from him all his armor that he trusted in, and divides his plunder.”
		11:23 “He that is not with me is against me;
Complement		“and he that gathers not with me scatters.
Unique		11:24 “When the unclean spirit has gone out of a man, he walks through dry places, seeking rest. And finding none, he says, ‘I will return to my house whence I came out.’ 11:25 And when he comes, he finds <i>it</i> swept and set in order. 11:26 Then he goes, and takes to <i>him</i> seven other spirits more wicked than himself; and they enter in, and dwell there; and the last <i>state</i> of that man is worse than the first.”
	§Complement	Conclusion: The Pharisees and Lawyers rejected the Son of man and had become the enemies of God (11:27 - 54)
	¶Complement	Beware that you do not reject the truth of Jesus Christ, as this generation of Jews did (11:27 - 36)
Opposite		11:27 And it came to pass, as he spoke these things, a certain woman of the company lifted up her voice, and she said to him, “Blessed <i>is</i> the womb that bore you, and the breasts which nursed you.” 11:28 But he said, “More importantly, blessed <i>are</i> they that hear the Word of God, and keep it.”
Opposite		11:29 And when the people were gathered thick together, he began to say, “This is an evil generation; they seek a sign, and no sign shall be given it, but the sign of Jonah the Prophet: 11:30 for as Jonah was a sign to the Ninevites, so also shall the Son of man be to this generation. 11:31 The queen of the south shall rise up in the Judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon <i>is</i> here. 11:32 The men of Nineveh shall rise up in the Judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah <i>is</i> here.”
		11:33 “No man, when he has lit a candle, puts <i>it</i> in a secret place; neither under a bushel, but on a candlestick, that they which come in may see the light.
Complement		11:34 “The light of the body is the eye; therefore when your eye is single, your whole body also is full of light; but when <i>your eye</i> is evil, your body also <i>is</i> full of darkness.
Unique		11:35 Therefore take heed that the light which is in you not be darkness.
		11:36 “Therefore if your whole body <i>is</i> full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle gives you light.”
	¶Complement	Beware that you do not become the enemy of God, as the Pharisees and Lawyers did (11:37 - 54)
Opposite		11:37 And as he spoke, a certain Pharisee asked him to eat with him; and he went in, and reclined to <i>eat</i> . 11:38 And when the Pharisee saw <i>it</i> , he marvelled that he had not first washed before dinner; 11:39 and the Lord said to him, “Now do you Pharisees make clean the outside of the cup and the platter; but your inward part is full of greed and wickedness. 11:40 <i>You</i> fools, did not he that made that which is outside make that which is within also? 11:41 But rather give gifts of such things as you have; and, behold, all things are clean to you.
Opposite		11:42 “But woe to you, Pharisees! For you tithe mint and rue and all manner of herbs, but pass over judgment and the love of God; these tithes you should have done, and not have left the other undone. 11:43 Woe to you, Pharisees! For you love the uppermost seats in the synagogues, and greetings in the markets. 11:44 Woe to you, scribes and Pharisees, hypocrites! For you are like invisible graves, and the men that walk over <i>them</i> are not aware of <i>them</i> .”
		11:45 Then one of the lawyers answered, and said to him, “Master, saying this you reproach us also.”
Complement		11:46 And he said, “Woe to you also, <i>you</i> lawyers! For you load men with burdens grievous to be borne, but you yourselves touch not the burdens with one of your fingers. 11:47 Woe to you! For you build the tombs of the prophets, and your fathers killed them. 11:48 Truly you bear witness that you approve the deeds of your fathers: for they indeed killed them, and you build their tombs. 11:49 Therefore also said the Wisdom of God, ‘I will send them prophets and apostles, and <i>some</i> of them they shall slay and persecute, 11:50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.’ 11:51 From the blood of Abel to the blood of Zacharias, which perished between the altar and the Temple, truly I say to you, it shall be required of this generation. 11:52 Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and them that were attempting to enter in you inhibited.”
Unique		11:53 And as he said these things to them, the scribes and Pharisees began to urge <i>him</i> vehemently; and to provoke him to speak of many things;
		11:54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Luke, Chapter 2:2: Christ will return to judge his servants (12:1 - 14:35)	
§Complement	Introduction: The Judgment and the Judge (12:1 - 12)
¶Opposite	Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)
¶Opposite	The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)
§Complement	Body: Be ready to meet Christ when He returns (12:13 - 13:35)
¶Unique	Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)
¶Complement	Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 48)
¶Complement	The Judge will deal with those who are not prepared for the return of Christ (12:49 - 13:9)
¶Opposite	Jesus rebuked the hypocrisy of the ruler of the synagogue (13:10 - 21)
¶Opposite	Christ wept over the stubbornness of his people, the Jews, who refused his Gospel (13:22 - 35)
§Unique	Conclusion: Humility and perseverance are notable qualities of those who follow Christ (14:1 - 35)
¶Complement	Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)
¶Complement	A believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)

	§Complement	Introduction: The Judgment and the Judge (12:1 - 12)
	¶Opposite	Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)
Unique	12:1	In the meantime, when there were gathered together an innumerable multitude of people, inasmuch that they walked one upon another, he began to say to his disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy; ^{12:2} for nothing is covered that shall not be revealed; neither hidden, that shall not be known.
Complement	12:3	“Therefore whatsoever you have spoken in darkness shall be heard in the light;
Complement		“and that which you have spoken in the ear in closets shall be proclaimed upon the housetops.”
Opposite	12:4	“And I say to you my friends: be not afraid of them that kill the body, and after that have no more that they can do.
Opposite	12:5	“But I will forewarn you whom you shall fear: fear him, who after he has killed has power to cast into Hell. Yes, I say to you, fear him.”
	¶Opposite	The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)
Opposite	12:6	“Are not five sparrows sold for two kodrantes coins, and not one of them is forgotten before God?
Opposite	12:7	But even the very hairs of your head are all numbered; therefore fear not, you are more valuable than many sparrows.”
Complement	12:8	“Also I say to you: whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; ^{12:9} but he that denies me before men shall be denied before the angels of God.
Complement	12:10	“And whosoever shall speak a word against the Son of man, it shall be forgiven him; but to him that blasphemes against the Holy Spirit, it shall not be forgiven.
Unique	12:11	“And when they bring you to the synagogues, and to magistrates, and powers, do not be anxious how or what thing you shall answer, or what you shall say;
	12:12	for the Holy Spirit shall teach you in the same hour what you should say.”
	§Complement	Body: Be ready to meet Christ when He returns (12:13 - 13:35)
	¶Unique	Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)
Opposite	12:13	And one of the company said to him, “Master, speak to my brother, so that he divides the inheritance with me.” ^{12:14} And he said to him, “Man, who made me a judge or a divider over you?”
Opposite	12:15	And he said to them, “Take heed, and beware of covetousness: for a man’s life does not consist in the abundance of the things which he possesses.” ^{12:16} And he spoke a parable to them, saying, “The ground of a certain rich man brought forth abundantly. ^{12:17} And he thought within himself, saying, ‘What shall I do, because I have no room to store my fruits?’ ^{12:18} And he said, ‘This will I do: I will pull down my barns, and build greater; and there I will store all my fruits and my goods. ^{12:19} And I will say to my soul, ‘Soul, you have many goods laid up for many years; take your ease, eat, drink, and be merry.’” ^{12:20} But God said to him, ‘You fool, this night your soul shall be required of you. Then whose shall those things be, which you have provided?’ ^{12:21} So is he that lays up treasure for himself, and is not rich toward God.”
Complement	12:22	And he said to his disciples, “Therefore I say to you, do not worry for your life, what you shall eat; neither for the body, what you shall put on. ^{12:23} The life is more important than food; and the body is more important than clothing. ^{12:24} Consider the ravens: for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. How much more are you better than the birds? ^{12:25} And which of you by worrying can add to his stature one cubit? ^{12:26} If then you are not able to do that thing which is least, why do you worry for the rest? ^{12:27} Consider the lilies how they grow: they do not toil, and they do not spin; and yet I say to you that Solomon in all his glory was not arrayed like one of these. ^{12:28} If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith?
Complement	12:29	“And seek not what you shall eat, or what you shall drink; neither be of doubtful mind: ^{12:30} for all these things do the nations of the world seek after; and your Father knows that you have need of these things. ^{12:31} But rather seek the Kingdom of God first, and then all these things shall be added to you. ^{12:32} Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom. ^{12:33} Sell your possessions, and give charity; provide yourselves moneybags that do not grow old, a treasure in the heavens that does not fail, where no thief approaches; neither moth corrupts: ^{12:34} for where your treasure is, there will your heart be also.
Unique	12:35	“Let your waist be girded about, and your lights burning; ^{12:36} and you yourselves like men that wait for their lord when he will return from the wedding, that when he comes and knocks, they may open to him immediately. ^{12:37} Blessed are those servants, whom the lord when he comes shall find watching. Truly I say to you, that he shall gird himself, and make them to sit down to eat, and will come forth and serve them. ^{12:38} And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. ^{12:39} And know this, that if the master of the house had known what hour the thief would come, he would have watched, and not allowed his house to be broken into. ^{12:40} Therefore you be prepared also: for the Son of man is coming at an hour when you think not.”
	¶Complement	Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 48)
Unique	12:41	Then Peter said to him, “Lord, do you speak this parable to us, or even to all?”
	12:42	And the Lord said, “Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of food in due season? ^{12:43} Blessed is that servant, whom his lord when he comes shall find so doing. ^{12:44} Truly I say to you, that he will make him ruler over all that he has.
Complement	12:45	“But, if that servant says in his heart, ‘My lord delays his coming’, and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunk, ^{12:46} the lord of that servant will come in a day when he is not looking for him, and at an hour when he is not aware, and will cut him in pieces, and will appoint him his portion with the unbelievers.
Complement	12:47	“And that servant, which knew his lord’s will, and did not prepare himself; neither did according to his will, shall be beaten with many stripes;” ^{12:48} but he that did not know, and committed things worthy of stripes, shall be beaten with few stripes.”
Opposite		“For to whomsoever much is given, of him shall much be required;
Opposite		“and to whom men have committed much, of him they will ask even more.”
	¶Complement	The Judge will deal with those who are not prepared for the return of Christ (12:49 - 13:9)
Unique	12:49	“I have come to send fire on the earth; and what will I do if it is already kindled? ^{12:50} (But I have a baptism to be baptized with; and how am I straitened until it is accomplished!)
	12:51	Do you suppose that I have come to give peace on earth? I tell you, no; but rather division: ^{12:52} for from henceforth there shall be five in one house divided, three against two, and two against three. ^{12:53} The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.”
Complement	12:54	And he said also to the people, “When you see a cloud rise out of the west, immediately you say, ‘A shower is coming’, and so it is. ^{12:55} And when you see the south wind blow, you say, ‘There will be heat’, and it comes to pass. ^{12:56} You hypocrites, you can discern the face of the sky and of the earth; but how is it that you do not discern this time? ^{12:57} Moreover, and why even of yourselves do you not judge what is right?
Complement	12:58	“When you go with your adversary to the magistrate, as you are in the way, give diligence that you may be delivered from him, lest he drags you to the judge, and the judge delivers you to the officer, and the officer casts you into [debtor’s] prison. ^{12:59} I tell you, you shall not depart from there, until you have paid the very last lepton coin.”
Opposite	13:1	There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. ^{13:2} And Jesus answering said to them, “Do you suppose that these Galileans were sinners above all the Galileans, because they suffered such things? ^{13:3} I tell you, no; but, unless you repent, you shall all likewise perish. ^{13:4} Or those eighteen, upon whom the tower in Siloam fell, and slew them, do you think that they were sinners above all men that dwelt in Jerusalem? ^{13:5} I tell you, no; but, unless you repent, you shall all likewise perish.”
Opposite	13:6	He also spoke this parable, “A certain man had a fig tree planted in his vineyard; and he came and looked for fruit on it, and found none. ^{13:7} Then he said to the dresser of his vineyard, ‘Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down. Why does it burden the ground?’ ^{13:8} And he answering said to him, ‘Lord, let it alone this year also, until I shall dig around it, and fertilize it; ^{13:9} and if it bears fruit, good; and if not, then after that you shall cut it down.”
	¶Opposite	Jesus rebuked the hypocrisy of the ruler of the synagogue (13:10 - 21)
Unique	13:10	And he was teaching in one of the synagogues on the Sabbath.
	13:11	And, behold, a woman was there which had a spirit of infirmity eighteen years; and she was bowed together, and was unable to raise herself up at all.
Complement	13:12	And when Jesus saw her, he called her to him, and said to her, “Woman, you are released from your infirmity.” ^{13:13} And he laid his hands on her; and immediately she was made straight, and glorified God.
Complement	13:14	And the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath day; and he said to the people, “There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.” ^{13:15} The Lord then answered him, and said, “You hypocrite, do not each one of you on the Sabbath release his ox or his donkey from the stall, and lead him away to watering? ^{13:16} And should not this woman, being a daughter of Abraham (whom Satan has bound, lo, these eighteen years), be released from this bond on the Sabbath day?” ^{13:17} And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.
Opposite	13:18	Then he said, “To what is the Kingdom of God like? And to what shall I compare it? ^{13:19} It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and became a great tree; and the birds of the air lodged in its branches.”
Opposite	13:20	And again he said, “Unto what shall I liken the Kingdom of God? ^{13:21} It is like yeast, which a woman took and hid in three measures of meal, until the whole lump was leavened.”
	¶Opposite	Christ wept over the stubbornness of his people, the Jews, who refused his Gospel (13:22 - 35)
Opposite	13:22	And he went through the cities and villages, teaching, and journeying toward Jerusalem.
Opposite	13:23	Then someone said to him, “Lord, are there few being saved?” And he said to them, ^{13:24} “Strive to enter in at the narrow gate: for many, I say to you, will seek to enter in, and shall not be able. ^{13:25} When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and knock at the door, saying, ‘Lord, Lord, open to us; and he shall answer and say to you, ‘I do not know you where you are from.’” ^{13:26} Then shall you begin to say, ‘We have eaten and drunk in your presence, and you have taught in our streets.’” ^{13:27} But he shall say, ‘I tell you, I do not know you, where you are from; depart from me, all you workers of iniquity.’” ^{13:28} There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out. ^{13:29} And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God. ^{13:30} And, behold, there are last which shall be first, and there are first which shall be last.”
Complement	13:31	The same day there came certain of the Pharisees, saying to him, “Get out, and leave this place: for Herod will kill you.” ^{13:32} And he said to them, “Go and tell that fox, ‘Behold, I cast out demons, and do cures today and tomorrow; and the third day, I shall be perfected.
Complement	13:33	“Nevertheless, I must walk today, and tomorrow, and the day following: for it cannot be that a Prophet perishes outside of Jerusalem.”
Unique	13:34	“O Jerusalem, Jerusalem, which kills the prophets, and stones them that are sent to you: how often would I have gathered your children together, as a hen gathers her brood under her wings, and you did not want it! ^{13:35} Behold, your house is left to you desolate. And truly I say to you, you shall not see me, until the time comes when you shall say, ‘Blessed is he that comes in the Name of [Jehovah].”
	§Unique	Conclusion: Humility and perseverance are notable qualities of those who follow Christ (14:1 - 35)
	¶Complement	Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)
Opposite	14:1	And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. ^{14:2} And, behold, there was a certain man before him, which had edema; ^{14:3} and Jesus answering spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath day?” ^{14:4} And they held their peace.
Opposite		And he took and healed him, and let him go; ^{14:5} and he answered them, saying, “Which of you shall have a donkey or an ox fallen into a pit, and will not immediately pull him out on the Sabbath day?” ^{14:6} And they could not answer him again to these things.
Complement	14:7	And he put forth a parable to those which were invited, when he noticed how they chose out the chief rooms, saying to them, ^{14:8} “When you are invited by any man to a wedding, sit not down in the highest room, lest a more honorable man than you are invited by him, ^{14:9} and he that invited you and him comes and says to you, ‘Give this man your place’; and you begin with shame to take the lowest room. ^{14:10} But when you are invited, go and sit down in the lowest room, so that when he that invited you comes, he may say to you, ‘Friend, go up higher.’ Then shall you have glory in the presence of them that recline at the table with you. ^{14:11} For whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted.”
Complement	14:12	Then said he also to him that invited him: “When you make a dinner or a supper, call not your friends, nor your brethren, nor your relatives, nor your rich neighbors; lest they also invite you again, and a recompense be made to you. ^{14:13} But when you make a feast, call the poor, the maimed, the lame, and the blind.” ^{14:14} and you shall be blessed, because they cannot repay you: for you shall be repaid at the resurrection of the just.”
Unique	14:15	And when one of them that reclined at the table with him heard these things, he said to him, “Blessed is he that shall eat bread in the Kingdom of God.”
	14:16	Then he said to him, “A certain man made a great supper, and invited many; ^{14:17} and he sent his servant at suppertime to say to them that were invited, ‘Come: for all things are now ready.’” ^{14:18} And they all with one consent began to make excuses. The first said to him, ‘I have bought a piece of ground, and I am obliged to go and see it; please excuse me.’ ^{14:19} And another said, ‘I have bought five yokes of oxen, and I go to test them; please excuse me.’” ^{14:20} And another said, ‘I have married a wife; and therefore I cannot come.’” ^{14:21} So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here the poor, the maimed, the lame, and the blind.’” ^{14:22} And the servant said, ‘Lord, it is done as you have commanded, and still there is room.’” ^{14:23} And the lord said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be filled:” ^{14:24} for I say to you, that none of those men that were invited shall taste of my supper.”
	¶Complement	A believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)
Opposite	14:25	And great multitudes went with him.
Opposite		And he turned, and said to them, ^{14:26} “If any man comes to me, and does not hate his father, and mother, and wife, and children, and brethren, and sisters; and indeed, even his own life, he cannot be my disciple. ^{14:27} And whosoever does not bear his cross, and come after me, cannot be my disciple. ^{14:28} For which of you, intending to build a tower, does not sit down first, and count the cost, to see whether he has enough to finish it?” ^{14:29} Lest perhaps, after he has laid the foundation, and is not able to finish it, all that behold it begin to mock him, ^{14:30} saying, ‘This man began to build, and was not able to finish.’” ^{14:31} Or what king, going to make war against another king, does not sit down first, and consults whether he is able with ten thousand to meet him that comes against him with twenty thousand? ^{14:32} Or else, while the other is still a great way off, he sends a delegation; and desires conditions of peace. ^{14:33} So likewise, whosoever he is of you that does not forsake all that he has, he cannot be my disciple.”
Complement	14:34	“Salt is good;
Complement		“but if the salt has lost its saltiness, what shall it season?
Unique	14:35	“It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that has ears to hear, let him hear.”

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§Unique Introduction: God the Father rejoices when sinners repent and turn to Christ (15:1 - 32)	
¶Opposite There is joy in the presence of the angels of God in Heaven over one sinner that repents (15:1 - 10)	
Unique	15:1 ¹ Then all the tax collectors and sinners drew near to him to hear him.
15:2And the Pharisees and scribes murmured, saying, “This man receives sinners, and eats with them!”	
Complement	15:3And he spoke this parable to them, saying, ^{15:4} “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after that one which is lost, until he finds it? ^{15:5} And when he has found <i>it</i> , he lays <i>it</i> on his shoulders, rejoicing. ^{15:6} And when he comes home, he calls together <i>his</i> friends and neighbors, saying to them, ‘Rejoice with me: for I have found my sheep which was lost.’
Complement	15:7 ⁷ “I say to you, that likewise joy shall be in Heaven over one sinner that repents, more than over ninety-nine just persons that need no repentance.”
15:8 ⁸ “Either what woman having ten drachma coins, if she loses one, does not light a candle, and sweep the house, and seek diligently until she finds it? ^{15:9} And when she has found <i>it</i> , she calls <i>her</i> friends and neighbors together, saying, ‘Rejoice with me: for I have found the coin which I had lost.’	
Opposite	15:10 ¹⁰ “Likewise, I say to you, there is joy in the presence of the angels of God over one sinner that repents.”
¶Opposite The father of the prodigal son rejoiced when his son returned in repentance (15:11 - 32)	
Opposite	15:11 ¹¹ And he said, “A certain man had two sons; ^{15:12} and the younger of them said to <i>his</i> father, ‘Father, give me the portion of goods that falls <i>to me</i> .’ And he divided to them <i>his</i> living.
Opposite	15:13 ¹³ “And not many days later the younger son gathered everything together, and took his journey into a far country; and there wasted his substance with profligate living.”
15:14 ¹⁴ “And when he had spent everything, there arose a mighty famine in that land; and he began to be in want, ^{15:15} so he went and joined himself to a citizen of that country; and he sent him into his fields to feed pigs. ^{15:16} And he would gladly have filled his belly with the husks that the pigs ate, and no man gave to him. ^{15:17} And when he came to himself, he said, ‘How many hired servants of my father’s have bread enough and to spare, and I am perishing with hunger! ^{15:18} I will arise and go to my father, and will say to him, ‘Father, I have sinned against Heaven, and before you, ^{15:19} and am no longer worthy to be called your son; make me as one of your hired servants.’ ^{15:20} And he arose, and came to his father.	
Complement	“But when he was still a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. ^{15:21} And the son said to him, ‘Father, I have sinned against Heaven, and in your sight, and am no longer worthy to be called your son.’ ^{15:22} But the father said to his servants, ‘Bring forth the best robe, and put <i>it</i> on him; and put a ring on his hand, and shoes on <i>his</i> feet; ^{15:23} and bring here the fattened calf, and kill <i>it</i> ; and let us eat, and be merry: ^{15:24} for this my son was dead, and is alive again; he was lost, and was found.’ And they began to be merry.
Unique	15:25 ²⁵ “Now his older son was in the field; and as he came and drew near to the house, he heard music and dancing. ^{15:26} And he called one of the servants, and asked what these things meant. ^{15:27} And he said to him, ‘Your brother has come; and your father has killed the fattened calf, because he has received him safe and sound.’
15:28 ²⁸ And he was angry, and would not go in; therefore his father came out, and entreated him. ^{15:29} And he answering said to <i>his</i> father, ‘Look, these many years do I serve you; neither did I transgress your command at any time; and yet you never gave me a kid, that I might make merry with my friends; ^{15:30} but as soon as this your son came, which has devoured your living with prostitutes, you have killed the fattened calf for him!’ ^{15:31} And he said to him, ‘Son, you are always with me, and all that I have is yours. ^{15:32} It was right that we should make merry, and be glad: for this your brother was dead, and is alive again; and was lost, and has been found.’”	
§Complement Body: Those who do not prepare for the future will go to Hell (16:1 - 18:14)	
¶Opposite The rich man commended the unjust steward for preparing for the future in his lifetime (16:1 - 15)	
Unique	16:1 ¹ And he said also to his disciples, “There was a certain rich man, which had a steward; and the same was accused to him that he had wasted his goods.
16:2 ² And he called him, and said to him, ‘How is it that I hear this of you? Give an account of your stewardship: for you may no longer be steward.’	
Complement	16:3 ³ “Then the steward said within himself, ‘What should I do? For my lord takes away the stewardship from me. I cannot dig; to beg I am ashamed. ^{16:4} I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’ ^{16:5} So he called every one of his lord’s debtors <i>to him</i> , and said to the first, ‘How much do you owe to my lord?’ ^{16:6} And he said, ‘One hundred measures of oil.’ And he said to him, ‘Take your bill, and sit down quickly, and write fifty.’ ^{16:7} Then he said to another, ‘And how much do you owe?’ And he said, ‘One hundred measures of wheat.’ And he said to him, ‘Take your bill, and write eighty.’ ^{16:8} And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
Complement	16:9 ⁹ “And I say to you, make to yourselves friends of the riches of unrighteousness, so that when you fail, they may receive you into everlasting habitations. ^{16:10} He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is also unjust in much. ^{16:11} If therefore you have not been faithful in the unrighteous riches, who will commit to your trust the true <i>riches</i> ? ^{16:12} And if you have not been faithful in that which is another man’s, who shall give you that which is your own? ^{16:13} No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and money.”
16:14 ¹⁴ And the Pharisees also, who were covetous, heard all these things; and they derided him.	
Opposite	16:15 ¹⁵ And he said to them, “You are they who justify yourselves before men; but God knows your hearts: for that which is highly esteemed among men is abomination in the sight of God.”
¶Opposite Abraham rebuked the rich man in Hell, because he did not prepare for the future in his lifetime (16:16 - 17:4)	
Opposite	16:16 ¹⁶ “The Law and the Prophets <i>were</i> until John; since that time the Kingdom of God is being preached, and every man presses into it.
Opposite	16:17 ¹⁷ “And it is easier for Heaven and earth to pass, than one titlle of the Law to fail. ^{16:18} <i>For example</i> , whosoever divorces his wife, and marries another, commits adultery; and whosoever marries her that has been divorced from <i>her</i> husband commits adultery.”
16:19 ¹⁹ “There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. ^{16:20} And there was a certain beggar named Lazarus, who was laid at his gate, full of sores; ^{16:21} and he longed to be fed with the crumbs which fell from the rich man’s table; moreover the dogs came and licked his sores.	
Complement	16:22 ²² “And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom; the rich man also died, and was buried. ^{16:23} And in Hell, he lifted up his eyes, being in extreme pain, and sees Abraham afar off, and Lazarus in his bosom. ^{16:24} And he cried and said, ‘Father Abraham, have mercy on me!! And send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am in agony in this flame!’ ^{16:25} But Abraham said, ‘Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things; but now he is comforted, and you are in agony. ^{16:26} And beside all this, between us and you there is a great gulf fixed, so that they which would pass from here to you cannot; neither can they pass to us, that <i>would come</i> from there.’ ^{16:27} Then he said, ‘Therefore I beg you, father, that you would send him to my father’s house: ^{16:28} for I have five brothers, that he may testify to them, lest they also come into this place of agony.’ ^{16:29} Abraham says to him, ‘They have Moses and the Prophets; let them hear them.’ ^{16:30} And he said, ‘No, father Abraham; but if one went to them from the dead, they will repent.’ ^{16:31} And he said to him, ‘If they do not hear Moses and the Prophets; neither will they be persuaded, though one rose from the dead.’”
Unique	17:1 ¹ Then he said to the disciples, “It is impossible but that offenses will come; but woe <i>to him</i> , through whom they come! ^{17:2} It would be better for him that a millstone were hung around his neck, and he cast into the sea, than that he should offend one of these little ones.
17:3 ³ Take heed to yourselves: if your brother trespasses against you, rebuke him; and if he repents, forgive him. ^{17:4} And if he trespasses against you seven times in a day; and seven times in a day turns again to you, saying, ‘I repent’, you shall forgive him.”	
¶Complement Prepare for the future by doing the will of God every day (17:5 - 19)	
Unique	17:5 ⁵ And the apostles said to the Lord, “Increase our faith.”
17:6 ⁶ And the Lord said, “If you had faith as a grain of mustard seed, you might say to this mulberry tree: ‘Be plucked up by the root, and be planted in the sea’; and it would obey you.	
Complement	17:7 ⁷ “But which of you, having a servant plowing or feeding cattle, will say to him, when he has come from the field, ‘Go and sit down to eat’? ^{17:8} And will you not rather say to him, ‘Make ready so that I may eat; and gird yourself, and serve me, until I have eaten and drunk; and afterward you shall eat and drink’? ^{17:9} Does he thank that servant because he did the things that were commanded him? I think not.
Complement	17:10 ¹⁰ “So likewise you, when you shall have done all those things which are commanded you, say, ‘We are unprofitable servants; we have done that which was our duty to do.’”
17:11 ¹¹ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. ^{17:12} And as he entered into a certain village, there met him ten men that were lepers, who stood far away; ^{17:13} and they lifted up <i>their</i> voices, and said, “Jesus, Master! Have mercy on us!” ^{17:14} And when he saw <i>them</i> , he said to them, “ <i>Go show yourselves to the priests.</i> ” And it came to pass, that as they went, they were cleansed.	
Opposite	17:15 ¹⁵ And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; ^{17:16} and he fell down on <i>his</i> face at his feet, giving him thanks; and he was a Samaritan. ^{17:17} And Jesus answering said, “Were there not ten cleansed? But where <i>are</i> the nine? ^{17:18} No one returned to give glory to God, except this stranger.” ^{17:19} And he said to him, “Arise, go your way; your faith has made you whole.”
¶Complement The coming of the Son of man will surprise those who are not prepared for the future (17:20 - 37)	
Unique	17:20 ²⁰ And when he was asked by the Pharisees when the Kingdom of God would come, he answered them, and said, “The Kingdom of God does not come with observation. ^{17:21} Neither shall they say, ‘Look here!’ or, ‘Look there!’ For behold, the Kingdom of God is within you.”
Complement	17:22 ²² And he said to the disciples, “The days will come, when you shall desire to see one of the days of the Son of man; and you shall not see it. ^{17:23} And they shall say to you, ‘See here’; or, ‘See there’; but do not go after <i>them</i> , nor follow <i>them</i> : ^{17:24} for as the lightning that flashes out of the one <i>part</i> under heaven and shines to the other <i>part</i> under heaven, so shall also the Son of man be in his day. ^{17:25} But first he must suffer many things; and be rejected by this generation.
Complement	17:26 ²⁶ “And as it was in the days of Noah, so shall it be also in the days of the Son of man: ^{17:27} they ate, they drank, they married wives, and they were given in marriage, until that day that Noah entered into the Ark, and the flood came, and destroyed <i>them</i> all. ^{17:28} “Likewise also as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, and they built; ^{17:29} but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. ^{17:30} Even thus shall it be in the Day when the Son of man is revealed.”
17:31 ³¹ “In that day, he which shall be upon the housetop, and his possessions in the house, let not him come down to take it away; and he that is in the field, let him likewise not return back. ^{17:32} Remember Lot’s wife. ^{17:33} Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.	
Opposite	17:34 ³⁴ “I tell you, in that night there shall be two in one bed: one shall be taken, and the other shall be left. ^{17:35} Two shall be grinding meal together: one shall be taken, and the other left.” ^{17:36} Two shall be in the field: one shall be taken, and the other left.” ^{17:37} And they answered and said to him, “Where, Lord?” And he said to them, “Whosoever the body is, there will the vultures be gathered together.”
¶Unique The best way to prepare for the future is to repent and trust in Christ (18:1 - 14)	
Opposite	18:1 ¹ And he spoke a parable to them <i>to this end</i> , that men should always pray, and not faint; ^{18:2} saying, “There was in a city a judge, which did not fear God, nor regard man. ^{18:3} And there was a widow in that city, and she came to him, saying, ‘Avenge me of my adversary.’ ^{18:4} And he would not for a while, but afterward he said within himself, ‘Though I fear not God, nor regard man, ^{18:5} yet because this widow troubles me, I will avenge her, lest by her continual coming she wearies me.’” ^{18:6} And the Lord said, “Hear what the unjust judge says. ^{18:7} And shall not God avenge his own elect, which cry day and night to him, though he bears long with them? ^{18:8} I tell you that he will avenge them speedily.”
Opposite	“Nevertheless, when the Son of man comes, shall he find the Faith on the earth?”
18:9 ⁹ And he spoke this parable to some who trusted in themselves that they were righteous, and despised others: ^{18:10} “Two men went up into the Temple to pray: one a Pharisee, and the other a tax collector. ^{18:11} The Pharisee stood and prayed thus with himself, ‘God, I thank you, that I am not as other men <i>are</i> : extortionists, unjust, adulterers, or even as this tax collector. ^{18:12} I fast twice in the week; I give tithes of all that I possess.’	
Complement	18:13 ¹³ “And the tax collector, standing far away, would not lift up so much as <i>his</i> eyes to Heaven; but he smote upon his breast, saying, ‘God be merciful to me a sinner.’
Unique	18:14 ¹⁴ “I tell you, this man went down to his house justified <i>rather</i> than the other. For everyone that exalts himself shall be humbled; and he that humbles himself shall be exalted.”
§Complement Conclusion: Following Christ requires death to self (18:15 - 34)	
¶Complement The rich young ruler thought more of his money than Eternal Life for his soul (18:15 - 23)	
Opposite	18:15 ¹⁵ And they also brought infants to him, that he would touch them; but when <i>his</i> disciples saw <i>it</i> , they rebuked them.
Opposite	18:16 ¹⁶ But Jesus called them, and said, “Allow little children to come to me; and forbid them not: for of such is the Kingdom of God. ^{18:17} Truly I say to you, whosoever shall not receive the Kingdom of God like a little child, shall never enter into it.”
18:18 ¹⁸ And a certain ruler asked him, saying, “Good Master, what shall I do to inherit Eternal Life?” ^{18:19} And Jesus said to him, “Why do you call me good? No one is good, except one, <i>that is</i> , God.	
Complement	18:20 ²⁰ “You know the Commandments: ‘Do not commit adultery’; ‘Do not kill’; ‘Do not steal’; ‘Do not bear false witness’; ‘Honor your father and your mother.’” ^{18:21} And he said, “All these have I kept from my youth up.”
Unique	18:22 ²² Now when Jesus heard these things, he said to him, “Yet you lack one thing: sell all that you have, and distribute to the poor; and you shall have treasure in Heaven; and come, follow me.”
18:23 ²³ And when he heard this, he was very sorrowful: for he was very rich.	
¶Complement Those who follow Christ will receive both material blessings and persecutions, possibly even martyrdom (18:24 - 34)	
Opposite	18:24 ²⁴ And when Jesus saw that he was very sorrowful, he said, “How difficult it is for those who have riches to enter into the Kingdom of God! ^{18:25} For it is easier for a camel to go through an eye of a needle than for a rich man to enter into the Kingdom of God.” ^{18:26} And they that heard <i>it</i> said, “Who then can be saved?”
18:27 ²⁷ And he said, “The things that are impossible with men are possible with God.”	
Opposite	18:28 ²⁸ Then Peter said, “See, we have left all; and followed you.” ^{18:29} And he said to them, “Truly I say to you, there is no man that has left house, or parents, or brethren, or wife, or children, for the Kingdom of God’s sake, ^{18:30} who shall not receive manifold more in this present time; and in the Age to come Life Everlasting.”
Complement	18:31 ³¹ Then he took <i>to him</i> the twelve, and said to them, “Behold, we are going up to Jerusalem.
Complement	“And all things that have been written by the Prophets concerning the Son of man shall be accomplished: ^{18:32} for he shall be delivered to the Gentiles, and shall be mocked, and treated spitefully, and spat upon. ^{18:33} And having scourged <i>him</i> , they will put him to death; and the third day he shall rise again.”
Unique	18:34 ³⁴ And they understood none of these things; and this saying was hidden from them; neither did they know the things which were spoken.

Luke, Chapter 24: Those who are not prepared for the return of Christ will be judged harshly (18:35 - 21:36)	
\$Unique	Introduction: The blind man and Zacchaeus took advantage of the opportunity to call on Jesus and be saved (18:35 - 19:10)
¶Opposite	A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)
¶Opposite	Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)
\$Complement	Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly (19:1 - 21:4)
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¶Complement	Jesus rejected the authority of the leaders of Jerusalem, and hinted at their future judgment (19:48 - 20:19)
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¶Complement	Wars, famines, plagues, and persecution would come prior to the destruction of Jerusalem (21:5 - 24)
¶Complement	Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

§Unique

Introduction: The blind man and Zacchaeus took advantage of the opportunity to call on Jesus and be saved (18:35 - 19:10)

¶Opposite

A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)

Unique

18:35 And it came to pass, that as he came near to Jericho, a certain blind man sat by the roadside begging; 18:36 and hearing the multitude pass by, he asked what it meant. 18:37 And they told him, “Jesus of Nazareth is passing by.”

Complement

18:38 And he cried, saying, “Jesus, Son of David, have mercy on me!” 18:39 And they that went before rebuked him, that he should be quiet.

Complement

But he cried even more, “Son of David, have mercy on me!!” 18:40 And Jesus stood, and commanded him to be brought to him.

Opposite

And when he came near, he asked him, 18:41 saying, “What do you want me to do to you?” And he said, “Lord, that I may receive my sight.”

Opposite

18:42 And Jesus said to him, “Receive your sight; your faith has saved you.” 18:43 And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

¶Opposite

Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)

Opposite

19:1 And Jesus entered and passed through Jericho.

Opposite

19:2 And, behold, a man was there named Zacchaeus, who was the chief among the tax collectors, and he was rich. 19:3 And he tried to see Jesus who he was; but he could not because of the crowd, for he was very short. 19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

Complement

19:5 And when Jesus came to the place, he looked up, and saw him, and said to him, “Zacchaeus, hurry and come down! For I must stay at your house today.” 19:6 And he hurried, and came down, and received him joyfully. 19:7 And when they saw it, they all murmured, saying, “He was going to be a guest with a man who was a sinner.”

Complement

19:8 And Zacchaeus stood up, and said to the Lord, “Behold, Lord, half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.”

Unique

19:9 And Jesus said to him, “This day, salvation has come to this house, forasmuch as he also is a son of Abraham.

Opposite

19:10 For the Son of man has come to seek and to save that which was lost.”

§Complement

Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly (19:1 - 21:4)

¶Unique

The Lord returned from a far country and gave rewards and punishments to his servants (19:1 - 28)

Opposite

19:11 And as they heard these things, he added and spoke a parable, because he was near to Jerusalem, and because they thought that the Kingdom of God would immediately appear; 19:12 therefore he said, “A certain nobleman went into a far country to receive for himself a Kingdom; and to return. 19:13 And he called his ten servants, and delivered them ten pounds, and said to them, ‘Do business until I come.’

Opposite

19:14 “But his citizens hated him, and sent a message after him, saying, ‘We will not have this man to reign over us.’

Complement

19:15 “And it came to pass, that when he had returned, having received the Kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading. 19:16 Then the first came, saying, ‘Lord, your pound has gained ten pounds.’ 19:17 And he said to him, ‘Well, you good servant, because you have been faithful in a very little, you have authority over ten cities.’

Complement

19:18 “And the second came, saying, ‘Lord, your pound has gained five pounds.’ 19:19 And he said likewise to him, ‘You also be over five cities.’

Unique

19:20 “And another came, saying, ‘Lord, behold, here is your pound, which I have kept laid up in a napkin: 19:21 for I was afraid of you, because you are a harsh man: you take what you did not lay down, and reap what you did not sow.’ 19:22 And he says to him, ‘Out of your own mouth will I judge you, you wicked servant. You knew that I was a harsh man: taking what I did not lay down, and reaping what I did not sow. 19:23 Why, then, did you not give my money into the bank, that at my coming I might have required my own money with interest?’ 19:24 And he said to them that stood by, ‘Take the pound from him, and give it to him that has ten pounds.’ 19:25 (And they said to him, ‘Lord, he already has ten pounds.’) 19:26 For I say to you, that to everyone that has shall be given; and from him that does not have, even that which he has shall be taken away from him. 19:27 But those my enemies, which did not want me to reign over them, bring here, and slay them before me.”

Unique

19:28 And when he had spoken this, he went before, ascending up to Jerusalem.

¶Complement

Jesus entered into Jerusalem in triumph and cleansed the Temple of the religious thieves (19:29 - 47)

Unique

19:29 And it came to pass, when he came near to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 19:30 saying, “Go into the village over before you; in which at your entering you shall find a colt tied, which a man has never sat on. Release him, and bring him here. 19:31 And if any man asks you, ‘Why do you release him?’ Thus shall you say to him, ‘Because the Lord needs him.’”

Unique

19:32 And they that were sent went their way, and found even as he had said to them. 19:33 And as they were releasing the colt, the owners of it said to them, “Why do you release the colt?” 19:34 And they said, “The Lord needs him.” 19:35 And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus on it. 19:36 And as he went, they spread their clothes in the road.

Complement

19:37 And when he came near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 19:38 saying, “Blessed is the King that comes in the Name of the Lord! Peace in Heaven, and glory in the highest!” 19:39 And some of the Pharisees from among the multitude said to him, “Master, rebuke your disciples!” 19:40 And he answered and said to them, “I tell you that, if these should hold their peace, the stones would immediately cry out.”

Complement

19:41 And when he came near, he beheld the city, and wept over it, 19:42 saying, “If you had known, even you, at least in this your day, the things that belong to your peace! But now they are hidden from your eyes: 19:43 for the days shall come upon you, that your enemies shall dig a trench around you, and surround you, and keep you in on every side, 19:44 and they shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another, because you did not know the time of your visitation.”

Opposite

19:45 And he went into the Temple; and he began to cast out them that sold in it, and them that bought; 19:46 saying to them, “It has been written, ‘My House is a House of prayer’; but you have made it a den of thieves!”

Opposite

19:47 And he taught daily in the Temple.

¶Complement

Jesus rejected the authority of the leaders of Jerusalem, and hinted at their future judgment (19:48 - 20:19)

Unique

Now the chief priests and the scribes and the chief of the people wanted to destroy him; 19:48 but they could not find what they might do: for all the people were very attentive to hear him.

Complement

20:1 And it came to pass on one of those days, as he taught the people in the Temple, and preached the Gospel, the chief priests and the scribes came upon him with the elders; 20:2 and they spoke to him, saying, “Tell us: by what authority do you do these things? Or who is he that gave you this authority?” 20:3 And he answered and said to them, “I will also ask you one thing, and answer me: 20:4 the baptism of John, was it from Heaven, or of men?” 20:5 And they reasoned with themselves, saying, “If we shall say ‘from Heaven,’ he will say, ‘Why then did not you believe him?’ 20:6 But if we say ‘of men,’ all the people will stone us: for they are persuaded that John was a Prophet.” 20:7 And they answered, that they could not tell where it was from.

Complement

20:8 And Jesus said to them, “Neither tell I you by what authority I do these things.”

Opposite

20:9 Then he began to speak to the people this parable: “A certain man planted a vineyard, and leased it out to tenant farmers, and went into a far country for a long time. 20:10 And at the season he sent a servant to the farmers, that they should give him of the fruit of the vineyard; but the farmers beat him, and sent him away empty. 20:11 And again he sent another servant; and they beat him also, and treated him shamefully, and sent him away empty. 20:12 And again he sent a third; and they wounded him also, and cast him out. 20:13 Then the lord of the vineyard said, ‘What shall I do? I will send my beloved son. It may be they will reverence him when they see him.’ 20:14 But when the farmers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let us kill him, that the inheritance may be ours.’ 20:15 So they cast him out of the vineyard, and killed him. Therefore what shall the lord of the vineyard do to them?” 20:16 Some said, “He shall come and destroy these farmers, and shall give the vineyard to others.” And when they heard it, they said, “God forbid.” 20:17 And he beheld them, and said, “Then what is this that has been written: ‘The Stone which the builders rejected, the same became the head of the corner?’ 20:18 Whosoever shall fall upon that Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

Opposite

20:19 And the chief priests and the scribes wanted to arrest him immediately; but they were afraid of the people: for they perceived that he had spoken this parable against them.

¶Opposite

Jesus confounded the attempts of his enemies to snare him with his words (20:20 - 38)

Unique

20:20 And they watched him, and sent forth spies, which would pretend themselves just men, that they might take hold of his words, so that they might deliver him to the power and authority of the governor. 20:21 And they asked him, saying, “Master, we know that you say and teach rightly; neither do you accept the person of any, but teach the way of God truly. 20:22 is it lawful for us to give tribute to Caesar, or not?”

Unique

20:23 But he perceived their craftiness, and said to them, “Why do you tempt me?”

Complement

20:24 “Show me a denarius coin. Whose image and inscription does it have?” They answered and said, “Caesar’s.”

Complement

20:25 And he said to them, “Therefore render to Caesar the things that are Caesar’s; and to God the things that are God’s.” 20:26 And they could not take hold of his words before the people; and they marveled at his answer, and held their peace.

Opposite

20:27 Then some of the Sadducees came to him, which deny that there is any resurrection; and they asked him, 20:28 saying, “Master, Moses wrote to us, that if any man’s brother dies, having a wife, and he dies without children, that his brother should take his wife, and raise up seed to his brother. 20:29 Therefore there were seven brothers; and the first took a wife, and died without children. 20:30 And the second took her to wife, and he died childless. 20:31 And the third took her; and in like manner the seven also; and they left no children, and died. 20:32 Last of all the woman died also. 20:33 Therefore, in the resurrection whose wife of them is she? For seven had her to wife.” 20:34 And Jesus answering said to them, “The children of this world marry, and are given in marriage; 20:35 but they which shall be accounted worthy to obtain that Age and the resurrection from the dead, neither marry, nor are given in marriage; 20:36 neither can they die anymore, because they are equal to the angels; and are the children of God, being the children of the resurrection.

Opposite

20:37 “Now that the dead are raised, even Moses showed at the bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 20:38 for he is not a God of the dead, but of the living: for all live unto him.”

¶Opposite

Jesus commended the selfless giving of a poor widow (20:39 - 21:4)

Opposite

20:39 Then certain of the scribes answering said, “Master, you have spoken well.” 20:40 And after that they dared not ask him any thing. 20:41 And he said to them, “How do they say that Christ is David’s son? 20:42 And David himself says in the Book of Psalms, ‘[Jehovah] said to my Lord, ‘Sit on my right hand, 20:43 until I make your enemies your footstool.’” 20:44 David therefore calls him Lord; how is he then his son?”

Opposite

20:45 Then in the audience of all the people, he said to his disciples, 20:46 “Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 20:47 which devour widows’ houses, and for a pretense make long prayers; the same shall receive greater damnation.”

Complement

21:1 And he looked up, and saw the rich men casting their gifts into the treasury;

Complement

21:2 and he also saw a certain poor widow casting in there two lepton coins.

Unique

21:3 And he said, “Truly I say to you, that this poor widow has cast in more than they all: 21:4 for all these have of their abundance cast in to the offerings of God; but she out of her poverty has cast in all the living that she had.”

§Complement

Conclusion: Watch and pray always that you may be accounted worthy to escape the evil that shall come to pass (21:5 - 36)

¶Complement

Wars, famines, plagues, and persecution of believers would come prior to the destruction of Jerusalem (21:5 - 24)

Opposite

21:5 And as some spoke of the Temple, how it was adorned with beautiful stones and gifts, he said, 21:6 “As for these things which you behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.”

Opposite

21:7 And they asked him, saying, “Master, but when shall these things be? And what sign will there be when these things shall come to pass?” 21:8 And he said, “Take heed that you are not deceived: for many shall come in my Name, saying, ‘I am Christ,’ and ‘The Time draws near’; therefore do not go after them. 21:9 But when you shall hear of wars and commotions, do not be terrified: for these things must first come to pass; but the end is not right away.”

Complement

21:10 Then he said to them, “Nation shall rise against nation, and kingdom against kingdom; 21:11 and great earthquakes shall be in various places, and famines, and plagues; and dreadful sights and great signs shall there be from heaven.

Complement

21:12 “But before all these things, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my Name’s sake. 21:13 And it shall turn to you for a testimony. 21:14 Therefore determine it in your hearts, not to meditate before what you shall answer: 21:15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to contradict nor resist. 21:16 And you shall be betrayed both by parents, and brethren, and kinfolks, and friends; and some of you they shall cause to be put to death. 21:17 And you shall be hated by all men for my Name’s sake. 21:18 But not a hair of your head shall ever perish; 21:19 in your patience possess your souls.

Unique

21:20 “And when you shall see Jerusalem surrounded by armies, then know that its desolation is near. 21:21 Then let them which are in Judea flee to the mountains, and let them which are in its midst get out, and let them that are in the countries near enter into it: 21:22 for these are the days of vengeance, that all things which have been written may be fulfilled.

Unique

21:23 But woe to them that are with child, and to them that nurse infants, in those days! For there shall be great distress in the land, and wrath upon this people. 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.”

¶Complement

Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

Opposite

21:25 “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; 21:26 men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

Opposite

21:28 “And when these things begin to come to pass, then look up; and lift up your heads: for your redemption draws near.”

Complement

21:29 And he spoke a parable to them, “Behold the fig tree, and all the trees: 21:30 when they now shoot forth, you see and know of your own selves that summer is now near. 21:31 So likewise, you, when you see these things come to pass, know that the Kingdom of God is near. 21:32 Truly I say to you, this generation shall not pass away, until all are fulfilled.

Complement

21:33 “Heaven and earth shall pass away; but my words shall not pass away.

Unique

21:34 “And take heed to yourselves, lest at any time your hearts are overcharged with carousing, and drunkenness, and cares of this life, and so that day comes upon you unawares: 21:35 for as a snare shall it come on all them that dwell on the face of the whole earth.

Unique

21:36 Therefore watch, and pray always, that you may be accounted worthy to escape all these things that shall come to pass; and to stand before the Son of man.”

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	\$Complement Introduction: Satan manipulated Judas and demanded to have Peter to sift him as wheat (21:37 - 22:38)
	¶Opposite Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)
Unique	21:37 And in the daytime he was teaching in the Temple; and at night he went out, and stayed in the mount that is called <i>the mount</i> of Olives.
	21:38 And all the people came early in the morning to him in the Temple to hear him.
Complement	22:1 And the Feast of Unleavened Bread drew near, which is called the Passover; ^{22:2} and the chief priests and scribes conspired together how they might kill him, but were afraid of the people. ^{22:3} Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve <i>apostles</i> ; ^{22:4} and he went his way, and communed with the chief priests and captains, how he might betray him to them. ^{22:5} And they were glad, and agreed to give him money; ^{22:6} and he promised, and sought opportunity to betray him to them in the absence of the multitude.
Complement	22:7 Then came the day of Unleavened Bread, when the Passover must be killed; ^{22:8} and he sent Peter and John, saying, “Go and prepare us the Passover, that we may eat.” ^{22:9} And they said to him, “Where do you wish that we prepare <i>it</i> ?” ^{22:10} And he said to them, “Behold, when you enter into the city, a man shall meet you there, bearing a pitcher of water; follow him into the house where he enters in. ^{22:11} And you shall say to the master of the house, ‘The Master says to you, ‘Where is the guest room, where I shall eat the Passover with my disciples?’” ^{22:12} And he shall show you a large upper room furnished; make ready there.” ^{22:13} And they went, and found as he had said to them; and they made the Passover ready.
Opposite	22:14 And when the hour came, he sat down, and the twelve apostles with him; ^{22:15} and he said to them, “With desire I have desired to eat this Passover with you before I suffer. ^{22:16} for I say to you, I will no longer eat of it, until it is fulfilled in the Kingdom of God.” ^{22:17} And he took the cup, and gave thanks, and said, “Take this and divide it among yourselves, ^{22:18} for I say to you: I will not drink of the fruit of the vine, until the Kingdom of God shall come.”
Opposite	22:19 And he took bread, and gave thanks, and broke <i>it</i> , and gave to them, saying, “This is a symbol of my body which is given for you; do this in remembrance of me.” ^{22:20} Likewise also the cup after supper, saying, “This cup is a symbol of the New Covenant in my blood, which is shed for you.”
	¶Opposite The Lord warned Peter of Satan's demand to sift him as wheat (22:21 - 38)
Opposite	22:21 “But, behold, the hand of him that betrays me is with me on the table. ^{22:22} And truly the Son of man goes, as it was determined; but woe to that man by whom he is betrayed!” ^{22:23} And they began to inquire among themselves, which of them it was that would do this thing.
Opposite	22:24 And there was also a strife among them, which of them should be accounted the greatest. ^{22:25} And he said to them, “The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. ^{22:26} But you <i>shall not be</i> this way; but he that is greatest among you, let him be as the younger; and he that is chief, as he that serves.” ^{22:27} For which is greater, he that reclines at the table, or he that serves? <i>Is it not he that reclines at the table?</i> But I am among you as he that serves. ^{22:28} You are they who have continued with me in my trials; ^{22:29} and I appoint to you a Kingdom, as my Father has appointed to me. ^{22:30} that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel.”
Complement	22:31 And the Lord said, “Simon, Simon: behold, Satan has demanded to have you, so that he may sift you as wheat. ^{22:32} But I have prayed for you, so that your faith does not fail. And when you have returned, strengthen your brethren.”
Complement	22:33 And he said to him, “Lord, I am ready to go with you, both into prison, and to death.” ^{22:34} And he said, “I tell you, Peter, the rooster shall not crow this day, before that you shall three times deny that you know me.”
Unique	22:35 And he said to them, “When I sent you without purse, and bag, and shoes, did you lack anything?” And they said, “Nothing.” ^{22:36} Then he said to them, “But now, he that has a purse, let him take <i>it</i>; and likewise his bag. And he that has no sword, let him sell his garment, and buy one. ^{22:37} For I say to you, that this that has been written must still be accomplished in me: ‘And he was reckoned among the transgressors’; because the things concerning me have an end.”
	22:38 And they said, “Lord, behold, here <i>are</i> two swords.” And he said to them, “It is enough.”
	\$Complement Body: Belief in Christ was hard to find before the Resurrection (22:39 - 24:12)
	¶Opposite Jesus prayed with his spiritually weak apostles in the Garden of Gethsemane before Judas betrayed Him (22:39 - 51)
Unique	22:39 And he came out, and went, as he was accustomed, to the mount of Olives; and his disciples also followed him.
	22:40 And when he was at the place, he said to them, “Pray that you enter not into temptation.”
Complement	22:41 And he was withdrawn from them about a stone's throw; and he kneeled down, and prayed, ^{22:42} saying, “Father, if you are willing, remove this cup from me; nevertheless not my will, but yours, be done.” ^{22:43} And an angel from Heaven appeared to him, strengthening him. ^{22:44} And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.
Complement	22:45 And when he rose up from prayer, and came to his disciples, he found them sleeping for sorrow, ^{22:46} and said to them, “Why do you sleep? Rise and pray, lest you enter into temptation.”
Opposite	22:47 And while he still spoke, behold a multitude; and he that was called Judas, one of the twelve, went before them; and he drew near to Jesus to kiss him. ^{22:48} But Jesus said to him, “Judas, do you betray the Son of man with a kiss?”
Opposite	22:49 When they which were around him saw what would follow, they said to him, “Lord, shall we smite with the sword?” ^{22:50} And one of them smote the servant of the high priest, and cut off his right ear. ^{22:51} And Jesus answered and said, “Allow even this.” And he touched his ear, and healed him.
	¶Opposite Jesus was tried by the unbelieving Sanhedrin and falsely convicted of blasphemy while Peter denied Him (23:52 - 71)
Opposite	22:52 Then Jesus said to the chief priests, and captains of the Temple, and the elders, which came to him, “Have you come out, as against a thief, with swords and clubs?” ^{22:53} When I was daily with you in the Temple, you stretched forth no hands against me; but this is your hour, and the power of darkness.”
Opposite	22:54 Then they took him, and led <i>him</i> , and brought him into the house of the high priest.
Opposite	And Peter followed afar off; ^{22:55} and when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. ^{22:56} But a certain maidservant beheld him as he sat by the fire, and earnestly looked upon him, and said, “This man was also with him.” ^{22:57} But he denied him, saying, “Woman, I do not know him.” ^{22:58} And after a little while another saw him, and said, “You are also <i>one</i> of them.” And Peter said, “Man, I am not.” ^{22:59} And about the space of one hour later another confidently affirmed, saying, “Truly this <i>man</i> also was with him: for he is a Galilean.” ^{22:60} And Peter said, “Man, I do not know what you say.” And immediately, while he still spoke, the rooster crowed. ^{22:61} And the Lord turned, and looked upon Peter. And Peter remembered the Word of the Lord, how he had said to him, “Before the rooster crows, you shall deny me three times.” ^{22:62} And Peter went out, and wept bitterly.
Complement	22:63 And the men that held Jesus mocked him, and beat <i>him</i> .
Complement	22:64 And when they had blindfolded him, they <i>repeatedly</i> beat him on the face, and asked him, saying, “Prophesy! Who is the one beating you?” ^{22:65} And many other things they spoke blasphemously against him.
Unique	22:66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, ^{22:67} “Are you the Christ? Tell us.” And he said to them, “If I tell you, you will not believe, ^{22:68}and if I also ask you, you will not answer me, nor let me go. ^{22:69} After this, the Son of man shall sit on the right hand of the power of God.”
	22:70 Then they all said, “Then, you are the Son of God?” And he said to them, “You say that I am.” ^{22:71} And they said, “Why do we need any more testimony? For we ourselves have heard from his own mouth.”
	¶Complement Both Pilate and Herod believed that Jesus was innocent, but He was sentenced to death anyway (23:1 - 25)
Unique	23:1 And the whole multitude of them arose, and led him to Pilate. ^{23:2} And they began to accuse him, saying, “We found this <i>man</i> perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.”
	23:3 And Pilate asked him, saying, “Are you the King of the Jews?” And he answered him and said, “It is as you say.”
Complement	23:4 Then Pilate said to the chief priests and the people, “I find no fault in this man.” ^{23:5} And they were even more fierce, saying, “He stirs up the people, teaching throughout all Jewry, beginning from Galilee unto this place!”
Complement	23:6 When Pilate heard of Galilee, he asked whether the man was a Galilean. ^{23:7} And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. ^{23:8} And when Herod saw Jesus, he was exceedingly glad: for he had wanted to see him for a long <i>time</i> , because he had heard many things of him; and he was hoping to see some sign being done by Him. ^{23:9} Then he questioned with him in many words; but he answered him nothing. ^{23:10} And the chief priests and scribes stood and vehemently accused him. ^{23:11} And Herod, with his men of war, treated him with contempt; and they mocked <i>him</i> , and arrayed him in a gorgeous robe, and sent him again to Pilate. ^{23:12} And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.
Opposite	23:13 And Pilate, when he had called together the chief priests and the rulers and the people, ^{23:14} said to them, “You have brought this man to me, as one that perverts the people; and, behold, I, having examined <i>him</i> before you, have found no fault in this man touching those things of which you accuse him; ^{23:15} no, nor yet Herod: for I sent you to him; and, look, nothing worthy of death has been done to him. ^{23:16} Therefore I will chastise him, and release <i>him</i> .” ^{23:17} (For of necessity he must release one to them at the feast.) ^{23:18} And they cried out all at once, saying, “Away with this <i>man</i> , and release Barabbas to us!” ^{23:19} (Who for a certain sedition made in the city, and for murder, was cast into prison.) ^{23:20} Therefore Pilate, willing to release Jesus, spoke again to them. ^{23:21} But they cried, saying, “Crucify, crucify him!” ^{23:22} And he said to them the third time, “Why, what evil has he done? I have found no cause of death in him; therefore I will chastise him, and let <i>him</i> go.”
Opposite	23:23 And they were insistent with loud voices, demanding him to be crucified; and the voices of them and of the chief priests prevailed. ^{23:24} And Pilate gave sentence that it should be as they required. ^{23:25} And he released to them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.
	¶Complement One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)
Unique	23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, <i>who</i> was coming out of the country; and they laid the cross on him, that he might bear <i>it</i> after Jesus.
	23:27 And a great company of people followed him, and of women, which also bewailed and lamented him.
	23:28 But, turning to them, Jesus said, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. ^{23:29} For, behold, the days are coming in which they shall say, ‘Blessed <i>are</i> the barren, and the wombs that never bore, and the breasts which never nursed.’” ^{23:30} Then they shall begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’” ^{23:31} For if they do these things in a green tree, what shall be done in the dry?”
Complement	23:32 And there were also two others, criminals, led with him to be put to death. ^{23:33} And when they came to the place, which is called Calvary, they crucified him there, and the criminals: one on the right hand, and the other on the left. ^{23:34} Then Jesus said, “Father, forgive them: for they know not what they do.” And they cast lots, dividing the garments among themselves. ^{23:35} And the people stood beholding; and the rulers also with them derided <i>him</i> , saying, “He saved others; let him save himself, if he is the Christ, the chosen of God!” ^{23:36} And the soldiers also mocked him, coming to him, and offering him vinegar, ^{23:37} and saying, “If you are the King of the Jews, save yourself.” ^{23:38} And an inscription also was written over him in letters of Greek, and Latin, and Hebrew: “THIS IS THE KING OF THE JEWS.”
Complement	23:39 And one of the criminals which was hung blasphemed him, saying, “If you are the Christ, save yourself and us!” ^{23:40} But the other answering rebuked him, saying, “Do you not fear God, seeing you are in the same condemnation? ^{23:41} And we indeed justly: for we receive the due reward of our deeds; but this man has done nothing wrong.” ^{23:42} And he said to Jesus, “Remember me, Lord, when you come in your Kingdom!” ^{23:43} And Jesus said to him, “Truly I say to you, today you shall be with me in Paradise.”
Opposite	23:44 And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. ^{23:45} And the sun was darkened, and the veil of the Temple was torn in the middle. ^{23:46} And when Jesus had cried with a loud voice, he said, “Father, into your hands I commend my spirit!” And having said this, he gave up the spirit. ^{23:47} Now when the centurion saw what was done, he glorified God, saying, “Certainly this was a righteous man!” ^{23:48} And all the people that came together to that sight, beholding the things that were done, struck their breasts, and returned. ^{23:49} And all his acquaintance, and the women that followed him from Galilee, stood far away, beholding these things.
Opposite	23:50 And, behold, <i>there was</i> a man named Joseph, a counselor: <i>who was</i> a just and good man ^{23:51} (the same had not agreed to their counsel and deed); <i>he was</i> of Arimathaea, a city of the Jews, who also himself waited for the Kingdom of God. ^{23:52} This <i>man</i> went to Pilate, and begged <i>him</i> for the body of Jesus. ^{23:53} And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, where no man had ever been laid before. ^{23:54} And that day was the preparation, and the Sabbath drew on. ^{23:55} And the women also, which came with him from Galilee, followed after, and beheld the tomb, and how his body was laid. ^{23:56} And they returned, and prepared spices and ointments, and rested the Sabbath day according to the Commandment.
	¶Unique The apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)
Opposite	24:1 Now upon the first <i>day</i> of the week, very early in the morning, they came to the tomb, bringing the spices that they had prepared, and certain <i>others</i> with them. ^{24:2} And they found the stone rolled away from the tomb; ^{24:3} and they entered in, but did not find the body of the Lord Jesus.
Opposite	24:4 And it came to pass, as they were very perplexed about this, behold, two men stood by them in shining garments; ^{24:5} and as they were afraid, and bowed down <i>their</i> faces to the earth, they said to them, “Why do you seek the living among the dead? ^{24:6} He is not here, but has risen. Remember how he spoke to you when he was still in Galilee, ^{24:7} saying, ‘The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’”
Complement	24:8 And they remembered his words, ^{24:9} and returned from the tomb, and told all these things to the eleven, and to all the rest. ^{24:10} It was Mary Magdalene, and Joanna, and Mary <i>the mother</i> of James, and other <i>women that were</i> with them, which told these things to the apostles.
Complement	24:11 But their words seemed to them as idle tales, and they did not believe them.
Unique	24:12 Then Peter arose, and ran to the tomb; and stooping down, he beheld the linen clothes laid by themselves; and he departed, wondering in himself at that which had come to pass.
	\$Unique Conclusion: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven (24:13 - 53)
	¶Complement Jesus opened the eyes of two disciples to see Him on the road to Emmaus (24:13 - 32)
Opposite	24:13 And, behold, two of them went that same day to a village called Emmaus, which was <i>about</i> sixty furlongs from Jerusalem. ^{24:14} And they talked together of all these things which had happened. ^{24:15} And it came to pass, that while they communed <i>together</i> and reasoned, Jesus himself drew near, and went with them. ^{24:16} But their eyes were being held so that they would not know him. ^{24:17} And he said to them, “What <i>are</i> you discussing with each other, as you walk, and are sad?” ^{24:18} And one of them, whose name was Cleopas, answering said to him, “Are you only a stranger in Jerusalem, and have not known the things which have come to pass there in these days?” ^{24:19} And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people; ^{24:20} and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. ^{24:21} But we trusted that it was he that should have redeemed Israel; and beside all this, today is the third day since these things were done. ^{24:22} Moreover, and certain women also of our company made us astonished, which were early at the tomb; ^{24:23} and when they did not find his body, they came, saying that they had also seen a vision of angels, which said that he was alive. ^{24:24} And some of them which were with us went to the tomb, and found <i>it</i> even so as the women had said; but him they did not see.”
Opposite	24:25 Then he said to them, “O fools, and slow of heart to believe all that the Prophets have spoken. ^{24:26} Ought not Christ to have suffered these things, and to enter into his glory?” ^{24:27} And beginning at Moses and all the Prophets, he explained to them in all the Scriptures the things concerning himself.
Complement	24:28 And they drew near to the village, where they were going; and he made as though he would have gone further.
Complement	24:29 But they compelled him, saying, “Stay with us: for it is toward evening, and the day is far spent.” And he went in to stay with them.
Unique	24:30 And it came to pass as he reclined <i>at the table</i> with them, taking the bread, he gave thanks, and broke <i>it</i> , and gave to them. ^{24:31} And their eyes were opened, and they knew him; and he vanished out of their sight. ^{24:32} And they said one to another, “Did not our heart burn within us, while he talked with us by the way, and while he opened the Scriptures to us?”
	¶Complement Jesus opened the understanding of the apostles to understand the Scriptures concerning Him (24:33 - 53)
Opposite	24:33 And they rose up the same hour, and returned to Jerusalem; and they found the eleven gathered together, and them that were with them, ^{24:34} saying, “The Lord has risen indeed, and has appeared to Simon.” ^{24:35} And they told what things <i>had happened</i> in the way; and how he was known of them in breaking bread.
Opposite	24:36 And as they said this, Jesus himself stood in their midst, and says to them, “Peace to you.” ^{24:37} But they were frightened and alarmed, and supposed that they had seen a spirit. ^{24:38} And he said to them, “Why are you troubled? And why do thoughts arise in your hearts?” ^{24:39} Behold my hands and my feet, that it is I myself; handle me, and see: for a spirit does not have flesh and bones, as you see me have.” ^{24:40} And when he had said this, he showed them <i>his</i> hands and <i>his</i> feet. ^{24:41} And while they still did not believe for joy, and wondered, he said to them, “Do you have here any food?” ^{24:42} And they gave him a piece of broiled fish, and of a honeycomb. ^{24:43} And he took <i>it</i> , and ate before them.
Complement	24:44 And he said to them, “These <i>are</i> the words which I spoke to you, while I was still with you, that all things must be fulfilled, which have been written in the Law of Moses, and the Prophets, and the Psalms, concerning me.”
Complement	24:45 Then he opened their understanding, that they might understand the Scriptures; ^{24:46} and he said to them, “Thus it has been written; and thus it was necessary for the Christ to suffer, and to rise from the dead this day, ^{24:47} so that repentance and forgiveness of sins should be preached in his Name among all nations, beginning at Jerusalem. ^{24:48} And you are witnesses of these things,” ^{24:49} and, behold, I send the promise of my Father upon you; but wait in the city of Jerusalem, until you have been clothed with power from on high.”
Unique	24:50 And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. ^{24:51} And it came to pass, while he blessed them, <i>that</i> he was separated from them, and carried up into Heaven.
	24:52 And they worshiped him; and returned to Jerusalem with great joy; ^{24:53} and they were continually in the Temple, praising and blessing God. Amen.

Book 4.3 (John): Jesus Christ preached the gospel to individual Jews (1:1 - 21:25)

Complement Part 1: Jesus Christ revealed himself as the Way of Eternal Life to Israel (1:1 - 10:21)

- Unique** Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God (1:1 - 22)
- \$Complement** Introduction: The Word was God and the True Light, who Tabernacled among us (1:1 - 14)

†Opposite The Word was God Almighty, and created all things (1:1 - 9)

†Opposite The Word became flesh and Tabernacled among us as the Lord Jesus Christ (1:10 - 14)
- \$Complement** Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God (1:15 - 51)

†Unique John the Baptist bore witness that Jesus was the Only Begotten Son of God (1:15 - 18)

†Complement John the Baptist bore witness of his own ministry to the priests and Levites from Jerusalem (1:19 - 23)

†Complement John the Baptist bore testimony of the ministry of Jesus to the priests and Levites from Jerusalem (1:24 - 31)

†Opposite Months after the baptism of Jesus, John saw Jesus again and testified that He was the Son of God (1:32 - 42)

†Opposite Nathaniel believed on Jesus because of his own Word (1:43 - 51)
- \$Unique** Conclusion: His first disciples believed on Him and in his Word (2:1 - 22)

†Complement His disciples believed on Jesus because of the water made into new wine (2:1 - 11)

†Complement After his resurrection, his disciples believed the Scripture, the Word which Jesus had said (2:12 - 22)

- Complement** Chapter 1.2: Jesus Christ is the True Savior of the world (2:23 - 5:47)
- \$Unique** Introduction: You must be born again through faith in Christ before you can enter into the Kingdom of God (2:23 - 3:21)

†Opposite Unless a man is born again, he cannot see the Kingdom of God (2:23 - 3:8)

†Opposite The way to enter into the Kingdom of God is to believe in Jesus Christ and receive Him as your personal Savior (3:9 - 21)
- \$Complement** Body: Jesus witnessed to the woman of Samaria that He is the Messiah of the Jews (3:22 - 4:54)

†Opposite The ministry of Jesus was growing more than the ministry of John (3:22 - 30)

†Opposite Jesus Christ came from Heaven and speaks the words of God (3:31 - 36)

†Complement Jesus shared the gospel with the woman of Samaria, while his disciples went to buy food (4:1 - 26)

†Complement Jesus instructed his disciples about witnessing, while the woman went into her city to share the gospel (4:27 - 42)

†Unique Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 54)
- \$Complement** Conclusion: The Jews persecuted Jesus because he had healed a man on the Sabbath and made Himself equal with God (5:1 - 47)

†Complement The man who was healed told the Jews that it was Jesus who told him to carry his bed on the Sabbath day (5:1 - 17)

†Complement Jesus rebuked the Jews for not believing the five witnesses to his Deity (5:18 - 5:47)

- Complement** Chapter 1.3: Jesus Christ is the True Bread of God (6:1 - 71)
- \$Unique** Introduction: Jesus fed 5,000 men with free bread and fish (6:1 - 13)

†Opposite A great crowd of people came to Jesus because of his miracles (6:1 - 9)

†Opposite Jesus created enough food to feed them from five loaves and 2 small fish (6:10 - 13)
- \$Complement** Body: The claims of Jesus separated the false believers from the true among his followers (6:14 - 58)

†Unique Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14 - 21)

†Complement Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22 - 33)

†Complement Jesus revealed Himself as the true Bread of God (6:34 - 40)

†Opposite The Jews rejected his claim to be the Bread which came down from Heaven (6:41 - 46)

†Opposite Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross (6:47 - 58)
- \$Complement** Conclusion: The claims of Jesus caused many of his disciples to reject Him (6:59 - 71)

†Complement Many of his disciples were offended at his claims (6:59 - 65)

†Complement Many of his disciples went back, and only his apostles continued to follow Him (6:66 - 71)

- Opposite** Chapter 1.4: The people in darkness were divided over Jesus, the Source of the Holy Spirit (7:1 - 53)
- \$Unique** Introduction: Many were in doubt about the claims of Jesus Christ (7:1 - 13)

†Opposite The half-brothers of Jesus did not believe in Him (7:1 - 8)

†Opposite The people were in dispute over the claims of Jesus Christ (7:9 - 13)
- \$Complement** Body: Jesus caused divisions among the people at the Feast of Tabernacles (7:14 - 36)

†Opposite The people were puzzled over how Jesus knew so much about the Law (7:14 - 18)

†Opposite Jesus instructed the people about the Law of Moses and circumcision (7:19 - 24)

†Complement The boldness of Jesus led the people to suspect that their leaders knew that He was the Messiah (7:25 - 27)

†Complement Jesus boldly proclaimed his Divine origin to the people (7:28 - 30)

†Unique Jesus warned the people that He would not be with them much longer (7:31 - 36)
- \$Complement** Conclusion: The people and the Sanhedrin council were divided over the claims of Jesus Christ (7:37 - 53)

†Complement The people were divided over the claims of Jesus Christ (7:37 - 43)

†Complement The Sanhedrin council was divided over the claims of Jesus Christ (7:44 - 53)

- Opposite** Chapter 1.5: The people following false shepherds blasphemed Jesus, the true Shepherd (8:1 - 10:21)
- \$Complement** Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed (8:1 - 11)

†Opposite Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)

†Opposite Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)
- \$Complement** Body: The Jews attacked and blasphemed Jesus (8:12 - 9:34)

†Unique Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)

†Complement Jesus encouraged those who believed on Him to continue in his Word (8:28 - 42)

†Complement Jesus condemned those who rejected his Word as children of the devil (8:43 - 59)

†Opposite Jesus gave sight to a man that was born blind (9:1 - 17)

†Opposite The man was expelled from the synagogue for defending Jesus (9:18 - 34)
- \$Unique** Conclusion: The many false shepherds and the one Good Shepherd (9:35 - 10:21)

†Complement The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)

†Complement Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

Complement Part 2: Jesus Christ revealed himself as the Center of Life to his disciples (10:22 - 21:25)

- Unique** Chapter 2.1: Jesus revealed Himself to Martha and Mary as the Resurrection and the Life (10:22 - 12:11)
- \$Complement** Introduction: Jesus revealed Himself to the Jews as God, but they tried to stone Him (10:22 - 42)

†Opposite Jesus revealed Himself to the Jews in the Temple as God (10:22 - 30)

†Opposite Jesus went away again from Jerusalem beyond Jordan because of their rejection (10:31 - 42)
- \$Complement** Body: The miracle of the raising of Lazarus led to a death sentence from the Sanhedrin (11:1 - 12:11)

†Opposite Jesus remained in his place for two more days after hearing of the sickness of Lazarus (11:1 - 6)

†Opposite Jesus took his disciples into Judea to see Lazarus (11:7 - 16)

†Complement Jesus came to Martha and Mary to raise Lazarus from the dead (11:17 - 44)

†Complement The chief priests and Pharisees decided to put Jesus to death because of the raising of Lazarus (11:45 - 57)

†Unique The chief priests also wanted to kill Lazarus, because many believed on Jesus because of him (12:1 - 11)
- \$Unique** Conclusion: The people refused to believe in Jesus regardless of the number or type of miracles that He did (12:12 - 50)

†Complement The Father spoke to Jesus from Heaven to glorify his Name, but they did not believe (12:12 - 33)

†Complement The Word that Jesus spoke will judge those who believe not on Him (12:34 - 50)

- Complement** Chapter 2.2: Jesus Christ revealed Himself to his disciples in the upper room as the Way, the Truth, and the Life (13:1 - 14:31)
- \$Unique** Introduction: In the upper room, Jesus gave his disciples a lesson in humility and service to others (13:1 - 20)

†Opposite Jesus washed the feet of his disciples, including Judas Iscariot (13:1 - 11)

†Opposite Jesus predicted the betrayal of Judas Iscariot before it happened (13:12 - 20)
- \$Complement** Body: After Judas departed, Jesus began preparing his disciples for his absence (13:21 - 14:21)

†Unique Jesus sent Judas Iscariot to do what he had been planning to do all along (13:21 - 30)

†Complement Jesus commanded his disciples to love one another in his absence, as He had loved them (13:31 - 38)

†Complement Jesus will go to prepare a place for his disciples in his absence (14:1 - 7)

†Opposite The Father has manifested Himself to the world through Jesus Christ (14:8 - 14)

†Opposite Jesus and the Father will manifest themselves to those who love his Commandments (14:15 - 21)
- \$Complement** Conclusion: The Holy Spirit will replace the ministry of Jesus to his disciples in his absence (14:22 - 31)

†Complement The Father will send the Holy Spirit to teach us all things and comfort us (14:22 - 14:27)

†Complement Jesus must give his Life in obedience to the Father (14:28 - 31)

- Complement** Chapter 2.3: Jesus Christ revealed Himself to his disciples on their way to the Garden of Gethsemane as the True Vine (15:1 - 17:26)
- \$Unique** Introduction: Grow spiritually by remaining in Christ, the True Vine (15:1 - 8)

†Opposite Submit to the discipline of your Father in Heaven to remove those things in your life that displease Him (15:1 - 4)

†Opposite Remain in fellowship with Christ in order to bear much fruit and be his disciple (15:5 - 8)
- \$Complement** Body: Jesus prepared them for his absence with the promise of the Holy Spirit (15:1 - 16:33)

†Opposite Abide in Christ's love by keeping his Commandments (15:9 - 14)

†Opposite Christ has chosen you to go and bring forth fruit and receive answers to your prayers (15:15 - 16)

†Complement The departure of Christ will bring long term persecution and blind hate upon his disciples (15:17 - 25)

†Complement The departure of Christ will bring the Holy Spirit in his place to comfort and teach his disciples (15:26 - 16:15)

†Unique The Lord Jesus would soon return to the Father in Heaven (16:16 - 33)
- \$Complement** Conclusion: Jesus prepared them for his absence with a prayer for his disciples, both current and future (17:1 - 26)

†Complement Jesus prayed for his current disciples (17:1 - 10)

†Complement Jesus prayed for his future disciples (17:11 - 26)

- Opposite** Chapter 2.4: The King of the Jews was denied by the Jews and crucified by the Romans (18:1 - 19:27)
- \$Unique** Introduction: Jesus was betrayed by Judas and taken to the palace of Annas the high priest (18:1 - 18)

†Opposite Judas came with a band of men following him to arrest Jesus in the Garden of Gethsemane (18:1 - 9)

†Opposite Peter and John followed Jesus into the palace of Annas the father-in-law of Caiaphas the high priest (18:10 - 18)
- \$Complement** Body: The Jews rejected their King and delivered Him to be executed by the Romans (18:19 - 19:15)

†Unique Peter denied Jesus at the palace of Caiaphas the high priest (18:19 - 27)

†Complement The Jews delivered Jesus their King to Pilate (18:28 - 37)

†Complement Pilate delivered Jesus the King to his soldiers who scourged and mocked Him (18:38 - 19:6)

†Opposite Pilate realized that Jesus was the Son of God and tried to release Him (19:7 - 12)

†Opposite But the Jews demanded that Jesus be crucified and denied their King (19:13 - 15)
- \$Complement** Conclusion: The King of the Jews was crucified (19:16 - 27)

†Complement Pilate honored Jesus with the title of the King of the Jews (19:16 - 22)

†Complement Jesus honored John with the care of his elderly mother Mary as his own mother (19:23 - 27)

- Opposite** Chapter 2.5: The Lord of Life arose from the dead and gave his disciples the indwelling Holy Spirit (19:28 - 21:25)
- \$Complement** Introduction: Jesus fulfilled the Law and the Prophets at his death on Calvary (19:28 - 37)

†Opposite Jesus announced that demands of the Law of Moses had been fulfilled in his sacrifice on the cross (19:28 - 30)

†Opposite John witnessed the fulfillment of the Prophecies concerning the Messiah on the cross after He died (19:31 - 37)
- \$Complement** Body: Jesus appeared to his disciples and showed them the proof of his resurrection from the dead (19:38 - 20:31)

†Opposite Joseph and Nicodemus took the body of Jesus and buried it (19:38 - 42)

†Opposite Peter and John investigated the empty tomb of Jesus (20:1 - 10)

†Complement The risen Christ appeared to Mary, but would not allow her to touch Him (20:11 - 18)

†Complement The risen Christ appeared to his disciples, and showed them his hands and his side, but they did not touch Him (20:19 - 23)

†Unique The risen Christ commanded Thomas to touch Him to verify that He was real (20:24 - 31)
- \$Unique** Conclusion: Jesus appeared to his disciples at the Sea of Tiberias (21:1 - 25)

†Complement Jesus gave his disciples fish and bread (21:1 - 14)

†Complement Jesus called Peter to follow Him regardless of what happened to John (21:15 - 25)

John, Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God (1:1 - 2:22)	
\$Complement	Introduction: The Word was God and the True Light, who Tabernacled among us (1:1 - 14)
¶Opposite	The Word was God Almighty, and created all things (1:1 - 9)
¶Opposite	The Word became flesh and Tabernacled among us as the Lord Jesus Christ (1:10 - 14)
\$Complement	Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God (1:15 - 51)
¶Unique	John the Baptist bore witness that Jesus was the Only Begotten Son of God (1:15 - 18)
¶Complement	John the Baptist bore witness of his own ministry to the priests and Levites from Jerusalem (1:19 - 23)
¶Complement	John the Baptist bore testimony of the ministry of Jesus to the priests and Levites from Jerusalem (1:24 - 31)
¶Opposite	Months after the baptism of Jesus, John saw Jesus again and testified that He was the Son of God (1:32 - 42)
¶Opposite	Nathaniel believed on Jesus because of his own Word (1:43 - 51)
\$Unique	Conclusion: His first disciples believed on Him and in his Word (2:1 - 22)
¶Complement	His disciples believed on Jesus because of the water made into new wine (2:1 - 11)
¶Complement	After his resurrection, his disciples believed the Scripture, the Word which Jesus had said (2:12 - 22)

	\$Complement	Introduction: The Word was God and the True Light, who Tabernacled among us (1:1 - 14)
	¶Opposite	The Word was God Almighty, and created all things (1:1 - 9)
Unique		^{1:1} In the beginning was the Word, and the Word was with God, and God was the Word; ^{1:2} the same <i>Word</i> was in the beginning with God.
Complement		^{1:3} All things came into existence through him; and apart from him not even one <i>thing</i> was created <i>of all</i> that was created.
Complement		^{1:4} In him was Life, and the Life was the Light of men; ^{1:5} and the Light shines in the darkness, but the darkness comprehended it not.
Opposite		^{1:6} There was a man sent from God, whose name <i>was</i> John; ^{1:7} the same came for a witness, to bear witness of the Light, that all <i>men</i> through him might believe.
Opposite		^{1:8} He was not that Light; but <i>was sent</i> to bear witness of the Light; ^{1:9} <i>that</i> was the True Light, which lights every man that comes into the world.
	¶Opposite	The Word became flesh and Tabernacled among us as the Lord Jesus Christ (1:10 - 14)
Opposite		^{1:10} He was in the world, and the world was created by him; but the world knew him not.
Opposite		^{1:11} He came to his own <i>people</i> ; but his own <i>people</i> received him not.
Complement		^{1:12} But as many as received him, to them gave he authority to become the children of God: <i>even</i> to them that believe on his Name;
Complement		^{1:13} who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
Unique		^{1:14} And the Word became flesh, and Tabernacled among us; and we beheld his glory: the glory as of the Only Begotten of the Father, full of grace and truth.
	\$Complement	Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God (1:15 - 51)
	¶Unique	John the Baptist bore witness that Jesus was the Only Begotten Son of God (1:15 - 18)
Opposite		^{1:15} John bore witness of him, and cried, saying, “This was he of whom I spoke, <i>saying</i> , ‘He that comes after me is preferred before me: for he was before me.’
Opposite		^{1:16} “And of his fullness have we all received, and grace for grace.”
Complement		^{1:17} “For the Law was given by Moses;
Complement		“ <i>but</i> grace and truth came by Jesus Christ.
Unique		^{1:18} “No man has seen God at any time; the Only Begotten Son, who is in the bosom of the Father, he has declared <i>him</i> .”
	¶Complement	John the Baptist bore witness of his own ministry to the priests and Levites from Jerusalem (1:19 - 23)
Unique		^{1:19} And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” ^{1:20} And he confessed; and he did not deny, but confessed, “I am not the Christ.”
Complement		^{1:21} And they asked him, “What then? Are you Elijah?” And he says, “I am not.”
Complement		“Are you that Prophet?” And he answered, “No.”
Opposite		^{1:22} Then they said to him, “Who are you, that we may give an answer to them that sent us? What do you say of yourself?”
Opposite		^{1:23} He said, “I <i>am</i> ‘the voice of one crying in the wilderness: ‘Make straight the way of [Jehovah]!’”, as the Prophet Isaiah says.”
	¶Complement	John the Baptist bore testimony of the ministry of Jesus to the priests and Levites from Jerusalem (1:24 - 31)
Unique		^{1:24} And they that were sent were of the Pharisees. ^{1:25} And they asked him, and said to him, “Why do you baptize then, if you are not that Christ, nor Elijah; neither that Prophet?” ^{1:26} John answered them, saying, “I baptize in water.
Complement		“But there is One standing among you, whom you do not know.
Complement		^{1:27} “He it is, who coming after me is preferred before me, of whom I am not worthy that I may untie the strap of his sandal.”
Opposite		^{1:28} These things were done in Bethabara beyond Jordan, where John was baptizing.
Opposite		^{1:29} The next day John sees Jesus coming to him, and says, “Behold the Lamb of God, which takes away the sin of the world! ^{1:30} This is he of whom I said, ‘After me is coming a man who is preferred before me: for he was before me.’ ^{1:31} And I did not know him; but so that he would be made manifest to Israel, therefore I have come baptizing in water.”

	¶Opposite	Months after the baptism of Jesus, John saw Jesus again and testified that He was the Son of God (1:32 - 42)
Unique		^{1:32} And John bore testimony, saying, “I saw the Spirit descending from Heaven like a dove; and it remained upon him.
Complement		^{1:33} “And I did not know him; but he that sent me to baptize in water, the same said to me, ‘Upon whom you shall see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.’
Complement		^{1:34} “And I saw, and bore testimony that this <i>Jesus</i> is the Son of God.”
Opposite		^{1:35} Again, the next day after, John was standing, and two of his disciples; ^{1:36} and looking upon Jesus as he walked, he says, “Behold the Lamb of God!” ^{1:37} And the two disciples heard him speak, and they followed Jesus. ^{1:38} And Jesus, having turned and seen them following, says to them, “What are you looking for?” They said to him, “Rabbi (which is to say, being translated, “Teacher”), where are you staying?” ^{1:39} He says to them, “Come and see.” They came and saw where he stayed; and stayed with him that day: for it was about the tenth hour.
Opposite		^{1:40} One of the two which heard John <i>speak</i> , and followed him, was Andrew, Simon Peter’s brother. ^{1:41} He first finds his own brother Simon, and says to him, “We have found the Messiah!” (Which is translated, “The Christ.”) ^{1:42} And he brought him to Jesus; and when Jesus beheld him, he said, “You are Simon the son of Jonas; you shall be called Cephas.” (Which is to say, “A small pebble.”)
	¶Opposite	Nathaniel believed on Jesus because of his own Word (1:43 - 51)
Opposite		^{1:43} The next day, Jesus wanted to go forth into Galilee; and he found Philip, and says to him, “Follow me.”
Opposite		^{1:44} Now Philip was of Bethsaida, the city of Andrew and Peter. ^{1:45} Philip finds Nathaniel, and says to him, “We have found him, of whom Moses in the Law, and the Prophets, wrote: Jesus of Nazareth, the son of Joseph.” ^{1:46} And Nathaniel said to him, “Can anything good come out of Nazareth?” Philip says to him, “Come and see.”
Complement		^{1:47} Jesus saw Nathaniel coming to him; and he says of him, “Behold a true Israelite, in whom is no guile!” ^{1:48} Nathaniel says to him, “From where do you know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”
Complement		^{1:49} Nathaniel answered and says to him, “Rabbi, you are the Son of God; you are the King of Israel.” ^{1:50} Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree’, you believe? You shall see greater things than these.”
Unique		^{1:51} And he says to him, “Truly, truly, I say to you, hereafter you shall see Heaven open; and the angels of God ascending and descending upon the Son of man.”

	\$Unique	Conclusion: His first disciples believed on Him and in his Word (2:1 - 22)
	¶Complement	His disciples believed on Jesus because of the water made into new wine (2:1 - 11)
Opposite		^{2:1} And the third day, there was a marriage in Cana of Galilee; and the mother of Jesus was there. ^{2:2} And both Jesus was called, and his disciples, to the marriage.
Opposite		^{2:3} And when they wanted wine, the mother of Jesus says to him, “They have no wine.” ^{2:4} Jesus says to her, “Woman, what have I to do with you? My hour has not yet come.”
Complement		^{2:5} His mother says to the servants, “Whatsoever he says to you, do <i>it</i> .” ^{2:6} And six water pots of stone were set there, after the manner of the purifying of the Jews, holding two or three measures each. ^{2:7} Jesus says to them, “Fill the waterpots with water.” And they filled them up to the brim. ^{2:8} And he says to them, “Draw out now; and take some to the director of the feast.” And they took <i>it</i> .
Complement		^{2:9} When the director of the feast had tasted the water that had been made wine, and did not know where it came from (but the servants who drew the water knew), the director of the feast called the bridegroom; ^{2:10} and he says to him, “Every man at the beginning sets forth good wine. And when men have drunk freely, then the inferior; <i>but</i> you have kept the good wine until now.”
Unique		^{2:11} Jesus did this beginning of miracles in Cana of Galilee; and he revealed his glory. And his disciples believed on him.
	¶Complement	After his resurrection, his disciples believed the Scripture, the Word which Jesus had said (2:12 - 22)
Opposite		^{2:12} After this he went down to Capernaum, he, and his mother, and his brothers, and his disciples; and they continued there not many days.
Opposite		^{2:13} And the Jews’ Passover was near; and Jesus went up to Jerusalem; ^{2:14} and he found in the Temple those that sold oxen and sheep and doves, and the moneychangers sitting. ^{2:15} And when he had made a scourge of small cords, he drove them all out of the Temple; and <i>also</i> the sheep and the oxen. And he poured out the changers’ money, and overthrew the tables. ^{2:16} And he said to them that sold doves, “Take these things out of here! Do not make my Father’s House a house of merchandise!” ^{2:17} And his disciples remembered that it was written, “The zeal of your House has consumed me.”
Complement		^{2:18} Then the Jews answered and said to him, “What sign do you show us, seeing that you do these things?” ^{2:19} Jesus answered and said to them, “Destroy this Temple, and in three days I will raise it up.”
Complement		^{2:20} Then the Jews said, “This Temple was forty-six years in construction; and will you raise it up in three days?” ^{2:21} But he spoke of the Temple of his body.
Unique		^{2:22} When therefore he had risen from the dead, his disciples remembered that he had said this to them; and they believed the Scripture, even the Word which Jesus had said.

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John, Chapter 1.2: Jesus Christ is the True Savior of the world (2:23 - 5:47)	
§Unique	Introduction: You must be born again through faith in Christ before you can enter into the Kingdom of God (2:23 - 3:21)
¶Opposite	Unless a man is born again, he cannot see the Kingdom of God (2:23 - 3:8)
¶Opposite	The way to enter into the Kingdom of God is to believe in Jesus Christ and receive Him as your personal Savior (3:9 - 21)
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¶Opposite	The ministry of Jesus was growing more than the ministry of John (3:22 - 30)
¶Opposite	Jesus Christ came from Heaven and speaks the words of God (3:31 - 36)
¶Complement	Jesus shared the Gospel with the woman of Samaria, while his disciples went to buy food (4:1 - 26)
¶Complement	Jesus instructed his disciples about witnessing, while the woman went into her city to share the Gospel (4:27 - 42)
¶Unique	Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 54)
§Complement	Conclusion: The Jews persecuted Jesus because he had healed a man on the Sabbath and made Himself equal with God (5:1 - 47)
¶Complement	The man who was healed told the Jews that it was Jesus who told him to carry his bed on the Sabbath day (5:1 - 17)
¶Complement	Jesus rebuked the Jews for not believing the five witnesses to his Deity (5:18 - 5:47)

	§Unique	Introduction: You must be born again through faith in Christ before you can enter into the Kingdom of God (2:23 - 3:21)
	¶Opposite	Unless a man is born again, he cannot see the Kingdom of God (2:23 - 3:8)
Unique		223Now when he was in Jerusalem at the Passover, in the feast <i>day</i> , many believed in his Name, when they saw the miracles which he did.
		224But Jesus did not commit himself to them, because he knew all <i>men</i> . 225And he needed not that any should testify of man: for he knew what was in man.
Complement		31There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.
Complement		32The same came to Jesus by night, and said to him, “Rabbi, we know that you are a teacher come from God: for no man can do these miracles that you do, unless God is with him.” 33Jesus answered and said to him, “ <i>Truly, truly, I say to you, unless a man is born from above, he cannot see the Kingdom of God.</i> ”
Opposite		34Nicodemus says to him, “How can a man be born when he is old? Can he enter <i>a</i> second time into his mother’s womb, and be born <i>again</i> ?” 35Jesus answered, “ <i>Truly, truly, I say to you, unless a man is born of water and also of the Spirit, he cannot enter into the Kingdom of God.</i> 36 <i>That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.</i> 37 <i>Marvel not that I said to you, ‘You must be born from above.’</i>
Opposite		38 <i>The wind blows where it wishes; and you hear its sound, but cannot tell where it came from, and where it is going; so is every one that is born of the Spirit.</i>
	¶Opposite	The way to enter into the Kingdom of God is to believe in Jesus Christ and receive Him as your personal Savior (3:9 - 21)
Opposite		39Nicodemus answered and said to him, “How can these things be?” 310Jesus answered and said to him, “ <i>Are you the teacher of Israel, and do not know these things?</i>
Opposite		311“ <i>Truly, truly, I say to you: we speak what we know, and testify what we have seen; and you receive not our witness.</i> 312 <i>If I have told you earthly things, and you do not believe, how shall you believe, if I tell you of heavenly things?</i> 313 <i>And no man has ascended up to Heaven, but he that came down from Heaven, even the Son of man who is in Heaven.</i> ”
Complement		314“ <i>And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up,</i> 315 <i>that whosoever believes in him should not perish, but have Eternal Life.</i> 316 <i>For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life.</i>
Complement		317“ <i>For God sent not his Son into the world to condemn the world; but that the world through him might be saved.</i> 318 <i>He that believes on him is not condemned; but he that believes not has been condemned already, because he has not believed in the Name of the only begotten Son of God.</i>
Unique		319“ <i>And this is the condemnation, that Light has come into the world, but men loved darkness rather than Light, because their deeds were evil.</i>
		320 <i>For every one that does evil hates the Light; neither does he come to the Light, lest his deeds should be exposed.</i> 321 <i>But he that does truth comes to the Light, so that his deeds may be clearly seen, that they were performed in God.</i> ”
	§Complement	Body: Jesus witnessed to the woman of Samaria that He is the Messiah of the Jews (3:22 - 4:54)
	¶Opposite	The ministry of Jesus was growing more than the ministry of John (3:22 - 30)
Unique		322After these things Jesus and his disciples came into the land of Judea; and he stayed with them there, and baptized.
Complement		323And John also was baptizing in Aenon near to Salim, because there was much water there.
Complement		And they came, and were baptized: 324for John was not yet cast into prison.
Opposite		325Then there arose a question between <i>some</i> of John’s disciples and the Jews about <i>ceremonial</i> cleansing.
		326And they came to John, and said to him, “Rabbi, he that was with you beyond Jordan, to whom you bore witness: behold, the same baptizes, and all <i>men</i> come to him.” 327John answered and said, “A man is unable to receive anything, unless it has been given him from Heaven.
Opposite		328“ <i>You yourselves bear me witness, that I said, ‘I am not the Christ’, but that I am sent before him.</i> 329 <i>He that has the Bride is the Bridegroom; but the friend of the Bridegroom, who stands and hears him, rejoices greatly because of the Bridegroom’s voice; this my joy therefore is fulfilled.</i> 330 <i>He must increase, but I must decrease.</i> ”
	¶Opposite	Jesus Christ came from Heaven and speaks the words of God (3:31 - 36)
Opposite		331“ <i>He that comes from above is above all;</i>
Opposite		<i>“he that is of the earth is earthly, and speaks of the earth.”</i>
Complement		“ <i>He that comes from Heaven is above all;</i> 332 <i>and what he has seen and heard, that he testifies; and no man receives his testimony.</i>
Complement		333“ <i>He that has received his testimony has set to his seal that God is true:</i> 334 <i>for he whom God has sent speaks the words of God: for God does not give the Spirit by measure to him.</i>
Unique		335“ <i>The Father loves the Son, and has given all things into his hand.</i>
		336 <i>He that believes on the Son has Everlasting Life, and he that does not believe on the Son shall not see Life, but the wrath of God remains upon him.</i> ”

	¶Complement	Jesus shared the Gospel with the woman of Samaria, while his disciples went to buy food (4:1 - 26)
Unique		41Therefore when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John 42(though Jesus himself did not baptize, but his disciples), 43he left Judea, and went again into Galilee. 44And it was necessary for him to go through Samaria.
		45Then he comes to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 46Now Jacob’s well was there. Jesus therefore, being wearied with <i>his</i> journey, sat thus on the well; <i>and</i> it was about the sixth hour. 47A woman of Samaria comes to draw water; Jesus says to her, “ <i>Give me water to drink</i> ” 48(for his disciples had gone away to the city to buy food). 49Then the woman of Samaria says to him, “How is it that you, being a Jew, ask a drink of me, who is a woman of Samaria? For the Jews have no dealings with the Samaritans.” 410Jesus answered and said to her, “ <i>If you knew the gift of God, and who it is that says to you, ‘Give me water to drink,’ you would have asked of him, and he would have given you living water.</i> ”
Complement		411The woman says to him, “Sir, you have nothing to draw with, and the well is deep; from where then do you have that living water? 412Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his children, and his cattle?” 413Jesus answered and said to her, “ <i>Whosoever drinks of this water shall thirst again;</i> 414 <i>but whosoever drinks of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into Everlasting Life.</i> ”
Complement		415The woman says to him, “Sir, give me this water, so that I do not thirst; neither come here to draw.” 416Jesus says to her, “ <i>Go, call your husband, and come here.</i> ” 417The woman answered and said, “I have no husband.” Jesus said to her, “ <i>You have well said, ‘I have no husband:’ 418for you have had five husbands; and he whom you now have is not your husband; in that you said truly.</i> ”
Opposite		419The woman says to him, “Sir, I perceive that you are a Prophet. 420Our fathers worshiped in this mountain; and you say, that in Jerusalem is the place where men ought to worship.” 421Jesus says to her, “ <i>Woman, believe me, the hour is coming, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father.</i> 422 <i>You worship what you do not understand; we understand what we worship: for salvation is of the Jews.</i> 423 <i>But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeks such to worship him.</i> 424 <i>God is Spirit; and they that worship him must worship him in spirit and in truth.</i> ”
Opposite		425The woman says to him, “I know that Messiah is coming, who is called Christ; when he has come, he will tell us all things.” 426Jesus says to her, “ <i>I that speak to you am he.</i> ”
	¶Complement	Jesus instructed his disciples about witnessing, while the woman went into her city to share the Gospel (4:27 - 42)
Unique		427And upon this came his disciples, and marveled that he talked with the woman; yet no man said, “What are you looking for?” Or, “Why do you talk with her?”
		428The woman then left her waterpot, and went her way into the city, and says to the men, 429“Come, see a man, who told me everything that I ever did. Is not this the Christ?” 430Then they went out of the city, and came to him.
Complement		431In the meantime his disciples urged him, saying, “Master, eat.” 432But he said to them, “ <i>I have food to eat that you do not know of.</i> ” 433Therefore the disciples said one to another, “Has any man brought him <i>food</i> to eat?” 434Jesus says to them, “ <i>My food is to do the will of him that sent me, and to finish his work.</i>
Complement		435“ <i>Do you not say, ‘There are yet four months, and then harvest comes?’ Behold, I say to you, lift up your eyes, and look on the fields: for they are already white unto harvest.</i> 436 <i>And he that reaps receives wages, and gathers fruit into Eternal Life, so that both he that sows and he that reaps may rejoice together.</i> 437 <i>And herein is that saying true, ‘One sows, and another reaps.’ 438I sent you to reap that for which you did not labor; other men labored, and you have entered into their labors.</i> ”
Opposite		439And many of the Samaritans of that city believed on him for the saying of the woman, who testified, “He told me all that I ever did.” 440So when the Samaritans came to him, they urged him that he should stay with them; and he stayed there two days.
Opposite		441And many more believed because of his own Word, 442and they said to the woman, “Now we believe; <i>but</i> not because of your saying: for we have heard <i>him</i> ourselves, and know that this is truly the Christ, the Savior of the world.”
	¶Unique	Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 54)
Opposite		443Now after two days he left there, and went into Galilee: 444for Jesus himself testified, that a Prophet has no honor in his own country.
Opposite		445Then when he came into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went to the feast.
Complement		446So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 447When he heard that Jesus came out of Judea into Galilee, he went to him, and begged him that he would come to him, and heal his son: for he was at the point of death. 448Then Jesus said to him, “ <i>Unless you see signs and wonders, you will not believe.</i> ”
Complement		449The nobleman says to him, “Sir, come down before my child dies.” 450Jesus says to him, “ <i>Go your way; your son lives.</i> ” And the man believed the Word that Jesus had spoken to him, and he went his way.
Unique		451And as he was now going down, his servants met him, and told <i>him</i> , saying, “Your son is living.” 452Then he inquired of them the hour when he began to improve; and they said to him, “Yesterday at the seventh hour the fever left him.” 453So the father knew that <i>it was</i> at the same hour, in the which Jesus said to him, “ <i>Your son lives</i> ”; and himself believed, and his entire household.
		454This is again the second miracle <i>that</i> Jesus did, when he came out of Judea into Galilee.

	§Complement	Conclusion: The Jews persecuted Jesus because he had healed a man on the Sabbath and made Himself equal with God (5:1 - 47)
	¶Complement	The man who was healed told the Jews that it was Jesus who told him to carry his bed on the Sabbath day (5:1 - 17)
Opposite		51After this there was a feast of the Jews; and Jesus went up to Jerusalem.
Opposite		52Now there is at Jerusalem by the sheep <i>gate</i> a pool, which is called in the Hebrew tongue “Bethesda”, having five porches. 53In these lay a great multitude of sick people: of blind, lame, <i>and</i> withered, <i>who were</i> waiting for the moving of the water. 54For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 55And a certain man was there, who had an infirmity thirty-eight years. 56When Jesus saw him lie, and knew that he had now been a long time <i>in that condition</i> , he says to him, “ <i>Do you want to be whole?</i> ” 57The feeble man answered him, “Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steps down before me.” 58Jesus says to him, “ <i>Arise, take up your bed, and walk.</i> ” 59And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.
Complement		510Therefore the Jews said to him that was cured, “It is the Sabbath day; it is unlawful for you to carry <i>your</i> bed.” 511He answered them, “He that made me whole, the same said to me, “ <i>Take up your bed, and walk.</i> ”
Complement		512Then they asked him, “What man is that who said to you, “ <i>Take up your bed, and walk?</i> ” 513But he that was healed did not know who it was: for Jesus had moved away, a multitude being in <i>that</i> place.
Unique		514Afterward, Jesus found him in the Temple, and said to him, “ <i>Behold, you have been made whole; sin no more, lest a worse thing comes to you.</i> ”
		515The man departed, and told the Jews that it was Jesus, who had made him whole. 516And therefore the Jews persecuted Jesus, and sought to slay him, because he had done these things on the Sabbath day.
	¶Complement	Jesus rebuked the Jews for not believing the five witnesses to his Deity (5:18 - 5:47)
Opposite		517But Jesus answered them, “ <i>My Father works until now, and I work.</i> ” 518Therefore the Jews sought even more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. 519Then Jesus answered and said to them, “ <i>Truly, truly, I say to you, the Son can do nothing of himself, but what he sees the Father do: for whatsoever things he does, these things also does the Son likewise.</i> 520 <i>For the Father loves the Son, and shows him all things that he himself is doing; and he will show him greater works than these, that you may marvel.</i> 521 <i>For as the Father raises up the dead, and makes them live, even so the Son makes alive whom he wishes.</i> 522 <i>For the Father judges no man, but has committed all judgment to the Son,</i> 523 <i>that all men should honor the Son, even as they honor the Father. He that does not honor the Son does not honor the Father who has sent him.</i>
Opposite		524“ <i>Truly, truly, I say to you, he that hears my Word, and believes on him that sent me, has Everlasting Life, and shall not come into condemnation; but has passed from spiritual death into spiritual Life.</i> 525 <i>Truly, truly, I say to you, the hour is coming, and even now is, when the dead shall hear the voice of the Son of God; and they that hear shall live:</i> 526 <i>for as the Father has Life in himself, so has he given to the Son to have Life in himself.</i> 527 <i>And he has given him authority to execute judgment also, because he is the Son of man.</i> 528 <i>Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice,</i> 529 <i>and come forth: they that have done good, into the resurrection of Life; and they that have done evil, into the resurrection of damnation.</i> 530 <i>I can of my own self do nothing; as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father who has sent me.</i> ”
Complement		531“ <i>If I bear witness of myself, my witness is not true.</i> 532 <i>There is another that bears witness of me; and I know that the witness which he witnesses of me is true.</i> 533 <i>You sent messengers to John, and he bore witness to the truth.</i> 534 <i>But I do not receive testimony from man; but these things I say, that you might be saved.</i> 535 <i>He was a burning and a shining light; and you were willing for a time to rejoice in his light.</i>
Complement		536 <i>But I have greater witness than that of John: for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me.</i> 537 <i>And the Father himself, who has sent me, has borne witness of me. You have neither heard his voice at any time, nor seen his shape.</i> 538 <i>And you do not have his Word abiding in you: for whom he has sent, him you do not believe.</i>
Unique		539“ <i>Search the Scriptures: for in them you think you have Eternal Life; and they are they which testify of me.</i> 540 <i>But you will not come to me, that you might have Life.</i> 541 <i>I do not receive honor from men.</i> 542 <i>But I know you, that you do not have the love of God in you.</i> 543 <i>I have come in my Father’s Name, and you do not receive me; if another shall come in his own name, him you will receive.</i> 544 <i>How can you believe, who receive honor one of another, but seek not the honor that comes only from God?</i>
		545“ <i>Do not think that I will accuse you to the Father; there is one that accuses you, even Moses, in whom you trust:</i> 546 <i>for if you had believed Moses, you would have believed me: for he wrote of me.</i> 547 <i>But if you do not believe his writings, how shall you believe my words?</i> ”

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John, Chapter 1.3: Jesus Christ is the True Bread of God (6:1 - 71)	
\$Unique	Introduction: Jesus fed 5,000 men with free bread and fish (6:1 - 13)
¶Opposite	A great crowd of people came to Jesus because of his miracles (6:1 - 9)
¶Opposite	Jesus created enough food to feed them from five loaves and 2 small fish (6:10 - 13)
\$Complement	Body: The claims of Jesus separated the false believers from the true among his followers (6:14 - 58)
¶Unique	Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14 - 21)
¶Complement	Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22 - 33)
¶Complement	Jesus revealed Himself as the true Bread of God (6:34 - 40)
¶Opposite	The Jews rejected his claim to be the Bread which came down from Heaven (6:41 - 46)
¶Opposite	Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross (6:47 - 58)
\$Complement	Conclusion: The claims of Jesus caused many of his disciples to reject Him (6:59 - 71)
¶Complement	Many of his disciples were offended at his claims (6:59 - 65)
¶Complement	Many of his disciples went back, and only his apostles continued to follow Him (6:66 - 71)

	<p>\$Unique Introduction: Jesus fed 5,000 men with free bread and fish (6:1 - 13)</p> <p>¶Opposite A great crowd of people came to Jesus because of his miracles (6:1 - 9)</p>
Unique	<p>6:1 After these things, Jesus went over the Sea of Galilee, which is <i>the Sea</i> of Tiberius.</p> <p>6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.</p>
Complement	<p>6:3 And Jesus went up into a mountain, and sat there with his disciples;</p>
Complement	<p>6:4 and the Passover, a feast of the Jews, was near.</p>
Opposite	<p>6:5 When Jesus then lifted up <i>his</i> eyes, and saw a great company come to him, he says to Philip, “Where shall we buy bread, that these may eat?” 6:6 And he said this to test him: for he himself knew what he would do.</p> <p>6:7 Philip answered him, “Two hundred denarii <i>worth</i> of bread is not sufficient for them, so that every one of them may take a little.”</p>
Opposite	<p>6:8 One of his disciples, Andrew, Simon Peter’s brother, says to him, 6:9 “There is a boy here, who has five barley loaves, and two small fish; but what are they among so many?”</p>
	<p>¶Opposite Jesus created enough food to feed them from five loaves and 2 small fish (6:10 - 13)</p>
Opposite	<p>6:10 And Jesus said, “Make the men sit down.”</p>
Opposite	<p>Now there was much grass in the place, so the men sat down, in number about five thousand.</p>
Complement	<p>6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples; and the disciples gave to them that were set down;</p>
Complement	<p>and likewise of the fish as much as they wanted.</p>
Unique	<p>6:12 When they were filled, he said to his disciples, “Gather up the fragments that remain, so that nothing is lost.”</p> <p>6:13 Therefore they gathered <i>them</i> together; and they filled twelve baskets with the fragments of the five barley loaves, left over by those who had eaten.</p>
	<p>\$Complement Body: The claims of Jesus separated the false believers from the true among his followers (6:14 - 58)</p> <p>¶Unique Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14 - 21)</p>
Opposite	<p>6:14 Then those men, when they had seen the miracle that Jesus did, said, “This is truly that Prophet that should come into the world.”</p>
Opposite	<p>6:15 When Jesus therefore perceived that they would come and take him by force to make him a king, he went again into a mountain himself alone.</p>
Complement	<p>6:16 And when evening came, his disciples went down to the sea; 6:17 and they entered into a boat, and went over the sea toward Capernaum. And it was now dark, and Jesus had not come to them.</p>
Complement	<p>6:18 And the sea arose by reason of a great wind that blew. 6:19 So when they had rowed about two or three miles, they see Jesus walking on the sea, and drawing near to the boat; and they were afraid. 6:20 But he says to them, “I AM; be not afraid.”</p>
Unique	<p>6:21 Then they willingly received him into the boat; and immediately the boat was at the land where they were going.</p>
	<p>¶Complement Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22 - 33)</p>
Unique	<p>6:22 The day following, when the people who stood on the other side of the sea saw that there was no other boat there, except the one that his disciples had entered, and that Jesus went not with his disciples into the boat, but <i>that</i> his disciples went away alone 6:23 (nevertheless other boats from Tiberius came near to the place where they ate bread, after the Lord had given thanks);</p> <p>6:24 <i>and</i> when the people therefore saw that Jesus was not there; neither his disciples, they also took boats; and they came to Capernaum, looking for Jesus.</p>
Complement	<p>6:25 And when they had found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” 6:26 Jesus answered them and said, “Truly, truly, I say to you, you seek me, not because you saw the miracles, but because you ate of the loaves, and were filled.</p>
Complement	<p>6:27 “Labor not for the food that perishes; but for that food which endures into Everlasting Life, which the Son of man shall give to you: for him has God the Father sealed.”</p>
Opposite	<p>6:28 Then they said to him, “What shall we do, that we might work the works of God?” 6:29 Jesus answered and said to them, “This is the work of God: that you believe on him whom he has sent.”</p>
Opposite	<p>6:30 Therefore they said to him, “What sign do you show then, that we may see, and believe you? What do you work? 6:31 Our fathers ate manna in the desert: as it is written, ‘He gave them bread from Heaven to eat.’” 6:32 Then Jesus said to them, “Truly, truly, I say to you, Moses gave you not that bread from Heaven; but my Father gives you the true Bread from Heaven. 6:33 for the Bread of God is he who comes down out of Heaven, and gives Life to the world.”</p>
	<p>¶Complement Jesus revealed Himself as the true Bread of God (6:34 - 40)</p>
Unique	<p>6:34 Then they said to him, “Lord, evermore give us this bread.”</p> <p>6:35 And Jesus said to them, “I am the Bread of Life: he that comes to me shall never hunger; and he that believes on me shall never thirst.</p>
Complement	<p>6:36 “But I said to you, that you also have seen me; and you believe not.</p>
Complement	<p>6:37 “All that the Father gives me shall come to me; and him that comes to me, I will never cast out. 6:38 for I came down from Heaven, not to do my own will, but the will of him that sent me.”</p>
Opposite	<p>6:39 “And this is the Father’s will who has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the Last Day.</p>
Opposite	<p>6:40 “And this is the will of him that sent me, that everyone who sees the Son, and believes on him, may have Everlasting Life; and I will raise him up at the Last Day.”</p>

	<p>¶Opposite The Jews rejected his claim to be the Bread which came down from Heaven (6:41 - 46)</p>
Unique	<p>6:41 The Jews then murmured at him, because he said, “I am the Bread which came down from Heaven.”</p> <p>6:42 And they said, “Is not this Jesus, the son of Joseph; whose father and mother we know? How is it then that he says, ‘I came down from Heaven?’”</p> <p>6:43 Therefore Jesus answered and said to them, “Murmur not among yourselves.</p>
Complement	<p>6:44 “No man can come to me, unless the Father who has sent me draws him; and I will raise him up at the Last Day.</p>
Complement	<p>6:45 “It is written in the Prophets, ‘And they shall all be taught of God.’ Therefore every man that has heard, and has learned of the Father, comes to me.”</p>
Opposite	<p>6:46 “Not that any man has seen the Father;</p>
Opposite	<p>“except he who is of God, he has seen the Father.”</p>
	<p>¶Opposite Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross (6:47 - 58)</p>
Opposite	<p>6:47 “Truly, truly, I say to you, he that believes on me has Everlasting Life. 6:48 I am that Bread of Life. 6:49 Your fathers ate manna in the wilderness, and are dead. 6:50 This is the Bread which comes down from Heaven, that a man may eat of it, and not die. 6:51 I am the Living Bread which came down from Heaven. If any man eats of this Bread, he shall live forever; and the Bread that I will give is my flesh, which I will give for the life of the world.”</p>
Opposite	<p>6:52 Therefore the Jews quarreled among themselves, saying, “How can this man give us <i>his</i> flesh to eat?”</p>
Complement	<p>6:53 Then Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man, and drink his blood, you have no Life in you. 6:54 Whoso eats my flesh, and drinks my blood, has Eternal Life; and I will raise him up at the Last Day. 6:55 for my flesh is true food, and my blood is true drink.</p>
Complement	<p>6:56 He that eats my flesh, and drinks my blood, remains in <i>fellowship</i> with me, and I in him.</p>
Unique	<p>6:57 “As the living Father has sent me, and I live by the Father, so he that eats me, even he shall live by me.</p> <p>6:58 This is that Bread which came down from Heaven; but not as your fathers ate manna, and are dead: he that eats of this Bread shall live into the Ages.”</p>
	<p>\$Complement Conclusion: The claims of Jesus caused many of his disciples to reject Him (6:59 - 71)</p> <p>¶Complement Many of his disciples were offended at his claims (6:59 - 65)</p>
Opposite	<p>6:59 He said these things in the synagogue, as he taught in Capernaum; 6:60 therefore many of his disciples, when they had heard <i>this</i>, said, “This is a difficult saying. Who can receive it?”</p>
Opposite	<p>6:61 When Jesus knew in himself that his disciples murmured at it, he said to them, “Does this cause you to stumble? 6:62 What if you were to see the Son of man ascend up where he was before?”</p>
Complement	<p>6:63 “The Spirit is the One that gives life; the flesh cannot help.</p>
Complement	<p>“The words that I speak to you: <i>they</i> are Spirit, and <i>they</i> are Life.</p>
Unique	<p>6:64 “But there are some of you that do not believe.”</p> <p>For Jesus knew from the beginning who they were that did not believe, and who would betray him. 6:65 And he said, “Therefore, I said to you that no man can come to me, unless it was given to him by my Father.”</p>
	<p>¶Complement Many of his disciples went back, and only his apostles continued to follow Him (6:66 - 71)</p>
Opposite	<p>6:66 From that <i>time</i> many of his disciples went back, and walked no more with him.</p>
Opposite	<p>6:67 Then Jesus said to the twelve, “Will you also go away?” 6:68 Then Simon Peter answered him, “Lord, to whom shall we go? You have the words of Eternal Life. 6:69 And we believe and are sure that you are that Christ, the Son of the living God.”</p>
Complement	<p>6:70 Jesus answered them, “Did I not choose you, the twelve?”</p>
Complement	<p>“But of you, one is a devil.”</p>
Unique	<p>6:71 He spoke of Judas Iscariot <i>the son</i> of Simon: for it was he that would betray him, being one of the twelve.</p>

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John, Chapter 1.4: The people in darkness were divided over Jesus, the Source of the Holy Spirit (7:1 - 53)	
\$Unique	Introduction: Many were in doubt about the claims of Jesus Christ (7:1 - 13)
¶Opposite	The half-brothers of Jesus did not believe in Him (7:1 - 8)
¶Opposite	The people were in dispute over the claims of Jesus Christ (7:9 - 13)
\$Complement	Body: Jesus caused divisions among the people at the Feast of Tabernacles (7:14 - 36)
¶Opposite	The people were puzzled over how Jesus knew so much about the Law (7:14 - 18)
¶Opposite	Jesus instructed the people about the Law of Moses and circumcision (7:19 - 24)
¶Complement	The boldness of Jesus led the people to suspect that their leaders knew that He was the Messiah (7:25 - 27)
¶Complement	Jesus boldly proclaimed his Divine origin to the people (7:28 - 30)
¶Unique	Jesus warned the people that He would not be with them much longer (7:31 - 36)
\$Complement	Conclusion: The people and the Sanhedrin council were divided over the claims of Jesus Christ (7:37 - 53)
¶Complement	The people were divided over the claims of Jesus Christ (7:37 - 43)
¶Complement	The Sanhedrin council was divided over the claims of Jesus Christ (7:44 - 53)

	\$Unique	Introduction: Many were in doubt about the claims of Jesus Christ (7:1 - 13)
	¶Opposite	The half-brothers of Jesus did not believe in Him (7:1 - 8)
Unique		7:1 After these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews wanted to kill him.
Complement		7:2 Now the Jews’ Feast of Tabernacles was near; 7:3 therefore his brothers said to him, “Depart from here, and go into Judea, that your disciples also may see the works that you do: 7:4 for no man does anything in secret, and he himself seeks to be known openly. If you do these things, show yourself to the world.” 7:5 For neither did his brothers believe in him.
Complement		7:6 Then Jesus said to them, “My time has not yet come; but your time is always ready. 7:7 The world cannot hate you; but me, it hates, because I testify of it, that its works are evil.”
Opposite		7:8 “You go up to this feast.
Opposite		“I will not go up yet to this feast: for my time has not yet fully come.”
	¶Opposite	The people were in dispute over the claims of Jesus Christ (7:9 - 13)
Opposite		7:9 When he had said these words to them, he remained in Galilee.
Opposite		7:10 But when his brothers went up, then he also went up to the feast; not openly, but as it were secretly.
Complement		7:11 Then the Jews sought him at the feast;
Complement		and they said, “Where is he?”
Unique		7:12 And there was much murmuring among the people concerning him: for some said, “He is a good man”; others said, “No, but he deceives the people.”
		7:13 Nevertheless, no man spoke openly of him for fear of the Jews.
	\$Complement	Body: Jesus caused divisions among the people at the Feast of Tabernacles (7:14 - 36)
	¶Opposite	The people were puzzled over how Jesus knew so much about the Law (7:14 - 18)
Unique		7:14 Now about the middle of the feast Jesus went up into the Temple, and taught.
		7:15 And the Jews marveled, saying, “How does this man know letters, having never studied?”
Complement		7:16 Jesus answered them, and said, “My doctrine is not mine, but his that sent me.
Complement		7:17 “If any man wants to do his will, he shall know of the doctrine, whether it is of God, or <i>whether</i> I speak of myself.”
Opposite		7:18 “He that speaks of himself seeks his own glory;
Opposite		“but he that seeks the glory of him that sent him, the same is true, and no unrighteousness is in him.”
	¶Opposite	Jesus instructed the people about the Law of Moses and circumcision (7:19 - 24)
Opposite		7:19 “Did not Moses give you the Law?
Opposite		“And yet none of you keeps the Law. Why do you go about to kill me?” 7:20 The people answered and said, “You have a demon. Who is going about to kill you?”
Complement		7:21 Jesus answered and said to them, “I have done one work, and you all marvel.
Complement		7:22 Moses therefore gave you circumcision (not because it is of Moses, but of the fathers), and on the Sabbath day, you circumcise a man.
Unique		7:23 “If a man on the Sabbath day receives circumcision, so that the Law of Moses would not be broken, are you angry at me, because I have made a man completely whole on the Sabbath day?
		7:24 Judge not according to the appearance, but judge righteous judgment.”
	¶Complement	The boldness of Jesus led the people to suspect that their leaders knew that He was the Messiah (7:25 - 27)
Unique		7:25 Then some of them of Jerusalem said, “Is not this he, whom they seek to kill?
Complement		7:26 “But, look, he speaks boldly, and they say nothing to him.
Complement		“Do the rulers know indeed that this is the true Christ?”
Opposite		7:27 “Nevertheless, we know this man where he is from;
Opposite		“but when Christ comes, no man knows where he is from.”
	¶Complement	Jesus boldly proclaimed his Divine origin to the people (7:28 - 30)
Unique		7:28 Then Jesus cried in the Temple as he taught, saying, “You both know me, and you know where I am from! And I have not come of myself, but he that sent me is true, whom you do not know.
Complement		7:29 “But I know him: for I am from him;
Complement		“and he has sent me.”
Opposite		7:30 Then they wanted to arrest him;
Opposite		but no man laid hands on him, because his hour had not yet come.
	¶Unique	Jesus warned the people that He would not be with them much longer (7:31 - 36)
Opposite		7:31 And many of the people believed on him, and said, “When Christ comes, will he do more miracles than these which this <i>man</i> has done?”
Opposite		7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to arrest him.
Complement		7:33 Then Jesus said to them, “Yet a little while am I with you, and <i>then</i> I go to him that sent me.
Complement		7:34 “You shall seek me, and shall not find <i>me</i> ; and where I am, <i>there</i> you cannot come.”
Unique		7:35 Then the Jews said among themselves, “Where will he go, that we shall not find him? Will he go to the dispersed among the Gentiles, and teach the Gentiles?
		7:36 What <i>manner of</i> saying is this that he said, ‘You shall seek me, and shall not find <i>me</i> ; and where I am, <i>there</i> you cannot come?’”
	\$Complement	Conclusion: The people and the Sanhedrin council were divided over the claims of Jesus Christ (7:37 - 53)
	¶Complement	The people were divided over the claims of Jesus Christ (7:37 - 43)
Opposite		7:37 In the last day, that great <i>day</i> of the feast, Jesus stood and cried, saying, “If any man thirsts, let him come to me, and drink! 7:38 He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water.”
Opposite		7:39 But he spoke this of the <i>Holy</i> Spirit, whom they that believe on him would receive: for the Holy Spirit was not yet <i>given</i> , because Jesus had not yet been glorified.
Complement		7:40 Therefore many of the people, when they heard this saying, said, “Truly this is the Prophet.”
Complement		7:41 Others said, “This is the Christ.”
Unique		But some said, “Shall Christ come out of Galilee? 7:42 Has not the Scripture said that Christ comes of the seed of David, and out of the town of Bethlehem, where David was?”
		7:43 So there was a division among the people because of him.
	¶Complement	The Sanhedrin council was divided over the claims of Jesus Christ (7:44 - 53)
Opposite		7:44 And some of them would have arrested him;
Opposite		but no man laid hands on him.
Complement		7:45 Then the officers came to the chief priests and Pharisees; and they said to them, “Why have you not brought him?” 7:46 The officers answered, “No man ever spoke like this man!”
Complement		7:47 Then the Pharisees answered them, “Are you also deceived? 7:48 Have any of the rulers or of the Pharisees believed on him? 7:49 But these people who do not know the Law are cursed.”
Unique		7:50 Nicodemus says to them (he that came to Jesus by night, being one of them), 7:51 “Does our Law judge <i>any</i> man, before it hears him, and knows what he does?” 7:52 They answered and said to him, “Are you also of Galilee? Search <i>the Scriptures</i> and look: for out of Galilee arises no Prophet.”
		7:53 And every man went to his own house.

John, Chapter 1:5	The people following false shepherds blasphemed Jesus, the true Shepherd (8:1 - 10:21)
§Complement	Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed (8:1 - 11)
¶Opposite	Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)
¶Opposite	Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)
§Complement	Body: The Jews attacked and blasphemed Jesus (8:12 - 9:34)
¶Unique	Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)
¶Complement	Jesus encouraged those who believed on Him to continue in his Word (8:28 - 41a)
¶Complement	Jesus condemned those who rejected his Word as children of the devil (8:41b - 59)
¶Opposite	Jesus gave sight to a man that was born blind (9:1 - 17)
¶Opposite	The man was expelled from the synagogue for defending Jesus (9:18 - 34)
§Unique	Conclusion: The many false shepherds and the one Good Shepherd (9:35 - 10:21)
¶Complement	The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)
¶Complement	Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

	§Complement	Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed (8:1 - 11)
	¶Opposite	Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)
Unique		^{8:1} Jesus went to the mount of Olives.
		^{8:2} And early in the morning, he came again into the Temple.
Complement		And all the people came to him;
Complement		and he sat down, and taught them.
		^{8:3} And the scribes and Pharisees brought to him a woman taken in adultery; and when they had set her in the midst, ^{8:4} they say to him, “Master, this woman was caught in adultery, in the very act. ^{8:5} Now Moses in the Law commanded us, that such should be stoned; but what do you say?” ^{8:6} They said this, testing him, that they might have <i>something</i> to accuse him <i>with</i> .
Opposite		But Jesus stooped down; and with <i>his</i> finger wrote on the ground, <i>as though he did not hear them</i> .
	¶Opposite	Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)
Opposite		^{8:7} So when they continued asking him, he lifted himself up, and said to them, “ He that is without sin among you, let him be the first to cast a stone at her. ” ^{8:8} And again he stooped down, and wrote on the ground.
Opposite		^{8:9} And they who heard <i>it</i> , being convicted by <i>their own</i> conscience, went out one by one, beginning at the oldest, <i>even</i> to the last; and Jesus was left alone, and the woman standing in the midst.
		^{8:10} When Jesus had lifted himself up, and saw no one but the woman, he said to her, “ Woman, where are those accusers of yours? ” ^{8:11} She said, “No man, Lord.”
Unique		And Jesus said to her, “ Neither do I condemn you; go, and sin no more. ”
	§Complement	Body: The Jews attacked and blasphemed Jesus (8:12 - 9:34)
	¶Unique	Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)
Opposite		^{8:12} Then Jesus spoke to them again, saying, “ I am the Light of the world: he that follows me shall not walk in darkness, but shall have the Light of Life. ” ^{8:13} Therefore the Pharisees said to him, “You bear witness of yourself; your witness is not true.” ^{8:14} Jesus answered and said to them, “ Though I bear witness of myself, yet my witness is true: for I know where I came from, and where I am going. But you cannot tell where I came from, and where I am going. ” ^{8:15} You judge after the flesh; I judge no man. ^{8:16} And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. ^{8:17} It is also written in your Law, that the witness of two men is true. ^{8:18} I am one that bears witness of myself; and the Father that sent me bears witness of me.”
Opposite		^{8:19} Then they said to him, “Where is your Father?” Jesus answered, “ You neither know me, nor my Father. If you had known me, you would have known my Father also. ” ^{8:20} Jesus spoke these words in the treasury, as he taught in the Temple; but no man laid hands on him: for his hour had not yet come.
		^{8:21} Then Jesus said again to them, “ I am going my way; and you shall seek me, but shall die in your sins; where I go, you cannot come. ” ^{8:22} Then the Jews said, “Will he kill himself? Because he says, ‘ Where I go, you cannot come. ’”
Complement		^{8:23} And he said to them, “ You are from beneath; I am from above. You are of this world; I am not of this world. ” ^{8:24} Therefore I said to you, that you shall die in your sins: for if you do not believe that I AM God , you shall die in your sins.”
Unique		^{8:25} Then they said to him, “Who are you?” And Jesus says to them, “ Even <i>the same</i> that I said to you from the beginning. ” ^{8:26} I have many things to say and to judge of you. But he that sent me is true; and I speak to the world those things which I have heard of him.”
		^{8:27} They did not understand that he spoke to them of the Father.
	¶Complement	Jesus encouraged those who believed on Him to continue in his Word (8:28 - 41a)
Unique		^{8:28} Then Jesus said to them, “ When you have lifted up the Son of man, then you shall know that I am God; and <i>that</i> I do nothing of myself; but as my Father has taught me, I speak these things. ”
		^{8:29} And he that sent me is with me; the Father has not left me alone: for I always do those things that please him.”
Complement		^{8:30} As he spoke these words, many believed on him. ^{8:31} Then Jesus said to those Jews who believed on him, “ If you continue in my Word, <i>then</i> are you truly my disciples, ” ^{8:32} and you shall know the truth, and the truth shall make you free.”
Complement		^{8:33} They answered him, “We are Abraham’s seed; and were never in bondage to any man. How do you say, ‘You shall be made free?’” ^{8:34} Jesus answered them, “ Truly, truly, I say to you, whosoever practices sin is the slave of sin. ” ^{8:35} And the slave does not remain in the house forever; <i>but</i> the Son remains forever;” ^{8:36} therefore if the Son shall make you free, you shall be truly free.”
		^{8:37} “I know that you are Abraham’s seed; but you seek to kill me, because my Word has no place in you. ^{8:38} I speak that which I have seen with my Father; and you do that which you have seen with your father.”
Opposite		^{8:39} They answered and said to him, “Abraham is our father.”
Opposite		Jesus says to them, “ If you were Abraham’s children, you would do the works of Abraham. ” ^{8:40} But now you seek to kill me, a man that has told you the truth, which I have heard of God; Abraham did not do this. ^{8:41} You do the deeds of your father.”
	¶Complement	Jesus condemned those who rejected his Word as children of the devil (8:41b - 59)
Unique		Then they said to him, “We were not born of fornication; we have one Father, <i>even</i> God.” ^{8:42} Jesus said to them, “If God were your Father, you would love me: for I proceeded forth and came from God; neither did I come of myself, but he sent me.” ^{8:43} Why do you not understand my speech? <i>Even</i> because you cannot hear my Word. ^{8:44} You are of <i>your</i> father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and did not remain in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it. ^{8:45} And because I tell <i>you</i> the truth, you do not believe me.
		^{8:46} Which of you convicts me of sin? And if I say the truth, why do you not believe me? ^{8:47} He that is of God hears God’s words; therefore you do not hear <i>them</i> , because you are not of God.”
Complement		^{8:48} Then the Jews answered, and said to him, “Do we not say well that you are a Samaritan, and have a demon?” ^{8:49} Jesus answered, “ I have no demon; but I honor my Father, and you do dishonor me. ” ^{8:50} And I do not seek my own glory; there is one that seeks and judges. ^{8:51} Truly, truly, I say to you, if a man keeps my saying, he shall never see death.”
Complement		^{8:52} Then the Jews said to him, “Now we know that you have a demon. Abraham is dead, and the prophets; and you say, ‘If a man keeps my saying, he shall never taste of death.’” ^{8:53} Are you greater than our father Abraham, who is dead? And the prophets are dead. Whom do you make yourself?” ^{8:54} Jesus answered, “ If I honor myself, my honor is nothing. It is my Father that honors me; of whom you say, that he is your God. ” ^{8:55} Yet you have not known him, but I know him; and if I should say, ‘I do not know him,’ I shall be a liar like you. But I know him, and keep his saying. ^{8:56} Your father Abraham rejoiced to see my day; and he saw <i>it</i> , and was glad.”
Opposite		^{8:57} Then the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” ^{8:58} Jesus said to them, “ Truly, truly, I say to you, before Abraham was, I AM. ”
Opposite		^{8:59} Then they took up stones to cast at him; but Jesus hid himself, and he went out of the Temple, going through their midst; and so passed by.

	¶Opposite	Jesus gave sight to a man that was born blind (9:1 - 17)
Unique		^{9:1} And as <i>Jesus</i> passed by, he saw a man who was blind from birth; ^{9:2} and his disciples asked him, saying, “Master, who sinned, this man, or his parents, that he was born blind?” ^{9:3} Jesus answered, “ Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him. ” ^{9:4} I must work the works of him that sent me, while it is day; the night is coming, when no man can work. ^{9:5} As long as I am in the world, I am the Light of the world.”
		^{9:6} When he had said this, he spat on the ground, and made clay with the spit; and he anointed the eyes of the blind man with the clay. ^{9:7} And he said to him, “ Go, wash in the pool of Siloam ” (which is translated, “Sent”).
Complement		Therefore he went his way; and he washed, and came seeing. ^{9:8} Therefore the neighbors, and they who before had seen him that he was blind, said, “Is not this he that sat and begged?” ^{9:9} Some said, “This is he”; others <i>said</i> , “He is like him.” <i>But</i> he said, “ <i>It</i> is I.” ^{9:10} Therefore they said to him, “How were your eyes opened?” ^{9:11} He answered and said, “The man that is called Jesus made clay, and anointed my eyes, and said to me, ‘ Go to the pool of Siloam, and wash. ’ And I went and washed; and I received sight.”
Complement		^{9:12} Then they said to him, “Where is he?” He said, “I do not know.”
		^{9:13} They brought to the Pharisees him that previously was blind. ^{9:14} And it was the Sabbath day when Jesus made the clay, and opened his eyes. ^{9:15} Then again the Pharisees also asked him how he had received his sight. He said to them, “He put clay upon my eyes; and I washed, and <i>now</i> see.” ^{9:16} Therefore said some of the Pharisees, “This man is not of God, because he does not observe the Sabbath day.” Others said, “How can a man that is a sinner do such miracles?” And there was a division among them.
Opposite		^{9:17} They say to the blind man again, “What do you say of him, that he has opened your eyes?” He said, “He is a Prophet.”
	¶Opposite	The man was expelled from the synagogue for defending Jesus (9:18 - 34)
Opposite		^{9:18} But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight; ^{9:19} and they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?” ^{9:20} His parents answered them and said, “We know that this is our son, and that he was born blind; ^{9:21} but by what means he now sees, we do not know; or who has opened his eyes, we do not know. He is an adult; ask him. He shall speak for himself.” ^{9:22} His parents spoke these <i>words</i> , because they were afraid of the Jews: for the Jews had already agreed, that if any man confessed that he was Christ, he would be expelled from the synagogue; ^{9:23} therefore his parents said, “He is an adult; ask him.”
Opposite		^{9:24} Then again they called the man that had been blind, and said to him, “Give God the praise; we know that this man is a sinner.” ^{9:25} He answered and said, “Whether he is a sinner <i>or not</i> , I do not know. One thing I do know, that, whereas I was blind, now I see.”
		^{9:26} Then they said to him again, “What did he do to you? How did he open your eyes?” ^{9:27} He answered them, “I have told you already, and you did not listen. Why do you want to hear <i>it</i> again? Do you also want to be his disciples?”
Complement		^{9:28} Then they <i>revised</i> him, and said, “You are his disciple; but we are Moses’ disciples!” ^{9:29} We know that God spoke to Moses; <i>but as for</i> this man, we do not know where he is from.”
Unique		^{9:30} The man answered and said to them, “Why, this is a marvelous thing, that you do not know where he is from; and <i>yet</i> he has opened my eyes.
		^{9:31} Now we know that God does not hear sinners; but if any man is a worshiper of God, and is doing his will, him he hears. ^{9:32} Since the world began, was it ever heard that any man opened the eyes of one that was born blind? ^{9:33} If this man were not of God, he could do nothing.” ^{9:34} They answered and said to him, “You were altogether born in sins; and do you teach us?” And they excommunicated him.
	§Unique	Conclusion: The many false shepherds and the one Good Shepherd (9:35 - 10:21)
	¶Complement	The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)
Opposite		^{9:35} Jesus heard that they had excommunicated him; and when he had found him, he said to him, “ Do you believe on the Son of God? ” ^{9:36} He answered and said, “Who is he, Lord, that I might believe on him?”
		^{9:37} And Jesus said to him, “ You have both seen him, and it is he that talks with you. ” ^{9:38} And he said, “Lord, I believe.” And he worshiped him. ^{9:39} And Jesus said, “ For judgment have I come into this world, that they who see not might see; and that they who see might be made blind. ”
Opposite		^{9:40} And <i>some</i> of the Pharisees who were with him heard these words, and said to him, “Are we also blind?”
		^{9:41} Jesus said to them, “ If you were blind, you would have no sin; but now you say, ‘We see’; therefore your sin remains. ”
		^{10:1} “Truly, truly, I say to you, he that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber.
Complement		^{10:2} “But he that enters in by the door, is the true shepherd of the sheep. ^{10:3} To him the gatekeeper opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out. ^{10:4} And when he puts forth his own sheep, he goes before them; and the sheep follow him: for they know his voice. ^{10:5} And they will not follow a stranger; but will flee from him: for they do not know the voice of strangers.”
Unique		^{10:6} Jesus spoke this parable to them; but they understood not what things they were that he spoke to them.
	¶Complement	Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)
Opposite		^{10:7} Then Jesus said to them again, “ Truly, truly, I say to you, I am the Door of the sheep. ” ^{10:8} All that ever came before me are thieves and robbers; but the sheep did not hear them.
Opposite		^{10:9} “I am the Door: by me if any man enters in, he shall be saved; and shall go in and out, and find pasture. ^{10:10} The thief does not come, but for to steal, to kill, and to destroy. I have come that they might have Life, and that they might have <i>it</i> more abundantly.”
		^{10:11} “I am the Good Shepherd: the Good Shepherd gives his life for the sheep. ^{10:12} But he that is a hired man, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees; and the wolf catches them, and scatters the sheep. ^{10:13} The hired man flees, because he is a hired man, and does not care for the sheep.
Complement		^{10:14} “I am the Good Shepherd, and know my <i>sheep</i> , and am known of mine. ^{10:15} As the Father knows me, even so I know the Father; and I lay down my life for the sheep. ^{10:16} And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, <i>and one</i> Shepherd. ^{10:17} Therefore my Father loves me, because I lay down my life, that I might take it again. ^{10:18} No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This Commandment have I received of my Father.”
Unique		^{10:19} Therefore there was a division again among the Jews for these sayings; ^{10:20} and many of them said, “He has a demon, and is crazy. Why do you listen to him?”
		^{10:21} Others said, “These are not the words of him that has a demon. Can a demon open the eyes of the blind?”

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	\$Complement	Introduction: Jesus revealed Himself to the Jews as God, but they tried to stone Him (10:22 - 42)
	¶Opposite	Jesus revealed Himself to the Jews in the Temple as God (10:22 - 30)
Unique		10:22 And it was at Jerusalem the Feast of the Dedication; and it was winter.
		10:23 And Jesus walked in the Temple in Solomon’s porch.
Complement		10:24 Then the Jews came round about him, and said to him, “How long do you make us to doubt? If you are the Christ, tell us plainly.” 10:25 Jesus answered them, “I told you, and you did not believe. The works that I do in my Father’s Name, they bear witness of me.
Complement		10:26 “But you do not believe, because you are not of my sheep, as I said to you.”
Opposite		10:27 “My sheep hear my voice; and I know them; and they follow me; 10:28 and I am continually giving them Eternal Life; and they shall never, ever perish; neither shall any <i>man</i> pluck them out of my hand.
Opposite		10:29 “My Father, who gave <i>them</i> to me, is greater than all; and no <i>one</i> is able to pluck <i>them</i> out of my Father’s hand. 10:30 I and my Father are one.”
	¶Opposite	Jesus went away again from Jerusalem beyond Jordan because of their rejection (10:31 - 42)
Opposite		10:31 Then the Jews took up stones again to stone him. 10:32 Jesus answered them, “Many good works have I shown you from my Father. For which of those works do you stone me?” 10:33 The Jews answered him, saying, “We do not stone you for a good work, but for blasphemy; and because you, being a man, make yourself God.”
Opposite		10:34 Jesus answered them, “Is it not written in your Law, ‘I said, ‘You are mighty’”? 10:35 If he called them mighty, to whom the Word of God came (and the Scripture cannot be broken), 10:36 do you say of him, whom the Father has sanctified and sent into the world, ‘You blaspheme’, because I said, ‘I am the Son of God’? 10:37 If I am not doing the <i>mighty</i> works of my Father, do not believe me. 10:38 But if I do, though you do not believe me, believe the <i>mighty</i> works, that you may know, and believe, that the Father <i>is</i> in me, and I in him.”
Complement		10:39 Therefore they tried again to take him;
Complement		but he escaped out of their hand; 10:40 and he went away again beyond Jordan into the place where John at first baptized, and stayed there.
Unique		10:41 And many resorted to him, and said, “John did no sign; but all things that John spoke of this man were true.”
		10:42 And many believed on him there.
	\$Complement	Body: The miracle of the raising of Lazarus led to a death sentence from the Sanhedrin (11:1 - 12:11)
	¶Opposite	Jesus remained in his place for two more days after hearing of the sickness of Lazarus (11:1 - 6)
Unique		11:1 Now a certain <i>man</i> was sick, <i>named</i> Lazarus, of Bethany, the town of Mary and her sister Martha.
		11:2 It was <i>that same</i> Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.
Complement		11:3 Therefore his sisters sent <i>a message</i> to him, saying, “Lord, behold, he whom you love is sick.”
Complement		11:4 When Jesus heard <i>that</i> , he said, “This sickness is not unto death; but for the glory of God, that the Son of God might be glorified thereby.”
Opposite		11:5 Now Jesus loved Martha, and her sister, and Lazarus.
Opposite		11:6 Therefore when he had heard that he was sick, he remained two days still in the same place where he was.
	¶Opposite	Jesus took his disciples into Judea to see Lazarus (11:7 - 16)
Opposite		11:7 Then after that he says to <i>his</i> disciples, “Let us go into Judea again.”
Opposite		11:8 <i>His</i> disciples say to him, “Master, the Jews of late tried to stone you; and are you going there again?” 11:9 Jesus answered, “Are there not twelve hours in the day? If any man walks in the day, he does not stumble, because he sees the light of this world. 11:10 But if a man walks in the night, he stumbles, because there is no light in him.”
Complement		11:11 He said these things; and after that he says to them, “Our friend Lazarus is sleeping; but I go, that I may awake him out of sleep.”
Complement		11:12 Then his disciples said, “Lord, if he sleeps, he shall do well.” 11:13 Nevertheless Jesus spoke of his death; but they thought that he had spoken of taking rest in sleep.
Unique		11:14 Then Jesus said to them plainly, “Lazarus is dead. 11:15 And I am glad for your sakes that I was not there, to the intent you may believe; nevertheless let us go to him.”
		11:16 Then Thomas (who is called “ <i>The Twin</i> ”) said to his fellow disciples, “Let us also go, that we may die with him!”

	¶Complement	Jesus came to Martha and Mary to raise Lazarus from the dead (11:17 - 44)
Unique		11:17 Then when Jesus came, he found that he had <i>lain</i> in the grave four days already.
		11:18 And Bethany was near to Jerusalem, less than two miles away; 11:19 and many of the Jews came to Martha and Mary, to comfort them concerning their brother.
Complement		11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat <i>still</i> in the house. 11:21 Then Martha said to Jesus, “Lord, if you had been here, my brother would not have died. 11:22 But I know, that even now, whatsoever you will ask of God, God will give <i>it to you</i> .” 11:23 Jesus says to her, “Your brother shall rise again.” 11:24 Martha says to him, “I know that he shall rise again in the resurrection at the Last Day.” 11:25 Jesus said to her, “I am the Resurrection, and the Life; he that believes in me, though he were dead, yet shall he live; 11:26 and whosoever lives and believes in me shall never die. Do you believe this?” 11:27 She says to him, “Yes, Lord; I believe that you are the Christ, the Son of God, who should come into the world.”
Complement		11:28 And when she had said this, she went her way, and called Mary her sister secretly, saying, “The Master has come, and calls for you.” 11:29 As soon as she heard <i>that</i> , she arose quickly, and came to him. 11:30 Now Jesus had not yet come into the town, but was in that place where Martha met him. 11:31 Then the Jews who were with her in the house and comforted her; when they saw Mary, that she rose up hastily and went out, followed her, saying, “She goes to the grave to weep there.” 11:32 Then when Mary came where Jesus was, and saw him, she fell down at his feet, saying to him, “Lord, if you had been here, my brother would not have died!”
Opposite		11:33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled; 11:34 and he said, “Where have you laid him?” They said to him, “Lord, come and see.” 11:35 Jesus wept. 11:36 Then the Jews said, “Behold how he loved him!” 11:37 And some of them said, “Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?” 11:38 Jesus therefore again groaning in himself comes to the grave; it was a cave, and a stone lay upon it. 11:39 Jesus said, “Take away the stone!” Martha, the sister of him that was dead, says to him, “Lord, by this time he stinks: for he has been <i>dead</i> four days.” 11:40 Jesus says to her, “Did I not say to you, that, if you would believe, you would see the glory of God?”
Opposite		11:41 Then they took away the stone <i>from</i> where the dead was laid. And Jesus lifted up <i>his</i> eyes, and said, “Father, I thank you that you have heard me. 11:42 And I knew that you always hear me; but because of the people who stand by I said <i>it</i> , that they may believe that you have sent me.” 11:43 And when he thus had spoken, he cried with a loud voice, “Lazarus, come forth!” 11:44 And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus says to them, “Untie him, and let him go.”
	¶Complement	The chief priests and Pharisees decided to put Jesus to death because of the raising of Lazarus (11:45 - 57)
Unique		11:45 Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on him.
		11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.
Complement		11:47 Then the chief priests and the Pharisees gathered a council, and said, “What do we do? For this man is doing many miracles. 11:48 If we let him thus alone, all <i>men</i> will believe on him; and the Romans shall come and take away both our place and nation.”
Complement		11:49 And one of them, <i>named</i> Caiaphas, being the high priest that same year, said to them, “You know nothing at all; 11:50 nor consider that it is expedient for us, that one man should die for the people, and that the whole nation does not perish.” 11:51 And he did not speak this of himself; but being high priest that year, he prophesied that Jesus should die for that nation; 11:52 and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.
Opposite		11:53 Then from that day forward they took counsel together to put him to death; 11:54 therefore Jesus no longer walked openly among the Jews; but he went from there to a country near to the wilderness, into a city called Ephraim; and he continued there with his disciples.
Opposite		11:55 And the Jews’ Passover was near at hand; and many went out of the country up to Jerusalem before the Passover, to sanctify themselves. 11:56 Then they searched for Jesus; and they spoke among themselves, as they stood in the Temple, “What do you think, that he will not come to the feast?” 11:57 And both the chief priests and the Pharisees had given a command, that, if any man knew where he was, he should show <i>it</i> , that they might arrest him.
	¶Unique	The chief priests also wanted to kill Lazarus, because many believed on Jesus because of him (12:1 - 11)
Opposite		12:1 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was who had been dead, whom he raised from the dead. 12:2 There they made him a supper; and Martha served, but Lazarus was one of them that reclined <i>to eat</i> with him.
Opposite		12:3 Then Mary took <i>about</i> twelve ounces of oil of spikenard, very expensive, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.
Complement		12:4 Then says one of his disciples (Judas Iscariot, Simon’s <i>son</i> , who would betray him), 12:5 “Why was this ointment not sold for three hundred denarii, and given to the poor?” 12:6 He said this, not because he cared for the poor, but because he was a thief, and had the <i>money</i> bag, and carried what was put in it.
Complement		12:7 Then Jesus said, “Leave her alone; against the day of my burial has she kept this: 12:8 for you have the poor with you always, but me you have not always.”
Unique		12:9 Therefore many people of the Jews knew that he was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom he had raised from the dead.
		12:10 But the chief priests consulted that they might put Lazarus to death also, 12:11 because by reason of him many of the Jews went away, and believed on Jesus.
	\$Unique	Conclusion: The people refused to believe in Jesus regardless of the number or type of miracles that He did (12:12 - 50)
	¶Complement	The Father spoke to Jesus from Heaven to glorify his Name, but they did not believe (12:12 - 33)
Opposite		12:12 On the next day many people that had come to the feast, when they heard that Jesus was coming to Jerusalem, 12:13 took branches of palm trees; and they went forth to meet him, and cried, “Hosanna! Blessed is the King of Israel that comes in the Name of the Lord!” 12:14 And Jesus, when he had found a young donkey, sat on it: as it is written, 12:15 “Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey’s colt.” 12:16 His disciples did not understand these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and <i>that</i> they had done these things to him. 12:17 Therefore the people that were with him when he called Lazarus out of his grave, and raised him from the dead, bore testimony. 12:18 For this reason also the people met him, because they heard that he had done this miracle. 12:19 Therefore the Pharisees said among themselves, “Do you see how you accomplish nothing? Behold, the world has gone after him.”
Opposite		12:20 And there were certain Greeks among them that came up to worship at the feast; 12:21 therefore the same came to Philip, who was of Bethsaida of Galilee, and they asked him, saying, “Sir, we want to see Jesus.” 12:22 Philip comes and tells Andrew; and again Andrew and Philip tells Jesus. 12:23 And Jesus answered them, saying, “The hour has come, that the Son of man should be glorified. 12:24 Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it brings forth much fruit. 12:25 He that loves his life shall lose it; and he that hates his life in this world shall keep it into Life Eternal. 12:26 If any man serves me, let him follow me; and where I am, there shall my servant be also. If any man serves me, him will <i>my</i> Father honor.”
Complement		12:27 “Now my soul is troubled; and what shall I say? Father, save me from this hour; but for this cause I came to this hour.
Complement		12:28 “Father, glorify your Name.” Then a voice came from Heaven, <i>saying</i> , “I have both glorified <i>it</i> , and will glorify <i>it</i> again.”
Unique		12:29 Therefore the people that stood by, and heard <i>it</i> , said that it thundered; others said, “An angel spoke to him.”
		12:30 Jesus answered and said, “This voice came not because of me, but for your sakes.”
	¶Complement	The Word that Jesus spoke will judge those who believe not on Him (12:34 - 50)
Opposite		12:31 “Now is the judgment of this world; now shall the prince of this world be cast out. 12:32 And I, if I am lifted up from the earth, will draw all unto me.” 12:33 This he said, signifying what death he would die. 12:34 The people answered him, “We have heard out of the Law that Christ remains forever. And how do you say, ‘The Son of man must be lifted up’? Who is this Son of man?”
Opposite		12:35 Then Jesus said to them, “Yet a little while is the Light with you. Walk while you have the Light, lest darkness comes upon you: for he that walks in darkness does not know where he is going; 12:36 while you have Light, believe in the Light, that you may be the children of Light.” These things spoke Jesus, and departed, and hid himself from them. 12:37 But though he had done so many miracles before them, yet they believed not on him, 12:38 that the saying of Isaiah the Prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of [Jehovah] been revealed?” 12:39 Therefore they could not believe, because Isaiah said again, 12:40 “He has blinded their eyes, and hardened their heart, that they should not see with <i>their</i> eyes, nor understand with <i>their</i> heart, and be converted, and I should heal them.” 12:41 Isaiah said these things, when he saw his glory, and spoke of him. 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess <i>him</i> , lest they should be expelled from the synagogue: 12:43 for they loved the praise of men more than the praise of God.
Complement		12:44 Jesus cried and said, “He that believes on me, does not believe on me, but on him that sent me. 12:45 And he that sees me, sees him that sent me.
Complement		12:46 “I, Light, have come into the world, that whosoever believes on me should not remain in darkness.
Unique		12:47 “And if any man hears my words, and believes not, I judge him not: for I came not to judge the world, but to save the world. 12:48 He that rejects me, and does not receive my words, has one that judges him: the Word that I have spoken, the same shall judge him in the Last Day.
		12:49 For I have not spoken out of myself; but the Father who sent me, he gave me a command: what I should say, and what I should speak. 12:50 And I know that his command is Life Everlasting; therefore whatsoever I speak, even as the Father said to me, so I speak.”

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John, Chapter 2.2: Jesus Christ revealed Himself to his disciples in the upper room as the Way, the Truth, and the Life (13:1 - 14:31)	
\$Unique	Introduction: In the upper room, Jesus gave his disciples a lesson in humility and service to others (13:1 - 20)
¶Opposite	Jesus washed the feet of his disciples, including Judas Iscariot (13:1 - 11)
¶Opposite	Jesus predicted the betrayal of Judas Iscariot before it happened (13:12 - 20)
\$Complement	Body: After Judas departed, Jesus began preparing his disciples for his absence (13:21 - 14:21)
¶Unique	Jesus sent Judas Iscariot to do what he had been planning to do all along (13:21 - 30)
¶Complement	Jesus commanded his disciples to love one another in his absence, as He had loved them (13:31 - 38)
¶Complement	Jesus will go to prepare a place for his disciples in his absence (14:1 - 7)
¶Opposite	The Father has manifested Himself to the world through Jesus Christ (14:8 - 14)
¶Opposite	Jesus and the Father will manifest themselves to those who love his Commandments (14:15 - 21)
\$Complement	Conclusion: The Holy Spirit will replace the ministry of Jesus to his disciples in his absence (14:22 - 31)
¶Complement	The Father will send the Holy Spirit to teach us all things and comfort us (14:22 - 14:27)
¶Complement	Jesus must give his Life in obedience to the Father (14:28 - 31)

	\$Unique Introduction: In the upper room, Jesus gave his disciples a lesson in humility and service to others (13:1 - 20)
	¶Opposite Jesus washed the feet of his disciples, including Judas Iscariot (13:1 - 11)
Unique	^{13:1} Now before the Feast of the Passover, when Jesus knew that his hour had come that he should depart out of this world to the Father, having loved his own which were in the world, he loved them to the end. ^{13:2} And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s <i>son</i> , to betray him; ^{13:3} <i>and</i> Jesus knowing that the Father had given all things into his hands, and that he had come from God, and went to God: ^{13:4} he rises from supper, and laid aside his garments, and took a towel, and girded himself. ^{13:5} After that he poured water into a basin, and began to wash the disciples’ feet, and to wipe <i>them</i> with the towel with which he was girded.
Complement	^{13:6} Then he comes to Simon Peter; and <i>Peter</i> says to him, “Lord, are you washing my feet?” ^{13:7} Jesus answered and said to him, “ What I am doing, you do not understand now; but you will understand after this. ”
Complement	^{13:8} Peter says to him, “You shall never, ever wash my feet.” Jesus answered him, “ If I do not wash you, you have no part with me. ”
Opposite	^{13:9} Simon Peter says to him, “Lord, not only my feet, but also <i>my</i> hands and <i>my</i> head!” ^{13:10} Jesus says to him, “ He that has been bathed has no need other than to wash <i>his</i> feet, but is completely clean.
Opposite	“ And you are clean, but not all. ” ^{13:11} For he knew who would betray him; therefore he said, “ You are not all clean. ”
	¶Opposite Jesus predicted the betrayal of Judas Iscariot before it happened (13:12 - 20)
Opposite	^{13:12} So after he had washed their feet, and had taken his garments, and was set down again, he said to them, “ Do you know what I have done to you? ” ^{13:13} You call me Master and Lord; and you say well: for so I am.
	^{13:14} If I then, <i>your</i> Lord and Master, have washed your feet, you also ought to wash one another’s feet: ^{13:15}for I have given you an example, that you should do as I have done to you.
Opposite	^{13:16} “Truly, truly, I say to you, the servant is not greater than his Master; neither is a messenger greater than the One who sent him. ^{13:17} If you know these things, happy are you if you do them. ”
Complement	^{13:18} “ I speak not of you all. I know whom I have chosen; but that the Scripture may be fulfilled, ‘He that eats bread with me has lifted up his heel against me.’
Complement	^{13:19} “ Now I tell you before it comes, that, when it has come to pass, you may believe that I AM.
Unique	^{13:20} “Truly, truly, I say to you, he that receives whomsoever I send receives me; and he that receives me receives him that sent me.”
	\$Complement Body: After Judas departed, Jesus began preparing his disciples for his absence (13:21 - 14:21)
	¶Unique Jesus sent Judas Iscariot to do what he had been planning to do all along (13:21 - 30)
Opposite	^{13:21} When Jesus had said this, he was troubled in spirit; and he testified, and said, “ Truly, truly, I say to you, that one of you shall betray me. ”
Opposite	^{13:22} Then the disciples looked one on another, puzzled about whom he spoke.
Complement	^{13:23} Now one of his disciples was leaning on Jesus’ bosom, whom Jesus loved; ^{13:24} therefore Simon Peter beckoned to him, to inquire as to who it might be, about whom He is speaking. ^{13:25} He then lying on Jesus’ breast says to him, “Lord, who is it?” ^{13:26} Jesus answered, “ It is he, to whom I shall give a sop, when I have dipped it. ” And when he had dipped the sop, he gave <i>it</i> to Judas Iscariot, <i>the son</i> of Simon; ^{13:27} and after the sop Satan entered into him.
Complement	Then Jesus said to him, “ That which you do, do quickly. ”
Unique	^{13:28} Now no man at the table knew for what intent he spoke this to him: ^{13:29} for some <i>of them</i> thought, because Judas had the <i>money</i> bag, that Jesus had said to him, “Buy <i>those things</i> that we need for the feast”; or, that he should give something to the poor.
	^{13:30} He then, having received the sop, immediately went out; and it was night.
	¶Complement Jesus commanded his disciples to love one another in his absence, as He had loved them (13:31 - 38)
Unique	^{13:31} Therefore, when he had gone out, Jesus said, “ Now the Son of man has been glorified; and God has been glorified in him. ^{13:32}If God has been glorified in him, God shall also glorify him in himself; and shall immediately glorify him.
	^{13:33} Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews, ‘Where I go, you cannot come’, so now I say to you.
Complement	^{13:34} “ A new Commandment I give to you, that you love one another; according as I loved you, that you also love one another.
Complement	^{13:35} “ By this shall everyone know that you are my disciples, if you have love one to another. ”
Opposite	^{13:36} Simon Peter said to him, “Lord, where are you going?” Jesus answered him, “ Where I go, you cannot follow me now; but you shall follow me afterwards. ”
Opposite	^{13:37} Peter said to him, “Lord, why can I not follow you now? I will lay down my life for your sake.” ^{13:38} Jesus answered him, “ Will you lay down your life for my sake? Truly, truly, I say to you, the rooster shall not crow, until you have denied me three times. ”
	¶Complement Jesus will go to prepare a place for his disciples in his absence (14:1 - 7)
Unique	^{14:1} “ Let not your heart be troubled: you believe in God; believe also in me.
	^{14:2} In my Father’s House are many mansions; if <i>it was</i> not <i>true</i>, I would have told you.
Complement	“I go to prepare a place for you; ^{14:3} and if I go and prepare a place for you, I will return and receive you to myself, that where I am, <i>there</i> you may be also.
Complement	^{14:4} “ And where I go, you know; and the way, you know. ”
Opposite	^{14:5} Thomas says to him, “Lord, we do not know where you are going; and how can we know the way?”
Opposite	^{14:6} Jesus says to him, “ I am the Way, the Truth, and the Life: no man comes to the Father, except through me. ^{14:7}If you had known me, you would have known my Father also; and from henceforth you know him, and have seen him. ”
	¶Opposite The Father has manifested Himself to the world through Jesus Christ (14:8 - 14)
Unique	^{14:8} Philip says to him, “Lord, show us the Father, and it will satisfy us.”
	^{14:9} Jesus says to him, “ Have I been such a long time with you, and yet you have not known me, Philip? He that has seen me has seen the Father; and how do you say <i>then</i>, ‘Show us the Father’?
Complement	^{14:10} “ Do you not believe that I am in the Father; and the Father in me? The words that I speak to you, I speak not from myself; but the Father that dwells in me, he is doing the works.
Complement	^{14:11} “ Believe me that I <i>am</i> in the Father, and the Father in me; or else, believe me for the sake of the works themselves. ”
Opposite	^{14:12} “ Truly, truly, I say to you, he that believes on me, the works that I do shall he do also; and greater <i>works</i> than these shall he do, because I am going to my Father.
Opposite	^{14:13} “ And whatsoever you shall ask in my Name, that will I do, that the Father may be glorified in the Son; ^{14:14}if you shall ask anything in my Name, I will do <i>it</i>. ”
	¶Opposite Jesus and the Father will manifest themselves to those who love his Commandments (14:15 - 21)
Opposite	^{14:15} “ If you love me, keep my Commandments; ^{14:16}and I will pray the Father, and he shall give you another Comforter, that he may remain with you forever: ^{14:17}<i>even</i> the Spirit of truth; whom the world cannot receive, because it does not see him, nor know him. But you know him: for he dwells with you, and shall be in you.
Opposite	^{14:18} “ <i>But</i> I will not leave you as orphans; I will come to you. ”
Complement	^{14:19} “ Yet a little while, and the world sees me no more, but you see me.
Complement	“ Because I live, you shall live also; ^{14:20}at that day you shall know that I <i>am</i> in my Father, and you in me, and I in you.
Unique	^{14:21} “ He that has my Commandments, and keeps them: this is the one that loves me. And he that loves me shall be loved by my Father; and I will love him, and will manifest myself to him. ”
	\$Complement Conclusion: The Holy Spirit will replace the ministry of Jesus to his disciples in his absence (14:22 - 31)
	¶Complement The Father will send the Holy Spirit to teach us all things and comfort us (14:22 - 14:27)
Opposite	^{14:22} Judas says to him (not Iscariot), “Lord, how is it that you will manifest yourself to us, and not to the world?” ^{14:23} Jesus answered and said to him, “ If a man loves me, he will keep my words; and my Father will love him; and we will come to him, and make our abode with him.
Opposite	^{14:24} “ He that does not love me does not keep my sayings; and the Word which you hear is not mine, but the Father’s who sent me. ”
Complement	^{14:25} “ These things have I spoken to you, being <i>still</i> present with you.
Complement	^{14:26} “ But the Comforter, <i>who</i> is the Holy Spirit, whom the Father will send in my Name, he shall teach you all things; and he shall bring all things to your remembrance, whatsoever I have said to you.
Unique	^{14:27} “ Peace I leave with you; my peace I give to you; not as the world gives, give I unto you. Let not your heart be troubled; neither let it be afraid. ”
	¶Complement Jesus must give his Life in obedience to the Father (14:28 - 31)
Opposite	^{14:28} “ You have heard how I said to you, ‘I am going away; and I will come <i>again</i> to you.’ If you loved me, you would rejoice, because I said, ‘I am going to the Father’: for my Father <i>is</i> greater than I.
Opposite	^{14:29} “ And now I have told you before it comes to pass, that, when it has come to pass, you might believe. ”
Complement	^{14:30} “ After this I will not talk much with you:
Complement	“ for the prince of this world is coming, and has nothing in me.
Unique	^{14:31} “ But that the world may know that I love the Father; and as the Father gave me Commandment, even so I do. Arise, let us go from here.”

John, Chapter 2:3: Jesus Christ revealed Himself to his disciples on their way to the Garden of Gethsemane as the True Vine (15:1 - 17:26)

§Unique Introduction: Grow spiritually by remaining in Christ, the True Vine (15:1 - 8)

¶Opposite Submit to the discipline of your Father in Heaven to remove those things in your life that displease Him (15:1 - 4)

¶Opposite Remain in fellowship with Christ in order to bear much fruit and be his disciple (15:5 - 8)

§Complement Body: Jesus continued preparing them for his absence with the promise of the Holy Spirit (15:1 - 16:33)

¶Opposite Abide in Christ's love by keeping his Commandments (15:9 - 14)

¶Opposite Christ has chosen you to go and bring forth fruit and receive answers to your prayers (15:15 - 17)

¶Complement The departure of Christ will bring long term persecution and blind hate upon his disciples (15:18 - 25)

¶Complement The departure of Christ will bring the Holy Spirit in his place to comfort and teach his disciples (15:26 - 16:15)

¶Unique The Lord Jesus would soon return to the Father in Heaven (16:16 - 33)

§Complement Conclusion: Jesus prepared them for his absence with a prayer for his disciples, both current and future (17:1 - 26)

¶Complement Jesus prayed for his current disciples (17:1 - 10)

¶Complement Jesus prayed for his future disciples (17:11 - 26)

§Unique Introduction: Grow spiritually by remaining in Christ, the True Vine (15:1 - 8)

¶Opposite Submit to the discipline of your Father in Heaven to remove those things in your life that displease Him (15:1 - 4)

Unique 15:1 **“I am the True Vine;
and my Father is the vinedresser.**

Complement 15:2 **“Every branch in me producing no fruit, he removes;**

Complement **“and every *branch* that bears fruit, he prunes it, that it may bring forth more fruit.”**

Opposite 15:3 **“You are already clean through the Word which I have spoken to you.**

Opposite 15:4 **“Remain in me, and I in you; as the branch cannot bear fruit by itself, unless it remains in the vine, neither can you, unless you remain in me.”**

¶Opposite Remain in fellowship with Christ in order to bear much fruit and be his disciple (15:5 - 8)

Opposite 15:5 **“I am the Vine, you *are* the branches; he that remains in me, and I in him, the same brings forth much fruit:**

Opposite **“for apart from me, you can do nothing.”**

Complement 15:6 **“If a man does not remain in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.**

Complement 15:7 **“If you remain in me, and my words remain in you, you shall ask what you will, and it shall be done to you.**

Unique 15:8 **“Herein is my Father glorified, that you bear much fruit.**

In this manner, you shall be my disciples.”

§Complement Body: Jesus continued preparing them for his absence with the promise of the Holy Spirit (15:9 - 16:33)

¶Opposite Abide in Christ's love by keeping his Commandments (15:9 - 14)

Unique 15:9 **“As the Father has loved me, so have I loved you;**

continue in my love.

Complement 15:10 **“If you keep my Commandments, you shall remain in my love; even as I have kept my Father's Commandments, and remain in his love.**

Complement 15:11 **“These things have I spoken to you, that my joy might remain in you; and *that* your joy might be full.”**

Opposite 15:12 **“This is my Commandment, that you love one another, as I have loved you. 15:13 Greater love has no man than this, that a man lays down his life for his friends.**

Opposite 15:14 **“You are my friends, if you do whatsoever I command you.”**

¶Opposite Christ has chosen you to go and bring forth fruit and receive answers to your prayers (15:15 - 17)

Opposite 15:15 **“Henceforth I do not call you servants: for the servant does not know what his lord is doing;**

Opposite **“but I have called you friends: for all things that I have heard from my Father I have made known to you.”**

Complement 15:16 **“You have not chosen me;**

Complement **“but I have chosen you.**

Unique **“And I have ordained you, that you should go and bring forth fruit, and *that* your fruit should remain, so that whatsoever you shall ask of the Father in my Name, he may give it to you.**

15:17 These things I command you, that you love one another.”

¶Complement The departure of Christ will bring long term persecution and blind hate upon his disciples (15:18 - 25)

Unique 15:18 **“If the world hates you, you know that it hated me before *it hated* you.**

15:19 **If you were of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world; therefore the world hates you.**

Complement 15:20 **“Remember the Word that I said to you, ‘The servant is not greater than his lord.’ If they have persecuted me, they will also persecute you; if they have kept my saying, they will also keep yours.**

Complement 15:21 **“But all these things will they do to you for my Name's sake, because they know not him that sent me.”**

Opposite 15:22 **“If I had not come and spoken to them, they would have had no sin; but now they have no cloak for their sin. 15:23 He that hates me hates my Father also. 15:24 If I had not done among them the works which no other man did, they would not have had sin; but now have they both seen and hated both me and my Father.**

Opposite 15:25 **“But *this came to pass*, that the Word might be fulfilled that is written in their Law, ‘They hated me without a cause.’”**

¶Complement The departure of Christ will bring the Holy Spirit in his place to comfort and teach his disciples (15:26 - 16:15)

Unique 15:26 **“But when the Comforter has come, whom I will send to you from the Father, *even* the Spirit of truth, who proceeds from the Father, he shall testify of me.**

15:27 **And you also shall bear witness, because you have been with me from the beginning.**

Complement 16:1 **“These things have I spoken to you, that you should not stumble. 16:2 They shall expel you from the synagogues; moreover, the time is coming, that whosoever kills you will imagine that he is serving God. 16:3 And they will do these things to you, because they have not known the Father; nor me.**

Complement 16:4 **“But I have told you these things, that when the time shall come, you may remember that I told you of them; and I did not say these things to you at the beginning, because I was with you. 16:5 But now I go my way to him that sent me, and none of you are asking me, ‘Where are you going?’ 16:6 But because I have said these things to you, sorrow has filled your heart.”**

Opposite 16:7 **“Nevertheless I tell you the truth, it is good for you that I go away: for if I do not go away, the Comforter will not come to you; but if I depart, I will send him to you. 16:8 And when he has come, he will convict the world of sin, and of righteousness, and of judgment: 16:9 of sin, because they believe not on me; 16:10 of righteousness, because I go to my Father, and you see me no more; 16:11 of judgment, because the prince of this world has been sentenced.**

Opposite 16:12 **“I still have many things to say to you, but you cannot bear them now. 16:13 Nevertheless when he, the Spirit of Truth, has come, he will guide you into all Truth: for he shall not speak from himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. 16:14 He shall glorify me: for he shall receive of mine, and shall show *it* to you. 16:15 All things that the Father has are mine; therefore I said, that he shall take of mine, and shall show *it* to you.”**

¶Unique The Lord Jesus would soon return to the Father in Heaven (16:16 - 33)

Opposite 16:16 **“A little while, and you shall not see me; and again, a little while, and you shall see me, because I go to the Father.”**

Opposite 16:17 **Then *some* of his disciples said among themselves, “What is this that he says to us, ‘A little while, and you shall not see me’; and again, ‘A little while, and you shall see me’; and, ‘Because I go to the Father?’” 16:18 Therefore they said, “What is this that he says, ‘A little while’? We do not understand what he says.”**

Complement 16:19 **Now Jesus knew that they wanted to ask him, and said to them, “Do you inquire among yourselves of what I said, ‘A little while, and you shall not see me’; and again, ‘A little while, and you shall see me’? 16:20 Truly, truly, I say to you, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. 16:21 A woman when she is in labor has sorrow, because her hour has come; but as soon as she has delivered the child, she remembers the anguish no more, for joy that a man was born into the world. 16:22 And therefore you now have sorrow; but I will see you again; and your heart shall rejoice, and no man takes your joy from you. 16:23 And in that day you shall ask me nothing. Truly, truly, I say to you, whatsoever you shall ask the Father in my Name, he will give to you. 16:24 Until now you have asked nothing in my Name; ask, and you shall receive, that your joy may be full.”**

Complement 16:25 **“These things have I spoken to you in figures of speech; but the time is coming, when I shall no longer speak to you in figures of speech, but shall show you plainly concerning the Father. 16:26 At that day, you shall ask in my Name; and I do not say to you, that I will pray the Father for you: 16:27 for the Father himself loves you, because you have loved me, and have believed that I came out from God. 16:28 I came forth from the Father, and have come into the world; again, I am leaving the world, and going to the Father.”**

Unique 16:29 **His disciples says to him, “Behold, now you speak plainly, and speak no figure of speech. 16:30 Now we are sure that you know all things, and need not that any man should ask you. By this we believe that you came forth from God.” 16:31 Jesus answered them, “Do you now believe? 16:32 Behold, the hour is coming (indeed, even now has it come), that you shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. 16:33 These things have I spoken to you, that in me you might have peace. In the world, you shall have tribulation; but be of good cheer, I have overcome the world.”**

§Complement Conclusion: Jesus prepared them for his absence with a prayer for his disciples, both current and future (17:1 - 26)

¶Complement Jesus prayed for his current disciples (17:1 - 10)

Opposite 17:1 **Jesus spoke these words; and he lifted up his eyes to Heaven, and said, “Father, the hour has come. Glorify your Son, that your Son also may glorify you: 17:2 as you have given him authority over all flesh, that he should give Eternal Life to as many as you have given him.**

Opposite 17:3 **“And this is Life Eternal, that they might know you the only true God, and Jesus Christ, whom you have sent.”**

Complement 17:4 **“I have glorified you on the earth; I have finished the work which you gave me to do. 17:5 So now, O Father, glorify me with your own self, with the glory which I had with you before the world came into existence.**

Complement 17:6 **“I have manifested your Name to the men which you gave me out of the world. They were yours, and you gave them to me; and they have kept your Word.**

Unique 17:7 **“Now they have known that all things, whatsoever you have given me, are of you: 17:8 for I have given to them the words which you gave me; and they have received *them*, and have known surely that I came out from you; and they have believed that you sent me. 17:9 I pray for them; I pray not for the world, but for them which you have given me: for they are yours. 17:10 And all mine are yours, and yours are mine; and I am glorified in them.”**

¶Complement Jesus prayed for his future disciples (17:11 - 26)

Opposite 17:11 **“And now I am no longer in the world, but these are in the world, and I come to you.**

Opposite **“Holy Father, keep through your own Name those whom you have given me, that they may be one, as we *are one*. 17:12 While I was with them in the world, I kept them in your Name; those that you gave me I have kept; and none of them were lost, but the son of perdition, that the Scripture might be fulfilled.”**

Complement 17:13 **“And now I come to you; and these things I speak in the world, that they might have my joy fulfilled in themselves. 17:14 I have given them your Word; and the world has hated them, because they are not of the world, even as I am not of the world. 17:15 I do not pray that you would take them out of the world, but that you would shield them from the Evil one. 17:16 They are not of the world, even as I am not of the world. 17:17 Sanctify them through your Truth; your Word is Truth. 17:18 As you have sent me into the world, even so have I also sent them into the world. 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the Truth.**

Complement 17:20 **“Neither do I pray for these alone, but for them also who shall believe on me through their word, 17:21 that they all may be one; as you, Father, *are* in me, and I in you, that they also may be one in us, that the world may believe that you have sent me. 17:22 And the glory which you gave me have I given them, that they may be one, even as we are one; 17:23 I in them, and you in me, that they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me.**

Unique 17:24 **“Father, I will that they also, whom you have given me, be with me where I am, that they may behold my glory which you have given me: for you loved me before the foundation of the world. 17:25 O righteous Father, the world has not known you; but I have known you; and these have known that you have sent me; 17:26 and I have declared to them your Name, and will declare *it*, that the love, with which you have loved me, may be in them, and I in them.”**

John, Chapter 2:4: The King of the Jews was denied by the Jews and crucified by the Romans (18:1 - 19:27)	
\$Unique	Introduction: Jesus was betrayed by Judas and taken to the palace of Annas the high priest (18:1 - 18)
¶Opposite	Judas came with a band of men following him to arrest Jesus in the Garden of Gethsemane (18:1 - 9)
¶Opposite	Peter and John followed Jesus into the palace of Annas the father-in-law of Caiaphas the high priest (18:10 - 18)
\$Complement	Body: The Jews rejected their King and delivered Him to be executed by the Romans (18:19 - 19:15)
¶Unique	Peter denied Jesus at the palace of Caiaphas the high priest (18:19 - 27)
¶Complement	The Jews delivered Jesus their King to Pilate (18:28 - 37)
¶Complement	Pilate delivered Jesus the King to his soldiers who scourged and mocked Him (18:38 - 19:6)
¶Opposite	Pilate realized that Jesus was the Son of God and tried to release Him (19:7 - 12)
¶Opposite	But the Jews demanded that Jesus be crucified and denied their King (19:13 - 15)
\$Complement	Conclusion: The King of the Jews was crucified (19:16 - 27)
¶Complement	Pilate honored Jesus with the title of the King of the Jews (19:16 - 22)
¶Complement	Jesus honored John with the care of his elderly mother Mary as his own mother (19:23 - 27)

	\$Unique	Introduction: Jesus was betrayed by Judas and taken to the palace of Annas the high priest (18:1 - 18)
	¶Opposite	Judas came with a band of men following him to arrest Jesus in the Garden of Gethsemane (18:1 - 9)
Unique		18:1When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, and his disciples.
		18:2And Judas, who betrayed him, also knew the place: for Jesus oftentimes resorted there with his disciples.
Complement		18:3Judas, therefore, having received a band of <i>men</i> and officers from the chief priests and Pharisees, came there with lanterns and torches and weapons.
Complement		18:4Jesus therefore, knowing all things that would come upon him, went forth; and he said to them, “Who are you looking for?” 18:5They answered him, “Jesus of Nazareth.” Jesus says to them, “I AM.” And Judas also, who betrayed him, stood with them. 18:6As soon then as he had said to them, “I AM”, they were repelled, and fell to the ground.
Opposite		18:7Then he asked them again, “Who are you looking for?” And they said, “Jesus of Nazareth.” 18:8Jesus answered, “I have told you that I AM; therefore if you are looking for me, let these go their way.”
Opposite		18:9(That the saying might be fulfilled, which he spoke, “Of them whom you gave me I have lost none.”)
	¶Opposite	Peter and John followed Jesus into the palace of Annas the father-in-law of Caiaphas the high priest (18:10 - 18)
Opposite		18:10Then Simon Peter having a sword drew it, and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. 18:11Then Jesus said to Peter, “Put up your sword into the sheath. The cup which my Father has given me, shall I not drink it?”
Opposite		18:12Then the band and the captain and officers of the Jews took Jesus, and bound him; 18:13and they led him away to Annas first: for he was father-in-law to Caiaphas, who was the high priest that same year. 18:14(Now Caiaphas was he, who gave counsel to the Jews, that it was good that one man should die for the people.)
Complement		18:15And Simon Peter followed Jesus, and so <i>did</i> another disciple; that disciple was known to the high priest, and went in with Jesus into the palace of the high priest; 18:16but Peter stood at the door outside.
Complement		Then that other disciple went out, who was known to the high priest, and spoke to her that kept the door, and brought Peter in.
Unique		18:17Then the servant girl that kept the door says to Peter, “Are you not also <i>one</i> of this man’s disciples?” He says, “I am not.”
		18:18And the servants and officers stood there, who had made a fire of coals: for it was cold, and they warmed themselves; and Peter stood with them, and warmed himself.
	\$Complement	Body: The Jews rejected their King and delivered Him to be executed by the Romans (18:19 - 19:15)
	¶Unique	Peter denied Jesus at the palace of Caiaphas the high priest (18:19 - 27)
Opposite		18:19The high priest then asked Jesus of his disciples, and of his doctrine. 18:20Jesus answered him, “I spoke openly to the world; I always taught in the synagogue, and in the Temple, where the Jews always meet; and in secret have I said nothing. 18:21Why do you ask me? Ask them who heard me, what I have said to them; behold, they know what I said.” 18:22And when he had said this, one of the officers who was standing by slapped Jesus, saying, “Do you answer the high priest so?” 18:23Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you hit me?”
Opposite		18:24Then Annas sent him bound to Caiaphas the high priest.
Complement		18:25And Simon Peter stood and warmed himself.
Complement		Therefore they said to him, “Are you not also <i>one</i> of his disciples?” He denied <i>it</i> , and said, “I am not.”
Unique		18:26One of the servants of the high priest, being <i>his</i> relative whose ear Peter cut off, says, “Did I not see you in the garden with him?”
		18:27Peter then denied again; and immediately the rooster crowed.
	¶Complement	The Jews delivered Jesus their King to Pilate (18:28 - 37)
Unique		18:28Then they led Jesus from Caiaphas to the hall of judgment, and it was early; but they themselves did not go into the judgment hall, lest they should be defiled; but that they might eat the Passover.
Complement		18:29Then Pilate went out to them, and said, “What accusation do you bring against this man?” 18:30They answered and said to him, “If he was not a criminal, we would not have delivered him up to you.”
Complement		18:31Then Pilate said to them, “You take him, and judge him according to your Law.” Therefore the Jews said to him, “It is not lawful for us to put any man to death”, 18:32that the saying of Jesus might be fulfilled, which he spoke, signifying what death he would die.
Opposite		18:33Then Pilate entered into the judgment hall again; and he called Jesus, and said to him, “Are you the King of the Jews?” 18:34Jesus answered him, “Do you say this thing of yourself; or did others tell it you of me?” 18:35Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?” 18:36Jesus answered, “My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, so that I would not be delivered to the Jews; but now is my Kingdom not from here.”
Opposite		18:37Therefore Pilate said to him, “Are you a King then?” Jesus answered, “You say that I am a King: to this end, I was born; and for this cause, I came into the world, that I should bear witness to the truth. Everyone that is of the truth hears my voice.”
	¶Complement	Pilate delivered Jesus the King to his soldiers who scourged and mocked Him (18:38 - 19:6)
Unique		18:38Pilate says to him, “What is truth?”
		And when he had said this, he went out again to the Jews, and says to them, “I find no fault in him <i>at all</i> .”
Complement		18:39But you have a custom, that I should release to you one at the Passover; therefore are you willing that I release to you the King of the Jews?” 18:40Then they all cried again, saying, “Not this man, but Barabbas!” Now Barabbas was a thief.
Complement		19:1Then Pilate therefore took Jesus; and they scourged <i>him</i> ; 19:2and the soldiers platted a crown of thorns, and put <i>it</i> on his head; and they put a purple robe on him, 19:3and said, “Hail, King of the Jews!” And they beat him with their hands.
Opposite		19:4Therefore Pilate went forth again, and says to them, “Behold, I bring him forth to you, that you may know that I find no fault in him.” 19:5Then Jesus came forth, wearing the crown of thorns, and the purple robe; and <i>Pilate</i> says to them, “Behold the man!”
Opposite		19:6Therefore when the chief priests and officers saw him, they cried out, saying, “Crucify <i>him</i> , crucify <i>him</i> !” Pilate says to them, “You take him, and crucify <i>him</i> : for I find no fault in him.”

	¶Opposite	Pilate realized that Jesus was the Son of God and tried to release Him (19:7 - 12)
Unique		19:7The Jews answered him, “We have a Law, and by our Law he ought to die, because he made himself the Son of God.”
		19:8Therefore when Pilate heard that saying, he was even more afraid.
Complement		19:9And he went again into the judgment hall, and says to Jesus, “Where are you from?” But Jesus gave him no answer.
Complement		19:10Then Pilate says to him, “Do you not speak to me? Do you not understand that I have authority to crucify you, and authority to release you?” 19:11Jesus answered, “You could have no authority <i>at all</i> against me, unless it were given you from above; therefore he that delivered me to you has the greater sin.”
Opposite		19:12From that time, Pilate sought to release him.
Opposite		But the Jews cried out, saying, “If you let this man go, you are not Caesar’s friend. Whosoever makes himself a king speaks against Caesar!”
	¶Opposite	But the Jews demanded that Jesus be crucified and denied their King (19:13 - 15)
Opposite		19:13Therefore when Pilate heard that saying, he brought Jesus forth;
Opposite		and he sat down in the judgment seat in a place that is called “The Pavement”, but in the Hebrew, “Gabbatha.”
Complement		19:14And it was the preparation of the Passover, and about the sixth hour; and he says to the Jews, “Behold your King!”
Complement		19:15But they cried out, “Away with <i>him</i> , away with <i>him</i> , crucify him!”
Unique		Pilate says to them, “Shall I crucify your King?”
		The chief priests answered, “We have no King but Caesar!”
	\$Complement	Conclusion: The King of the Jews was crucified (19:16 - 27)
	¶Complement	Pilate honored Jesus with the title of the King of the Jews (19:16 - 22)
Opposite		19:16Therefore, he delivered him to them, at that time, to be crucified.
Opposite		And they took Jesus, and led <i>him</i> away; 19:17and he bearing his cross went forth into a place called <i>the place</i> of a skull, which is called in the Hebrew, Golgotha; 19:18where they crucified him, and two others with him: one on either side, and Jesus in the middle.
Complement		19:19And Pilate wrote a title, and put <i>it</i> on the cross; and the writing was, “JESUS OF NAZARETH, THE KING OF THE JEWS.”
Complement		19:20Then many of the Jews read this title: for the place where Jesus was crucified was near to the city; and it was written in Hebrew, Greek, <i>and</i> Latin.
Unique		19:21Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews’; but that ‘He said, ‘I am King of the Jews.’”
		19:22Pilate answered, “What I have written, stands written.”
	¶Complement	Jesus honored John with the care of his elderly mother Mary as his own mother (19:23 - 27)
Opposite		19:23Then the soldiers, when they had crucified Jesus, took his garments; and they made four parts, to every soldier a part; and also <i>his</i> coat.
Opposite		Now the coat was seamless, woven from the top throughout; 19:24therefore, they said among themselves, “Let us not tear it, but cast lots for it, whose it shall be”; that the Scripture might be fulfilled, which says, “They parted my garments among them; and for my vesture, they cast lots.” These things therefore the soldiers did.
Complement		19:25Now there stood by the cross of Jesus his mother; and his mother’s sister, Mary the <i>wife</i> of Cleophas, and Mary Magdalene.
Complement		19:26Therefore when Jesus saw his mother, and the disciple standing by, whom he loved, he says to his mother, “Woman, behold your son!”
Unique		19:27Then he says to the disciple, “Behold your mother!”
		And so, from that hour, that disciple took her to his own <i>home</i> .

John, Chapter 2:5	The Lord of Life arose from the dead and gave his disciples the indwelling Holy Spirit (19:28 - 21:25)
§Complement	Introduction: Jesus fulfilled the Law and the Prophets at his death on Calvary (19:28 - 37)
¶Opposite	Jesus announced that demands of the Law of Moses had been fulfilled in his sacrifice on the cross (19:28 - 30)
¶Opposite	John witnessed the fulfillment of the Prophecies concerning the Messiah on the cross after He died (19:31 - 37)
§Complement	Body: Jesus appeared to his disciples and showed them the proof of his resurrection from the dead (19:38 - 20:31)
¶Opposite	Joseph and Nicodemus took the body of Jesus and buried it (19:38 - 42)
¶Opposite	Peter and John investigated the empty tomb of Jesus (20:1 - 10)
¶Complement	The risen Christ appeared to Mary, but would not allow her to touch Him (20:11 - 18)
¶Complement	The risen Christ appeared to his disciples, and showed them his hands and his side, but they did not touch Him (20:19 - 23)
¶Unique	The risen Christ commanded Thomas to touch Him to verify that He was real (20:24 - 31)
§Unique	Conclusion: Jesus appeared to his disciples at the Sea of Tiberias (21:1 - 25)
¶Complement	Jesus gave his disciples fish and bread (21:1 - 14)
¶Complement	Jesus called Peter to follow Him regardless of what happened to John (21:15 - 25)

	§Complement	Introduction: Jesus fulfilled the Law and the Prophets at his death on Calvary (19:28 - 37)
	¶Opposite	Jesus announced that demands of the Law of Moses had been fulfilled in his sacrifice on the cross (19:28 - 30)
Unique	19:28	After this, Jesus knowing that all things were now accomplished: so that the Scripture might be fulfilled, he says, “ I thirst. ”
Complement	19:29	Now there was set a vessel full of vinegar;
Complement		so they soaked a sponge with vinegar, and put <i>it</i> upon hyssop, and put <i>it</i> to his mouth.
Opposite	19:30	Therefore when Jesus had received the vinegar, he said, “ It has been fulfilled! ”
Opposite		And he bowed his head, and gave up the spirit.
	¶Opposite	John witnessed the fulfillment of the Prophecies concerning the Messiah on the cross after He died (19:31 - 37)
Opposite	19:31	Therefore the Jews, because it was the preparation, so that the bodies would not remain upon the cross on the Sabbath day (for that Sabbath day was a high day), asked Pilate that their legs might be broken, and <i>that</i> they might be taken away.
Opposite	19:32	Then the soldiers came, and broke the legs of the first; and of the other who was crucified with him.
Complement	19:33	But when they came to Jesus, and saw that he was already dead, they did not break his legs; ^{19:34} but one of the soldiers with a spear pierced his side, and immediately blood and water came out.
Complement	19:35	And he that saw <i>it</i> bore testimony, and his testimony is true; and he knows that he says true, that you might believe.
Unique	19:36	For these things were done, that the Scripture would be fulfilled, “ A bone of him shall not be broken. ”
	19:37	And again another Scripture says, “ They shall look on him whom they pierced. ”
	§Complement	Body: Jesus appeared to his disciples and showed them the proof of his resurrection from the dead (19:38 - 20:31)
	¶Opposite	Joseph and Nicodemus took the body of Jesus and buried it (19:38 - 42)
Unique	19:38	And after this, Joseph of Arimathaea (being a disciple of Jesus, but secretly for fear of the Jews) asked Pilate that he might take away the body of Jesus; and Pilate gave <i>him</i> permission.
Complement		Therefore, he came and took the body of Jesus; ^{19:39} and Nicodemus also came, who at the first came to Jesus by night; and he brought a mixture of myrrh and aloes, about a hundred pounds.
Complement	19:40	Then they took the body of Jesus, and they wound it in linen clothes with the spices, as the manner of the Jews is to bury.
Opposite	19:41	Now, in the place where he was crucified, there was a garden; and in the garden a new tomb, in which no man had ever been laid.
Opposite	19:42	Therefore, they laid Jesus there because of the Jews’ preparation <i>day</i> , because the tomb was nearby.
	¶Opposite	Peter and John investigated the empty tomb of Jesus (20:1 - 10)
Opposite	20:1	Mary Magdalene came early the first <i>day</i> of the week, when it was yet dark, to the tomb, and sees the stone taken away from the tomb.
Opposite	20:2	Then she runs, and comes to Simon Peter, and to the other disciple, whom Jesus loved; and she says to them, “They have taken away the Lord out of the tomb; and we know not where they have laid him!”
Complement	20:3	Therefore Peter went forth, and that other disciple, and came to the tomb. ^{20:4} So they both ran together; and the other disciple outran Peter, and came first to the tomb. ^{20:5} And he, stooping down <i>and looking in</i> , saw the linen clothes lying; yet he did not go in.
Complement	20:6	Then following him Simon Peter comes, and went into the tomb, and sees the linen clothes lie; ^{20:7} and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
Unique	20:8	Then went in also that other disciple, who came first to the tomb; and he saw, and believed: ^{20:9} for as yet they did not understand the Scripture, that he must rise again from the dead.
	20:10	Then the disciples went away again to their own <i>homes</i> .

	¶Complement	The risen Christ appeared to Mary, but would not allow her to touch Him (20:11 - 18)
Unique	20:11	But Mary stood outside at the tomb weeping; and as she wept, she stooped down, <i>and looked</i> into the tomb, ^{20:12} and sees two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
	20:13	And they say to her, “Woman, why do you weep?” She says to them, “Because they have taken away my Lord, and I know not where they have laid him.”
Complement	20:14	And when she had said this, she turned herself back, and saw Jesus standing; but did not know that it was Jesus. ^{20:15} Jesus says to her, “ Woman, why do you weep? Who are you looking for? ” She, supposing him to be the gardener, says to him, “Sir, if you have carried him from here, tell me where you have laid him, and I will take him away.”
Complement	20:16	Jesus says to her, “ Mary. ” She turned herself, and says to him, “Rabboni!” (Which is to say, “Teacher.”)
Opposite	20:17	Jesus says to her, “ Touch me not: for I have not yet ascended to my Father; but go to my brethren, and say to them, I am ascending to my Father, and your Father; and to my God, and your God. ”
Opposite	20:18	Mary Magdalene came and told the disciples that she had seen the Lord, and <i>that</i> he had spoken these things to her.
	¶Complement	The risen Christ appeared to his disciples, and showed them his hands and his side, but they did not touch Him (20:19 - 23)
Unique	20:19	Then the same day at evening, being the first <i>day</i> of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst; and he says to them, “ Peace to you. ”
Complement	20:20	And when he had said this, he showed them <i>his</i> hands and his side.
Complement		Then the disciples were glad, when they saw the Lord.
Opposite	20:21	Then Jesus said to them again, “ Peace to you; as my Father has sent me, even so send I you. ”
Opposite	20:22	And when he had said this, he breathed on <i>them</i> , and says to them, “ Receive the Holy Spirit right now.
	20:23	Whosoever sins you forgive through the Gospel, they are forgiven to them; and whosoever sins you retain, they are retained. ”
	¶Unique	The risen Christ commanded Thomas to touch Him to verify that He was real (20:24 - 31)
Opposite	20:24	But Thomas, one of the twelve, called Didymus, was not with them when Jesus came; ^{20:25} therefore the other disciples said to him, “We have seen the Lord!”
Opposite		But he said to them, “Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”
Complement	20:26	And after eight days again his disciples were within, and Thomas with them; <i>and</i> Jesus came, the doors being shut; and he stood in the midst, and said, “ Peace to you. ”
Complement	20:27	Then he says to Thomas, “ Extend your finger, and behold my hands; and extend your hand, and thrust it into my side; and be not faithless, but believing. ” ^{20:28} And Thomas answered and said to him, “My Lord and my God!” ^{20:29} Jesus says to him, “ Thomas, because you have seen me, you have believed; blessed are they that have not seen, and yet have believed. ”
Unique	20:30	And truly many other signs Jesus did in the presence of his disciples, which are not written in this Book.
	20:31	But these have been written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have Life through his Name.

	§Unique	Conclusion: Jesus appeared to his disciples at the Sea of Tiberias (21:1 - 25)
	¶Complement	Jesus gave his disciples fish and bread (21:1 - 14)
Opposite	21:1	After these things Jesus showed himself again to the disciples at the Sea of Tiberius. And in this manner did he show <i>himself</i> : ^{21:2} there were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the <i>sons</i> of Zebedee, and two others of his disciples. ^{21:3} Simon Peter says to them, “I am going fishing.” They say to him, “We are going with you also.” They went forth, and immediately entered into a boat; and that night they caught nothing.
Opposite	21:4	But when the morning had now come, Jesus stood on the shore; but the disciples did not know that it was Jesus. ^{21:5} Then Jesus says to them, “ Children, do you have any food? ” They answered him, “No.” ^{21:6} And he said to them, “ Cast the net on the right side of the boat, and you shall find. ” Therefore they cast <i>it</i> , and now they were not able to draw it for the multitude of fish. ^{21:7} Therefore that disciple whom Jesus loved says to Peter, “It is the Lord.”
Complement		Now when Simon Peter heard that it was the Lord, he put on <i>his</i> fisherman’s coat (for he was lightly clothed), and cast himself into the sea. ^{21:8} And the other disciples came in a little boat dragging the net with fish (for they were not far from land, but as it were two hundred cubits).
Complement	21:9	As soon then as they came to land, they saw a fire of coals there; and fish laid on it, and bread. ^{21:10} Jesus says to them, “ Bring of the fish which you have now caught. ” ^{21:11} Simon Peter went up, and dragged the net to land full of great fish, one hundred and fifty-three; and for all there were so many, yet the net was not broken.
Unique	21:12	Jesus says to them, “ Come and dine. ” And none of the disciples dared to ask him, “Who are you?” Knowing that it was the Lord. ^{21:13} Then Jesus comes, and takes bread, and gives <i>to</i> them, and fish likewise. ^{21:14} This is now the third time that Jesus showed himself to his disciples, after he had risen from the dead.
	¶Complement	Jesus called Peter to follow Him regardless of what happened to John (21:15 - 25)
Opposite	21:15	So when they had dined, Jesus says to Simon Peter, “ Simon, son of Jonas, do you selflessly love me more than these fish? ” He says to him, “Yes, Lord; you know that I love you like a brother.” He says to him, “ Feed my lambs. ” ^{21:16} He says to him again the second time, “ Simon, son of Jonas, do you selflessly love me? ” He says to him, “Yes, Lord; you know that I love you like a brother.” He says to him, “ Tend my sheep. ” ^{21:17} He says to him the third time, “ Simon, son of Jonas, do you love me like a brother? ” Peter was grieved because he said to him the third time, “ Do you love me like a brother? ” And he said to him, “Lord, you know all things; you know that I love you like a brother.” Jesus says to him, “ Feed my sheep.
Opposite	21:18	“ Truly, truly, I say to you, when you were young, you girded yourself, and walked where you wanted to go; but when you shall be old, you shall stretch forth your hands, and another shall gird you, and carry you where you do not want to go. ” ^{21:19} He spoke this, signifying by what death he would glorify God.
Complement		And when he had spoken this, he says to him, “ Follow me. ” ^{21:20} Then Peter, turning about, saw the disciple whom Jesus loved following, who also leaned on his breast at supper, and said, “Lord, who is he that betrays you?” ^{21:21} Peter seeing him says to Jesus, “Lord, and what <i>shall</i> this man <i>do</i> ?” ^{21:22} Jesus says to him, “ If I will that he remains until I come, what is that to you? You follow me. ”
Complement	21:23	Then this saying went abroad among the brethren, that that disciple would not die. Yet Jesus did not say to him, “He shall not die”; but, “ If I will that he remains until I come, what is that to you? ”
Unique	21:24	This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.
	21:25	And there are also many other things which Jesus did, which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Book 4.4 (Mark): Jesus Christ preached the gospel to crowds of Jews (1:1 - 16:20)

Complement Part 1: Jesus reached out to the area around Galilee with the gospel (1:1 - 9:29)

Opposite Chapter 1.1: The ministry of Jesus was initially very popular (1:1 - 2:12)

\$Unique Introduction: The ministry of Jesus Christ began with baptism in water by John and temptation in the wilderness (1:1 - 13)

¶Opposite The ministry of John the Baptist prepared the way for the arrival of Jesus the Christ (1:1 - 8)

¶Opposite Jesus began his ministry with baptism in water and temptation by Satan in the wilderness (1:9 - 13)

\$Complement Body: Jesus began his popular ministry with exorcisms and healing of incurable disease (1:14 - 45)

¶Unique Jesus called two pairs of brothers, who were fishermen, into the gospel ministry (1:14 - 22)

¶Complement Jesus cast out an unclean spirit from a member of the synagogue (1:23 - 28)

¶Complement Jesus healed the mother-in-law of Simon Peter of a fever (1:29 - 34)

¶Opposite Jesus sought to be alone for early morning prayer (1:35 - 39)

¶Opposite The amazing miracle of healing a leper made Jesus a very popular preacher (1:40 - 45)

\$Complement Conclusion: Jesus forgave a paralyzed man of his sins, and instantly healed his paralysis (2:1 - 12)

¶Complement The friends of a paralyzed man brought him to Jesus for healing, and his sins were forgiven (2:1 - 5)

¶Complement Jesus demonstrated his power to forgive sins with an astounding act of healing of the man's paralysis (2:6 - 12)

Opposite Chapter 1.2: Satan began stirring up opposition to the ministry of Jesus (2:13 - 3:35)

\$Complement Introduction: Jesus taught a multitude of people by the seaside of Galilee; and called individual sinners to repentance (2:13 - 17)

¶Opposite Jesus taught a multitude of people by the seaside of Galilee (2:13 - 14)

¶Opposite Jesus called sinners to repentance (2:15 - 17)

\$Complement Body: Satan tried to stop the great success of Jesus with false accusations (2:18 - 3:19a)

¶Opposite Jesus warned his critics that the New Covenant would completely replace the Old Covenant (2:18 - 22)

¶Opposite The Son of man is Lord of the Sabbath (2:23 - 28)

¶Complement Jesus healed a man with a withered hand with a command (3:1 - 6)

¶Complement Jesus healed a great multitude of people and cast out demons by the Sea of Galilee (3:7 - 12)

¶Unique Jesus called and ordained twelve apostles to assist Him in his ministry to Israel (3:13 - 19a)

\$Unique Conclusion: The true children of God are manifested by their obedience to the will of God (3:19b - 35)

¶Complement Jesus rebuked the false and blasphemous accusation of his enemies that He was possessed by Satan (3:19b - 30)

¶Complement Whosoever shall do the will of God is the brother, sister, and mother of Jesus (3:31 - 35)

Complement Chapter 1.3: Jesus ministered to Israel with Parables of the Word of God around Galilee (4:1 - 5:43)

\$Unique Introduction: Jesus taught parables to the lost and the saved (4:1 - 11)

¶Opposite Jesus taught the parable of the Seed and the Sower to a great multitude (4:1 - 9)

¶Opposite Jesus explained to his disciples why he preached the Word in parables to the multitude (4:10 - 11)

\$Complement Body: The sowing of the Seed of the Word causes sifting, blessing or punishment, and miraculous growth (4:13 - 5:20)

¶Unique The sowing of the Seed sifts out those who do not believe from those who believe (4:13 - 20)

¶Complement The sowing of the Seed brings blessing or punishment to those who hear it (4:21 - 25)

¶Complement The growth of the Seed in the world is miraculous (4:26 - 34)

¶Opposite Jesus commanded the violent wind and waves to be still, and they obeyed Him (4:35 - 41)

¶Opposite Jesus commanded a legion of demons to depart from a man in Gadara, and they obeyed Him (5:1 - 20)

\$Complement Conclusion: Jesus healed a bleeding woman and raised a young woman from the dead (5:21 - 43)

¶Complement Jesus healed a woman with a long-term bleeding problem (5:21 - 34)

¶Complement Jesus raised a young girl from the dead (5:35 - 43)

Complement Chapter 1.4: Jesus ministered to Israel with food and healing around Galilee (6:1 - 7:23)

\$Unique Introduction: Jesus was rejected by his hometown, but his twelve apostles had great success elsewhere (6:1 - 13)

¶Opposite The hometown of Jesus rejected Him (6:1 - 6)

¶Opposite Jesus sent the twelve apostles to preach the gospel (6:7 - 13)

\$Complement Body: Jesus performed great miracles among the people and his disciples (6:14 - 52)

¶Opposite Herod imprisoned John the Baptist, but protected him from Herodias (6:14 - 20)

¶Opposite Herod was forced to execute John the Baptist because of a foolish, sinful oath to the daughter of Herodias (6:21 - 29)

¶Complement Jesus took his disciples into a deserted place to rest, but the people followed Him (6:30 - 34)

¶Complement Jesus fed 5,000 men with five loaves and two fish (6:35 - 44)

¶Unique Jesus walked on the sea to rejoin his disciples in the boat (6:45 - 52)

\$Complement Conclusion: Jesus rebuked the traditions of men that nullify the Word of God (6:53 - 7:23)

¶Complement Jesus rebuked the unscriptural traditions of the Pharisees and scribes concerning physical defilement (6:53 - 7:13)

¶Complement Jesus taught his disciples the truth about physical and spiritual defilement (7:14 - 23)

Unique Chapter 1.5: The Gentiles were more receptive to the gospel than the Jews (7:24 - 9:29)

\$Complement Introduction: It was impossible for Jesus to hide Himself or his miracles (7:24 - 37)

¶Opposite Jesus went to the border of Tyre and Sidon and tried to hide Himself, but could not (7:24 - 30)

¶Opposite The people of Decapolis refused to keep the healing of the deaf-mute man a secret (7:31 - 37)

\$Complement Body: Jesus gave spiritual light to those who wanted to see, and darkness to those who refused to see (8:1 - 9:1)

¶Unique Jesus fed a multitude of about 4,000 people with seven loaves of bread and a few fish (8:1 - 9)

¶Complement The blind Pharisees of Dalmanutha asked Jesus for a sign from Heaven (8:10 - 21)

¶Complement The willing people of Bethsaida begged Jesus to heal a blind man (8:22 - 26)

¶Opposite Jesus asked his disciples who they believed that He was (8:27 - 33)

¶Opposite Jesus warned his disciples not to be ashamed of Him and His Words (8:34 - 9:1)

\$Unique Conclusion: Jesus instructed his disciples about the resurrection and about demonology (9:2 - 29)

¶Complement Jesus instructed his inner group of apostles about the resurrection (9:2 - 13)

¶Complement Jesus instructed his disciples about an important principle of demonology (9:14 - 29)

Complement Part 2: Jesus went to Jerusalem to die for the sins of mankind and rise again (9:30 - 16:20)

Opposite Chapter 2.1: The rewards for following Christ are greater than anything this world can offer (9:30 - 10:45)

\$Unique Introduction: Be determined to receive Christ as your Savior (9:30 - 50)

¶Opposite Jesus was determined to obey God the Father to fulfill his will (9:30 - 37)

¶Opposite Do not allow any sin to prevent you from receiving Christ as Savior (9:38 - 50)

\$Complement Body: Let nothing get in your way of receiving Christ as Savior and following Him completely (10:1 - 31)

¶Opposite What God has joined together, let no man separate (10:1 - 12)

¶Opposite Allow little children to come to Jesus (10:13 - 16)

¶Complement The rich young ruler refused to repent of his sin of covetousness (10:17 - 22)

¶Complement Riches can be an obstacle to the Kingdom of God (10:23 - 27)

¶Unique Those who have left everything for the sake of the gospel shall receive everything plus Eternal Life (10:28 - 31)

\$Complement Conclusion: Suffering and being a servant to others are the only path to rewards in Heaven for believers (10:32 - 45)

¶Complement Jesus predicted his own death at the hands of the chief priests and the Gentiles, and his resurrection (10:32 - 34)

¶Complement Rewards in Heaven can only be earned by following the example of Jesus being a servant to others (10:35 - 45)

Opposite Chapter 2.2: Prayer without holiness will result in spiritual barrenness (10:46 - 12:44)

\$Complement Introduction: Jesus answered a prayer for mercy; the disciples praised Jesus as the Messiah (10:46 - 11:10)

¶Opposite Blind Bartimaeus cried out for Jesus to have mercy on him, and his prayer was answered (10:46 - 52)

¶Opposite The disciples praised Jesus as the Messiah as He entered into Jerusalem in triumph (11:1 - 10)

\$Complement Body: Israel had become like a fig tree with no fruit unto God (11:11 - 12:27)

¶Unique Jesus cursed a fig tree that bore no fruit (11:11 - 14)

¶Complement Jesus cleansed the Temple from the evil things which prevented it from being a true House of prayer (11:15 - 19)

¶Complement Truly believe that your prayer will be answered, and it will be answered (11:20 - 26)

¶Opposite Jesus refused to tell the chief priests where his authority came from (11:27 - 12:12)

¶Opposite Jesus instructed the Sadducees about life after death (12:13 - 27)

\$Unique Conclusion: Jesus commended a wise scribe for his honesty and a poor widow for her sacrificial love for God (12:28 - 44)

¶Complement Jesus commended the wisdom of an honest scribe (12:28 - 34)

¶Complement Jesus commended the sacrifice of a poor widow (12:35 - 44)

Complement Chapter 2.3: Jesus prophesied of the events leading to his second coming (13:1 - 37)

\$Unique Introduction: The time preceding the destruction of the Temple in 70 A.D. would have many wars and sorrows (13:1 - 8)

¶Opposite Jesus predicted the destruction of the Temple of Jehovah (13:1 - 6)

¶Opposite Before the destruction of the Temple in 70 AD, there would be great wars, famines and troubles (13:7 - 8)

\$Complement Body: There will be great persecution and many false prophets during the Tribulation preceding the Return of Christ (13:9 - 27)

¶Opposite Believers will suffer persecution from governments with great opportunities for sharing the gospel with many (13:9 - 11)

¶Opposite Believers will suffer betrayal from their own families and hatred from all (13:12 - 13)

¶Complement The appearance of the Antichrist in the Temple will start a great persecution of all believers (13:14 - 20)

¶Complement The appearance of many false Christs and false prophets will require discernment by believers (13:21 - 23)

¶Unique After the Great Tribulation, the return of Christ will be accompanied with great power and glory (13:24 - 27)

\$Complement Conclusion: The time of the Return of Christ is known only to the Father, so be ready for his Return (13:28 - 37)

¶Complement The day and hour of the Return of Christ is hidden to all but the Father in Heaven (13:28 - 32)

¶Complement Believers must be alert and ready for the Return of Christ at any moment (13:33 - 37)

Complement Chapter 2.4: Jesus prophesied of the events leading to his death, burial, and resurrection (14:1 - 72)

\$Unique Introduction: Judas conspired with the chief priests to betray Jesus for a few pieces of silver (14:1 - 16)

¶Opposite The leaders of the Jews plotted to arrest Jesus and have Him killed (14:1 - 9)

¶Opposite Jesus made it impossible for Judas to betray Him until after his prayer in the Garden (14:10 - 16)

\$Complement Body: Jesus prophesied of the betrayal of Judas and denial by the other apostles (14:17 - 52)

¶Unique Jesus identified Judas as the traitor during the Passover meal (14:17 - 21)

¶Complement Jesus gave broken bread and grape juice to his disciples, symbolizing his substitutionary atonement on the cross (14:22 - 25)

¶Complement Jesus warned his disciples that He would be smitten and they would be scattered temporarily (14:26 - 31)

¶Opposite Jesus took Peter, James, and John with Him to pray in the Garden of Gethsemane (14:32 - 40)

¶Opposite Jesus was betrayed by Judas and forsaken by his disciples (14:41 - 52)

\$Complement Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin and denied by Peter (14:53 - 72)

¶Complement Jesus was falsely convicted for blasphemy by the Jews (14:53 - 65)

¶Complement Jesus was denied by Peter three times (14:66 - 72)

Unique Chapter 2.5: Jesus was crucified and buried; and He rose again from the dead on the third day (15:1 - 16:20)

\$Complement Introduction: The chief priests delivered Jesus to be executed, but Pilate tried to spare Him (15:1 - 15)

¶Opposite The chief priests delivered Jesus as a prisoner to Pilate to be executed (15:1 - 5)

¶Opposite Pilate tried to spare the life of Jesus from execution, but in vain (15:6 - 15)

\$Complement Body: Jesus suffered, died, and rose again from the dead the third day (15:16 - 16:8)

¶Opposite The Roman soldiers mocked Jesus Christ (15:16 - 21)

¶Opposite The chief priests and other Jews blasphemed and mocked Jesus Christ (15:22 - 32)

¶Complement Jesus suffered for our sins for three hours on the cross on Thursday from noon until 3 pm (15:33 - 41)

¶Complement Joseph asked Pilate for the body of Jesus, and buried it on Thursday evening (Jewish Friday morning) (15:42 - 47)

¶Unique The two Marys and Salome came to the tomb of Jesus on Sunday at sunrise and found it to be empty (16:1 - 8)

\$Unique Conclusion: Jesus commissioned the apostles to evangelize the world, and they preached the gospel everywhere (16:9 - 20)

¶Complement Jesus appeared to the eleven apostles and gave them a Great Commission to evangelize the entire world (16:9 - 18)

¶Complement The apostles preached the gospel everywhere: the Risen Lord working with them (16:19 - 20)

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	\$Unique Introduction: The ministry of Jesus Christ began with baptism in water by John and temptation in the wilderness (1:1 - 13)
	¶Opposite The ministry of John the Baptist prepared the way for the arrival of Jesus the Christ (1:1 - 8)
Unique	^{1:1} The beginning of the Gospel of Jesus Christ, the Son of God: ^{1:2} as it is written in the Prophets, “Behold, I send my messenger before your face, which shall prepare your way before you. ^{1:3} The voice of one crying in the wilderness, ‘Prepare the way of [Jehovah]; make his paths straight!’”
Complement	^{1:4} John came baptizing in the wilderness, and preached the baptism of repentance as a sign of the forgiveness of sins.
Complement	^{1:5} And there went out to him all the land of Judea, and they of Jerusalem; and they were all baptized by him in the river of Jordan, confessing their sins.
Opposite	^{1:6} And John was clothed with camel’s hair, and with a leather belt around his waist; and he ate locusts and wild honey.
Opposite	^{1:7} And he preached, saying, “One mightier than I is coming after me, the latchet of whose shoes I am not worthy to stoop down and loosen! ^{1:8} I truly have baptized you in water, but he shall baptize you in the Holy Spirit.”
	¶Opposite Jesus began his ministry with baptism in water and temptation by Satan in the wilderness (1:9 - 13)
Opposite	^{1:9} And it came to pass in those days, that Jesus came from Nazareth of Galilee; and he was baptized by John in Jordan.
Opposite	^{1:10} And immediately coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. ^{1:11} And a voice came from Heaven, <i>saying</i> , “You are my beloved Son, in whom I am well pleased.”
Complement	^{1:12} And immediately, the Spirit drives him into the wilderness.
Complement	^{1:13} And he was there in the wilderness forty days, being tempted by Satan.
Unique	And he was with the wild beasts; and the angels ministered to him.
	\$Complement Body: Jesus began his popular ministry with exorcisms and healing of incurable disease (1:14 - 45)
	¶Unique Jesus called two pairs of brothers, who were fishermen, into the Gospel ministry (1:14 - 22)
Opposite	^{1:14} Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God; ^{1:15} and saying, “The time has been fulfilled, and the Kingdom of God is near!
Opposite	“Repent, and believe the Gospel!”
Complement	^{1:16} Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishermen; ^{1:17} and Jesus said to them, “Come after me, and I will make you to become fishers of men.” ^{1:18} And immediately they forsook their nets, and followed him.
Complement	^{1:19} And when he had gone a little farther from there, he saw James the <i>son</i> of Zebedee, and John his brother, who also were in the boat mending their nets. ^{1:20} And immediately he called them; and they left their father Zebedee in the boat with the hired servants, and went after him.
Unique	^{1:21} And they went into Capernaum; and immediately on the Sabbath day, he entered into the synagogue, and taught.
	^{1:22} And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
	¶Complement Jesus cast out an unclean spirit from a member of the synagogue (1:23 - 28)
Unique	^{1:23} And in their synagogue was a man with an unclean spirit; and he cried out, ^{1:24} saying, “Leave <i>us</i> alone! What <i>have we to do with</i> you, Jesus of Nazareth? Have you come to destroy us? I know you who you are, the Holy One of God!”
Complement	^{1:25} And Jesus rebuked him, saying, “Be silent, and come out of him!”
Complement	^{1:26} And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
Opposite	^{1:27} And they were all amazed, insomuch that they questioned among themselves, saying, “What thing is this? What new doctrine <i>is</i> this? For with authority he commands even the unclean spirits, and they obey him!”
Opposite	^{1:28} And his fame spread abroad quickly throughout all the region round about Galilee.
	¶Complement Jesus healed the mother-in-law of Simon Peter of a fever (1:29 - 34)
Unique	^{1:29} And immediately, when they came out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
	^{1:30} But the mother-in-law of Simon <i>Peter</i> lay sick of a fever; and immediately they tell him about her.
Complement	^{1:31} And he came and took her by the hand, and he lifted her up;
Complement	and immediately, the fever departed from her, and she ministered to them.
Opposite	^{1:32} And at evening, when the sun set, they brought to him all that were diseased, and them that were possessed with demons. ^{1:33} And the entire city was gathered together at the door.
Opposite	^{1:34} And he healed many that were sick of various diseases, and cast out many demons; and he did not allow the demons to speak, because they knew him.
	¶Opposite Jesus sought to be alone for early morning prayer (1:35 - 39)
Unique	^{1:35} And in the morning, rising up a great while before day, he went out; and he went into a solitary place; and there prayed.
Complement	^{1:36} And Simon and they that were with him followed after him.
Complement	^{1:37} And when they had found him, they said to him, “Everyone is looking for you.”
Opposite	^{1:38} And he said to them, “Let us go into the next towns, that I may also preach there; this is why I came forth.”
Opposite	^{1:39} And he preached in their synagogues throughout all Galilee, and cast out demons.
	¶Opposite The amazing miracle of healing a leper made Jesus a very popular preacher (1:40 - 45)
Opposite	^{1:40} And a leper came to him, imploring him, and kneeling down to him; and saying to him, “If you are willing, you can make me clean.”
Opposite	^{1:41} And Jesus, moved with compassion, put forth <i>his</i> hand and touched him; and he says to him, “I am willing; be clean.” ^{1:42} And as soon as he had spoken, immediately, the leprosy departed from him; and he was cleansed.
Complement	^{1:43} And he strictly charged him; and immediately, he sent him away, ^{1:44} and says to him, “See that you say nothing to any man.
Complement	But go your way; show yourself to the priest, and offer for your cleansing those things which Moses commanded, for a testimony to them.”
Unique	^{1:45} But he went out, and began to publish <i>it</i> much, and to blaze abroad the matter, insomuch that Jesus could no longer openly enter into the city, but was outside in desert places.
	And they came to him from every direction.
	\$Complement Conclusion: Jesus forgave a paralyzed man of his sins, and instantly healed his paralysis (2:1 - 12)
	¶Complement The friends of a paralyzed man brought him to Jesus for healing, and his sins were forgiven (2:1 - 5)
Opposite	^{2:1} And again he entered into Capernaum, after <i>some</i> days; and it was heard that he was in the house.
Opposite	^{2:2} And immediately, many were gathered together; insomuch that there was no room to receive <i>them</i> ; no, not even around the door; and he preached the Word to them.
Complement	^{2:3} And they come to him, bringing a paralyzed <i>man</i> , being carried by four <i>others</i> .
Complement	^{2:4} And when they could not come near to him for the press, they uncovered the roof where he was.
Unique	And when they had broken <i>it</i> up, they let down the bed in which the paralyzed <i>man</i> lay.
	^{2:5} And having seen their faith, Jesus said to the paralyzed <i>man</i> , “Child, your sins have been forgiven you.”
	¶Complement Jesus demonstrated his power to forgive sins with an astounding act of healing of the man's paralysis (2:6 - 12)
Opposite	^{2:6} But there were certain of the scribes sitting there, and reasoning in their hearts, <i>saying</i> ^{2:7} “Why does this <i>man</i> thus speak blasphemies? Who can forgive sins, but God only?”
Opposite	^{2:8} And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said to them, “Why do you reason these things in your hearts? ^{2:9} Which is easier: to say to the paralyzed man, ‘Your sins have been forgiven you’? Or to say, ‘Arise, and take up your bed, and walk?’”
Complement	^{2:10} “But that you may know that the Son of man has power on earth to forgive sins (he says to the paralyzed <i>man</i>): ^{2:11} I say to you: ‘Arise, and take up your bed, and go your way into your house.’”
Complement	^{2:12} And immediately he arose, took up the bed, and went forth before them all.
Unique	Therefore they were all amazed; and they glorified God, saying, “We never saw <i>anything like</i> this!”

Mark, Chapter 1.2:	Satan began stirring up opposition to the ministry of Jesus (2:13 - 3:35)
\$Complement	Introduction: Jesus taught a multitude of people by the seaside of Galilee; and called individual sinners to repentance (2:13 - 17)
¶Opposite	Jesus taught a multitude of people by the seaside of Galilee (2:13 - 14)
¶Opposite	Jesus called sinners to repentance (2:15 - 17)
\$Complement	Body: Satan tried to stop the great success of Jesus with false accusations (2:18 - 3:19a)
¶Opposite	Jesus warned his critics that the New Covenant would completely replace the Old Covenant (2:18 - 22)
¶Opposite	The Son of man is Lord of the Sabbath (2:23 - 28)
¶Complement	Jesus healed a man with a withered hand with a command (3:1 - 6)
¶Complement	Jesus healed a great multitude of people and cast out demons by the Sea of Galilee (3:7 - 12)
¶Unique	Jesus called and ordained twelve apostles to assist Him in his ministry to Israel (3:13 - 19a)
\$Unique	Conclusion: The true children of God are manifested by their obedience to the will of God (3:19b - 35)
¶Complement	Jesus rebuked the false and blasphemous accusation of his enemies that He was possessed by Satan (3:19b - 30)
¶Complement	Whosoever shall do the will of God is the brother, sister, and mother of Jesus (3:31 - 35)

	\$Complement	Introduction: Jesus taught a multitude of people by the seaside of Galilee; and called individual sinners to repentance (2:13 - 17)
	¶Opposite	Jesus taught a multitude of people by the seaside of Galilee (2:13 - 14)
Unique	2:13	And he went forth again by the seaside. And all the multitude resorted to him; and he taught them.
Complement	2:14	And as he passed by, he saw Levi the <i>son</i> of Alphaeus; <i>who was</i> sitting at the tax office.
Complement		And he says to him, “Follow me.”
Opposite		And he arose;
Opposite		and he followed him.
	¶Opposite	Jesus called sinners to repentance (2:15 - 17)
Opposite	2:15	And it came to pass, as he reclined <i>to eat</i> in his house, that many tax collectors and sinners also sat together with Jesus and his disciples: for there were many, and they followed him.
Complement	2:16	And when the scribes and Pharisees saw him eat with tax collectors and sinners, they said to his disciples, “Why is it that he eats and drinks with tax collectors and sinners?”
Complement	2:17	When Jesus heard <i>it</i> , he says to them, “They that are whole have no need of the doctor; but they that are sick. “I came not to call the righteous; but sinners to repentance.”
	\$Complement	Body: Satan tried to stop the great success of Jesus with false accusations (2:18 - 3:19a)
	¶Opposite	Jesus warned his critics that the New Covenant would completely replace the Old Covenant (2:18 - 22)
Unique	2:18	And the disciples of John and of the Pharisees used to fast. And they come and say to him, “Why do the disciples of John and of the Pharisees fast; but your disciples do not fast?”
Complement	2:19	And Jesus said to them, “Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.
Complement	2:20	“But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.”
Opposite	2:21	“No man also sews a piece of new cloth on an old garment; otherwise the new piece that filled it up takes away from the old, and the tear is made worse.
Opposite	2:22	“And no man puts new wine into old wineskins; otherwise the new wine bursts the wineskins; and the wine is spilled, and the wineskins will be torn; but new wine must be put into new wineskins.”
	¶Opposite	The Son of man is Lord of the Sabbath (2:23 - 28)
Opposite	2:23	And it came to pass, that he went through the fields of grain on the Sabbath day; and his disciples began, as they went, to pluck the ears of grain.
Complement	2:24	And the Pharisees said to him, “Behold, why do they do on the Sabbath day that which is not lawful?”
Complement	2:25	And he said to them, “Have you never read what David did, when he had need and was hungry, he, and they that were with him? 2:26How he went into the House of God in the days of Abiathar the high priest, and ate the showbread; which is not lawful to eat except for the priests, and gave also to them which were with him?”
Unique	2:27	And he said to them, “The Sabbath was made for man’s <i>benefit</i> ; and not man for the Sabbath.
	2:28	Therefore, the Son of man is also Lord of the Sabbath.”

	¶Complement	Jesus healed a man with a withered hand with a command (3:1 - 6)
Unique	3:1	And he entered again into the synagogue; and a man was there which had a withered hand.
	3:2	And they watched him, <i>to see</i> whether he would heal him on the Sabbath day, that they might accuse him.
Complement	3:3	And he says to the man which had the withered hand, “Step forward.” 3:4And he says to them, “Is it lawful to do good on the Sabbath days, or to do evil? To save life, or to kill?” But they held their peace.
Complement	3:5	And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he says to the man, “Stretch forth your hand.” And he stretched <i>it</i> out; and his hand was restored whole as the other.
Opposite	3:6	And the Pharisees went forth;
Opposite		and immediately, they took counsel with the Herodians against him, how they might destroy him.
	¶Complement	Jesus healed a great multitude of people and cast out demons by the Sea of Galilee (3:7 - 12)
Unique	3:7	But Jesus withdrew himself with his disciples to the sea. And a great multitude from Galilee followed him; and from Judea, 3:8and from Jerusalem, and from Idumaea, and <i>from</i> beyond Jordan, and they about Tyre and Zidon, a great multitude, when they had heard what great things he did, came to him.
Complement	3:9	And he spoke to his disciples that a small boat should wait on him because of the multitude, lest they should crush him.
Complement	3:10	For he had healed many, insomuch that they pressed upon him to touch him, as many as had plagues.
Opposite	3:11	And unclean spirits, when they saw him, fell down before him; and they cried, saying, “You are the Son of God!”
Opposite	3:12	And he strictly charged them that they should not make him known.
	¶Unique	Jesus called and ordained twelve apostles to assist Him in his ministry to Israel (3:13 - 19a)
Opposite	3:13	And he went up into a mountain, and called <i>to him</i> whom he wished;
Opposite		and they came to him.
Complement	3:14	And he ordained twelve <i>apostles</i> , that they should be with him;
Complement		and that he might send them forth to preach, 3:15and to have power to heal sicknesses, and to cast out demons.
Unique	3:16	And Simon, he surnamed Peter; 3:17and James the <i>son</i> of Zebedee, and John the brother of James (and he surnamed them “Boanerges”, which is, “The sons of thunder”); 3:18and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son</i> of Alphaeus, and Thaddeus, and Simon the Canaanite;
	3:19	and Judas Iscariot, who also betrayed him.
	\$Unique	Conclusion: The true children of God are manifested by their obedience to the will of God (3:19b - 35)
	¶Complement	Jesus rebuked the false and blasphemous accusation of his enemies that He was possessed by Satan (3:19b - 30)
Opposite		And they went into a house; 3:20and the multitude came together again, so that they could not so much as eat bread.
Opposite	3:21	And when his friends heard <i>of this</i> , they went out to lay hold on him: for they said, “He is crazy.” 3:22And the scribes which came down from Jerusalem said, “He has Beelzebub; and he casts out demons by the prince of the demons.”
Complement	3:23	And he called them <i>to him</i> , and said to them in parables, “How can Satan cast out Satan? 3:24And if a kingdom is divided against itself, that kingdom cannot stand; 3:25and if a house is divided against itself, that house cannot stand. 3:26And if Satan rises up against himself, and is divided, he cannot stand, but has an end.
Complement	3:27	“No man can enter into a strong man’s house, and plunder his goods; unless he first binds the strong man, and then he will plunder his house.
Unique	3:28	“Truly I say to you, that all sins shall be forgiven to the sons of men, and blasphemies as much as they shall blaspheme; 3:29but he that shall blaspheme against the Holy Spirit never has forgiveness, but is subject to Eternal Damnation.”
	3:30	Because they said, “He has an unclean spirit.”
	¶Complement	Whosoever shall do the will of God is the brother, sister, and mother of Jesus (3:31 - 35)
Opposite	3:31	Then his brethren and his mother came there;
Opposite		and, standing outside, they sent to him, calling him.
Complement	3:32	And the multitude sat around him; and they said to him, “Behold, your mother and your brothers outside are looking for you.”
Complement	3:33	And he answered them, saying, “Who is my mother, or my brothers?”
Unique	3:34	And he looked round about on them which sat about him; and he said, “Behold my mother and my brothers!
	3:35	For whosoever shall do the will of God, the same is my brother, and my sister, and mother.”

Mark, Chapter 1:3:	Jesus ministered to Israel with parables of the Word of God around Galilee (4:1 - 5:43)
§Unique	Introduction: Jesus taught parables to the lost and the saved (4:1 - 11)
¶Opposite	Jesus taught the parable of the Seed and the Sower to a great multitude (4:1 - 9)
¶Opposite	Jesus explained to his disciples why he preached the Word in parables to the multitude (4:10 - 11)
§Complement	Body: The sowing of the Seed of the Word causes sifting, blessing or punishment, and miraculous growth (4:13 - 5:20)
¶Unique	The sowing of the Seed sifts out those who do not believe from those who believe (4:13 - 20)
¶Complement	The sowing of the Seed brings blessing or punishment to those who hear it (4:21 - 25)
¶Complement	The growth of the Seed in the world is miraculous (4:26 - 34)
¶Opposite	Jesus commanded the violent wind and waves to be still, and they obeyed Him (4:35 - 41)
¶Opposite	Jesus commanded a legion of demons to depart from a man in Gadara, and they obeyed Him (5:1 - 20)
§Complement	Conclusion: Jesus healed a bleeding woman and raised a young woman from the dead (5:21 - 43)
¶Complement	Jesus healed a woman with a long-term bleeding problem (5:21 - 34)
¶Complement	Jesus raised a young girl from the dead (5:35 - 43)

	§Unique	Introduction: Jesus taught parables to the lost and the saved (4:1 - 11)
	¶Opposite	Jesus taught the parable of the Seed and the Sower to a great multitude (4:1 - 9)
Unique		⁴¹ And again, he began to teach by the seaside. And a great multitude was gathered to him, so that he entered into a boat, and sat in the sea; and the whole multitude was by the sea on the land.
Complement		⁴² And he taught them many things by parables;
Complement		and he said to them in his teaching, ⁴³ “Listen; behold, a sower went out to sow.”
Opposite		⁴⁴ “And it came to pass, as he sowed, some fell by the roadside, and the birds of the air came and devoured it up. ⁴⁵ And some fell on stony ground, where it did not have much earth; and immediately it sprang up, because it had no depth of earth; ⁴⁶ but when the sun was up, it was scorched; and because it had no root, it withered away. ⁴⁷ And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. ⁴⁸ And other seeds fell on good ground, and yielded fruit that sprang up and increased; and brought forth: some thirty, some sixty, and some a hundred.”
Opposite		⁴⁹ And he said to them, “He that has ears to hear, let him hear.”
	¶Opposite	Jesus explained to his disciples why he preached the Word in parables to the multitude (4:10 - 11)
Opposite		⁴¹⁰ And when he was alone, they that were around him with the twelve asked of him the <i>meaning of the</i> parable.
Opposite		⁴¹¹ And he said to them, “To you it is given to know the mystery of the Kingdom of God”.
Complement		“But to them that are outside, all <i>these</i> things are done in parables, ⁴¹² that seeing they may see, and not perceive;
Complement		“and hearing they may hear, and not understand:
Unique		“lest at any time they should be converted; and <i>their</i> sins should be forgiven them.”
	§Complement	Body: The sowing of the Seed of the Word causes sifting, blessing or punishment, and miraculous growth (4:13 - 5:20)
	¶Unique	The sowing of the Seed sifts out those who do not believe from those who believe (4:13 - 20)
Opposite		⁴¹³ And he said to them, “Do you not understand this parable?
Opposite		“And how will you understand all the parables?”
Complement		⁴¹⁴ “The sower sows the Word; ⁴¹⁵ and these are they by the wayside, where the Word is sown; but when they have heard, Satan comes immediately, and takes away the Word that was sown in their hearts.
Complement		⁴¹⁶ “And these are they likewise which are sown on stony ground, who, when they have heard the Word, immediately receive it with gladness; ⁴¹⁷ and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution arises for the Word’s sake, immediately they are offended.
Unique		⁴¹⁸ “And these are they which are sown among thorns: such as hear the Word, ⁴¹⁹ and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becomes barren.
		⁴²⁰ “And these are they which are sown on good ground: such as hear the Word, and receive <i>it</i> , and bring forth fruit: some thirty-fold, some sixty, and some a hundred.”
	¶Complement	The sowing of the Seed brings blessing or punishment to those who hear it (4:21 - 25)
Unique		⁴²¹ And he said to them, “Is a candle brought to be put under a bushel, or under a bed; and not to be set on a candlestick?
Complement		⁴²² “For nothing is hidden, which shall not be revealed;
Complement		“neither was anything kept secret, but that it should come abroad.”
Opposite		⁴²³ “If any man has ears to hear, let him hear.”
Opposite		⁴²⁴ And he said to them, “Take heed what you hear; with what measure you use, it shall be measured to you; and to you that hear shall more be given. ⁴²⁵ For he that has, to him shall be given; and he that has not, from him shall be taken even that which he has.”
	¶Complement	The growth of the Seed in the world is miraculous (4:26 - 34)
Unique		⁴²⁶ And he said, “So is the Kingdom of God, as if a man should cast seed into the ground; ⁴²⁷ and should sleep, and rise night and day; and the seed should spring and grow up, he knows not how: ⁴²⁸ for the earth brings forth fruit of herself: first the blade, then the ear, after that the full grain in the ear.
		⁴²⁹ But when the fruit is brought forth, immediately he puts in the sickle, because the harvest has come.”
Complement		⁴³⁰ And he said, “To what shall we liken the Kingdom of God? Or with what comparison shall we compare it?
Complement		⁴³¹ “ <i>It is like a grain of mustard seed</i> , which, when it is sown in the earth, is less than all the seeds that are in the earth; ⁴³² but when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches, so that the birds of the air may lodge under its shadow.”
Opposite		⁴³³ And with many such parables he spoke the Word to them, as they were able to hear <i>it</i> ; ⁴³⁴ but without a parable he did not speak to them.
Opposite		And when they were alone, he explained all things to his disciples.
	¶Opposite	Jesus commanded the violent wind and waves to be still, and they obeyed Him (4:35 - 41)
Unique		⁴³⁵ And the same day, when the evening came, he says to them, “Let us pass over to the other side.”
		⁴³⁶ And when they had sent away the multitude, they took him even as he was in the boat; and there were also with him other little boats.
Complement		⁴³⁷ And a great storm of wind arose; and the waves beat into the boat, so that it was now full.
Complement		⁴³⁸ And he was in the aft part of the boat, asleep on a pillow; and they awake him, and say to him, “Master, do you not care that we perish?”
Opposite		⁴³⁹ And he arose, and rebuked the wind, and said to the sea, “Peace, be still.” And the wind ceased, and there was a great calm.
Opposite		⁴⁴⁰ And he said to them, “Why are you so fearful? Why is it that you have no faith?” ⁴⁴¹ And they feared exceedingly, and said one to another, “What manner of man is this, that even the wind and the sea obey him?”
	¶Opposite	Jesus commanded a legion of demons to depart from a man in Gadara, and they obeyed Him (5:1 - 20)
Opposite		⁵¹ And they came over to the other side of the sea, into the country of the Gadarenes. ⁵² And when he came out of the boat, immediately there met him out of the tombs a man with an unclean spirit; ⁵³ who had <i>his</i> dwelling among the tombs; and no man could bind him: no, not <i>even</i> with chains. ⁵⁴ For he had been often bound with fetters and chains; and the chains had been pulled apart by him, and the fetters broken in pieces; neither could any <i>man</i> control him. ⁵⁵ And always, night and day, he was in the mountains, and in the tombs: crying, and cutting himself with stones.
Opposite		⁵⁶ But when he saw Jesus far away, he ran and worshiped him; ⁵⁷ and he cried with a loud voice, and said, “What have I to do with you, Jesus, Son of the most high God? I adjure you by God, that you do not torment me!” ⁵⁸ For he had said to him, “Come out of the man, <i>you unclean spirit</i> .” ⁵⁹ And he asked him, “What is your name?” And he answered, saying, “My name is Legion: for we are many.” ⁵¹⁰ And he implored him much that he would not send them away out of the country.
Complement		⁵¹¹ Now near to the mountains there was a great herd of pigs feeding. ⁵¹² And all the demons begged him, saying, “Send us into the pigs, that we may enter into them.” ⁵¹³ And immediately Jesus gave them permission; and the unclean spirits went out, and entered into the pigs; and the herd ran violently down a steep place into the sea (they were about two thousand), and they were choked in the sea.
Complement		⁵¹⁴ And they that fed the pigs fled; and they told <i>it</i> in the city, and in the country; and they went out to see what it was that was done; ⁵¹⁵ and they came to Jesus; and they saw him that had been possessed with the demon, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. ⁵¹⁶ And they that saw <i>it</i> told them how it befell to him that was possessed with the demon; and <i>also</i> concerning the pigs.
		⁵¹⁷ And they began to beg him to leave their area.
Unique		⁵¹⁸ And when he came into the boat, he that had been possessed with the demon begged him that he might be with him. ⁵¹⁹ Nevertheless Jesus did not allow him; but says to him, “Go home to your friends, and tell them what great things the Lord has done for you, and has had compassion on you.”
		⁵²⁰ And he departed, and began to publish in Decapolis what great things Jesus had done for him; and everyone was marveling.
	§Complement	Conclusion: Jesus healed a bleeding woman and raised a young woman from the dead (5:21 - 43)
	¶Complement	Jesus healed a woman with a long-term bleeding problem (5:21 - 34)
Opposite		⁵²¹ And when Jesus had passed over again by boat to the other side, many people gathered to him; and he was near the sea.
Opposite		⁵²² And, behold, there comes one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, ⁵²³ and begged him earnestly, saying, “My little daughter lies at the point of death; <i>please</i> , come and lay your hands on her, that she may be healed; and she shall live.” ⁵²⁴ And <i>Jesus</i> went with him; and many people followed him, and thronged him.
Complement		⁵²⁵ And a certain woman (which had an issue of blood twelve years; ⁵²⁶ and she had suffered many things by many doctors; and had spent all that she had; and had not improved, but rather grew worse); ⁵²⁷ when she had heard of Jesus, came in the press behind, and touched his garment: ⁵²⁸ for she said, “If I may touch but his clothes, I shall be whole.” ⁵²⁹ And immediately the fountain of her blood was dried up; and she knew in <i>her</i> body that she was healed of that plague.
Complement		⁵³⁰ And immediately Jesus, having known in himself that virtue had gone out of him, turned himself around in the crowd, and said, “Who touched my clothes?” ⁵³¹ And his disciples said to him, “You see the multitude thronging you; and you say, ‘Who touched me?’” ⁵³² And he looked round about, to see her that had done this thing.
Unique		⁵³³ But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
		⁵³⁴ And he said to her, “Daughter, your faith has made you whole; go in peace, and be whole of your affliction.”
	¶Complement	Jesus raised a young girl from the dead (5:35 - 43)
Opposite		⁵³⁵ While he still spoke, <i>some</i> came from the ruler of the synagogue’s <i>house</i> which said, “Your daughter is dead. Why do you bother the Teacher any further?”
Opposite		⁵³⁶ As soon as Jesus heard the word that was spoken, he says to the ruler of the synagogue, “Be not afraid; only believe.”
Complement		⁵³⁷ And he allowed no man to follow him, except Peter, and James, and John the brother of James. ⁵³⁸ And he comes to the house of the ruler of the synagogue, and sees the tumult, and them that wept and wailed greatly. ⁵³⁹ And when he came in, he says to them, “Why do you make this commotion, and weep? The child is not dead, but sleeping.” ⁵⁴⁰ And they laughed him to scorn.
Complement		But when he had put them all out, he took the father and mother of the child, and them that were with him, and entered in where the child was lying; ⁵⁴¹ and he took the child by the hand, and said to her, “Talitha cumi” (which means “Young lady, I say to you, arise”). ⁵⁴² And immediately the young girl arose, and walked: for she was <i>of the age</i> of twelve years.
Unique		And they were astonished with a great astonishment.
		⁵⁴³ And he strictly admonished them that no man should know it; and he commanded that something should be given her to eat.

Mark, Chapter 1.4: Jesus ministered to Israel with food and healing around Galilee (6:1 - 7:23)

§Unique Introduction: Jesus was rejected by his hometown, but his twelve apostles had great success elsewhere (6:1 - 13)

¶Opposite The hometown of Jesus rejected Him (6:1 - 6)

¶Opposite Jesus sent the twelve apostles to preach the Gospel (6:7 - 13)

§Complement Body: Jesus performed great miracles among the people and his disciples (6:14 - 52)

¶Opposite Herod imprisoned John the Baptist, but protected him from Herodias (6:14 - 20)

¶Opposite Herod was forced to execute John the Baptist because of a foolish, sinful oath to the daughter of Herodias (6:21 - 29)

¶Complement Jesus took his disciples into a deserted place to rest, but the people followed Him (6:30 - 34)

¶Complement Jesus fed 5,000 men with five loaves and two fish (6:35 - 44)

¶Unique Jesus walked on the sea to rejoin his disciples in the boat (6:45 - 52)

§Complement Conclusion: Jesus rebuked the traditions of men that nullify the Word of God (6:53 - 7:23)

¶Complement Jesus rebuked the unscriptural traditions of the Pharisees and scribes concerning physical defilement (6:53 - 7:13)

¶Complement Jesus taught his disciples the truth about physical and spiritual defilement (7:14 - 23)

§Unique Introduction: Jesus was rejected by his hometown, but his twelve apostles had great success elsewhere (6:1 - 13)

¶Opposite The hometown of Jesus rejected Him (6:1 - 6)

Unique 6¹ And he went out from there, and came into his own country; and his disciples followed him.

Complement 6² And when the Sabbath day came, he began to teach in the synagogue; and many hearing *him* were astonished, saying, “From where does this *man* have these things? And what wisdom *is* this which is given to him, that even such mighty works are done by his hands? ⁶³Is not this the carpenter, the son of Mary, the brother of James, and Jose, and of Judah, and Simon? And are not his sisters here with us?” And they were offended at him.

Complement 6⁴ But Jesus said to them, “A prophet is not without honor, except in his own country, and among his own relatives, and in his own household.”

Opposite 6⁵ And he could do no mighty work there, except that he laid his hands upon a few sick people, and healed *them*. ⁶⁶And he marveled because of their unbelief.

Opposite And he went around the villages, teaching.

¶Opposite Jesus sent the twelve apostles to preach the Gospel (6:7 - 13)

Opposite 6⁷ And he called the twelve; and he began to send them forth by two and two; and he gave them power over unclean spirits; ⁶⁸and he commanded them that they should take nothing for *their* journey, except only a staff: no bag, no bread, *and* no money in *their* belt; ⁶⁹but to wear sandals; and not put on two coats.

Opposite 6¹⁰ And he said to them, “In whatsoever place you enter into a house, remain there until you leave that place. ⁶¹¹And whosoever shall not receive you, nor hear you, when you leave there, shake off the dust under your feet for a testimony against them. Truly I say to you, it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for that city.”

Complement 6¹² And they went out, and preached that men should repent.

Complement 6¹³ And they cast out many demons.

Unique And they anointed with oil many that were sick; and they healed *them*.

§Complement Body: Jesus performed great miracles among the people and his disciples (6:14 - 52)

¶Opposite Herod imprisoned John the Baptist, but protected him from Herodias (6:14 - 20)

Unique 6¹⁴ And king Herod heard *of the fame of Jesus* (for his Name was spread abroad); and he said that John the Baptist was risen from the dead, and therefore mighty works show forth themselves in him.

Complement 6¹⁵ Others said, “It is Elijah”; and others said, “It is a prophet, or as one of the prophets.”

Complement 6¹⁶ But when Herod heard *it*, he said, “It is John, whom I beheaded; he has risen from the dead.”

Opposite 6¹⁷ For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias’ sake, his brother Philip’s wife: for he had married her: ⁶¹⁸for John had said to Herod, “It is not lawful for you to have your brother’s wife.”

Opposite 6¹⁹ Therefore Herodias had a quarrel against him, and would have killed him; but she could not: ⁶²⁰for Herod feared John, knowing that he was a holy and just man, and protected him; and when he heard him, he did many things; and heard him gladly.

¶Opposite Herod was forced to execute John the Baptist because of a foolish, sinful oath to the daughter of Herodias (6:21 - 29)

Opposite 6²¹ And when a convenient day came, that Herod on his birthday made a supper to his lords, high captains, and chief *men* of Galilee; ⁶²²and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said to the girl, “Ask of me whatsoever you will, and I will give *it* to you.” ⁶²³And he swore to her, “Whatsoever you shall ask of me, I will give *it* you, unto the half of my kingdom.”

Opposite 6²⁴ And she went forth, and said to her mother, “What shall I ask?” And she said, “The head of John the Baptist.” ⁶²⁵And she came in immediately with haste to the king, and asked, saying, “I want you to give me at once the head of John the Baptist on a plate.”

Complement 6²⁶ And the king was very sorry; *yet* for his oath’s sake, and for their sakes which sat with him, he would not reject her.

Complement 6²⁷ And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison; ⁶²⁸and brought his head on a plate, and gave it to the girl; and the girl gave it to her mother.

Unique 6²⁹ And when his disciples heard *of this*, they came and took up his corpse; and laid it in a tomb.

¶Complement Jesus took his disciples into a deserted place to rest, but the people followed Him (6:30 - 34)

Unique 6³⁰ And the apostles gathered themselves together to Jesus; and they told him all things, both what they had done, and what they had taught.

Complement 6³¹ And he said to them, “Come yourselves apart into a desert place, and rest a while”: for there were many coming and going, and they had no leisure so much as to eat.

Complement 6³² And they went into a desert place by boat privately.

Opposite 6³³ And the people saw them leaving; and many knew him, and they ran on foot there out of all cities and went before them, and came together unto him.

Opposite 6³⁴ And Jesus, when he came out *of the boat*, saw much people; and he was moved with compassion toward them, because they were like sheep not having a shepherd; and he began to teach them many things.

¶Complement Jesus fed 5,000 men with five loaves and two fish (6:35 - 44)

Unique 6³⁵ And when the day was now far spent, his disciples came to him, and said, “This is a desert place; and now the time *is* far passed.

6³⁶ Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.”

Complement 6³⁷ He answered and said to them, “You give them something to eat.” And they say to him, “Shall we go and buy two hundred denarii worth of bread, and give them to eat?”

Complement 6³⁸ He says to them, “How many loaves do you have? Go and see.” And when they knew, they said, “Five, and two fish.”

Opposite 6³⁹ And he commanded them to make everyone sit down by groups upon the green grass; ⁶⁴⁰and they sat down in ranks, by hundreds, and by fifties. ⁶⁴¹And when he had taken the five loaves and the two fish, he looked up to Heaven, and gave thanks; and he broke the loaves, and gave *them* to his disciples to set before them; and he divided the two fish among them all.

Opposite 6⁴² And they all ate, and were filled; ⁶⁴³and they took up twelve baskets full of the fragments, and of the fish; ⁶⁴⁴and they that ate of the loaves were about five thousand men.

¶Unique Jesus walked on the sea to rejoin his disciples in the boat (6:45 - 52)

Opposite 6⁴⁵ And immediately, he compelled his disciples to get into the boat, and to go to the other side before to Bethsaida, while he sent the people away.

Opposite 6⁴⁶ And when he had sent them away, he went into a mountain to pray.

Complement 6⁴⁷ And when evening came, the boat was in the midst of the sea, and he *was* alone on the land; ⁶⁴⁸and he saw them toiling in rowing: for the wind opposed them.

Complement And about the fourth watch of the night he came to them, walking upon the sea; and he would have passed by them, ⁶⁴⁹but when they saw him walking upon the sea, they supposed it was a ghost, and cried out: ⁶⁵⁰for they all saw him, and were troubled.

Unique And immediately he talked with them, and says to them, “Be of good cheer. I AM; be not afraid.” ⁶⁵¹And he went up to them into the boat; and the wind ceased.

And they were greatly amazed in themselves beyond measure, and marveled, ⁶⁵²because they did not consider *the miracle* of the loaves: for their heart was hardened.

§Complement Conclusion: Jesus rebuked the traditions of men that nullify the Word of God (6:53 - 7:23)

¶Complement Jesus rebuked the unscriptural traditions of the Pharisees and scribes concerning physical defilement (6:53 - 7:13)

Opposite 6⁵³ And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

Opposite 6⁵⁴ And when they came out of the boat, immediately they knew him, ⁶⁵⁵and ran through that whole region round about; and they began to carry about in beds those that were sick, where they heard he was. ⁶⁵⁶And wherever he entered, into villages, or cities, or country, they laid the sick in the streets. And they implored him, that they might touch if it were but the border of his garment; and as many as touched him were made whole.

Complement 7¹ Then the Pharisees and certain of the scribes which came from Jerusalem came together to him. ⁷²And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault: ⁷³for the Pharisees and all the Jews, unless they wash *their* hands vigorously, do not eat, holding the tradition of the elders. ⁷⁴And *when they come* from the market, unless they wash, they do not eat. And many other things there are, which they have received to hold, *such as* the washing of cups, pots, bronze vessels, and of tables.

Complement 7⁵ Then the Pharisees and scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?” ⁷⁶He answered and said to them, “Well has Isaiah prophesied of you hypocrites, as it is written, ‘This people honors me with *their* lips, but their heart is far from me. ⁷⁷Nevertheless in vain do they worship me, teaching *for* doctrines the commandments of men.’ ⁷⁸For setting aside the Commandment of God, you hold the tradition of men, *such as* the washing of pots and cups; and many other such like things you do.”

Unique 7⁹ And he said to them, “Full well you reject the Commandment of God, so that you may keep your own tradition! ⁷¹⁰For Moses said, ‘Honor your father and your mother; and, ‘Whoso curses father or mother, let him die the death.’ ⁷¹¹But you say, ‘If a man shall say to his father or mother, ‘*I am* Corban, that is to say, a gift, by whatsoever you may be profited by me’: *he shall be free.*’ ⁷¹²And you do not allow him to do anything for his father or his mother anymore, ⁷¹³making the Word of God of no effect through your tradition, which you have delivered; and many such like things you do.”

¶Complement Jesus taught his disciples the truth about physical and spiritual defilement (7:14 - 23)

Opposite 7¹⁴ And when he had called all the people *to him*, he said to them, “Listen to me every one *of you*, and understand: ⁷¹⁵there is nothing from outside a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.

Opposite 7¹⁶ “If any man has ears to hear, let him hear.”

Complement 7¹⁷ And when he had entered into the house from the people, his disciples asked him concerning the parable. ⁷¹⁸And he says to them, “Are you so without understanding also?

Complement “Do you not perceive, that whatsoever thing from outside that enters into the man cannot defile him, ⁷¹⁹because it does not enter into his heart; but into the belly, and goes out into the latrine, purging all foods?”

Unique 7²⁰ And he said, “That which comes out of the man, that is what defiles the man: ⁷²¹for from within, out of the heart of men, proceeds evil thoughts, adulteries, fornications, murders, ⁷²²thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, and foolishness.

7²³ All these evil things come from within, and defile the man.”

Mark, Chapter 1.5: The Gentiles were more receptive to the Gospel than the Jews (7:24 - 9:29)	
\$Complement	Introduction: It was impossible for Jesus to hide Himself or his miracles (7:24 - 37)
¶Opposite	Jesus went to the border of Tyre and Zidon and tried to hide Himself, but could not (7:24 - 30)
¶Opposite	The people of Decapolis refused to keep the healing of the deaf-mute man a secret (7:31 - 37)
\$Complement	Body: Jesus gave spiritual light to those who wanted to see, and darkness to those who refused to see (8:1 - 9:1)
¶Unique	Jesus fed a multitude of about 4,000 people with seven loaves of bread and a few fish (8:1 - 9)
¶Complement	The blind Pharisees of Dalmanutha asked Jesus for a sign from Heaven (8:10 - 21)
¶Complement	The willing people of Bethsaida begged Jesus to heal a blind man (8:22 - 26)
¶Opposite	Jesus asked his disciples who they believed that He was (8:27 - 33)
¶Opposite	Jesus warned his disciples not to be ashamed of Him and his Words (8:34 - 9:1)
\$Unique	Conclusion: Jesus instructed his disciples about the resurrection and about demonology (9:2 - 29)
¶Complement	Jesus instructed his inner group of apostles about the resurrection (9:2 - 13)
¶Complement	Jesus instructed his disciples about an important principle of demonology (9:14 - 29)

	\$Complement	Introduction: It was impossible for Jesus to hide Himself or his miracles (7:24 - 37)
	¶Opposite	Jesus went to the border of Tyre and Zidon and tried to hide Himself, but could not (7:24 - 30)
Unique	7:24	And he arose from there; and went into the borders of Tyre and Zidon. And having entered into a house, he would have no man know <i>it</i> .
Complement		But he could not be hidden; ^{7:25} for a <i>certain</i> woman, whose young daughter had an unclean spirit, heard of him; and she came and fell at his feet ^{7:26} (the woman was a Greek, a Syro-Phoenician by nation), and begged him that he would cast forth the demon out of her daughter.
Complement	7:27	But Jesus said to her, “Let the children be filled first: for it is not good to take the children’s bread, and cast <i>it</i> to the little dogs.” ^{7:28} And she answered and said to him, “Yes, Lord: yet the little dogs under the table eat of the children’s crumbs.”
Opposite	7:29	And he said to her, “For this saying go your way; the demon has gone out of your daughter.”
Opposite	7:30	And when she came to her house, she found the demon gone out, and her daughter laid upon the bed.
	¶Opposite	The people of Decapolis refused to keep the healing of the deaf-mute man a secret (7:31 - 37)
Opposite	7:31	And again, leaving the territory of Tyre and Zidon, he came to the Sea of Galilee, through the midst of the territory of Decapolis.
Opposite	7:32	And they bring to him one that was deaf, and had an impediment in his speech; and they implore him to put his hand upon him. ^{7:33} And he took him aside from the multitude, and put his fingers into his ears; and he spat, and touched his tongue; ^{7:34} and looking up to Heaven, he sighed, and says to him, “Ephphatha” (that is, “Be opened”). ^{7:35} And immediately his ears were opened; and the impediment of his tongue was loosed, and he spoke clearly.
Complement	7:36	And he commanded them that they should tell no man;
Complement		but the more he charged them, so much the more a great deal they published <i>it</i> .
Unique	7:37	And they were beyond measure astonished, saying, “He has done all things well; he makes both the deaf to hear, and the mute to speak.”
	\$Complement	Body: Jesus gave spiritual light to those who wanted to see, and darkness to those who refused to see (8:1 - 9:1)
	¶Unique	Jesus fed a multitude of about 4,000 people with seven loaves of bread and a few fish (8:1 - 9)
Opposite	8:1	In those days the multitude being very great, and having nothing to eat, Jesus called his disciples <i>to him</i> ; and he says to them, ^{8:2} “I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; ^{8:3}and if I send them away fasting to their own houses, they will faint by the way: for many of them came from afar.” ^{8:4} And his disciples answered him, “From where can a man satisfy these <i>people</i> with bread here in the wilderness?”
Opposite	8:5	And he asked them, “How many loaves do you have?” And they said, “Seven.”
Complement	8:6	And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before <i>them</i> ; and they set <i>them</i> before the people.
Complement	8:7	And they had a few small fish; and he blessed, and commanded to set them also before <i>them</i> .
Unique	8:8	So they ate, and were filled; and they took up of the fragments that were left seven baskets.
	8:9	And they that had eaten were about four thousand; and he sent them away.
	¶Complement	The blind Pharisees of Dalmanutha asked Jesus for a sign from Heaven (8:10 - 21)
Unique	8:10	And immediately he entered into a boat with his disciples; and he came into the parts of Dalmanutha.
	8:11	And the Pharisees came forth, and began to question with him, seeking of him a sign from Heaven, tempting him.
Complement	8:12	And he sighed deeply in his spirit, and says, “Why does this generation seek after a sign? Truly I say to you, no sign shall be given to this generation.”
Complement	8:13	And he departed from them, and entering into the boat again went to the other side.
Opposite	8:14	Now <i>the disciples</i> had forgotten to take bread; neither had they in the boat with them more than one loaf. ^{8:15} And he charged them, saying, “Take heed: beware of the leaven of the Pharisees, and of the leaven of Herod.” ^{8:16} And they reasoned among themselves, saying, “It is because we have no bread.”
Opposite	8:17	And when Jesus knew <i>it</i> , he says to them, “Why do you reason, because you have no bread? Do you not perceive yet; neither understand? Have you still hardened your heart? ^{8:18}Having eyes, do you not see? And having ears, do you not hear? And do you not remember? ^{8:19}When I broke the five loaves among five thousand, how many baskets full of fragments did you take up?” They say to him, “Twelve.” ^{8:20} “And when the seven loaves were divided among four thousand, how many baskets full of fragments did you take up?” And they said, “Seven.” ^{8:21} And he said to them, “Why is it that you do not understand?”
	¶Complement	The willing people of Bethsaida begged Jesus to heal a blind man (8:22 - 26)
Unique	8:22	And he came to Bethsaida. And they brought a blind man to him; and they implored him to touch him.
Complement	8:23	And he took the blind man by the hand, and led him out of the town.
Complement		And when he had spit on his eyes, and put his hands upon him, he asked him if he saw anything; ^{8:24} and he looked up, and said, “I see men as trees, walking.”
Opposite	8:25	After that he put <i>his</i> hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.
Opposite	8:26	And he sent him away to his house, saying, “Neither go into the town, nor talk to anyone in the town.”
	¶Opposite	Jesus asked his disciples who they believed that He was (8:27 - 33)
Unique	8:27	And Jesus went out, and his disciples, into the towns of Caesarea Philippi. And by the road he asked his disciples, saying to them, “Whom do men say that I am?” ^{8:28} And they answered, “John the Baptist; but some <i>say</i> , ‘Elijah’; and others <i>say</i> , ‘One of the prophets.’”
	8:29	And he says to them, “But whom do you say that I am?” And Peter answered and says to him, “You are the Christ.” ^{8:30} And he charged them that they should tell no man of him.
Complement	8:31	And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders and the chief priests and scribes, and be slain; and after three days rise again;
Complement	8:32	and he spoke that saying openly.
Opposite		And taking him <i>aside</i> , Peter began to rebuke him;
Opposite	8:33	but when he had turned around and looked on his disciples, he rebuked Peter, saying, “Get behind me, Satan! For you do not set your mind on the things that are of God, but the things that are of men.”
	¶Opposite	Jesus warned his disciples not to be ashamed of Him and his Words (8:34 - 9:1)
Opposite	8:34	And when he had called the people <i>to him</i> with his disciples also, he said to them, “Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
Opposite	8:35	“For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel’s, the same shall save it.”
Complement	8:36	“For what shall it benefit a man, if he shall gain the whole world, but lose his own soul?
Complement	8:37	“Or what shall a man give in exchange for his soul?
Unique	8:38	“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man shall also be ashamed of him, when he comes in the glory of his Father with the holy angels.”
	9:1	And he said to them, “Truly I say to you, that there are some of them that stand here, who shall not taste of death, until they have seen the Kingdom of God come with power.”
	Unique	Conclusion: Jesus instructed his disciples about the resurrection and about demonology (9:2 - 29)
	¶Complement	Jesus instructed his inner group of apostles about the resurrection (9:2 - 13)
Opposite	9:2	And after six days Jesus took <i>with him</i> Peter and James and John, and led them up into a high mountain apart by themselves; and he was transfigured before them. ^{9:3} And his clothing became shining, exceedingly white as snow, so as no cleaner on earth can whiten them. ^{9:4} And Elijah with Moses appeared to them; and they were talking with Jesus. ^{9:5} And Peter answered and said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for you, one for Moses, and one for Elijah.” ^{9:6} For he did not know what to say: for they were greatly afraid.
Opposite	9:7	And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, “This is my beloved Son. Listen to him!” ^{9:8} And suddenly, when they had looked round about, they saw no man anymore, except Jesus only with themselves.
Complement	9:9	And as they came down from the mountain, he charged them that they should tell no man what things they had seen, until the Son of man had risen from the dead.
Complement	9:10	And they kept that saying with themselves: questioning one with another what the rising from the dead should mean.
Unique	9:11	And they asked him, saying, “Why do the scribes say that Elijah must come first?” ^{9:12} And he answered and told them, “Elijah truly comes first, and restores all things; and how it is written of the Son of man, that he must suffer many things, and be treated with contempt.
	9:13	But I say to you, that Elijah has truly come; and they have done to him whatsoever they wished, as it is written of him.”
	¶Complement	Jesus instructed his disciples about an important principle of demonology (9:14 - 29)
Opposite	9:14	And when he came to <i>his</i> disciples, he saw a great multitude around them, and the scribes questioning with them. ^{9:15} And immediately all the people, when they beheld him, were greatly amazed, and running to <i>him</i> greeted him. ^{9:16} And he asked the scribes, “What are you questioning with them?” ^{9:17} And one of the multitude answered and said, “Master, I have brought to you my son, which has a mute spirit; ^{9:18} and whersoever he takes him, he tears him. And he foams <i>at the mouth</i> , gnashes his teeth, and pines away; and I spoke to your disciples that they should cast him out; but they could not.”
Opposite	9:19	He answered him, and says, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me.” ^{9:20} And they brought him to him; and when he saw him, immediately the spirit tore him; and he fell on the ground, and wallowed foaming <i>at the mouth</i> . ^{9:21} And he asked his father, “How long has it been since this came to him?” And he said, “Since <i>he was</i> a child. ^{9:22} And oftentimes it has cast him into the fire, and into the waters, to destroy him; but if you can do anything, have compassion on us; and help us.” ^{9:23} Jesus said to him, “If you can believe, all things <i>are</i> possible to him that believes.” ^{9:24} And immediately the father of the child cried out, and said with tears, “Lord, I believe; help my unbelief!”
Complement	9:25	When Jesus saw that the people came running together, he rebuked the foul spirit, saying to him, “Mute and deaf spirit: I command you: come out of him; and enter into him no more.” ^{9:26} And <i>the demon</i> cried, and tore him severely; and it came out of him.
Complement		And he was as one <i>that was</i> dead; insomuch that many said, “He is dead.” ^{9:27} But Jesus took him by the hand, and lifted him up; and he arose.
Unique	9:28	And when he came into the house, his disciples asked him privately, “Why could we not cast him out?”
	9:29	And he said to them, “This kind cannot come forth, except by prayer and fasting.”

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	\$Unique	Introduction: Be determined to receive Christ as your Savior (9:30 - 50)
	¶Opposite	Jesus was determined to obey God the Father to fulfill his will (9:30 - 37)
Unique		9:30 And having gone forth from there, they were passing through Galilee. And he wanted no one to know <i>it</i> .
Complement		9:31 For he was teaching his disciples, and said to them, “The Son of man is being delivered into the hands of men, and they shall kill him; and having been killed: the third day, he shall rise.”
Complement		9:32 But they did not understand that saying; and they were afraid to ask him.
Opposite		9:33 And he came to Capernaum; and being in the house he asked them, “What was it that you disputed among yourselves by the road?” 9:34 But they held their peace: for by the road they had disputed among themselves, who <i>would be</i> the greatest. 9:35 And he sat down; and called the twelve, and says to them, “If any man desires to be first, <i>the same</i> shall be last of all, and servant of all.”
Opposite		9:36 And he took a child, and set him in their midst; and when he had taken him in his arms, he said to them, 9:37 “Whosoever shall receive one of such children in my Name, receives me; and whosoever shall receive me, does not receive me, but him that sent me.”
	¶Opposite	Do not allow any sin to prevent you from receiving Christ as your Savior (9:38 - 50)
Opposite		9:38 And John answered him, saying, “Master, we saw one <i>who was</i> casting out demons in your Name; and he does not follow us; and we forbade him, because he does not follow us.” 9:39 But Jesus said, “Forbid him not: for there is no man which shall do a miracle in my Name, that is able to easily speak evil of me: 9:40 for he that is not against us, is with us: 9:41 for whosoever shall give you a cup of water to drink in my Name because you belong to Christ, truly I say to you, he shall not lose his reward.
Opposite		9:42 “And whosoever shall cause one of <i>these</i> little ones that believe in me to stumble, it is better for him that a millstone was hung around his neck, and he was cast into the sea.”
Complement		9:43 “And if your hand causes you to sin, cut it off! It is better for you to enter into Life maimed, than having two hands to go into Hell, into the fire that shall never be quenched, 9:44 where their worm dies not, and the fire is not quenched.
Complement		9:45 “And if your foot causes you to sin, cut it off! It is better for you to enter lame into Life, than having two feet to be cast into Hell, into the fire that shall never be quenched, 9:46 where their worm dies not, and the fire is not quenched.
Unique		9:47 “And if your eye causes you to sin, pluck it out! It is better for you to enter into the Kingdom of God with one eye, than having two eyes to be cast into Hellfire, 9:48 where their worm dies not, and the fire is not quenched. 9:49 for every one shall be salted with fire; and every sacrifice shall be salted with salt. 9:50 Salt is good; but if the salt has lost its flavor, on what will you season it? Have salt in yourselves, and have peace one with another.”
	\$Complement	Body: Let nothing get in your way of receiving Christ as Savior and following Him completely (10:1 - 31)
	¶Opposite	What God has joined together; let no man separate (10:1 - 12)
Unique		10:1 And he arose from there; and comes into the area of Judea by the farther side of Jordan. And the people resort to him again; and as he was accustomed, he taught them again.
Complement		10:2 And the Pharisees came to him, and asked him, “Is it lawful for a man to divorce <i>his</i> wife?” Tempting him. 10:3 And he answered and said to them, “What did Moses command you?” 10:4 And they said, “Moses allowed <i>us</i> to write a bill of divorce, and to put <i>her</i> away.”
Complement		10:5 And Jesus answered and said to them, “For the hardness of your heart, he wrote you this precept. 10:6 But from the beginning of the creation God made them male and female, saying, 10:7 For this cause shall a man leave his father and mother, and be joined to his wife; 10:8 and they two shall be one flesh.’ So then they are no longer two, but one flesh; 10:9 therefore what God has joined together, let no man separate.”
Opposite		10:10 And in the house his disciples asked him again of the same <i>matter</i> ; 10:11 and he says to them, “Whosoever shall divorce his wife, and marry another, commits adultery against her.
Opposite		10:12 “And if a woman shall divorce her husband, and is married to another, she commits adultery.”
	¶Opposite	Allow little children to come to Jesus (10:13 - 16)
Opposite		10:13 And they brought young children to him, that he should touch them;
Opposite		but <i>his</i> disciples rebuked those that brought <i>them</i> .
Complement		10:14 But when Jesus saw <i>this</i> , he was very displeased, and said to them, “Allow the little children to come to me; and forbid them not: for of such is the Kingdom of God.
Complement		10:15 “Truly I say to you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter into it.”
Unique		10:16 And he took them up in his arms, put <i>his</i> hands upon them; and he blessed them.

	¶Complement	The rich young ruler refused to repent of his sin of covetousness (10:17 - 22)
Unique		10:17 And when he had gone forth into the road, one came running, and kneeled to him; and he asked him, “Good Master, what shall I do that I may inherit Eternal Life?”
		10:18 And Jesus said to him, “Why do you call me good? No one is good; but one, <i>that is</i> , God.
Complement		10:19 “You know the Commandments: ‘Do not commit adultery’; ‘Do not murder’; ‘Do not steal’; ‘Do not bear false witness’; ‘Do not defraud’; ‘Honor your father and mother.’”
Complement		10:20 And he answered and said to him, “Master, I have observed all <i>of</i> these from my youth.”
Opposite		10:21 Then Jesus, beholding him, loved him; and he said to him, “One thing you lack: go your way, sell whatsoever you have; and give to the poor, and you shall have treasure in Heaven. And then come: take up the cross, and follow me.”
Opposite		10:22 And he was sad at that saying; and he went away grieved: for he had great possessions.
	¶Complement	Riches can be an obstacle to the Kingdom of God (10:23 - 27)
Unique		10:23 And Jesus looked round about, and says to his disciples, “How hard it is for those with riches to enter into the Kingdom of God!”
		10:24 And the disciples were astonished at his words.
Complement		But Jesus answered again, and says to them, “Children, how hard it is for them that trust in riches to enter into the Kingdom of God!
Complement		10:25 “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.”
Opposite		10:26 And they were astonished out of measure, saying among themselves, “Who then can be saved?”
		10:27 And Jesus, looking upon them, says, “With men <i>it is impossible</i> ;
Opposite		“but not with God: for with God, all things are possible.”
	¶Unique	Those who have left everything for the sake of the Gospel shall receive everything plus Eternal Life (10:28 - 31)
Opposite		10:28 Then Peter began to say to him, “Behold, we have left everything;
Opposite		“and we have followed you.”
Complement		10:29 And Jesus answered and said, “Truly I say to you, there is no man that has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel’s, 10:30 but he shall receive a hundredfold now in this time: houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions;
Complement		“and in the Age to come Eternal Life.
Unique		10:31 “But many <i>that are</i> first shall be last; and the last shall be first.”

	\$Complement	Conclusion: Suffering and being a servant to others are the only path to rewards in Heaven for believers (10:32 - 45)
	¶Complement	Jesus predicted his own death at the hands of the chief priests and the Gentiles, and his resurrection (10:32 - 34)
Opposite		10:32 And they were in the way going up to Jerusalem, and Jesus went before them.
Opposite		And they were amazed; and as they followed, they were afraid.
Complement		And he took again the twelve, and began to tell them what things would happen to him, 10:33 saying, “Behold, we are going up to Jerusalem.
Complement		“And the Son of man shall be delivered to the chief priests and to the scribes; and they shall condemn him to death.
Unique		“And they shall deliver him to the Gentiles; 10:34 and they shall mock him, scourge him, spit upon him, and kill him; and the third day he shall rise again.”
	¶Complement	Rewards in Heaven can only be earned by following the example of Jesus being a servant to others (10:35 - 45)
Opposite		10:35 And James and John, the sons of Zebedee, come to him, saying, “Master, we want you to do for us whatsoever we may ask.”
Opposite		10:36 And he said to them, “What do you want me to do for you?” 10:37 They said to him, “Grant to us that we may sit, one on your right hand, and the other on your left hand, in your glory.”
Complement		10:38 But Jesus said to them, “You do not know what you ask. Can you drink of the cup of suffering that I drink of? And be immersed in the baptism of suffering that I am baptized in?” 10:39 And they said to him, “We can.”
Complement		And Jesus said to them, “You shall indeed drink of the cup that I drink of; and in the baptism that I am baptized in shall you be baptized. 10:40 But to sit on my right hand and on my left hand is not mine to give; but <i>only</i> for whom it is prepared.”
Unique		10:41 And when the ten heard <i>this</i> , they began to be very displeased with James and John.
		10:42 But Jesus called them; and says to them, “You know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them; 10:43 “but it shall not be this way among you; but whosoever will be great among you shall be your minister; 10:44 and whosoever of you wants be first shall be servant of all. 10:45 For even the Son of man came not to be ministered to, but to minister; and to give his life a ransom for many.”

Mark, Chapter 2.2:	Prayer without holiness will result in spiritual barrenness (10:46 - 12:44)
§Complement	Introduction: Jesus answered a prayer for mercy; the disciples praised Jesus as the Messiah (10:46 - 11:10)
¶Opposite	Blind Bartimaeus cried out for Jesus to have mercy on him, and his prayer was answered (10:46 - 52)
¶Opposite	The disciples praised Jesus as the Messiah as He entered into Jerusalem in triumph (11:1 - 10)
§Complement	Body: Israel had become like a fig tree with no fruit unto God (11:11 - 12:27)
¶Unique	Jesus cursed a fig tree that bore no fruit (11:11 - 14)
¶Complement	Jesus cleansed the Temple from the evil things which prevented it from being a true House of prayer (11:15 - 19)
¶Complement	Truly believe that your prayer will be answered, and it will be answered (11:20 - 26)
¶Opposite	Jesus refused to tell the chief priests where his authority came from (11:27 - 12:12)
¶Opposite	Jesus instructed the Sadducees about life after death (12:13 - 27)
§Unique	Conclusion: Jesus commended a wise scribe for his honesty and a poor widow for her sacrificial love for God (12:28 - 44)
¶Complement	Jesus commended the wisdom of an honest scribe (12:28 - 34)
¶Complement	Jesus commended the sacrifice of a poor widow (12:35 - 44)

	§Complement	Introduction: Jesus answered a prayer for mercy; the disciples praised Jesus as the Messiah (10:46 - 11:10)
	¶Opposite	Blind Bartimaeus cried out for Jesus to have mercy on him, and his prayer was answered (10:46 - 52)
Unique	10:46	And they came to Jericho. And as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.
Complement	10:47	And when he heard that it was Jesus of Nazareth, he began to cry out, and say, “Jesus, Son of David, have mercy on me!”
Complement	10:48	And many were rebuking him that he should be quiet; but he cried the more a great deal, “Son of David, have mercy on me!”
Opposite	10:49	And Jesus stood still, and commanded him to be called; and they called the blind man, saying to him, “Be of good comfort; arise, he is calling you.” 10:50And he, casting away his garment, arose, and came to Jesus.
Opposite	10:51	And Jesus answered and said to him, “What do you want that I should do to you?” The blind man said to him, “Lord, that I might receive my sight.” 10:52And Jesus said to him, “Go your way; your faith has made you whole.” And immediately he received his sight, and followed Jesus in the road.
Opposite	¶Opposite	The disciples praised Jesus as the Messiah as He entered into Jerusalem in triumph (11:1 - 10)
Opposite	11:1	And when they came near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sent forth two of his disciples; 11:2and he says to them, “Go your way into the village over before you. And as soon as you have entered into it, you shall find a colt tied, which a man never sat on. Release him, and bring him. 11:3And if any man says to you, ‘Why are you doing this?’ Say that the Lord has need of him; and immediately he will send him here.”
Opposite	11:4	And they went their way; and they found the colt tied by the door outside in a place where two paths met; and they release him. 11:5And certain of them that stood there said to them, “What are you doing, releasing the colt?” 11:6And they said to them even as Jesus had commanded; and they let them go.
Complement	11:7	And they brought the colt to Jesus; and they cast their garments on him; and he sat upon him.
Complement	11:8	And many spread their garments in the road; and others cut down branches off the trees, and cast them in the road.
Unique	11:9	And they that went before, and they that followed, cried, saying, “Hosanna! Blessed is he that comes in the Name of the Lord! 11:10Blessed is the Kingdom of our father David, that comes in the Name of the Lord! Hosanna in the highest!”
	§Complement	Body: Israel had become like a fig tree with no fruit unto God (11:11 - 12:27)
	¶Unique	Jesus cursed a fig tree that bore no fruit (11:11 - 14)
Opposite	11:11	And Jesus entered into Jerusalem, and into the Temple.
Opposite		And when he had looked round about upon all things, and now the evening came, he went out to Bethany with the twelve.
Complement	11:12	And on the next day, when they came from Bethany, he was hungry.
Complement	11:13	And seeing a fig tree far away having leaves, he came, if perhaps he might find something on it.
Unique		And when he came to it, he found nothing but leaves: for the time of figs was not yet; 11:14and Jesus answered and said to it, “No man eat fruit of you hereafter forever.” And his disciples heard it.
	¶Complement	Jesus cleansed the Temple from the evil things which prevented it from being a true House of prayer (11:15 - 19)
Unique	11:15	And they came to Jerusalem; and Jesus went into the Temple.
Complement		And he began to cast out them that sold and bought in the Temple; and overthrew the tables of the moneychangers, and the seats of them that sold doves; 11:16and he would not allow that any man should carry any vessel through the Temple.
Complement	11:17	And he taught, saying to them, “Is it not written, ‘My house shall be called of all nations the House of prayer’? But you have made it a den of thieves!”
Opposite	11:18	And the scribes and chief priests heard this; and they sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine.
Opposite	11:19	And when evening came, he went out of the city.
	¶Complement	Truly believe that your prayer will be answered, and it will be answered (11:20 - 26)
Unique	11:20	And in the morning, as they passed by, they saw the fig tree dried up from the roots;
	11:21	and Peter calling to remembrance says to him, “Master, behold, the fig tree which you cursed has withered away.”
Complement	11:22	And Jesus answering says to them, “Have faith in God: 11:23for truly I say to you, that whosoever shall say to this mountain, ‘Be removed, and be cast into the sea’; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass: he shall have whatsoever he says.
Complement	11:24	“Therefore I say to you, whatsoever things you desire: when you pray, believe that you receive them, and you shall have them.”
Opposite	11:25	“And when you stand praying, forgive, if you have anything against anyone, so that your Father also which is in Heaven may forgive you your trespasses.
Opposite	11:26	“But if you do not forgive; neither will your Father who is in Heaven forgive your trespasses.”
	¶Opposite	Jesus refused to tell the chief priests where his authority came from (11:27 - 12:12)
Unique	11:27	And they come again to Jerusalem; and as he was walking in the Temple, there come to him the chief priests, and the scribes, and the elders; 11:28and they say to him, “By what authority do you do these things? And who gave you this authority to do these things?”
	11:29	And Jesus answered and said to them, “I will also ask of you one question; and answer me, and I will tell you by what authority I do these things.
Complement	11:30	“The baptism of John: was it from Heaven, or of men? Answer me.” 11:31And they reasoned with themselves, saying, “If we shall say, ‘From Heaven,’ he will say, ‘Why then did you not believe him?’ 11:32But if we shall say, ‘Of men’ (they were afraid of the people: for all counted John, that he was a true Prophet). 11:33And they answered and said to Jesus, “We cannot tell.”
Complement		And Jesus answering says to them, “Neither do I tell you by what authority I do these things.”
Opposite	12:1	And he began to speak to them by parables, “A certain man planted a vineyard; and set a hedge about it, and dug a place for the wine press, and built a tower; and he leased it out to tenant farmers, and went into a far country. 12:2And at the season he sent a servant to the farmers, that he might receive from the farmers some of the fruit of the vineyard. 12:3And they caught him, and beat him, and sent him away empty. 12:4And again he sent another servant to them; and they cast stones at him, and wounded him in the head, and sent him away shamefully handled. 12:5And again he sent another, and they killed him; and many others: beating some, and killing some. 12:6Therefore having yet one son, his well beloved, he sent him also last to them, saying, ‘They will reverence my son.’ 12:7But those farmers said among themselves, ‘This is the heir; come, let us kill him, and the inheritance shall be ours.’ 12:8So they took him, and killed him, and cast him out of the vineyard. 12:9Therefore what shall the lord of the vineyard do?’ They said, “He will come and destroy the farmers, and will give the vineyard to others.” 12:10“And have you not read this Scripture, ‘The Stone which the builders rejected has become the head of the corner. 12:11This was [Jehovah]’s doing, and it is marvelous in our eyes?’”
Opposite	12:12	And they wanted to arrest him, but were afraid of the people: for they knew that he had spoken the parable against them. And they left him, and went their way.
	¶Opposite	Jesus instructed the Sadducees about life after death (12:13 - 27)
Opposite	12:13	And they send to him certain of the Pharisees and of the Herodians, to catch him in his words. 12:14And when they came, they say to him, “Master, we know that you are true, and do not care for any man: for you do not regard the person of men, but teach the way of God in truth. Is it lawful to give tribute to Caesar, or not? 12:15Shall we give, or shall we not give?”
Opposite		But he, knowing their hypocrisy, said to them, “Why do you tempt me? Bring me a denarius coin, that I may see it.” 12:16And they brought it. And he says to them, “Whose is this image and inscription?” And they said to him, “Caesar’s.” 12:17And Jesus answering said to them, “Render to Caesar the things that are Caesar’s; and to God the things that are God’s.” And they marveled at him.
Complement	12:18	Then the Sadducees come to him, which say there is no resurrection; and they asked him, saying, 12:19“Master, Moses wrote to us, ‘If a man’s brother dies, and leaves his wife behind him, and leaves no children, that his brother should take his wife, and raise up seed to his brother.’ 12:20Now there were seven brothers; and the first took a wife, and dying left no seed. 12:21And the second took her, and died; neither did he leave any seed; and the third likewise. 12:22And the seven had her, and left no seed; last of all the woman died also. 12:23Therefore in the resurrection, when they shall rise, whose wife shall she be of them? For the seven had her to wife.”
Complement	12:24	And Jesus answering said to them, “Do you not therefore go astray, because you do not know the Scriptures; nor the power of God? 12:25For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in Heaven.
Unique	12:26	“And as touching the dead, that they rise: have you not read in the Book of Moses, how in the bush God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? 12:27He is not the God of the dead, but the God of the living; therefore you are greatly deceived.”
	§Unique	Conclusion: Jesus commended a wise scribe for his honesty and a poor widow for her sacrificial love for God (12:28 - 44)
	¶Complement	Jesus commended the wisdom of an honest scribe (12:28 - 34)
Opposite	12:28	And one of the scribes, having come near; and having heard them reasoning together; and perceiving that he had answered them well, asked him: “Which is the first Commandment of all?”
Opposite	12:29	And Jesus answered him, “The first of all the Commandments is, ‘Hear, O Israel: [Jehovah] our God is one [Jehovah]; 12:30and you shall love [Jehovah] your God with all your heart, and with all your soul, and with all your mind, and with all your strength’: this is the first Commandment. 12:31And the second is similar; namely this: ‘You shall love your neighbor as yourself.’ There is no other Commandment greater than these two.”
Complement	12:32	And the scribe said to him, “Well, Master, you have said the truth: for there is one God, and there is no other but he.
Complement	12:33	And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.”
Unique	12:34	And when Jesus saw that he answered wisely, he said to him, “You are not far from the Kingdom of God.” And no man after that dared to ask him anything.
	¶Complement	Jesus commended the sacrifice of a poor widow (12:35 - 44)
Opposite	12:35	And while he taught in the Temple, Jesus answered and said, “Why do the scribes say that Christ is the Son of David? 12:36For David himself said by the Holy Spirit, ‘[Jehovah] said to my Lord, ‘Sit on my right hand, until I make your enemies your footstool.’ 12:37David himself therefore calls him Lord. And from where is he then his son?”
Opposite		And the common people heard him gladly; 12:38and he said to them in his doctrine, “Beware of the scribes, who love to go in long clothing, and love greetings in the marketplaces, 12:39and the chief seats in the synagogues, and the uppermost rooms at feasts; 12:40who devour widows’ houses, and for a pretense make long prayers. These shall receive greater damnation.”
Complement	12:41	And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.
Complement	12:42	And a certain poor widow came, and she threw in two lepton copper coins, which make a kodrantes.
Unique	12:43	And he called his disciples, and says to them, “Truly I say to you, that this poor widow has cast more in, than all they which have cast into the treasury: 12:44for they all cast in of their abundance. But she, out of her need, cast in all that she had, even all her living.”

Mark, Chapter 2.3: Jesus prophesied of the events leading to his Second Coming (13:1 - 37)	
\$Unique	Introduction: The time preceding the destruction of the Temple in 70 A.D. would have many wars and sorrows (13:1 - 8)
¶Opposite	Jesus predicted the destruction of the Temple of Jehovah (13:1 - 6)
¶Opposite	Before the destruction of the Temple in 70 A.D., there would be great wars, famines and troubles (13:7 - 8)
\$Complement	Body: There will be great persecution and many false prophets during the Tribulation preceding the Return of Christ (13:9 - 27)
¶Opposite	Believers will suffer persecution from governments with great opportunities for sharing the Gospel with many (13:9 - 11)
¶Opposite	Believers will suffer betrayal from their own families and hatred from all (13:12 - 13)
¶Complement	The appearance of the Antichrist in the Temple will start a great persecution of all believers (13:14 - 20)
¶Complement	The appearance of many false Christs and false prophets will require discernment by believers (13:21 - 23)
¶Unique	After the Great Tribulation, the return of Christ will be accompanied with great power and glory (13:24 - 27)
\$Complement	Conclusion: The time of the Return of Christ is known only to the Father; so be ready for his Return at any moment (13:28 - 37)
¶Complement	The day and hour of the Return of Christ is hidden to all but the Father in Heaven (13:28 - 32)
¶Complement	Believers must be alert and ready for the Return of Christ at any moment (13:33 - 37)

	\$Unique	Introduction: The time preceding the destruction of the Temple in 70 A.D. would have many wars and sorrows (13:1 - 8)
	¶Opposite	Jesus predicted the destruction of the Temple of Jehovah (13:1 - 6)
Unique	13:1	And as he went out of the Temple, one of his disciples says to him, “Master, see what manner of stones, and what buildings <i>are here!</i> ”
	13:2	And Jesus answering said to him, “Do you see these great buildings? Not one stone shall be left upon another, that shall not be thrown down.”
Complement	13:3	And as he sat upon the mount of Olives over against the Temple, Peter and James and John and Andrew asked him privately, 13:4“Tell us, when shall these things be?
Complement		“And what <i>shall be</i> the sign when all these things shall be fulfilled?”
Opposite	13:5	And Jesus answering them began to say, “Take heed lest anyone deceives you:
Opposite	13:6	“for many shall come in my Name, saying, ‘I AM’; and they shall deceive many.”
	¶Opposite	Before the destruction of the Temple in 70 A.D., there would be great wars, famines and troubles (13:7 - 8)
Opposite	13:7	“And when you shall hear of wars and rumors of wars, do not be troubled: for <i>such things</i> must be.
Opposite		“But the end <i>shall not be yet.</i> ”
Complement	13:8	“For nation shall rise against nation,
Complement		“and kingdom against kingdom.
Unique		“And there shall be earthquakes in various places, and there shall be famines and troubles. These <i>are</i> the beginnings of sorrows.”
	\$Complement	Body: There will be great persecution and many false prophets during the Tribulation preceding the Return of Christ (13:9 - 27)
	¶Opposite	Believers will suffer persecution from governments with great opportunities for sharing the Gospel with many (13:9 - 11)
Unique	13:9	“But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues, you shall be beaten.
Complement		“And you shall be brought before rulers and kings for my sake, for a testimony against them.
Complement	13:10	“And the Gospel must first be published among all nations.”
Opposite	13:11	“But when they shall lead <i>you</i> , and deliver you up, be not anxious before what you shall speak; neither premeditate;
Opposite		“but whatsoever shall be given you in that hour, that speak: for it is not you that speak, but the Holy Spirit.”
	¶Opposite	Believers will suffer betrayal from their own families and hatred from all (13:12 - 13)
Opposite	13:12	“Now, the brother shall betray the brother to death;
Opposite		“and the father the son.”
Complement		“And children shall rise up against <i>their</i> parents;
Complement		“and they shall cause them to be put to death.
Unique	13:13	“And you shall be hated of all <i>men</i> for my Name’s sake. But he that shall persevere to the end, the same shall be delivered.”
	¶Complement	The appearance of the Antichrist in the Temple will start a great persecution of all believers (13:14 - 20)
Unique	13:14	“But when you shall see the abomination of desolation spoken of by Daniel the Prophet, standing where it should not (let him that reads understand), then let them that are in Judea flee to the mountains.
	13:15	“And let him that is on the housetop not go down into the house; neither enter <i>into it</i> , to take anything out of his house; 13:16and let him that is in the field not turn back again to take up his garment.
Complement	13:17	“But woe to them that are pregnant, and to them that nurse children in those days!
Complement	13:18	“And pray that your flight is not in the winter. 13:19for <i>in</i> those days shall be Tribulation, such as was not from the beginning of the creation which God created until this time; neither shall be.”
Opposite	13:20	“And unless that the Lord had shortened those days, no flesh would be saved;
Opposite		“but for the elect’s sake, whom he has chosen, he has shortened the days.”
	¶Complement	The appearance of many false Christs and false prophets will require discernment by believers (13:21 - 23)
Unique	13:21	“And then if any man shall say to you, ‘Look, here <i>is</i> Christ’, or, ‘look, <i>he is</i> there’: believe <i>him</i> not:
Complement	13:22	“for false Christs and false prophets shall arise;
Complement		“and they shall show signs and wonders, to seduce, if <i>it were</i> possible, even the elect.”
Opposite	13:23	“But be discerning;
Opposite		“behold, I have foretold you all things.”
	¶Unique	After the Great Tribulation, the return of Christ will be accompanied with great power and glory (13:24 - 27)
Opposite	13:24	“But in those days, after that Tribulation, the sun shall be darkened, and the moon shall not give her light;
Opposite	13:25	“and the stars of heaven shall fall; and the powers that are in heaven shall be shaken.”
Complement	13:26	“And then shall they see the Son of man coming in the clouds with great power and glory.
Complement	13:27	“And then shall he send his angels;
Unique		“and he shall gather together his elect from the four winds: from the uttermost part of the earth to the uttermost part of heaven.”
	\$Complement	Conclusion: The time of the Return of Christ is known only to the Father, so be ready for his Return (13:28 - 37)
	¶Complement	The day and hour of the Return of Christ is hidden to all but the Father in Heaven (13:28 - 32)
Opposite	13:28	“Now learn a parable of the fig tree: when her branch is still tender, and puts forth leaves, you know that summer is near; 13:29so you in like manner, when you shall see these things come to pass, know that he is near, even at the doors.
Opposite	13:30	“Truly I say to you, that this generation shall not pass, until all these things are done.”
Complement	13:31	“Heaven and earth shall pass away;
Complement		“but my words shall not pass away.
Unique	13:32	“But of that day and hour no man knows: no, not even the angels which are in Heaven; neither the Son, but the Father.”
	¶Complement	Believers must be alert and ready for the Return of Christ at any moment (13:33 - 37)
Opposite	13:33	“Be discerning; watch and pray:
Opposite		“for you do not know when the Time is.”
Complement	13:34	“For the Return of Christ is like a man taking a far journey, who left his house;
Complement		“and he gave authority to his servants, and to every man his work, and commanded the gatekeeper to watch.
Unique	13:35	“Watch therefore: for you do not know when the master of the house is coming: at evening, or at midnight, or at the rooster-crowing, or in the morning; 13:36lest coming suddenly, he finds you sleeping.
	13:37	And what I say to you, I say unto all: ‘Watch.’”

Mark, Chapter 2.4:	Jesus prophesied of the events leading to his death, burial, and resurrection (14:1 - 72)
\$Unique	Introduction: Judas conspired with the chief priests to betray Jesus for a few pieces of silver (14:1 - 16)
¶Opposite	The leaders of the Jews plotted to arrest Jesus and have Him killed (14:1 - 9)
¶Opposite	Jesus made it impossible for Judas to betray Him until after his prayer in the Garden (14:10 - 16)
\$Complement	Body: Jesus prophesied of the betrayal of Judas and denial by the other apostles (14:17 - 52)
¶Unique	Jesus identified Judas as the traitor during the Passover meal (14:17 - 21)
¶Complement	Jesus gave broken bread and grape juice to his disciples, symbolizing his substitutionary atonement on the cross (14:22 - 25)
¶Complement	Jesus warned his disciples that He would be smitten and they would be scattered temporarily (14:26 - 31)
¶Opposite	Jesus took Peter, James, and John with Him to pray in the Garden of Gethsemane (14:32 - 40)
¶Opposite	Jesus was betrayed by Judas and forsaken by his disciples (14:41 - 52)
\$Complement	Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin and denied by Peter (14:53 - 72)
¶Complement	Jesus was falsely convicted for blasphemy by the Jews (14:53 - 65)
¶Complement	Jesus was denied by Peter three times (14:66 - 72)

	\$Unique	Introduction: Judas conspired with the chief priests to betray Jesus for a few pieces of silver (14:1 - 16)
	¶Opposite	The leaders of the Jews plotted to arrest Jesus and have Him killed (14:1 - 9)
Unique		14:1 After two days were <i>the Feasts of</i> the Passover, and of Unleavened Bread. And the chief priests and the scribes sought how they might take him by craft, and put <i>him</i> to death. 14:2 But they said, “Not on the Feast <i>day</i> , lest there is an uproar of the people.”
Complement		14:3 And being in Bethany in the house of Simon the leper, as he reclined <i>to eat</i> , there came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box, and poured <i>it</i> on his head.
Complement		14:4 And there were some that had indignation within themselves, and said, “Why was this waste of the ointment made? 14:5 For it might have been sold for more than three hundred denarii, and have been given to the poor.” And they murmured against her.
Opposite		14:6 And Jesus said, “ <i>Leave her alone. Why do you trouble her? She has done a good work on me: 14:7 for you always have the poor with you, and whenever you wish you may do them good; but me you have not always. 14:8 She has done what she could; she has come beforehand to anoint my body to the burying.</i>
Opposite		14:9 “ <i>Truly I say to you, wherever this Gospel shall be preached throughout the whole world, this also that she has done shall be spoken of for a memorial of her.</i> ”
	¶Opposite	Jesus made it impossible for Judas to betray Him until after his prayer in the Garden (14:10 - 16)
Opposite		14:10 And Judas Iscariot, one of the twelve, went to the chief priests to betray him to them; 14:11 and when they heard <i>this</i> , they were glad, and promised to give him money.
Opposite		And he sought how he might conveniently betray him.
Complement		14:12 And the first day of unleavened bread, when they killed the Passover, his disciples said to him, “Where do you wish that we go and prepare so that you may eat the Passover?”
Complement		14:13 And he sends forth two of his disciples, and says to them, “ <i>Go into the city, and a man bearing a pitcher of water shall meet you there: follow him. 14:14 And wherever he shall go in, say to the head of the house, ‘The Master says, ‘Where is the guest room, where I shall eat the Passover with my disciples?’ 14:15 And he will show you a large upper room furnished and prepared. There make ready for us.</i> ”
Unique		14:16 And his disciples went forth, and came into the city, and they found as he had said to them; and they made ready the Passover.
	\$Complement	Body: Jesus prophesied of the betrayal of Judas and denial by the other apostles (14:17 - 52)
	¶Unique	Jesus identified Judas as the traitor during the Passover meal (14:17 - 21)
Opposite		14:17 And in the evening he comes with the twelve.
Opposite		14:18 And as they reclined and ate, Jesus said, “ <i>Truly I say to you, one of you which is eating with me shall betray me.</i> ”
Complement		14:19 And they began to be sorrowful, and to say to him one by one, “ <i>Is it I?</i> ” And another <i>said</i> , “ <i>Is it I?</i> ”
Complement		14:20 And he answered and said to them, “ <i>It is one of the twelve, that dips with me in the dish.</i>
Unique		14:21 “ <i>The Son of man indeed is going, as it is written of him. But woe to that man by whom the Son of man is betrayed! It would have been good for that man if he had not been born.</i> ”
	¶Complement	Jesus gave broken bread and grape juice to his disciples, symbolizing his substitutionary atonement on the cross (14:22 - 25)
Unique		14:22 And as they ate, Jesus took bread, and gave thanks; and he broke <i>it</i> , and gave to them; and he said, “ <i>Take, eat: this is a symbol of my body.</i> ”
Complement		14:23 And he took the cup;
Complement		and when he had given thanks, he gave <i>it</i> to them; and they all drank of it.
Opposite		14:24 And he said to them, “ <i>This is a symbol of my blood of the New Covenant, which is shed for many.</i>
Opposite		14:25 “ <i>Truly I say to you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God.</i> ”
	¶Complement	Jesus warned his disciples that He would be smitten and they would be scattered temporarily (14:26 - 31)
Unique		14:26 And having sung a hymn, they went out into the mount of Olives.
Complement		14:27 And Jesus says to them, “ <i>All of you shall be offended because of me this night: for it is written, ‘I will smite the Shepherd, and the sheep shall be scattered.’</i>
Complement		14:28 “ <i>But after I have risen, I will go before you into Galilee.</i> ”
Opposite		14:29 But Peter said to him, “Although all shall be offended, yet I <i>will</i> not.” 14:30 And Jesus says to him, “ <i>Truly I say to you, that this day, even in this night, before the rooster crows twice, you shall deny me three times.</i> ”
Opposite		14:31 But he spoke even more vehemently, “If I should die with you, I will never deny you!” Likewise also said they all.

	¶Opposite	Jesus took Peter, James, and John with Him to pray in the Garden of Gethsemane (14:32 - 40)
Unique		14:32 And they came to a place which was named Gethsemane; and he says to his disciples, “ <i>You sit here, while I shall pray.</i> ”
Complement		14:33 And he takes with him Peter and James and John; and he began to be astonished, and deeply distressed.
		14:34 And he says to them, “ <i>My soul is exceeding sorrowful unto death; you wait here, and watch.</i> ”
Complement		14:35 And he went forward a little, and he fell on the ground; and he prayed that if it were possible, the hour might pass from him. 14:36 And he said, “ <i>Papa, Father, all things are possible to you; take this cup away from me; nevertheless not what I want, but what you want.</i> ”
Opposite		14:37 And he comes, and finds them sleeping; and he says to Peter, “ <i>Simon, are you sleeping? Could you not watch even one hour? 14:38 Watch and pray, lest you enter into temptation. The spirit truly is ready, but the flesh is weak.</i> ”
Opposite		14:39 And again he went away, and he prayed; and spoke the same words. 14:40 And when he returned, he found them asleep again: for their eyes were heavy; neither did they know what to answer him.
	¶Opposite	Jesus was betrayed by Judas and forsaken by his disciples (14:41 - 52)
Opposite		14:41 And he comes the third time; and he says to them, “ <i>Sleep on now; and take your rest! It is enough, the hour has come. Behold, the Son of man is betrayed into the hands of sinners. 14:42 Rise up, let us go; see, he that betrays me is near.</i> ”
Opposite		14:43 And immediately, while he still spoke, comes Judas, one of the twelve, and with him a great multitude with swords and clubs from the chief priest and the scribes and the elders. 14:44 And he that betrayed him had given them a signal, saying, “Whomsoever I shall kiss, that same is he: take him, and lead <i>him</i> away safely.” 14:45 And as soon as he came, he immediately went to him, and says, “Master, master”; and kissed him <i>on the cheek</i> . 14:46 And they laid their hands on him, and took him.
Complement		14:47 And one of them that stood by drew a sword, and struck a servant of the high priest, and cut off his ear.
Complement		14:48 And Jesus answered and said to them, “ <i>Have you come out, as against a thief, with swords and clubs to take me? 14:49 I was daily with you in the Temple teaching, and you did not take me; but the Scriptures must be fulfilled.</i> ” 14:50 And they all forsook him, and fled.
Unique		14:51 And a certain young man followed him, having a linen cloth cast around <i>his</i> naked <i>body</i> . And the young men grabbed him; 14:52 and he left the linen cloth, and fled from them naked.
	\$Complement	Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin and denied by Peter (14:53 - 72)
	¶Complement	Jesus was falsely convicted for blasphemy by the Jews (14:53 - 65)
Opposite		14:53 And they led Jesus away to the high priest; and with him were assembled all the chief priests and the elders and the scribes.
Opposite		14:54 And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire.
Complement		14:55 And the chief priests and all the council searched for testimony against Jesus to put him to death; but they found none: 14:56 for many bare false witness against him, but their witness did not agree together.
		14:57 And there arose certain, and gave false witness against him, saying, 14:58 “We heard him say, ‘I will destroy this Temple that is made with hands, and within three days I will build another made without hands.’” 14:59 But neither so did their witness agree together. 14:60 And the high priest stood up in the midst, and asked Jesus, saying, “Do you answer nothing? What <i>is it which</i> these witness against you?” 14:61 But he held his peace, and answered nothing.
Complement		Again the high priest asked him, and said to him, “Are you the Christ, the Son of the Blessed?” 14:62 And Jesus said, “ <i>I AM God; and you shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.</i> ”
Unique		14:63 Then the high priest tore his clothes, and says, “Why do we need any more witnesses? 14:64 You have heard the blasphemy. What do you think?” And they all condemned him to be worthy of death.
		14:65 And some began to spit on him, and to cover his face, and to punch him, and to say to him, “Prophesy!”; and the servants <i>repeatedly</i> slapped him.
	¶Complement	Jesus was denied by Peter three times (14:66 - 72)
Opposite		14:66 And as Peter was beneath in the palace, there came one of the maids of the high priest; 14:67 and when she saw Peter warming himself, she looked upon him, and said, “And you also were with Jesus of Nazareth.”
		14:68 But he denied, saying, “I do not know <i>him</i> ; neither do I understand what you say.” And he went out into the porch; and the rooster crowed.
Opposite		14:69 And a maid saw him again, and began to say to them that stood by, “This is <i>one</i> of them.” 14:70 And he denied it again.
Complement		And a little later, they that stood by said again to Peter, “Surely you are <i>one</i> of them: for you are a Galilean, and your speech agrees <i>with it</i> .”
Complement		14:71 But he began to curse and to swear, <i>saying</i> , “I do not know this man of whom you speak!” 14:72 And the second time the rooster crowed.
Unique		And Peter remembered the Word that Jesus said to him, “ <i>Before the rooster crows twice, you shall deny me three times.</i> ”
		And when he considered it, he wept.

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Mark, Chapter 2.5: Jesus was crucified and buried; and He rose again from the dead on the third day (15:1 - 16:20)

§Complement

Introduction: The chief priests delivered Jesus to be executed, but Pilate tried to spare Him (15:1 - 15)

¶Opposite

The chief priests delivered Jesus as a prisoner to Pilate to be executed (15:1 - 5)

¶Opposite

Pilate tried to spare the life of Jesus from execution, but in vain (15:6 - 15)

§Complement

Body: Jesus suffered, died, and rose again from the dead the third day (15:16 - 16:8)

¶Opposite

The Roman soldiers mocked Jesus Christ (15:16 - 21)

¶Opposite

The chief priests and other Jews blasphemed and mocked Jesus Christ (15:22 - 32)

¶Complement

Jesus suffered for our sins for three hours on the cross on Thursday from noon until 3 pm (15:33 - 41)

¶Complement

Joseph asked Pilate for the body of Jesus, and buried it on Thursday evening (Jewish Friday morning) (15:42 - 47)

¶Unique

The two Marys and Salome came to the tomb of Jesus on Sunday at sunrise and found it to be empty (16:1 - 8)

§Unique

Conclusion: Jesus commissioned the apostles to evangelize the world, and they preached the Gospel everywhere (16:9 - 20)

¶Complement

Jesus appeared to the eleven apostles and gave them a Great Commission to evangelize the entire world (16:9 - 18)

¶Complement

The apostles preached the Gospel everywhere: the Risen Lord working with them (16:19 - 20)

§Complement

Introduction: The chief priests delivered Jesus to be executed, but Pilate tried to spare Him (15:1 - 15)

¶Opposite

The chief priests delivered Jesus as a prisoner to Pilate to be executed (15:1 - 5)

Unique

15:1 And immediately in the morning, the chief priests held a consultation with the elders and scribes and the whole council.
And they bound Jesus, and carried *him* away, and delivered *him* to Pilate.

Complement

15:2 And Pilate asked him, “Are you the King of the Jews?” And he answering said to him, “*It is as you say.*”

Complement

15:3 And the chief priests accused him of many things, but he answered nothing.

Opposite

15:4 And Pilate asked him again, saying, “Do you answer nothing? Behold how many things they witness against you.”

Opposite

15:5 But Jesus still answered nothing, so that Pilate marveled.

¶Opposite

Pilate tried to spare the life of Jesus from execution, but in vain (15:6 - 15)

Opposite

15:6 Now at *that* feast he released to them one prisoner, whomsoever they wanted. 15:7 And there was *one* named Barabbas, *who lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. 15:8 And the multitude crying aloud began to ask *him to do* as he had always done to them. 15:9 But Pilate answered them, saying, “Do you wish that I release to you the King of the Jews?” 15:10 For he knew that the chief priests had delivered him for envy.

Opposite

15:11 But the chief priests moved the people, that he should rather release Barabbas to them.

Complement

15:12 And Pilate answered and said again to them, “What do you wish then, that I shall *do to him* whom you call the King of the Jews?” 15:13 And they cried out again, “Crucify him!”

Complement

15:14 Then Pilate said to them, “Why, what evil has he done?” And they cried out the more exceedingly, “Crucify him!”

Unique

15:15 And so Pilate, willing to content the people, released Barabbas to them;
and when he had scourged *him*, he delivered Jesus to be crucified.

§Complement

Body: Jesus suffered, died, and rose again from the dead the third day (15:16 - 16:8)

¶Opposite

The Roman soldiers mocked Jesus Christ (15:16 - 21)

Unique

15:16 And the soldiers led him away into the hall, called Praetorium;
and they called together the whole band *of soldiers*.

Complement

15:17 And they clothed him with purple, and wove a crown of thorns, and placed it around his *head*. 15:18 And they began to salute him, “Hail, King of the Jews!”

Complement

15:19 And they repeatedly struck him on the head with a reed; and repeatedly spat on him, and bowing *their* knees worshiped him.

Opposite

15:20 And when they finished mocking him, they took off the purple from him; and put his own clothes on him.

Opposite

And they led him out to crucify him; 15:21 and they compel one Simon a Cyrenian to bear his cross, who passed by, coming out of the country, the father of Alexander and Rufus.

¶Opposite

The chief priests and other Jews blasphemed and mocked Jesus Christ (15:22 - 32)

Opposite

15:22 And they bring him to the place Golgotha, which means “The place of a skull.” 15:23 And they gave him to drink wine mingled with myrrh; but he did not receive *it*.

Opposite

15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

Complement

15:25 And it was the third hour when they crucified him; 15:26 and the inscription of his accusation was written overhead, “THE KING OF THE JEWS.”

Complement

15:27 And with him they crucify two thieves: one on his right hand, and the other on his left; 15:28 and the Scripture was fulfilled, which says, “*And he was numbered with the transgressors.*”

Unique

15:29 And they that passed by blasphemed him repeatedly: wagging their heads, and saying, “Ah, the one destroying the Temple, and building *it* in three days: 15:30 save yourself, and come down from the cross!” 15:31 Likewise also the chief priests mocking said among themselves with the scribes, “He saved others; himself he cannot save! 15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe.” And they that were crucified with him reviled him.

¶Complement

Jesus suffered for our sins for three hours on the cross on Thursday from noon until 3 pm (15:33 - 41)

Unique

15:33 And when the sixth hour came, there was darkness over the whole land until the ninth hour.
15:34 And at the ninth hour Jesus cried with a loud voice, saying, “*Eloi, Eloi, lama sabachthani?*” (Which means: “*My God, my God, why have you forsaken me?*”)

Complement

15:35 And some of them that stood by, when they heard *this*, said, “Behold, he calls Elijah.”

Complement

15:36 And one ran and filled a sponge full of vinegar; and he put *it* on a reed; and gave him to drink, saying, “Let alone; let us see whether Elijah will come to take him down.”

Opposite

15:37 And Jesus cried with a loud voice, and gave up the spirit; 15:38 and the veil of the Temple was torn in two from the top to the bottom. 15:39 And when the centurion, which stood over before him, saw that he so cried out, and gave up the spirit, he said, “Truly this man was the Son of God!”

Opposite

15:40 There were also women looking on far away: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome 15:41 (who also, when he was in Galilee, followed him, and ministered to him); and many other women which came up with him to Jerusalem.

¶Complement

Joseph asked Pilate for the body of Jesus, and buried it on Thursday evening (Jewish Friday morning) (15:42 - 47)

Unique

15:42 And now when the evening came, because it was the preparation, that is, the day before the Sabbath,
15:43 Joseph of Arimathaea, an honorable counselor, who also waited for the Kingdom of God, came; and he went in boldly to Pilate, and asked for the body of Jesus.

Complement

15:44 And Pilate wondered if he was already dead; and calling *to him* the centurion, he asked him whether he was already dead.

Complement

15:45 And when he knew *it* of the centurion, he gave the body to Joseph.

Opposite

15:46 And he bought fine linen, and took him down, and wrapped him in the linen. And he laid him in a tomb which was cut out of a rock, and rolled a stone to the door of the tomb.

Opposite

15:47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

¶Unique

The two Marys and Salome came to the tomb of Jesus on Sunday at sunrise and found it to be empty (16:1 - 8)

Opposite

16:1 And when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

Opposite

16:2 And very early in the morning, the first *day* of the week, they came to the tomb at the rising of the sun.
16:3 And they said among themselves, “Who shall roll us away the stone from the door of the tomb?” 16:4 And when they looked, they saw that the stone was *already* rolled away: for it was very large.

Complement

16:5 And entering into the tomb, they saw a young man sitting on the right side, clothed in a long white garment; and they were afraid. 16:6 And he says to them, “Be not afraid; you seek Jesus of Nazareth, which was crucified. He has risen; he is not here; behold the place where they laid him.

Complement

16:7 “But go your way; tell his disciples and Peter that he goes before you into Galilee: there shall you see him, as he said to you.”

Unique

16:8 And they went out quickly, and they fled from the tomb: for they trembled and were amazed; neither did they say anything to any *man*, because they were afraid.

§Unique

Conclusion: Jesus commissioned the apostles to evangelize the world, and they preached the Gospel everywhere (16:9 - 20)

¶Complement

Jesus appeared to the eleven apostles and gave them a Great Commission to evangelize the entire world (16:9 - 18)

Opposite

16:9 Now when *Jesus* had risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons. 16:10 And she went and told them that had been with him, as they mourned and wept. 16:11 And they, when they had heard that he was alive, and had been seen by her, did not believe.

Opposite

16:12 After that he appeared in another form to two of them, as they walked, and went into the country;
16:13 and they went and told *it* to the rest; *but* neither did they believe them.

Complement

16:14 Afterward he appeared to the eleven as they reclined *to eat*; and he rebuked them for their unbelief and hardness of heart, because they did not believe them which had seen him after he was risen.

Complement

16:15 And he said to them, “*Go into all the world, and preach the Gospel to every creature; 16:16 he that believes and is baptized shall be saved; but he that believes not shall be damned.*

Unique

16:17 “*And these signs shall follow them that believe: in my Name shall they cast out demons; they shall speak with new languages; 16:18 they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*”

¶Complement

The apostles preached the Gospel everywhere: the Risen Lord working with them (16:19 - 20)

Opposite

16:19 So then after the Lord had spoken to them, he was received up into Heaven;
and he sat on the right hand of God.

Complement

16:20 And they went forth;

Complement

and they preached *the Gospel* everywhere:

Unique

the Lord working with *them*, and confirming the Word with signs following.
Amen.

Book 4.5 (Acts): The apostles preached the gospel of Christ to both Jews and Gentiles (1:1 - 28:31)

Complement Part 1: The apostles and leaders of the assembly in Jerusalem were persecuted by the Jews (1:1 - 12:24)

Unique Chapter 1.1: Many Jews of the Diaspora believed the gospel of Jesus Christ (1:1 - 2:47)

§Complement Introduction: Jesus gave his Great Commission and the apostles chose a replacement for Judas Iscariot (1:1 - 26)

¶Opposite The Lord gave his Great Commission to his churches to take the gospel to the entire Earth (1:1 - 8)

¶Opposite The apostles cast lots to choose an apostle to replace Judas Iscariot (1:9 - 26)

§Complement Body: Peter preached the gospel to foreign-born Jews and about 5,000 confessed Jesus as their Messiah (2:1 - 40)

¶Unique God poured out his Holy Spirit upon the apostles; and this miracle brought many foreign-born Jews around them (2:1 - 13)

¶Complement Peter preached that the miracle of speaking in foreign languages came from Jehovah, the God of Israel (2:14 - 21)

¶Complement Peter preached that the crucifixion and resurrection of Jesus was also from Jehovah, the God of Israel (2:22 - 28)

¶Opposite Peter pointed to the outpouring of the Holy Spirit from Jehovah as proof of the resurrection of Jesus (2:29 - 36)

¶Opposite Peter called the Jews to repent and turn to their Messiah; and be baptized as a sign of the forgiveness of their sins (2:37 - 40)

§Unique Conclusion: The assembly in Jerusalem began to expand rapidly with many new believers (2:41 - 47)

¶Complement After baptism, the new converts continued in the teaching and fellowship of the apostles (2:41 - 43)

¶Complement The spiritual growth of the new converts resulted in more souls being saved, which were added to the assembly (2:44 - 47)

Complement Chapter 1.2: The Sanhedrin violently rejected the gospel of Jesus Christ from the apostles (3:1 - 5:42)

§Unique Introduction: God used a miracle to open a door for Peter and John to preach the Gospel to a large crowd of Jews (3:1 - 11)

¶Opposite A disabled man asked Peter and John for a gift as they were going into the Temple (3:1 - 5)

¶Opposite God healed the disabled man, providing an opportunity for Peter and John to preach the Gospel to the Jews (3:6 - 11)

§Complement Body: The Sanhedrin vainly attempted to stop the preaching of the Gospel in Jerusalem (3:12 - 5:16)

¶Opposite Peter indicted the Jews for their participation in the execution of their own Christ (3:12 - 16)

¶Opposite Peter called the Jews to repentance and faith in the resurrected Christ (3:17 - 4:4)

¶Complement The Sanhedrin commanded Peter and John not to speak anymore in the Name of Jesus (4:5 - 22)

¶Complement The apostles prayed for the power and protection of the Holy Spirit (4:23 - 31)

¶Unique The Holy Spirit slew Ananias and Sapphira at the word of Peter for attempting to corrupt the Assembly (4:32 - 5:16)

§Complement Conclusion: The Sanhedrin arrested and beat the apostles; and then released them (5:17 - 42)

¶Complement The Sanhedrin sent officers to arrest the apostles, who were preaching the Gospel of Christ in the Temple (5:17 - 27a)

¶Complement The Sanhedrin released the apostles after beating them and commanded them not to speak in the Name of Jesus (5:27b - 42)

Complement Chapter 1.3: The Sanhedrin violently rejected the gospel of Jesus Christ from Stephen (6:1 - 8:4)

§Unique Introduction: The apostles appointed seven men (deacons) to assist them in the ministry of the church at Jerusalem (6:1 - 8)

¶Opposite The apostles asked the church to choose seven men to take charge of the daily distribution of food (6:1 - 4)

¶Opposite The appointment of the seven deacons resulted in a great increase of the church membership at Jerusalem (6:5 - 8)

§Complement Body: Stephen laid the theological basis to accuse the Sanhedrin of murdering their Messiah (6:9 - 7:43)

¶Unique The enemies of Stephen caused him to be falsely arrested and brought before the Sanhedrin (6:9 - 7:1)

¶Complement God called Abraham to serve Him and gave his seed the land of Canaan (7:2 - 10)

¶Complement Joseph called his father Jacob to come down to Egypt with his family (7:11 - 16)

¶Opposite God trained Moses for leadership by placing him in the household of Pharaoh (7:17 - 29)

¶Opposite But the people of Israel initially rejected Moses, the leader given them by God (7:30 - 43)

§Complement Conclusion: Stephen accused the Sanhedrin of murdering their Messiah: resulting in his death and a general persecution (7:44 - 8:4)

¶Complement Stephen accused the Sanhedrin of murdering their Messiah (7:44 - 54)

¶Complement The death of Stephen resulted in a general persecution of all believers in Christ (7:55 - 8:4)

Opposite Chapter 1.4: The salvation of Saul of Tarsus: a devout, but false Jew under the Old Covenant (8:5 - 9:31)

§Unique Introduction: Philip, Peter and John destroyed the evil influence of Simon Magus among the Samaritans with the gospel (8:5 - 25)

¶Opposite Philip won many Samaritans to the Lord Jesus, and away from the evil influence of the Simon the Magician (8:5 - 13)

¶Opposite Peter rebuked the wicked attempt of Simon to bribe the apostles for the power to give the Holy Spirit (8:14 - 25)

§Complement Body: Saul of Tarsus was chosen by the Lord Jesus Christ to suffer for his Name's sake (8:26 - 9:22)

¶Opposite Philip preached the gospel to the Ethiopian eunuch, a gentile who had been saved under the Old Covenant (8:26 - 35)

¶Opposite After baptizing the completed Christian Jew, the Spirit of the Lord caught away Philip (8:36 - 40)

¶Complement Saul of Tarsus met the Lord Jesus Christ on the road to Damascus and was blinded by the experience (9:1 - 9)

¶Complement The Lord Jesus Christ sent Ananias to baptize Saul and restore his sight (9:10 - 19a)

¶Unique Saul immediately preached Christ in the synagogues of Damascus, and proved that Jesus is the Christ (9:19b - 22)

§Complement Conclusion: Saul suffered persecution by his former allies at Damascus and Jerusalem (9:23 - 31)

¶Complement After Saul escaped persecution at Damascus, he met with the apostles in Jerusalem (9:23 - 27)

¶Complement After Saul escaped persecution at Jerusalem, the churches were strengthened and multiplied (9:28 - 31)

Opposite Chapter 1.5: The completion of Cornelius: a devout and true Gentile believer in Jehovah under the Old Covenant (9:32 - 12:24)

§Complement Introduction: God used Peter to heal a paralyzed man and raise a woman from the dead (9:32 - 43)

¶Opposite Peter healed a paralyzed man at Lydda (9:32 - 35)

¶Opposite Peter raised a woman from the dead at Joppa (9:36 - 42)

§Complement Body: God used Peter to open the door for the mass evangelization of the Gentiles (9:43 - 11:30)

¶Unique Peter received a vision from God to prepare him to meet with the Gentile Roman Cornelius and his family (9:43 - 10:23a)

¶Complement Cornelius, a Gentile believer in Jehovah under the Old Covenant, became a complete Christian Jew (10:23b - 48)

¶Complement Peter explained to the Assembly the events that led him to preach the gospel to the Gentiles (11:1 - 18)

¶Opposite The Gentile converts in Antioch became the first church of the Gentiles (11:19 - 24)

¶Opposite Agabus the Prophet prophesied of a great famine, which led the church to send relief to the Christians in Judea (11:25 - 30)

§Unique Conclusion: The angel of the Lord delivered Peter from death, and killed king Herod (12:1 - 24)

¶Complement The angel of the Lord delivered Peter from being slain by king Herod (12:1 - 17)

¶Complement The angel of the Lord smote king Herod and killed him for his pride (12:18 - 24)

Complement Part 2: The missionaries from the assembly in Antioch were persecuted by the Jews and Gentiles (12:25 - 28:31)

Unique Chapter 2.1: The Jews of Asia Minor violently opposed the efforts of Paul and Barnabas to plant churches (12:25 - 15:35)

§Complement Introduction: The Holy Spirit called Barnabas and Saul to the mission field, beginning in Cyprus (12:25 - 13:12)

¶Opposite The Holy Spirit called Barnabas and Saul to work in the mission field (12:25 - 13:5)

¶Opposite Paul destroyed the spiritual influence of a false prophet on the Roman governor of Cyprus (13:6 - 12)

§Complement Body: The hostility of the Jews moved the missionary efforts of Paul and Barnabas toward the Gentiles (13:13 - 14:28)

¶Opposite Paul and Barnabas traveled to Antioch in Pisidia to preach the gospel in the synagogue (13:13 - 25)

¶Opposite Paul warned the Jews not to reject the gospel of Jesus Christ (13:26 - 43)

¶Complement The hostility of the Jews in Antioch encouraged Paul and Barnabas to turn to the Gentiles with the gospel (13:44 - 52)

¶Complement The hostility of the Jews in Iconium forced Paul and Barnabas to flee for their lives to Lystra and Derbe (14:1 - 7)

¶Unique After spending time with their new churches, Paul and Barnabas returned home to the church in Antioch (14:8 - 28)

§Unique Conclusion: The apostles and elders held a council at Jerusalem (15:1 - 35)

¶Complement The church leadership debated whether Gentile Christians should be forced to follow the Law of Moses (15:1 - 12)

¶Complement The Gentile church at Antioch rejoiced to hear that they would not be forced to follow the Law of Moses (15:13 - 35)

Complement Chapter 2.2: The Gentiles and Jews of Greece violently opposed the efforts of Paul and Silas to plant churches (15:36 - 18:22)

§Unique Introduction: The missionary ministry of Paul is transformed with a new partner, Silas, and a new helper, Timothy (15:36 - 16:5)

¶Opposite Paul and Barnabas go their separate ways because of a disagreement over John Mark (15:36 - 41)

¶Opposite Paul, Silas, and Timothy delivered the decrees of the assembly at Jerusalem to the new Gentile assemblies (16:1 - 5)

§Complement Body: Paul and his missionary team were imprisoned in Philippi and escaped a riot in Thessalonica (16:6 - 17:34)

¶Unique The Holy Spirit opened a door to establish a new assembly in Philippi of Greece (16:6 - 15)

¶Complement Paul and Silas were imprisoned by the Roman authorities in Philippi over a false charge (16:16 - 40)

¶Complement The Jews of Thessalonica disrupted the work of Paul and Silas in Thessalonica with a riot (17:1 - 9)

¶Opposite Many of the noble Jews of Berea believed in Christ (17:10 - 15)

¶Opposite Few of the pagan Greeks of Athens believed in Christ (17:16 - 34)

§Complement Conclusion: The Lord opened a door for Paul in Corinth; and another in Ephesus, on his way to Antioch (18:1 - 22)

¶Complement The Lord blessed Paul's missionary efforts in the Greek city of Corinth (18:1 - 11)

¶Complement Paul returned to the assembly at Antioch after stopping at a synagogue in Ephesus (18:12 - 22)

Complement Chapter 2.3: The Gentiles of Ephesus violently opposed the efforts of Paul to teach the Word (18:23 - 20:38)

§Unique Introduction: Aquila, Priscilla, and Paul guided disciples of John to a more accurate understanding of the gospel (18:23 - 19:7)

¶Opposite Aquila and Priscilla guided Apollos to a more accurate understanding of the Way of God (18:23 - 28)

¶Opposite Paul guided twelve disciples of John to a more accurate understanding of the gospel (19:1 - 7)

§Complement Body: The silversmiths in Ephesus instigated a riot against Paul and his preaching against idolatry (19:8 - 20:12)

¶Opposite Paul worked for two years to train his converts in Ephesus in the Word of God (19:8 - 12)

¶Opposite The failed exorcism by the sons of Sceva resulted in a great revival in Ephesus (19:13 - 20)

¶Complement While Paul was staying in Ephesus, the silversmiths instigated a riot against him (19:21 - 28)

¶Complement The mob of angry idolaters praised their idol Diana loudly and enthusiastically (19:29 - 20:1)

¶Unique Paul raised Eutychus from the dead while preaching in Troas in Asia Minor (20:2 - 12)

§Complement Conclusion: Paul preached a final message of warning to the elders of his church at Ephesus and said goodbye (20:13 - 38)

¶Complement In Miletus, Paul preached a message of warning to the elders of his church at Ephesus (20:13 - 31)

¶Complement Paul said goodbye to the elders of his church at Ephesus (20:32 - 38)

Opposite Chapter 2.4: Paul the free man traveled to Jerusalem to witness to the Jews (21:1 - 23:11)

§Unique Introduction: Paul continued traveling to Jerusalem, in spite of opposition of the Holy Spirit through other believers (21:1 - 14)

¶Opposite Paul and his missionary band sailed from Asia Minor to Tyre, where they stayed with a church for a week (21:1 - 6)

¶Opposite Paul refused to listen to the urgings of other believers not to go up to Jerusalem (21:7 - 14)

§Complement Body: Paul demonstrated his faithfulness to the Law, but was attacked by unbelieving Jews in the Temple (21:15 - 22:21)

¶Unique Paul declared to the other apostles at Jerusalem what God had done among the Gentiles by his ministry (21:15 - 19)

¶Complement The apostles told Paul to demonstrate his fidelity to the Law before the zealous Jews in the church (21:20 - 26)

¶Complement The Roman tribune rescued Paul from being killed by the zealous Jews in the Temple (21:27 - 39)

¶Opposite Paul testified that he was a zealous persecutor of Christians before he was met Jesus Christ (21:40 - 22:10)

¶Opposite Paul testified that the Lord Jesus sent Paul away from Jerusalem to preach to the Gentiles (22:11 - 21)

§Complement Conclusion: Paul used his citizenship against the Romans and his heritage as a Pharisee against the Sanhedrin (22:22 - 23:11)

¶Complement Paul frightened the Romans who held him captive with the news that he was a natural-born Roman citizen (22:22 - 29)

¶Complement Paul caused great division among the Sanhedrin by identifying as a Pharisee (22:30 - 23:11)

Opposite Chapter 2.5: Paul the prisoner witnessed to the Gentile Roman government in Caesarea before traveling to Rome (23:12 - 28:31)

§Complement Introduction: Paul's nephew helped Paul to escape a Jewish conspiracy to kill him (23:12 - 35)

¶Opposite Paul's nephew reported the conspiracy to kill Paul to the Roman tribune (23:12 - 22)

¶Opposite The Roman tribune sent Paul to Caesarea under heavy guard (23:23 - 35)

§Complement Body: Paul defended himself before the Roman governors and king Agrippa, who sent him to Rome (24:1 - 27:44)

¶Opposite Paul defended himself before Felix against false accusations from a lawyer hired by the Jews (24:1 - 23)

¶Opposite For two years, Felix tried to persuade Paul to bribe him for freedom, but failed (24:24 - 27)

¶Complement Paul appealed to Caesar to prevent his assassination by Jews on the road to Jerusalem (25:1 - 22)

¶Complement Paul appealed to Christ as the reason for all that he did in his life (25:23 - 26:32)

¶Unique Paul was transported under guard by a ship from Asia Minor; which crashed on the island of Malta (27:1 - 44)

§Unique Conclusion: Paul was transported to Rome by ship, where he explained the Kingdom of God to the Jews of Rome (28:1 - 31)

¶Complement Paul was transported to Rome from Malta on a ship of Alexandria, Egypt (28:1 - 16)

¶Complement Paul explained the Kingdom of God to the Jews of Rome (28:17 - 31)

Acts, Chapter 1.1:	Many Jews of the Diaspora believed the Gospel of Jesus Christ (1:1 - 2:47)
<div><div><div>\$Complement</div><div>¶Opposite</div><div>¶Opposite</div></div></div>	<div>Introduction: Jesus gave his Great Commission and the apostles chose a replacement for Judas Iscariot (1:1 - 26)</div> <div>The Lord gave his Great Commission to his first church (and all future churches) to take the Gospel to the entire Earth (1:1 - 8)</div> <div>The apostles cast lots to choose an apostle to replace Judas Iscariot (1:9 - 26)</div>
<div><div><div>\$Complement</div><div>¶Unique</div><div>¶Complement</div><div>¶Complement</div><div>¶Opposite</div><div>¶Opposite</div></div></div>	<div>Body: Peter preached the Gospel to foreign-born Jews and about 5,000 confessed Jesus as their Messiah (2:1 - 40)</div> <div>God poured out his Holy Spirit upon the apostles; and this miracle brought many foreign-born Jews around them (2:1 - 13)</div> <div>Peter preached that the miracle of speaking in foreign languages came from Jehovah, the God of Israel (2:14 - 21)</div> <div>Peter preached that the crucifixion and resurrection of Jesus was also from Jehovah, the God of Israel (2:22 - 28)</div> <div>Peter pointed to the outpouring of the Holy Spirit from Jehovah as proof of the resurrection of Jesus (2:29 - 36)</div> <div>Peter called the Jews to repent and turn to Jesus Christ; and be baptized as a sign of the forgiveness of their sins (2:37 - 40)</div>
<div><div><div>\$Unique</div><div>¶Complement</div><div>¶Complement</div></div></div>	<div>Conclusion: The Assembly in Jerusalem began to expand rapidly with many new believers (2:41 - 47)</div> <div>After baptism, the new converts continued in the teaching and fellowship of the apostles (2:41 - 43)</div> <div>The spiritual growth of the new converts resulted in more souls being saved, which were added to the Assembly (2:44 - 47)</div>

	<div><div><div>\$Complement</div><div>¶Opposite</div></div></div>	<div>Introduction: Jesus gave his Great Commission and the apostles chose a replacement for Judas Iscariot (1:1 - 26)</div> <div>The Lord gave his Great Commission to his first church (and all future churches) to take the gospel to the entire Earth (1:1 - 8)</div>
Unique		<div><div><div>1:1</div><div>The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, ^{1:2}until the day in which he was taken up, after that he through the Holy Spirit had given Commandments to the apostles whom he had chosen.</div></div></div> <div><div><div>1:3</div><div>To whom also he showed himself alive after his passion by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the Kingdom of God.</div></div></div>
Complement		<div><div><div>1:4</div><div>And, being assembled together with <i>the apostles</i>, he commanded them that they should not depart from Jerusalem; but “wait for the promise of the Father, which you have heard from me:</div></div></div>
Complement		<div><div><div>1:5</div><div>“for John truly baptized in water, but you shall be baptized in the Holy Spirit not many days from now.”</div></div></div>
Opposite		<div><div><div>1:6</div><div>Therefore, when they came together, they asked him, saying, “Lord, will you at this time restore the Kingdom of <i>Zion</i> again to Israel?” ^{1:7}And he said to them, “It is not for you to know the times or the seasons, which the Father has put in his own authority.</div></div></div>
Opposite		<div><div><div>1:8</div><div>“But you shall receive power, after the Holy Spirit has come upon you; and you shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria; and unto the uttermost part of the Earth.”</div></div></div>
	<div><div><div>¶Opposite</div></div></div>	<div>The apostles cast lots to choose an apostle to replace Judas Iscariot (1:9 - 26)</div>
Opposite		<div><div><div>1:9</div><div>And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. ^{1:10}And while they looked steadfastly toward Heaven as he went up, behold, two men stood by them in white apparel; ^{1:11}who also said, “You men of Galilee, why do you stand gazing up into Heaven? This same Jesus, who was taken up from you into Heaven, shall so come in like manner as you have seen him go into Heaven.”</div></div></div>
Opposite		<div><div><div>1:12</div><div>Then they returned to Jerusalem from the mountain called “of Olives”, which is a Sabbath day’s journey from Jerusalem. ^{1:13}And when they came in, they went up into an upper room, where abode both Peter, and James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James <i>the son</i> of Alphaeus, Simon Zelotes, and Judas <i>the brother</i> of James. ^{1:14}These all continued with one accord in prayer and supplication; with the women, and Mary the mother of Jesus, and with his brothers.</div></div></div>
Complement		<div><div><div>1:15</div><div>And in those days, Peter stood up in the midst of the disciples (the number of names together were about one hundred and twenty) and said, ^{1:16}“Men, brethren: it was necessary to fulfill this Scripture, which the Holy Spirit by the mouth of David spoke before concerning Judas, who was guide to them that took Jesus: ^{1:17}for he was numbered with us, and had obtained part of this ministry. ^{1:18}Accordingly, this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. ^{1:19}And it was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper language, ‘Aeldama’, that is to say, ‘The Field of Blood.’ ^{1:20}For it is written in the Book of Psalms, ‘Let his habitation be desolate, and let no man dwell in it; and his office of Overseer, let another take.’</div></div></div>
Complement		<div><div><div>1:21</div><div>“Therefore of these men who have been with us all the time that the Lord Jesus went in and out among us, ^{1:22}beginning from the baptism of John, to that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.”</div></div></div>
Unique		<div><div><div>1:23</div><div>And they appointed two: Joseph called Barsabas (who was surnamed Justus) and Matthias. ^{1:24}And they prayed, and said, “You, Lord, who knows the hearts of all <i>men</i>, show us which of these two you have chosen, ^{1:25}that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.”</div></div></div> <div><div><div>1:26</div><div>And they cast their lots; and the lot fell upon Matthias: and he was numbered with the eleven apostles.</div></div></div>
	<div><div><div>\$Complement</div><div>¶Unique</div></div></div>	<div>Body: Peter preached the gospel to foreign-born Jews and about 5,000 confessed Jesus as their Messiah (2:1 - 40)</div> <div>God poured out his Holy Spirit upon the apostles; and this miracle brought many foreign-born Jews around them (2:1 - 13)</div>
Opposite		<div><div><div>2:1</div><div>And when the day of Pentecost had fully come, they were all with one accord in one place.</div></div></div>
Opposite		<div><div><div>2:2</div><div>And suddenly a sound came from Heaven like a rushing mighty wind; and it filled the entire house where they were sitting. ^{2:3}And cloven tongues like fire appeared to them; and it sat upon each of them; ^{2:4}and they were all filled with the Holy Spirit; and they began to speak with other languages, as the Spirit gave them ability.</div></div></div>
Complement		<div><div><div>2:5</div><div>Now there were dwelling at Jerusalem Jews, religious men, out of every nation under Heaven. ^{2:6}So when this sound occurred, the multitude came together. And they were confounded, because every man heard them speak in his own language.</div></div></div>
Complement		<div><div><div>2:7</div><div>And they were all amazed; and marveled, saying one to another, “Behold, are not all these who speak Galileans? ^{2:8}And how do we hear every man in our own language, in which we were born? ^{2:9}Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, ^{2:10}Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, ^{2:11}Cretes and Arabians: we hear them speak in our languages the wonderful works of God.”</div></div></div>
Unique		<div><div><div>2:12</div><div>And they were all amazed; and were in doubt, saying one to another, “What does this mean?”</div></div></div> <div><div><div>2:13</div><div>Others mocking said, “These men are full of new wine!”</div></div></div>
	<div><div><div>¶Complement</div></div></div>	<div>Peter preached that the miracle of speaking in foreign languages came from Jehovah, the God of Israel (2:14 - 21)</div>
Unique		<div><div><div>2:14</div><div>But Peter, standing up with the eleven, lifted up his voice, and said to them, “You men of Judea, and all <i>you</i> that dwell at Jerusalem, be this known to you, and listen to my words.</div></div></div> <div><div><div>2:15</div><div>“For these are not drunk, as you suppose, seeing it is <i>but</i> the third hour of the day.</div></div></div>
Complement		<div><div><div>2:16</div><div>“But this is that which was spoken by the Prophet Joel: ^{2:17}‘And it shall come to pass in the Last Days,’ says God, ‘I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.</div></div></div>
Complement		<div><div><div>2:18</div><div>“‘And upon my menservants and upon my maidservants will I pour out in those days of my Spirit; and they shall prophesy.”</div></div></div>
Opposite		<div><div><div>2:19</div><div>“‘And I will show wonders in Heaven above; and signs in the earth beneath: blood, and fire, and vapor of smoke; ^{2:20}the sun shall be turned into darkness, and the moon into blood, before that great and notable Day of [Jehovah] comes.</div></div></div>
Opposite		<div><div><div>2:21</div><div>“‘And it shall come to pass, <i>that</i> whosoever shall call upon the Name of [Jehovah] shall be saved.”</div></div></div>
	<div><div><div>¶Complement</div></div></div>	<div>Peter preached that the crucifixion and resurrection of Jesus was also from Jehovah, the God of Israel (2:22 - 28)</div>
Unique		<div><div><div>2:22</div><div>“You men of Israel, hear these words: “Jesus of Nazareth, a man approved by God among you with miracles and wonders and signs, which God did by him in the midst of you, as you yourselves also know;</div></div></div>
Complement		<div><div><div>2:23</div><div>“him, being delivered by the determinate counsel and foreknowledge of God, you have taken; and with wicked hands, you have crucified and slain!</div></div></div>
Complement		<div><div><div>2:24</div><div>“Whom God has raised up, having released <i>him from</i> the pains of death, because it was not possible that he could be held by it.”</div></div></div>
Opposite		<div><div><div>2:25</div><div>“For David speaks concerning him, <i>saying</i> ‘I foresaw [Jehovah] always before my face: for he is on my right hand, that I should not be moved. ^{2:26}Therefore did my heart rejoice; and my tongue was glad.</div></div></div>
Opposite		<div><div><div>“Moreover, ‘my flesh shall also rest in hope, ^{2:27}because you will not leave my soul in Hell; neither will you allow your Holy One to see corruption. ^{2:28}You have made known to me the ways of Life; you shall make me full of joy with your countenance.”</div></div></div>

	<div><div><div>¶Opposite</div></div></div>	<div>Peter pointed to the outpouring of the Holy Spirit from Jehovah as proof of the resurrection of Jesus (2:29 - 36)</div>
Unique		<div><div><div>2:29</div><div>“Men, brethren: let me freely speak to you of the patriarch David, that he is both dead and buried, and his tomb is with us until this day.</div></div></div> <div><div><div>2:30</div><div>“Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.</div></div></div>
Complement		<div><div><div>2:31</div><div>“Foreseeing this, he spoke of the resurrection of Christ, that his soul was not left in Hell; neither did his flesh see corruption.</div></div></div>
Complement		<div><div><div>2:32</div><div>“This Jesus has God raised up, whereof we all are witnesses; ^{2:33}therefore being by the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he has poured forth this, which you now see and hear.”</div></div></div>
Opposite		<div><div><div>2:34</div><div>“For David has not ascended into the heavens; but he himself says, ‘[Jehovah] said to my Lord, ‘Sit on my right hand, ^{2:35}until I make your foes your footstool.’</div></div></div>
Opposite		<div><div><div>2:36</div><div>“Therefore let all the house of Israel know certainly, that God has made that same Jesus, whom you have crucified, both Lord and Christ.”</div></div></div>
	<div><div><div>¶Opposite</div></div></div>	<div>Peter called the Jews to repent and turn to their Messiah; and be baptized as a sign of the forgiveness of their sins (2:37 - 40)</div>
Opposite		<div><div><div>2:37</div><div>Now when they heard <i>this</i>, they were convicted in their heart;</div></div></div>
Opposite		<div><div><div>and they said to Peter and to the rest of the apostles, “Men, brethren: what shall we do?”</div></div></div>
Complement		<div><div><div>2:38</div><div>Then Peter said to them, “Repent! And be baptized every one of you in the Name of Jesus Christ as a sign of the forgiveness of sins.</div></div></div>
Complement		<div><div><div>“And you shall receive the gift of the Holy Spirit.</div></div></div>
Unique		<div><div><div>2:39</div><div>“For the promise is unto you and your children, and to all that are far away, <i>even</i> ‘as many as [Jehovah] our God shall call.’</div></div></div> <div><div><div>2:40</div><div>And with many other words did he testify and exhort, saying, “Save yourselves from this rebellious generation!”</div></div></div>
	<div><div><div>\$Unique</div><div>¶Complement</div></div></div>	<div>Conclusion: The Assembly in Jerusalem began to expand rapidly with many new believers (2:41 - 47)</div> <div>After baptism, the new converts continued in the teaching and fellowship of the apostles (2:41 - 43)</div>
Opposite		<div><div><div>2:41</div><div>Then they that gladly received his Word were baptized;</div></div></div>
Opposite		<div><div><div>and the same day, about three thousand souls were added <i>to the Assembly</i>.</div></div></div>
Complement		<div><div><div>2:42</div><div>And they continued steadfastly in the teaching and fellowship of the apostles,</div></div></div>
Complement		<div><div><div>and in breaking of bread, and in prayers.</div></div></div>
Unique		<div><div><div>2:43</div><div>And fear came upon every soul; and many wonders and signs were done by the apostles.</div></div></div>
	<div><div><div>¶Complement</div></div></div>	<div>The spiritual growth of the new converts resulted in more souls being saved, which were added to the Assembly (2:44 - 47)</div>
Opposite		<div><div><div>2:44</div><div>And all that believed were together; and they had all things in common.</div></div></div>
Opposite		<div><div><div>2:45</div><div>And they sold their possessions and goods, and parted them to all, as every man had need.</div></div></div>
Complement		<div><div><div>2:46</div><div>And continuing daily with one accord in the Temple,</div></div></div>
Complement		<div><div><div>and breaking bread from house to house, they ate their food with gladness and simplicity of heart:</div></div></div>
Unique		<div><div><div>2:47</div><div>praising God, and having favor with all the people; and each day, the Lord added to the Assembly the ones being saved.</div></div></div>

Acts, Chapter 1.2: The Sanhedrin violently rejected the Gospel of Jesus Christ from the apostles (3:1 - 5:42)	
§Unique Introduction: God used a miracle to open a door for Peter and John to preach the Gospel to a large crowd of Jews (3:1 - 11)	
¶Opposite A disabled man asked Peter and John for a gift as they were going into the Temple (3:1 - 5)	
¶Opposite God healed the disabled man, providing an opportunity for Peter and John to preach the Gospel to the Jews (3:6 - 11)	
§Complement Body: The Sanhedrin vainly attempted to stop the preaching of the Gospel in Jerusalem (3:12 - 5:16)	
¶Opposite Peter indicted the Jews for their participation in the execution of their own Christ (3:12 - 16)	
¶Opposite Peter called the Jews to repentance and faith in the resurrected Christ (3:17 - 4:4)	
¶Complement The Sanhedrin commanded Peter and John not to speak anymore in the Name of Jesus (4:5 - 22)	
¶Complement The apostles prayed for the power and protection of the Holy Spirit (4:23 - 31)	
¶Unique The Holy Spirit slew Ananias and Sapphira at the word of Peter for attempting to corrupt the Assembly (4:32 - 5:16)	
§Complement Conclusion: The Sanhedrin arrested and beat the apostles; and then released them (5:17 - 42)	
¶Complement The Sanhedrin sent officers to arrest the apostles, who were preaching the Gospel of Christ in the Temple (5:17 - 27a)	
¶Complement The Sanhedrin released the apostles after beating them and commanded them not to speak in the Name of Jesus (5:27b - 42)	

	§Unique Introduction: God used a miracle to open a door for Peter and John to preach the gospel to a large crowd of Jews (3:1 - 11)
	¶Opposite A disabled man asked Peter and John for a gift as they were going into the Temple (3:1 - 5)
Unique	^{3:1} Now Peter and John went up together into the Temple at the hour of prayer, <i>being</i> the ninth <i>hour</i> .
Complement	^{3:2} And a certain man lame from his mother’s womb was carried <i>there</i> ; whom they laid daily at the gate of the Temple which is called Beautiful, to ask charity from them that entered into the Temple.
Complement	^{3:3} Who seeing Peter and John about to go into the Temple <i>repeatedly</i> asked <i>for</i> a gift.
Opposite	^{3:4} And Peter, fastening his eyes upon him with John, said, “Look at us!”
Opposite	^{3:5} And he gave heed to them, expecting to receive something from them.
	¶Opposite God healed the disabled man, providing an opportunity for Peter and John to preach the gospel to the Jews (3:6 - 11)
0.05 in	^{3:6} Then Peter said, “Silver and gold, I have none; but such as I have, I give you: in the Name of Jesus Christ of Nazareth, rise up and walk.” ^{3:7} And he took him by the right hand, and lifted <i>him</i> up.
Opposite	And immediately his feet and ankle bones received strength; ^{3:8} and he, leaping up, stood and walked, and entered with them into the Temple: walking and leaping, and praising God.
Complement	^{3:9} And all the people saw him walking and praising God.
Complement	^{3:10} And they knew that it was he who sat for charity at the Beautiful Gate of the Temple.
Unique	And they were filled with wonder and amazement at that which had happened to him.
	^{3:11} And as the lame man who was healed held Peter and John, all the people ran together to them in the porch that is called Solomon’s, greatly wondering.
	§Complement Body: The Sanhedrin vainly attempted to stop the preaching of the gospel in Jerusalem (3:12 - 5:16)
	¶Opposite Peter indicted the Jews for their participation in the execution of their own Christ (3:12 - 16)
Unique	^{3:12} And when Peter saw <i>this</i> , he answered to the people, “You men of Israel, why do you marvel at this? Or why do you look so earnestly on us, as though by our own power or holiness we made this man to walk?
Complement	^{3:13} “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Son Jesus; whom you delivered up, and denied him in the presence of Pilate, when he was determined to let <i>him</i> go.
Complement	^{3:14} “But you denied the Holy One and the Just, and desired a murderer to be granted to you.”
Opposite	^{3:15} “ And you killed the Prince of life, whom God has raised from the dead: whereof we are witnesses.
Opposite	^{3:16} “ And his Name through faith in his Name has made this man strong, whom you see and know; moreover, the faith which is by him has given him this perfect soundness in the presence of you all.”
	¶Opposite Peter called the Jews to repentance and faith in the resurrected Christ (3:17 - 4:4)
Opposite	^{3:17} “ And now, brethren, I know that through ignorance you did <i>it</i> , as <i>did</i> also your rulers.
Opposite	^{3:18} “But those things, which God before has shown by the mouth of all his Prophets, that Christ should suffer, he has so fulfilled; ^{3:19} therefore repent, and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord; ^{3:20} and he shall send Jesus Christ, who before was preached to you; ^{3:21} whom the Heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all his holy Prophets since the world began.”
Complement	^{3:22} “For Moses truly said to the fathers, ‘ A Prophet shall [Jehovah] your God raise up to you of your brethren, like me: him shall you hear in all things whatsoever he shall say to you. ^{3:23}And it shall come to pass, <i>that every</i> soul, who will not hear that Prophet, shall be destroyed from among the people.’
Complement	^{3:24} “Indeed, and all the Prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ^{3:25} “You are the children of the Prophets, and of the Covenant which God made with our fathers, saying to Abraham, ‘ And in your seed shall all the families of the earth be blessed. ’
	^{3:26} Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”
Unique	^{4:1} And as they spoke to the people, the priests, the captain of the Temple, and the Sadducees, came upon them, ^{4:2} being grieved that they taught the people, and preached through Jesus the resurrection from the dead. ^{4:3} And they laid hands on them; and they put <i>them</i> in hold until the next day: for it was now evening.
	^{4:4} Nevertheless, many of them who heard the Word believed, and the number of the men was about five thousand.
	¶Complement The Sanhedrin commanded Peter and John not to speak anymore in the Name of Jesus (4:5 - 22)
Unique	^{4:5} And it came to pass on the next day, that their rulers and elders and scribes, ^{4:6} and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the relatives of the high priest, were gathered together at Jerusalem.
	^{4:7} And when they had set them in the midst, they asked, “By what power, or by what name, have you done this?”
Complement	^{4:8} Then Peter, filled with the Holy Spirit, said to them, “You rulers of the people, and elders of Israel, ^{4:9} if we this day are examined of the good deed done to the helpless man, by what means he is made whole, ^{4:10} be it known to you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, <i>even</i> by him does this man stand here before you whole. ^{4:11} This is the Stone which was rejected by you builders, which has become the head of the corner. ^{4:12} Neither is there salvation in any other: for there is no other Name under Heaven given among men, by which we must be saved.”
Complement	^{4:13} Now when they saw the boldness of Peter and John, and perceived that they were uneducated and ordinary men, they marveled; and they took knowledge of them, that they had been with Jesus. ^{4:14} And beholding the man who was healed standing with them, they could say nothing against it.
Opposite	^{4:15} But when they had commanded them to go aside out of the council, they conferred among themselves, ^{4:16} saying, “What shall we do to these men? For that indeed a notable miracle has been done by them is plain to all them that dwell in Jerusalem, and we cannot deny <i>it</i> . ^{4:17} But, so that it spreads no further among the people, let us strictly threaten them, that they speak henceforth to no man in this name.” ^{4:18} And they called them, and commanded them not to speak at all nor teach in the Name of Jesus. ^{4:19} But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge. ^{4:20} for we cannot but speak the things which we have seen and heard.”
Opposite	^{4:21} So when they had further threatened them, they let them go, finding no way to punish them, because of the people: for all <i>men</i> glorified God for that which was done. ^{4:22} for the man was over forty years old, on whom this miracle of healing was shown.
	¶Complement The apostles prayed for the power and protection of the Holy Spirit (4:23 - 31)
Unique	^{4:23} And being let go, they went to their own company; and they reported all that the chief priests and elders had said to them.
Complement	^{4:24} And when they heard that, they lifted up their voice to God with one accord, and said, “Lord, you <i>are the true</i> God; who have made Heaven, and earth, and the sea, and all that in them is; ^{4:25} who by the mouth of your servant David has said, ‘ Why did the heathen rage, and the people imagine vain things? ^{4:26}The kings of the earth stood up, and the rulers conspire together against [Jehovah], and against his Christ. ’ ^{4:27} For truly against your holy child Jesus, whom you have anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, ^{4:28} to do whatsoever your hand and your counsel determined before to be done.
Complement	^{4:29} “And now, Lord, behold their threats; and grant to your servants, that with all boldness they may speak your Word, ^{4:30} by stretching forth your hand to heal; and that signs and wonders may be done by the Name of your holy child Jesus.”
Opposite	^{4:31} And when they had prayed, the place was shaken where they were assembled together.
Opposite	And they were all filled with the Holy Spirit, and they spoke the Word of God with boldness.
	¶Unique The Holy Spirit slew Ananias and Sapphira at the word of Peter for attempting to corrupt the Assembly (4:32 - 5:16)
Opposite	^{4:32} And the multitude of them that believed were of one heart and of one soul; neither did any <i>of them</i> say that any of the things which he possessed was his own; but they had all things common.
Opposite	^{4:33} And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.
Complement	^{4:34} Neither was there any among them that lacked: for as many as were owners of lands or houses sold them, and brought the prices of the things that were sold, ^{4:35} and laid <i>them</i> down at the apostles’ feet; and distribution was made to every man according as he had need. ^{4:36} And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, “The son of encouragement”), a Levite, <i>and</i> of the country of Cyprus, ^{4:37} having land, sold <i>it</i> ; and he brought the money, and laid <i>it</i> at the apostles’ feet.
Complement	^{5:1} But a certain man named Ananias, with Sapphira his wife, sold a possession, ^{5:2} and kept back <i>part</i> of the price, his wife also being aware <i>of it</i> ; and he brought a certain part, and laid <i>it</i> at the apostles’ feet. ^{5:3} But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back <i>part</i> of the price of the land? ^{5:4} While it remained, was it not your own? And after it was sold, was it not in <i>your</i> own power? Why have you conceived this thing in your heart? You have not lied to men, but to God.” ^{5:5} And Ananias hearing these words fell down, and gave up the spirit; and great fear came on all them that heard these things. ^{5:6} And the young men arose, wrapped him up, and carried <i>him</i> out, and buried <i>him</i> . ^{5:7} And it was about the space of three hours later, when his wife, not knowing what was done, came in. ^{5:8} And Peter answered to her, “Tell me whether you sold the land for so much?” And she said, “Yes, for so much.” ^{5:9} Then Peter said to her, “Why is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of them who have buried your husband <i>are</i> at the door, and shall carry you out.” ^{5:10} Then immediately she fell down at his feet, and yielded up the spirit; and the young men came in and found her dead, and, carrying <i>her</i> forth, buried <i>her</i> by her husband. ^{5:11} And great fear came upon all the Assembly, and upon as many as heard these things.
Unique	^{5:12} And by the hands of the apostles were many signs and wonders performed among the people, and they were all with one accord in Solomon’s porch. ^{5:13} And of the rest no man dared join himself to them; but the people magnified them.
	^{5:14} And believers were increasingly added to the Lord, multitudes both of men and women, ^{5:15} insomuch that they brought forth the sick into the streets, and laid <i>them</i> on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. ^{5:16} Also a multitude came <i>out</i> of the cities round about to Jerusalem, bringing sick folks, and them who were vexed with unclean spirits; and they were healed every one.
	§Complement Conclusion: The Sanhedrin arrested and beat the apostles; and then released them (5:17 - 42)
	¶Complement The Sanhedrin sent officers to arrest the apostles, who were preaching the gospel in the Temple (5:17 - 27a)
Opposite	^{5:17} Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation; ^{5:18} and they laid their hands on the apostles; and they put them in the common prison.
Opposite	^{5:19} But the angel of the Lord by night opened the prison doors, and brought them forth, and said, ^{5:20} “Go; stand and speak in the Temple to the people all the words of this Life.” ^{5:21} And when they heard <i>that</i> , they entered into the Temple early in the morning, and taught.
Complement	But the high priest came, and they that were with him; and called the Council together, and all the Senate of the children of Israel; and they sent to the prison to have them brought. ^{5:22} But when the officers came, and did not find them in the prison, they returned, and reported, ^{5:23} saying, “Truly we found the prison shut with all safety; and the guards standing outside before the doors; but when we had opened <i>it</i> , we found no man within.”
Complement	^{5:24} Now when the high priest and the captain of the Temple and the chief priests heard these things, they wondered of them where this would grow.
Unique	^{5:25} Then one came and told them, saying, “Behold, the men whom you put in prison are standing in the Temple, and teaching the people.”
	^{5:26} Then the captain went with the officers; and brought them without violence: for they were afraid of the people, lest they should be stoned. ^{5:27} And when they had brought them, they set <i>them</i> before the council.
	¶Complement The Sanhedrin released the apostles after beating them and commanded them not to speak in the Name of Jesus (5:27b - 42)
Opposite	And the high priest asked them, ^{5:28} saying, “Did not we strictly command you that you should not teach in this Name? And, behold, you have filled Jerusalem with your teaching, and intend to bring this man’s blood upon us.” ^{5:29} Then Peter and the <i>other</i> apostles answered and said, “We should obey God rather than men. ^{5:30} The God of our fathers raised up Jesus, whom you slew and hung on a tree. ^{5:31} Him has God exalted with his right hand <i>to be</i> a Prince and a Savior, to give repentance to Israel, and forgiveness of sins. ^{5:32} And we are his witnesses of these things; and <i>so is</i> also the Holy Spirit, whom God has given to them that obey him.”
Opposite	^{5:33} When they heard <i>that</i> , they were convicted <i>in their hearts</i> ; and they took counsel to slay them.
Complement	^{5:34} Then one stood up in the council, a Pharisee, named Gamaliel, a doctor of the Law, had in reputation among all the people; and he commanded to put the apostles forth a little space. ^{5:35} And he said to them, “You men of Israel, take heed to yourselves what you intend to do as regarding these men: ^{5:36} for before these days rose up Theudas, boasting himself to be somebody: to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nothing. ^{5:37} After this man rose up Judas of Galilee in the days of the taxing, and drew away many people after him; he also perished; and all, <i>even</i> as many as obeyed him, were dispersed. ^{5:38} And now I say to you, refrain from these men, and let them alone: for if this counsel or this work is of men, it will come to nothing; ^{5:39} but if it is of God, you cannot overthrow it: lest perhaps you are found even to fight against God.”
Complement	^{5:40} And to him they agreed; and when they had called the apostles, and beaten <i>them</i> , they commanded that they should not speak in the Name of Jesus, and let them go.
Unique	^{5:41} And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his Name.
	^{5:42} And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts, Chapter 1.3: The Sanhedrin violently rejected the gospel of Jesus Christ from Stephen (6:1 - 8:4)	
\$Unique	Introduction: The apostles appointed seven men (deacons) to assist them in the ministry of the church at Jerusalem (6:1 - 8)
¶Opposite	The apostles asked the church to choose seven men to take charge of the daily distribution of food (6:1 - 4)
¶Opposite	The appointment of the seven deacons resulted in a great increase of the church membership at Jerusalem (6:5 - 8)
\$Complement	Body: Stephen laid the theological basis to accuse the Sanhedrin of murdering their Messiah (6:9 - 7:43)
¶Unique	The enemies of Stephen caused him to be falsely arrested and brought before the Sanhedrin (6:9 - 7:1)
¶Complement	God called Abraham to serve Him and gave his seed the land of Canaan (7:2 - 10)
¶Complement	Joseph called his father Jacob to come down to Egypt with his family (7:11 - 16)
¶Opposite	God trained Moses for leadership by placing him in the household of Pharaoh (7:17 - 29)
¶Opposite	But the people of Israel initially rejected Moses, the leader given them by God (7:30 - 43)
\$Complement	Conclusion: Stephen accused the Sanhedrin of murdering their Messiah: resulting in his death and a general persecution (7:44 - 8:4)
¶Complement	Stephen accused the Sanhedrin of murdering their Messiah (7:44 - 54)
¶Complement	The death of Stephen resulted in a general persecution of all believers in Christ (7:55 - 8:4)

	\$Unique	Introduction: The apostles appointed seven men (deacons) to assist them in the ministry of the church at Jerusalem (6:1 - 8)
	¶Opposite	The apostles asked the church to choose seven men to take charge of the daily distribution of food (6:1 - 4)
Unique		⁶¹ And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews: because their widows were neglected in the daily distribution <i>of food</i> .
Complement		⁶² Then the twelve called the multitude of the disciples, and said, “It is not reasonable that we, having left behind the Word <i>of God</i> , should be serving tables.
Complement		⁶³ Therefore, brethren, seek out among yourselves seven men of honest reputation, full of the Holy Spirit and wisdom; whom we may appoint over this business.
Opposite		⁶⁴ “But we will give ourselves continually to prayer,
Opposite		and to the ministry of the Word.”
	¶Opposite	The appointment of the seven deacons resulted in a great increase of the church membership at Jerusalem (6:5 - 8)
Opposite		⁶⁵ And the saying pleased the whole multitude.
Opposite		And they chose Stephen (a man full of faith and of the Holy Spirit), and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.
Complement		⁶⁶ Whom they presented to the apostles;
Complement		and when they had prayed, they laid <i>their</i> hands on them.
Unique		⁶⁷ And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the Faith.
		⁶⁸ And Stephen, full of faith and power, did great wonders and miracles among the people.
	\$Complement	Body: Stephen laid the theological basis to accuse the Sanhedrin of murdering their Messiah (6:9 - 7:43)
	¶Unique	The enemies of Stephen caused him to be falsely arrested and brought before the Sanhedrin (6:9 - 7:1)
Opposite		⁶⁹ Then there arose certain of the synagogue, which is called <i>the synagogue</i> of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen;
Opposite		⁶¹⁰ but they were not able to resist the wisdom and the Spirit by whom he spoke.
Complement		⁶¹¹ Then they instigated men, who said, “We have heard him speak blasphemous words against Moses, and <i>against</i> God!”
Complement		⁶¹² And they stirred up the people, and the elders and the scribes; and they came upon <i>him</i> , and caught him; and brought <i>him</i> to the council. ⁶¹³ And they set up false witnesses, who said, “This man does not cease to speak blasphemous words against this holy place, and the Law: ⁶¹⁴ for we have heard him say, that this Jesus of Nazareth shall destroy this place; and shall change the customs which Moses delivered us.”
Unique		⁶¹⁵ And all that sat in the council, looking steadfastly on him, saw his face as if it were the face of an angel.
		⁷¹ Then the high priest said, “Are these things true?”
	¶Complement	God called Abraham to serve Him and gave his seed the land of Canaan (7:2 - 10)
Unique		⁷² And he said, “Men, brethren, and fathers, listen. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran; ⁷³ and he said to him, ‘ Get out of your country, and from your relatives, and come into the land which I shall show you. ’
Complement		⁷⁴ “Then he came out of the land of the Chaldeans, and dwelt in Haran; and from there, when his father was dead, he immigrated to this land, in which you now dwell. ⁷⁵ “And he gave him no inheritance in it, no, not <i>so much as</i> to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when <i>as yet</i> he had no child.”
Complement		⁷⁶ “And God spoke on this manner, that his seed would sojourn in a strange land; and that they would bring them into slavery, and oppress <i>them</i> four hundred years. ⁷⁷ ‘ And the nation to whom they shall be enslaved will I judge, ’ said God; ‘and after that they shall come forth, and serve me in this place.’
Opposite		⁷⁸ “And he gave him the Covenant of circumcision; and so <i>Abraham</i> begot Isaac, and circumcised him the eighth day; and Isaac <i>begot</i> Jacob; and Jacob <i>begot</i> the twelve patriarchs.”
Opposite		⁷⁹ “And the patriarchs, motivated by envy, sold Joseph into Egypt. But God was with him; ⁷¹⁰ and delivered him out of all his afflictions; and he gave him favor and wisdom in the sight of Pharaoh king of Egypt, and he made him governor over Egypt and all his house.
	¶Complement	Joseph called his father Jacob to come down to Egypt with his family (7:11 - 16)
Unique		⁷¹¹ “Now there came a famine over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.
Complement		⁷¹² But when Jacob heard that there was grain in Egypt, he sent out our fathers first.
Complement		⁷¹³ “And at the second <i>time</i> , Joseph was made known to his brothers, and Joseph’s family was made known to Pharaoh.”
Opposite		⁷¹⁴ “Then Joseph sent and called his father Jacob to <i>him</i> , and all his relatives: seventy-five souls.
Opposite		⁷¹⁵ “So Jacob went down into Egypt; and he died, and our fathers; ⁷¹⁶ and they were carried over into Shechem, and laid in the tomb that Abraham bought for a sum of money of the sons of Hamor <i>the father</i> of Shechem.”
	¶Opposite	God trained Moses for leadership by placing him in the household of Pharaoh (7:17 - 29)
Unique		⁷¹⁷ “But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt. ⁷¹⁸ Until another king arose, who did not know Joseph. ⁷¹⁹ the same dealt treacherously with our kindred; and he oppressed our fathers, so that they cast out their young children, to the end they might not live.
Complement		⁷²⁰ “In which time Moses was born; and he was pleasing to God, and was brought up in his father’s house three months.
Complement		⁷²¹ “And when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son; ⁷²² and Moses was educated in all the wisdom of the Egyptians, and mighty in words and in deeds.”
Opposite		⁷²³ “And when he was a full forty years old, it came into his heart to visit his brethren the children of Israel. ⁷²⁴ And seeing one of <i>them</i> suffer wrong, he defended <i>him</i> , and avenged him that was oppressed, and smote the Egyptian: ⁷²⁵ for he supposed his brethren would understand how that God by his hand would deliver them; but they did not understand. ⁷²⁶ And the next day he showed himself to them as they fought, and would have set them at one again, saying, ‘ Sirs, you are brothers; why do you do wrong one to another? ’ ⁷²⁷ But he that did his neighbor wrong thrust him away, saying, ‘ Who made you a ruler and a judge over us? ’ ⁷²⁸ Will you kill me, as you did the Egyptian yesterday?
Opposite		⁷²⁹ Then Moses fled at this saying; and he was a stranger in the land of Midian, where he fathered two sons.”
	¶Opposite	But the people of Israel initially rejected Moses, the leader given them by God (7:30 - 43)
Opposite		⁷³⁰ “And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush. ⁷³¹ When Moses saw <i>this</i> , he wondered at the sight; and as he drew near to behold <i>it</i> , the voice of the Lord came to him, ⁷³² saying, ‘ I <i>am</i> the God of your fathers: the God of Abraham, and the God of Isaac, and the God of Jacob. ’ Then Moses trembled; and he dared not behold. ⁷³³ Then the Lord said to him, ‘ Take your shoes off your feet: for the place where you stand is holy ground. ’ ⁷³⁴ I have seen, I have seen the affliction of my people which are in Egypt; and I have heard their groaning, and I came down to deliver them. And now come, I will send you into Egypt.’
Opposite		⁷³⁵ “This Moses, whom they refused, saying, ‘ Who made you a ruler and a judge? ’: the same did God send <i>to be</i> a ruler and a deliverer by the hand of the angel who appeared to him in the bush. ⁷³⁶ He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. ⁷³⁷ This is that <i>same</i> Moses, who said to the children of Israel, ‘ A Prophet shall [Jehovah] your God raise up to you of your brethren, like me. You shall hear him! ’”
Complement		⁷³⁸ “This is he, that was in the Assembly in the wilderness with the angel who spoke to him in the mount Sinai and our fathers, who received the Living Oracles to give to us; ⁷³⁹ to whom our fathers would not obey, but thrust <i>him</i> from them. <i>And in their hearts they turned back again into Egypt,</i> ⁷⁴⁰ saying to Aaron, ‘ Make us gods to go before us: for <i>as for</i> this Moses, who brought us out of the land of Egypt, we know not what has become of him. ’
Complement		⁷⁴¹ “And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.
Unique		⁷⁴² “Then God turned, and gave them up to worship the stars of heaven: as it is written in the Book of the Prophets, ‘ O you house of Israel, have you offered to me slain beasts and sacrifices <i>for</i> forty years in the wilderness? ’ ⁷⁴³ Indeed, you took up the tabernacle of Moloch, and the star of your god Remphan, statues which you made to worship them; and I will carry you away beyond Babylon. ”
	\$Complement	Conclusion: Stephen accused the Sanhedrin of murdering their Messiah: resulting in his death and a general persecution (7:44 - 8:4)
	¶Complement	Stephen accused the Sanhedrin of murdering their Messiah (7:44 - 54)
Opposite		⁷⁴⁴ “Our fathers had the Tabernacle of witness in the wilderness, as he had appointed, speaking to Moses, that he should make it according to the fashion that he had seen. ⁷⁴⁵ Which also our fathers that came after brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers until the days of David; ⁷⁴⁶ who found favor before God, and desired to find a Tabernacle for the God of Jacob; ⁷⁴⁷ but Solomon built him a House.
Opposite		⁷⁴⁸ “Nevertheless the Most High does not dwell in Temples made with hands, as the Prophet said, ⁷⁴⁹ ‘ Heaven <i>is</i> my throne, and earth <i>is</i> my footstool. What house will you build me?’ says [Jehovah], ‘Or what is the place of my rest?’ ⁷⁵⁰Has not my hand made all these things?”
Complement		⁷⁵¹ “You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit; as your fathers <i>did</i> , so <i>do</i> you!
Complement		⁷⁵² “Which of the prophets have your fathers not persecuted?! And they have slain them who showed before of the coming of the Just One; of whom you have been now the betrayers and murderers! ⁷⁵³ Who have received the Law by the disposition of angels, and have not kept <i>it!</i> ”
Unique		⁷⁵⁴ When they heard these things, they were convicted in their hearts; and they gnashed <i>their</i> teeth at him.
	¶Complement	The death of Stephen resulted in a general persecution of all believers in Christ (7:55 - 8:4)
Opposite		⁷⁵⁵ But he, being full of the Holy Spirit, looked up steadfastly into Heaven; and he saw the glory of God, and Jesus standing on the right hand of God; ⁷⁵⁶ and he said, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God!”
Opposite		⁷⁵⁷ Then they cried out with a loud voice, and stopped their ears; and they ran upon him with one accord, ⁷⁵⁸ and cast <i>him</i> out of the city, and stoned <i>him</i> . And the witnesses laid down their clothes at a young man’s feet, whose name was Saul. ⁷⁵⁹ And they stoned Stephen, <i>who was</i> calling upon <i>God</i> , and saying, “Lord Jesus, receive my spirit.” ⁷⁶⁰ And he kneeled down, and cried with a loud voice, “Lord, hold not this sin against them!” And when he had said this, he fell asleep; ⁸¹ and Saul was approving of his death.
Complement		And at that time there was a great persecution against the Assembly at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.
Complement		⁸² And devout men carried Stephen <i>to his burial</i> ; and they made great lamentation over him.
Unique		⁸³ As for Saul, he made havoc of the Assembly: entering into every house, and dragging men and women committed <i>them</i> to prison.
		⁸⁴ Therefore they that were scattered abroad went everywhere preaching the Word.

	Acts, Chapter 1.4: The salvation of Saul of Tarsus: a devout, but false Jew under the Old Covenant (8:5 - 9:31)
\$Unique	Introduction: Philip, Peter and John destroyed the evil influence of Simon Magus among the Samaritans with the gospel (8:5 - 25)
¶Opposite	Philip won many Samaritans to the Lord Jesus, and away from the evil influence of the Simon the Magician (8:5 - 13)
¶Opposite	Peter rebuked the wicked attempt of Simon to bribe the apostles for the power to give the Holy Spirit (8:14 - 25)
\$Complement	Body: Saul of Tarsus was chosen by the Lord Jesus Christ to suffer for his Name's sake (8:26 - 9:22)
¶Opposite	Philip preached the gospel to the Ethiopian eunuch, a gentile who had been saved under the Old Covenant (8:26 - 35)
¶Opposite	After baptizing the completed Christian Jew, the Spirit of the Lord caught away Philip (8:36 - 40)
¶Complement	Saul of Tarsus met the Lord Jesus Christ on the road to Damascus and was blinded by the experience (9:1 - 9)
¶Complement	The Lord Jesus Christ sent Ananias to baptize Saul and restore his sight (9:10 - 19a)
¶Unique	Saul immediately preached Christ in the synagogues of Damascus, and proved that Jesus is the Christ (9:19b - 22)
\$Complement	Conclusion: Saul suffered persecution by his former allies at Damascus and Jerusalem (9:23 - 31)
¶Complement	After Saul escaped persecution at Damascus, he met with the apostles in Jerusalem (9:23 - 27)
¶Complement	After Saul escaped persecution at Jerusalem, the churches were strengthened and multiplied (9:28 - 31)

	\$Unique	Introduction: Philip, Peter and John destroyed the evil influence of Simon Magus among the Samaritans with the gospel (8:5 - 25)
	¶Opposite	Philip won many Samaritans to the Lord Jesus, and away from the evil influence of the Simon the Magician (8:5 - 13)
Unique		8:5Then Philip went down to the city of Samaria, and preached Christ unto them.
		8:6And the people with one accord paid attention to those things which Philip spoke: hearing and seeing the miracles which he did. 8:7For unclean spirits, crying with a loud voice, came out of many that were possessed <i>by them</i> ; and many paralyzed and lame <i>people</i> were healed. 8:8And there was great joy in that city.
Complement		8:9But there was a certain man, called Simon, who formerly in the same city practiced witchcraft; and he amazed the people of Samaria, giving out that himself was some great one; 8:10to whom they all gave attention, from the least to the greatest, saying, “This man is the great power of God!”
Complement		8:11And they listened to him, because for a long time he had enthralled them with witchcraft.
		8:12But when they believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.
Opposite		8:13Then Simon himself also believed; and when he was baptized, he continued with Philip; and he wondered, beholding the miracles and signs which were done.
	¶Opposite	Peter rebuked the wicked attempt of Simon to bribe the apostles for the power to give the Holy Spirit (8:14 - 25)
Opposite		8:14Now when the apostles, that were at Jerusalem, heard that Samaria had received the Word of God, they sent to them Peter and John; 8:15who, when they came down, prayed for them, that they might receive the Holy Spirit: 8:16for as yet he had fallen upon none of them; only they were baptized in the Name of the Lord Jesus.
Opposite		8:17Then they laid <i>their</i> hands on them, and they received the Holy Spirit.
Complement		8:18And when Simon saw that through laying on of the apostles’ hands the Holy Spirit was given, he offered them money; 8:19saying, “Give me also this authority, that on whomsoever I lay hands, he may receive the Holy Spirit.”
Complement		8:20But Peter said to him, “Your money is going into perdition with you, because you have thought that the gift of God may be purchased with money. 8:21You have neither part nor lot in this matter: for your heart is not right in the sight of God. 8:22Therefore repent of this wickedness <i>of yours</i> ; and pray God, if perhaps the thought of your heart may be forgiven you: 8:23for I perceive that you are in the gall of bitterness, and <i>in</i> the bondage of iniquity.” 8:24Then Simon answered and said, “Pray to the Lord for me, that none of these things which you have spoken come upon me.”
Unique		8:25And they, when they had testified and preached the Word of the Lord, returned to Jerusalem; and they preached the gospel in many villages of the Samaritans.

	\$Complement	Body: Saul of Tarsus was chosen by the Lord Jesus Christ to suffer for his Name's sake (8:26 - 9:22)
	¶Opposite	Philip preached the gospel to the Ethiopian eunuch, a gentile who had been saved under the Old Covenant (8:26 - 35)
Unique		8:26And the angel of the Lord spoke to Philip, saying, “Arise; and go toward the south to the road that goes down from Jerusalem to Gaza, which is desert.”
		8:27And he arose, and went.
Complement		And, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship, 8:28was returning; and sitting in his chariot, he read Isaiah the Prophet.
Complement		8:29Then the Spirit said to Philip, “ Go near, and join yourself to this chariot. ” 8:30And Philip ran there to <i>him</i> ; and he heard him read the Prophet Isaiah; and he said, “Do you understand what you read?” 8:31And he said, “How can I, unless some man should guide me?” And he asked Philip that he would come up and sit with him.
Opposite		8:32The place of the Scripture which he read was this: “ He was led as a sheep to the slaughter; and like a lamb silent before his shearer, so he opened not his mouth. 8:33In his humiliation his judgment was taken away. And who shall declare his generation? For his life is taken from the earth. ”
Opposite		8:34And the eunuch answered Philip, and he said, “I ask you, of whom does the Prophet speak this? Of himself, or of some other man?” 8:35Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.
	¶Opposite	After baptizing the completed Christian Jew, the Spirit of the Lord caught away Philip (8:36 - 40)
Opposite		8:36And as they went on <i>their</i> way, they came to a certain water; and the eunuch said, “See, <i>here is</i> water. What hinders me to be baptized?”
Opposite		8:37And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”
Complement		8:38And he commanded the chariot to stand still; and they both went down into the water: both Philip, and the eunuch; and he immersed him <i>in the water</i> .
Complement		8:39And when they came up out of the water, the Spirit of the Lord caught away Philip, so that the eunuch saw him no more; and <i>the eunuch</i> went on his way rejoicing.
Unique		8:40But Philip was found at Azotus; and passing through, he preached in all the cities, until he came to Caesarea.

	¶Complement	Saul of Tarsus met the Lord Jesus Christ on the road to Damascus and was blinded by the experience (9:1 - 9)
Unique		9:1And Saul, still breathing out threats and slaughter against the disciples of the Lord, went to the high priest; 9:2and he asked from him letters to Damascus to the synagogues, that if he found any of this Way, whether they were men or women, he might bring them bound to Jerusalem.
Complement		9:3And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from Heaven. 9:4And he fell to the earth, and heard a voice saying to him, “ Saul, Saul, why do you persecute me? ” 9:5And he said, “Who are you, Lord?” And the Lord said, “ I am Jesus whom you persecute; <i>it is hard for you to kick against the ox goads.</i> ”
Complement		9:6And he, trembling and astonished, said, “Lord, what will you have me to do?” And the Lord <i>said</i> to him, “ Arise, and go into the city; and it shall be told you what you must do. ”
Opposite		9:7And the men who journeyed with him stood speechless: hearing a voice, but seeing no man.
Opposite		9:8And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought <i>him</i> into Damascus; 9:9and he was without sight three days, and neither ate nor drank.
	¶Complement	The Lord Jesus Christ sent Ananias to baptize Saul and restore his sight (9:10 - 19a)
Unique		9:10And there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision, “ Ananias. ” And he said, “Behold, I <i>am here</i> , Lord.”
Complement		9:11And the Lord <i>said</i> to him, “ Arise, and go into the street which is called Straight, and inquire in the house of Judas for <i>one</i> called Saul of Tarsus: for, behold, he is praying, 9:12and has seen in a vision a man named Ananias coming in, and putting <i>his</i> hand on him, that he might receive his sight. ”
Complement		9:13Then Ananias answered, “Lord, I have heard from many of this man: how much evil he has done to your saints at Jerusalem; 9:14and here he has authority from the chief priests to bind all that call on your Name.” 9:15But the Lord said to him, “ Go your way: for he is a chosen vessel to me, to carry my Name before the Gentiles, and kings, and the children of Israel: 9:16for I will show him what great things he must suffer for my Name's sake. ”
Opposite		9:17And Ananias went his way, and entered into the house; and putting his hands on him said, “Brother Saul, the Lord, <i>even</i> Jesus, that appeared to you in the way as you were coming, has sent me, that you might receive your sight, and be filled with the Holy Spirit.”
Opposite		9:18And immediately there fell from his eyes as it had been scales; and he received sight at once, and arose, and was baptized. 9:19And when he had received food, he was strengthened.
	¶Unique	Saul immediately preached Christ in the synagogues of Damascus, and proved that Jesus is the Christ (9:19b - 22)
Opposite		Then Saul was certain days with the disciples who were at Damascus.
Opposite		9:20And immediately he preached Christ in the synagogues, that he is the Son of God.
Complement		9:21But all that heard <i>him</i> were amazed, and said, “Is not this he that destroyed them who called on this Name in Jerusalem?”
Complement		“And did he not come here for that purpose, that he might bring them bound to the chief priests?”
Unique		9:22But Saul increased even more in strength; and he confounded the Jews who dwelt at Damascus, proving that this <i>Jesus</i> is the Christ.

	\$Complement	Conclusion: Saul suffered persecution by his former allies at Damascus and Jerusalem (9:23 - 31)
	¶Complement	After Saul escaped persecution at Damascus, he met with the apostles in Jerusalem (9:23 - 27)
Opposite		9:23And after that many days were fulfilled, the Jews took counsel to kill him; 9:24but their laying in wait was known by Saul. And they watched the gates day and night to kill him.
Opposite		9:25Then the disciples took him by night, and let <i>him</i> down by the wall in a basket.
Complement		9:26And when Saul came to Jerusalem, he attempted to join the disciples;
Complement		but they were all afraid of him, and did not believe that he was a disciple.
Unique		9:27But Barnabas took him. And he brought <i>him</i> to the apostles, and declared to them how he had seen the Lord in the road, and that he had spoken to him; and how he had preached boldly at Damascus in the Name of Jesus.
	¶Complement	After Saul escaped persecution at Jerusalem, the churches were strengthened and multiplied (9:28 - 31)
Opposite		9:28And he was with them coming in and going out at Jerusalem. 9:29And he spoke boldly in the Name of the Lord Jesus.
Opposite		And he disputed against the Grecians; but they went about to slay him.
Complement		9:30When the brethren knew <i>this</i> , they brought him down to Caesarea;
Complement		and they sent him forth to Tarsus.
Unique		9:31Then the Assemblies had rest throughout all Judea and Galilee and Samaria, and were strengthened; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

Acts, Chapter 1.5:	The completion of Cornelius: a devout and true Gentile believer in Jehovah under the Old Covenant (9:32 - 12:24)
§Complement	Introduction: God used Peter to heal a paralyzed man and raise a woman from the dead (9:32 - 43)
¶Opposite	Peter healed a paralyzed man at Lydda (9:32 - 35)
¶Opposite	Peter raised a woman from the dead at Joppa (9:36 - 42)
§Complement	Body: God used Peter to open the door for the mass evangelization of the Gentiles (9:43 - 11:30)
¶Unique	Peter received a vision from God to prepare him to meet the Jewish Gentile Cornelius (9:43 - 10:23a)
¶Complement	Cornelius, a Gentile believer in Jehovah under the Old Covenant, became a complete Christian Jew (10:23b - 48)
¶Complement	Peter explained to the Assembly the events that led him to preach the gospel to the Gentiles (11:1 - 18)
¶Opposite	The Jews preached the gospel to the Gentiles in Antioch, and the converts became the first Gentile church (11:19 - 24)
¶Opposite	Agabus the Prophet prophesied of a great famine, which led the church to send relief to the Christians in Judea (11:25 - 30)
§Unique	Conclusion: The angel of the Lord delivered Peter from death, and killed king Herod (12:1 - 24)
¶Complement	The angel of the Lord delivered Peter from being slain by king Herod (12:1 - 17)
¶Complement	The angel of the Lord smote king Herod and killed him for his pride (12:18 - 24)

	§Complement	Introduction: God used Peter to heal a paralyzed man and raise a woman from the dead (9:32 - 43)
	¶Opposite	Peter healed a paralyzed man (9:32 - 35)
Unique		9:32And it came to pass, as Peter passed throughout all <i>regions</i> , he came down also to the saints who dwelt at Lydda.
		9:33And there he found a certain man named Aeneas, who had stayed in his bed for eight years, and was paralyzed.
Complement		9:34And Peter said to him, “Aeneas, Jesus Christ makes you whole; arise, and make your bed.”
Complement		And he arose immediately.
Opposite		9:35And all that dwelt at Lydda and Saron saw him;
Opposite		and they turned to the Lord.
	¶Opposite	Peter raised a woman from the dead (9:36 - 42)
Opposite		9:36Now there was at Joppa a certain disciple named Tabitha, who by translation is called Dorcas. This woman was full of good works and charitable deeds which she did.
Opposite		9:37And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid <i>her</i> in an upper room.
Complement		9:38And forasmuch as Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent two men to him, asking <i>him</i> that he would not delay to come to them.
Complement		9:39Then Peter arose and went with them; <i>and</i> when he came, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. 9:40But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, “Tabitha, arise.” And she opened her eyes; and when she saw Peter, she sat up. 9:41And he gave her <i>his</i> hand, and lifted her up, and when he had called the saints and widows, presented her alive.
Unique		9:42And it was known throughout all Joppa; and many believed in the Lord.
	§Complement	Body: God used Peter to open the door for the mass evangelization of the Gentiles (9:43 - 11:30)
	¶Unique	Peter received a vision from God to prepare him to meet with the Jewish Gentile Cornelius (9:43 - 10:23a) (9:43 - 10:23a)
Opposite		9:43And it came to pass, that he stayed many days in Joppa with one Simon, a tanner.
Opposite		10:1There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian <i>band</i> . 10:2 <i>a</i> devout <i>man</i> , and one that feared [Jehovah] God with all his house, who gave much charity to the people, and prayed to [Jehovah] God always. 10:3He saw in a vision (evidently about the ninth hour of the day) an angel of God coming in to him, and saying to him, “Cornelius.” 10:4And when he looked on him, he was afraid, and said, “What is it, Lord?” And he said to him, “Your prayers and your charity have come up for a memorial before God. 10:5And now send men to Joppa, and call for <i>one</i> Simon, whose surname is Peter. 10:6He lodges with one Simon, a tanner, whose house is by the seaside; he shall tell you what you should do.” 10:7And when the angel who spoke to Cornelius was gone, he called two of his household servants, and a religious soldier of them who waited on him continually; 10:8and when he had declared all <i>these</i> things to them, he sent them to Joppa.
Complement		10:9On the next day, as they went on their journey, and drew near to the city, Peter went up upon the housetop to pray about the sixth hour. 10:10And he became very hungry, and would have eaten; but while they made ready, he fell into a trance, 10:11and saw Heaven opened, and a certain vessel descending to him, as it had been a great sheet knit at the four corners, and let down to the earth: 10:12in which were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and birds of the air. 10:13And a voice came to him, <i>saying</i> , “ Rise, Peter; kill, and eat. ” 10:14But Peter said, “Not so, Lord: for I have never eaten anything that is common or unclean.” 10:15And the voice <i>spoke</i> to him again the second time, “ What God has cleansed, do not call it common. ” 10:16This was done three times; and the vessel was received up again into Heaven.
Complement		10:17Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men who were sent from Cornelius had made inquiry for Simon’s house, and stood before the gate, 10:18and they called, and asked whether Simon, who was surnamed Peter, was lodged there. 10:19While Peter thought on the vision, the Spirit said to him, “ Behold, three men are looking for you. 10:20 Therefore arise, and get down, and go with them, doubting nothing; for I have sent them. ”
Unique		10:21Then Peter went down to the men who were sent to him from Cornelius; and said, “Behold, I am he whom you seek; what <i>is</i> the reason for which you have come?” 10:22And they said, “Cornelius the centurion, a just man, and one that fears God, and of good reputation among all the nation of the Jews, was warned from God by a holy angel to send for you into his house, and to hear words of you.”
		10:23Then he called them in, and lodged <i>them</i> .
	¶Complement	Cornelius, a Gentile believer in Jehovah under the Old Covenant, became a complete Christian Jew (10:23b - 48)
Unique		And the next day Peter went away with them, and certain brethren from Joppa accompanied him. 10:24And the next day after they entered into Caesarea; and Cornelius waited for them, and had called together his kinsmen and near friends. 10:25And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped <i>him</i> . 10:26But Peter took him up, saying, “Stand up! I myself also am a man.”
Complement		10:27And as he talked with him, he went in, and found many that came together. 10:28And he said to them, “You know how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but God has shown me that I should not call any man common or unclean. 10:29Therefore I came to <i>you</i> without objection, as soon as I was sent for. I ask therefore for what intent you have sent for me?” 10:30And Cornelius said, “Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, 10:31and said, ‘Cornelius, your prayer is heard, and your charitable deeds are remembered in the sight of God. 10:32Therefore send to Joppa, and call here Simon, whose surname is Peter; he is lodged in the house of <i>one</i> Simon, a tanner by the seaside; who, when he comes, shall speak to you.’ 10:33Immediately therefore I sent to you; and you have done well that you have come. Now therefore we are all here present before God, to hear all things that are commanded you by God.”
Complement		10:34Then Peter opened <i>his</i> mouth, and said, “Truly I perceive that the <i>true</i> God is no respecter of persons; 10:35but in every nation he that fears him, and works righteousness, is accepted with him. 10:36The Word which <i>God</i> sent to the children of Israel, preaching peace by Jesus Christ (he is Lord of all), 10:37that Word, <i>I say</i> , you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: 10:38how God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed by the devil: for God was with him. 10:39And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hung on a tree. 10:40Him did God raise up the third day, and showed him openly; 10:41not to all the people, but to witnesses chosen before by God, <i>even</i> to us, who ate and drank with him after he rose from the dead. 10:42And he commanded us to preach to the people, and to testify that it is he who was ordained by God <i>to be</i> the Judge of <i>the</i> living and <i>the</i> dead. 10:43To him give all the Prophets witness, that through his Name whosoever believes in him shall receive forgiveness of sins.”
Opposite		10:44While Peter still spoke these words, the Holy Spirit fell on all them who heard the Word; 10:45and they of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit was also poured out on the Gentiles. 10:46for they heard them speaking <i>foreign</i> languages, and magnifying God. Then Peter answered, 10:47“Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?” 10:48And he commanded them to be baptized in the Name of the Lord.
Opposite		Then they asked him to stay certain days.
	¶Complement	Peter explained to the Assembly the events that led him to preach the gospel to the Gentiles (11:1 - 18)
Unique		11:1And the apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God. 11:2And when Peter came up to Jerusalem, they that were of the circumcision contended with him, 11:3saying, “You went in to uncircumcised men, and ate with them!”
Complement		11:4But Peter rehearsed <i>the matter</i> from the beginning, and related <i>it</i> in order to them, saying, 11:5“I was in the city of Joppa praying; and in a trance I saw a vision: a certain vessel descending, as it were a great sheet, let down from Heaven by four corners; and it came even to me. 11:6Upon which when I had fastened my eyes, I considered, and saw four-footed beasts of the earth, wild beasts, creeping things, and birds of the air. 11:7And I heard a voice saying to me, ‘ Arise, Peter; slay and eat. ’ 11:8But I said, ‘Not so, Lord: for nothing common or unclean has at any time entered into my mouth.’ 11:9But the voice answered me again from Heaven, ‘ What God has cleansed, do not call it common. ’ 11:10And this was done three times; and all were drawn up again into Heaven.
Complement		11:11“And, behold, immediately there were three men already come to the house where I was, sent from Caesarea to me. 11:12And the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered into the man’s house, 11:13and he showed us how he had seen an angel in his house, who stood and said to him, ‘Send men to Joppa, and call for Simon, whose surname is Peter, 11:14who shall tell you words, whereby you and all your house shall be saved.”
Opposite		11:15“ And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. 11:16Then I remembered the Word of the Lord, how that he said, ‘ John indeed baptized in water; but you shall be baptized in the Holy Spirit. ’ 11:17Forasmuch then as God gave them the like gift as <i>he did</i> to us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?”
Opposite		11:18When they heard <i>these</i> things, they held their peace; and they glorified God, saying, “Then God has also granted repentance into <i>Eternal</i> Life to the Gentiles.”
	¶Opposite	The Jews preached the gospel to the Gentiles in Antioch, and the converts became the first Gentile church (11:19 - 24)
Unique		11:19Now they that were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phoenicia, and Cyprus, and Antioch, preaching the Word to none but to the Jews only. 11:20And some of them were men of Cyprus and Cyrene; who, when they came to Antioch, spoke to the Grecians, preaching the Lord Jesus.
Complement		11:21And the hand of the Lord was with them;
Complement		and a great number believed, and turned to the Lord.
Opposite		11:22Then news of these things came to the ears of the Assembly in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch.
Opposite		11:23Who, when he came, and had seen the grace of God, was glad. And he exhorted them all, that with purpose of heart they would continue with the Lord: 11:24for he was a good man, and full of the Holy Spirit and of faith; and many people were added to the Lord.
	¶Opposite	Agabus the Prophet prophesied of a great famine, which led the church to send relief to the Christians in Judea (11:25 - 30)
Opposite		11:25Then Barnabas departed to Tarsus to seek Saul; 11:26and when he had found him, he brought him to Antioch.
Opposite		And it came to pass, that a whole year they assembled themselves with the Assembly; and they taught many people. And the disciples were called Christians first in Antioch.
Complement		11:27And in these days, Prophets came from Jerusalem to Antioch.
Complement		11:28And one of them named Agabus stood up; and signified through the Spirit that there would be great famine throughout all the world; which came to pass in the days of Claudius Caesar.
Unique		11:29Then the disciples, every man according to his ability, determined to send relief to the brethren who dwelt in Judea; 11:30which also they did; and they sent it to the elders by the hands of Barnabas and Saul.
	§Unique	Conclusion: The angel of the Lord delivered Peter from death, and killed king Herod (12:1 - 24)
	¶Complement	The angel of the Lord delivered Peter from being slain by king Herod (12:1 - 17)
Opposite		12:1Now about that time, Herod the king stretched forth <i>his</i> hands to vex certain of the Assembly; 12:2and he killed James the brother of John with the sword. 12:3And because he saw it pleased the Jews, he proceeded further to take Peter also (then were the days of unleavened bread). 12:4And when he had arrested him, he put <i>him</i> in prison. And he delivered <i>him</i> to four squads of soldiers to guard him: intending after the Passover to bring him forth to the people. 12:5Therefore Peter was kept in prison; but prayer was made without ceasing by the Assembly unto God for him.
Opposite		12:6And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the guards before the door kept the prison. 12:7And, behold, the angel of the Lord came upon <i>him</i> , and a light shined in the prison. And he struck Peter on the side, and raised him up, saying, “Arise up quickly.” And his chains fell off from <i>his</i> hands. 12:8And the angel said to him, “Gird yourself, and bind on your sandals.” And he did so. And he says to him, “Cast your garment around you, and follow me.” 12:9And he went out, and followed him. And he did not know that it was true which was done by the angel; but thought he saw a vision. 12:10When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of his own accord; and they went out, and passed on through one street; and immediately the angel left him. 12:11And when Peter came to himself, he said, “Now I know for certain, that the Lord has sent his angel; and he has delivered me out of the hand of Herod, and <i>from</i> all the expectation of the people of the Jews.”
Complement		12:12And when he had considered <i>it</i> , he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying. 12:13And as Peter knocked at the door of the gate, a damsel came to listen, named Rhoda. 12:14And when she knew Peter’s voice, she did not open the gate for gladness, but ran in, and told how Peter stood before the gate. 12:15And they said to her, “You are insane.” But she constantly affirmed that it was even so. Then they said, “It is his angel.”
Complement		12:16But Peter continued knocking; and when they had opened <i>the door</i> , and saw him, they were astonished. 12:17But he, beckoning to them with the hand to hold their peace, declared to them how the Lord had brought him out of the prison. And he said, “Go show these things to James, and to the brethren.” And he departed, and went into another place.
Unique		12:18Now as soon as it was day, there was no small stir among the soldiers, what had become of Peter. 12:19And when Herod had sought for him, and did not find him, he examined the guards; and he commanded that <i>they</i> should be put to death. And he went down from Judea to Caesarea, and remained <i>there</i> .
	¶Complement	The angel of the Lord smote king Herod and killed him for his pride (12:18 - 24)
Opposite		12:20And Herod was highly displeased with them of Tyre and Zidon.
Opposite		But they came with one accord to him; and, having made Blastus the king’s chamberlain their friend, desired peace, because their country was nourished by the king’s <i>country</i> .
Complement		12:21And upon a set day Herod, arrayed in royal apparel, sat upon his throne; and he made a speech to them.
Complement		12:22And the people shouted <i>repeatedly</i> , “ <i>It is the voice of a god, and not of a man!</i> ”
Unique		12:23And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten by worms, and gave up the spirit. 12:24But the Word of God grew and multiplied.

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	§Complement Introduction: The Holy Spirit called Barnabas and Saul to the mission field, beginning in Cyprus (12:25 - 13:12)
	¶Opposite The Holy Spirit called Barnabas and Saul to work in the mission field (12:25 - 13:5)
Unique	12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled <i>their</i> ministry; and they took with them John, whose surname was Mark.
Complement	13:1 Now there were in the Assembly at Antioch certain prophets and teachers: such as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul. 13:2 As they ministered to the Lord, and fasted, the Holy Spirit said, “Separate me Barnabas and Saul for the work unto which I have called them.”
Complement	13:3 And when they had fasted and prayed, and laid <i>their</i> hands on them, they sent <i>them</i> away.
Opposite	13:4 So they, being sent forth by the Holy Spirit, went to Seleucia; and from there, sailed to Cyprus.
Opposite	13:5 And when they were at Salamis, they preached the Word of God in the synagogues of the Jews; and they had also John as <i>their</i> assistant.
	¶Opposite Paul destroyed the spiritual influence of a false prophet on the Roman governor of Cyprus (13:6 - 12)
Opposite	13:6 And when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, 13:7 who was with the governor of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and sought to hear the Word of God.
Opposite	13:8 But Elymas the sorcerer (for so is his name by translation) withstood them, seeking to turn away the governor from the Faith.
Complement	13:9 Then Saul (who also <i>is called</i> Paul), filled with the Holy Spirit, set his eyes on him, 13:10 and said, “O full of all subtlety and all mischief, <i>you</i> son of the devil, enemy of all righteousness: will you not cease to pervert the right ways of the Lord?
Complement	13:11 “And now, behold, the hand of the Lord <i>is</i> upon you; and you shall be blind, not seeing the sun for a season.”
Unique	And immediately, a mist and a darkness fell on him; and he went around seeking someone to lead him by the hand.
	13:12 Then the governor, when he saw what was done, believed <i>in Christ</i> , being astonished at the doctrine of the Lord.
	§Complement Body: The hostility of the Jews moved the missionary efforts of Paul and Barnabas toward the Gentiles (13:13 - 14:28)
	¶Opposite Paul and Barnabas traveled to Antioch in Pisidia to preach the gospel in the synagogue (13:13 - 25)
Unique	13:13 Now when Paul and his group set sail from Paphos, they came to Perga in Pamphylia; but John, departing from them, returned to Jerusalem.
Complement	13:14 But when they left Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.
Complement	13:15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, “Men, brethren: if you have any word of exhortation for the people, say on.”
Opposite	13:16 Then Paul stood up, and beckoning with <i>his</i> hand said, “Men of Israel, and you that fear God, give audience. 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt; and with a high arm he brought them out of it. 13:18 And about the time of forty years he endured their manners in the wilderness. 13:19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. 13:20 And after that he gave <i>them</i> judges about the space of four hundred and fifty years, until Samuel the Prophet. 13:21 And afterward they asked for a king and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, by the space of forty years.
Opposite	13:22 “And when he had removed him, he raised up to them David to be their king: to whom also he gave testimony, and said, ‘I have found David the son of Jesse, a man after my own heart, who shall fulfill all my will.’ 13:23 Of this man’s seed has God, according to <i>his</i> promise, raised unto Israel a Savior, Jesus 13:24 (John having publicly proclaimed a baptism of repentance for all the people of Israel before His coming). 13:25 And as John fulfilled his course, he said, ‘Whom do you think that I am? I am not <i>he</i> . But, behold, there is one coming after me, whose shoes of <i>his</i> feet I am not worthy to loosen.’”
	¶Opposite Paul warned the Jews not to reject the gospel of Jesus Christ (13:26 - 43)
Opposite	13:26 “Men, brethren, children of the stock of Abraham, and whosoever among you fears God, to you is the Word of this salvation sent: 13:27 for they that dwell at Jerusalem, and their rulers, because they did not know him, nor yet the voices of the Prophets who are read every Sabbath day, they have fulfilled <i>them</i> in condemning <i>him</i> . 13:28 And though they found no cause of death <i>in him</i> , yet they asked Pilate to slay him. 13:29 And when they had fulfilled all that was written of him, they took <i>him</i> down from the tree, and laid <i>him</i> in a tomb.
Opposite	13:30 “But God raised him from the dead! 13:31 And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the people. 13:32 And we declare to you glad tidings, how that the promise which was made to the fathers, 13:33 God has fulfilled the same to us their children, in that he has raised up Jesus again; as it is also written in the second psalm, ‘You are my Son, this day have I begotten you.’ 13:34 And as concerning that he raised him up from the dead, <i>now</i> no more to return to corruption, he said on this manner: ‘I will give you the sure mercies of David.’ 13:35 Therefore he says also in another <i>psalm</i> , ‘You shall not allow your Holy One to see corruption.’ 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; 13:37 but he, whom God raised again, saw no corruption.
Complement	13:38 “Therefore, let it be known to you, men <i>and</i> brethren, that through this man is preached unto you the forgiveness of sins; 13:39 and by him all that believe are justified from all <i>sins</i> , from which you could not be justified by the Law of Moses.
Complement	13:40 “Therefore beware, lest that <i>condemnation</i> comes upon you, which is spoken of in the Prophets: 13:41 ‘Behold, you despisers, and wonder, and perish: for I work a work in your days, a work which you shall never believe, though a man declares it to you.’ ”
Unique	13:42 And when the Jews went out of the synagogue, the Gentiles pleaded that these words might be preached to them the next Sabbath.
	13:43 And when the assembly was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.
	¶Complement The hostility of the Jews in Antioch encouraged Paul and Barnabas to turn to the Gentiles with the gospel (13:44 - 52)
Unique	13:44 And the next Sabbath day almost the entire city came together to hear the Word of God.
	13:45 But when the Jews saw the multitudes, they were filled with envy; and they spoke against those things which were spoken by Paul, contradicting and blaspheming.
Complement	13:46 Then Paul and Barnabas grew bold, and said, “It was necessary that the Word of God should first have been spoken to you; but since you reject it, and judge yourselves unworthy of Everlasting Life, lo, we turn to the Gentiles: 13:47 for so has the Lord commanded us, <i>saying</i> , ‘I have set you to be a light of the Gentiles’ , that you should be for salvation unto the ends of the earth.”
Complement	13:48 And when the Gentiles heard this, they were glad, and glorified the Word of the Lord; and as many as had been appointed to Eternal Life believed. 13:49 And the Word of the Lord was published throughout all the region.
Opposite	13:50 But the Jews stirred up the devout and honorable women, and the chief men of the city; and raised persecution against Paul and Barnabas, and expelled them out of their region; 13:51 but they shook off the dust of their feet against them, and came to Iconium.
Opposite	13:52 And the disciples were filled with joy, and with the Holy Spirit.
	¶Complement The hostility of the Jews in Iconium forced Paul and Barnabas to flee for their lives to Lystra and Derbe (14:1 - 7)
Unique	14:1 And it came to pass in Iconium, that they both went together into the synagogue of the Jews; and they so spoke, that a great multitude both of the Jews and also of the Greeks believed.
	14:2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.
Complement	14:3 Therefore they stayed a long time speaking boldly in the Lord, who gave testimony to the Word of his grace;
Complement	and he granted signs and wonders to be done by their hands.
Opposite	14:4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles.
Opposite	14:5 And when an attempt was made by both by both the Gentiles and Jews, together with their rulers, to mistreat and to stone them, 14:6 they were aware of <i>it</i> , and fled to Lystra and Derbe, cities of Lycaonia, and to the region that lies round about. 14:7 And there they preached the gospel.
	¶Unique After spending time with their new churches, Paul and Barnabas returned home to the church in Antioch (14:8 - 28)
Opposite	14:8 And a certain man sat at Lystra, powerless in his feet, being a cripple from his mother’s womb, who had never walked. 14:9 The same heard Paul speak, who steadfastly beholding him, and perceiving that he had faith to be healed, 14:10 said with a loud voice, “Stand upright on your feet!” And he leaped and walked. 14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, “The gods have come down to us in the likeness of men!” 14:12 And they called Barnabas, “Jupiter”; and Paul, “Mercury”, because he was the chief speaker. 14:13 Then the priest of Jupiter, which was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people; 14:14 <i>which</i> when the apostles, Barnabas and Paul, heard <i>of</i> , they tore their clothes, and ran in among the people, crying out 14:15 and saying, “Men, why do you do these things? We also are men of like passions with you, and preach to you that you should turn from these vanities unto the living God, who made Heaven, and earth, and the sea, and all things that are in it: 14:16 who, in times past, allowed all nations to walk in their own ways. 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” 14:18 And with these sayings, they barely restrained the people, that they did not do sacrifice to them.
Opposite	14:19 And <i>certain</i> Jews from Antioch and Iconium came there, who persuaded the people; and, having stoned Paul, <i>they</i> dragged <i>him</i> out of the city, supposing him to be dead. 14:20 Nevertheless, as the disciples stood round about him, he rose up, and came into the city.
Complement	And the next day, he went with Barnabas to Derbe; 14:21 and when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and Iconium, and Antioch; 14:22 confirming the souls of the disciples: exhorting them to continue in the Faith, and that it was necessary for us to have entered into the Kingdom of God through much tribulation. 14:23 And when they had ordained elders for them in every Assembly, and had prayed with fasting, they commended them to the Lord, on whom they had believed.
Complement	14:24 And after they had passed throughout Pisidia, they came to Pamphylia. 14:25 And when they had preached the Word in Perga, they went down into Attalia. 14:26 And from there, they sailed to Antioch, from where they had been recommended to the grace of God for the work which they had fulfilled.
Unique	14:27 And when they came, and had gathered the Assembly together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.
	14:28 And they remained there a long time with the disciples.
	§Unique Conclusion: The apostles and elders held a council at Jerusalem (15:1 - 35)
	¶Complement The church leadership debated whether Gentile Christians should be forced to follow the Law of Moses (15:1 - 12)
Opposite	15:1 And certain men who came down from Judea taught the brethren, <i>saying</i> , “Unless you are circumcised after the manner of Moses, you are not able to be <i>truly</i> saved.” 15:2 Therefore when Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem to the apostles and elders about this question.
Opposite	15:3 And, being brought on their way by the Assembly, they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren.
Complement	15:4 And when they came to Jerusalem, they were received by the Assembly and the apostles and elders; and they declared all things that God had done with them.
Complement	15:5 But there rose up certain of the sect of the Pharisees who believed, saying that it was necessary to circumcise them, and to command <i>them</i> to keep the Law of Moses.
Unique	15:6 And the apostles and elders came together to consider of this matter. 15:7 And when there had been much disputing, Peter rose up, and said to them, “Men, brethren: you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the Word of the gospel, and believe. 15:8 And God, who knows the hearts, bore them witness, giving them the Holy Spirit, even as <i>he did</i> unto us. 15:9 And <i>he</i> put no difference between us and them, purifying their hearts by faith. 15:10 Now therefore why do you test God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 15:11 But through the grace of the Lord Jesus Christ, we believe to be saved, even as <i>they did</i> .” 15:12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had done among the Gentiles by them.
	¶Complement The Gentile church at Antioch rejoiced to hear that they would not be forced to follow the Law of Moses (15:13 - 35)
Opposite	15:13 And after they held their peace, James answered, saying, “Men, brethren: listen to me. 15:14 Simeon has declared how God at the first visited the Gentiles, to take out of them a people for his Name. 15:15 And to this agree the words of the Prophets: as it is written, 15:16 ‘After this will I return, and rebuild the Tabernacle of David, which has fallen down; and I will rebuild its ruins, and set it up, 15:17 that the rest of mankind might seek after the Lord, even all the Gentiles, upon whom my Name is called,’ says [Jehovah], ‘ who does all these things. ” 15:18 Known to God are all his works from Eternity.
Opposite	15:19 “Therefore my decision is, that we do not trouble them that from among the Gentiles are turning to God; 15:20 but that we write to them, that they abstain from pollutions of idols, and <i>from</i> fornication, and <i>from</i> things strangled, and <i>from</i> blood: 15:21 for Moses of ancient generations has in every city them that preach him, being read in the synagogues every Sabbath day.”
Complement	15:22 Then it pleased the apostles and elders, with the whole Assembly, to send chosen men of their own company to Antioch with Paul and Barnabas: <i>namely</i> , Judas surnamed Barsabas, and Silas, leading men among the brethren. 15:23 And they wrote <i>a letter</i> by them after this manner: “The apostles and elders and brethren <i>sends</i> greeting to the brethren that are of the Gentiles in Antioch and Syria and Cilicia. 15:24 Forasmuch as we have heard, that certain who went out from us have troubled you with words, subverting your souls, saying, ‘ <i>You must be circumcised, and keep the Law</i> ’ (to whom we gave no <i>such</i> command): 15:25 it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, 15:26 men that have hazarded their lives for the Name of our Lord Jesus Christ. 15:27 Therefore we have sent Judas and Silas, who shall also tell <i>you</i> the same things by mouth: 15:28 for it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 15:29 to abstain from food offered to idols, and from blood, and from things strangled, and from fornication; from which if you keep yourselves, you shall do well. Farewell.”
Complement	15:30 So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the letter, 15:31 <i>which</i> when they had read, they rejoiced for the encouragement. 15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed <i>them</i> .
Unique	15:33 And after they had stayed a while, they were let go in peace from the brethren unto the apostles.
	15:34 Notwithstanding, it pleased Silas to remain there still. 15:35 Paul also and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also.

Acts, Chapter 2.2: The Gentiles and Jews of Greece violently opposed the efforts of Paul and Silas to plant churches (15:36 - 18:22)	
§Unique Introduction: The missionary ministry of Paul is transformed with a new partner, Silas, and a new helper, Timothy (15:36 - 16:5)	
¶Opposite Paul and Barnabas go their separate ways because of a disagreement over John Mark (15:36 - 41)	
¶Opposite Paul, Silas, and Timothy delivered the decrees of the assembly at Jerusalem to the new Gentile assemblies (16:1 - 5)	
§Complement Body: Paul and his missionary team were imprisoned in Philippi and escaped a riot in Thessalonica (16:6 - 17:34)	
¶Unique The Holy Spirit opened a door to establish a new assembly in Philippi of Greece (16:6 - 15)	
¶Complement Paul and Silas were imprisoned by the Roman authorities in Philippi over a false charge (16:16 - 40)	
¶Complement The Jews of Thessalonica disrupted the church-planting efforts of Paul and Silas in Thessalonica with a riot (17:1 - 9)	
¶Opposite Many of the noble Jews of Berea believed in Christ (17:10 - 15)	
¶Opposite Few of the pagan Greeks of Athens believed in Christ (17:16 - 34)	
§Complement Conclusion: The Lord opened a door for Paul in Corinth; and another in Ephesus, on his way to Antioch (18:1 - 22)	
¶Complement The Lord blessed Paul's missionary efforts in the Greek city of Corinth for eighteen months (18:1 - 11)	
¶Complement Paul returned to the assembly at Antioch after stopping at a synagogue in Ephesus (18:12 - 22)	

	§Unique Introduction: The missionary ministry of Paul is transformed with a new partner, Silas, and a new helper, Timothy (15:36 - 16:5)
	¶Opposite Paul and Barnabas go their separate ways because of a disagreement over John Mark (15:36 - 41)
Unique	^{15:36} And some days afterward, Paul said to Barnabas, “Let us go again and visit our brethren in every city where we have preached the Word of the Lord, <i>and see</i> how they are doing.”
	^{15:37} And Barnabas determined to take with them John, whose surname was Mark.
Complement	^{15:38} But Paul did not think <i>it was</i> good to take him with them, who departed from them from Pamphylia, and went not with them to the work.
Complement	^{15:39} And the contention was so sharp between them, that they separated one from the other.
Opposite	And so Barnabas took Mark, and sailed to Cyprus.
Opposite	^{15:40} And Paul chose Silas, and departed, being commended by the brethren to the grace of God; ^{15:41} and he went through Syria and Cilicia, confirming the Assemblies.
	¶Opposite Paul, Silas, and Timothy delivered the decrees of the assembly at Jerusalem to the new Gentile assemblies (16:1 - 5)
Opposite	^{16:1} Then he came to Derbe and Lystra;
Opposite	and, behold, a certain disciple was there, named Timotheus (the son of a certain woman who was Jewish, and believed <i>in Christ</i> ; but his father <i>was</i> a Greek); ^{16:2} who was well attested to by the brethren that were at Lystra and Iconium.
Complement	^{16:3} Him Paul wanted to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.
Complement	^{16:4} And as they went through the cities, they delivered to them the decrees to keep, that were ordained by the apostles and elders at Jerusalem.
Unique	^{16:5} And so the Assemblies were established in the Faith; and they increased in number daily.
	§Complement Body: Paul and his missionary team were imprisoned in Philippi and escaped a riot in Thessalonica (16:6 - 17:34)
	¶Unique The Holy Spirit opened a door to establish a new assembly in Philippi of Greece (16:6 - 15)
Opposite	^{16:6} Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden by the Holy Spirit to preach the Word in Asia, ^{16:7} after they came to Mysia, they tried to go into Bithynia; but the Spirit did not allow them.
Opposite	^{16:8} And they, passing by Mysia, came down to Troas; ^{16:9} and a vision appeared to Paul in the night: a man of Macedonia stood, and pleaded with him, saying, “Come over into Macedonia, and help us.” ^{16:10} And after he had seen the vision, immediately we endeavored to go into Macedonia, concluding that the Lord had called us to preach the gospel to them; ^{16:11} therefore loosing from Troas, we came with a straight course to <i>the island of</i> Samothracia. And the next <i>day we went</i> to Neapolis, ^{16:12} and from there to Philippi; which is the chief city of that part of Macedonia, <i>and a Roman</i> colony; and we stayed in that city certain days.
Complement	^{16:13} And on the Sabbath, we went out of the city by a riverside, where prayer was customarily made; and we sat down, and spoke to the women who resorted <i>there</i> .
Complement	^{16:14} And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshiped God, heard <i>us</i> ; whose heart the Lord opened, so that she attended to the things which were spoken by Paul.
Unique	^{16:15} And when she was baptized, and her household, she pleaded with <i>us</i> , saying, “If you have judged me to be faithful to the Lord, come into my house, and <i>stay there</i> .” And she compelled us.
	¶Complement Paul and Silas were imprisoned by the Roman authorities in Philippi over a false charge (16:16 - 40)
Unique	^{16:16} And it came to pass, as we went to prayer, a certain girl having a soothsaying demon met us, who brought her masters much gain by fortune-telling. ^{16:17} The same followed Paul and us, and cried, saying, “These men are the servants of the most high God, who show to us the way of salvation!” ^{16:18} And she did this many days. But Paul, being grieved, turned and said to the spirit, “I command you in the Name of Jesus Christ to come out of her!” And he came out the same hour.
Complement	^{16:19} And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and dragged <i>them</i> into the marketplace to the rulers; ^{16:20} and they brought them to the magistrates, saying, “These men, being Jews, do exceedingly trouble our city, ^{16:21} and teach customs, which are not lawful for us to receive; neither to observe, being Romans.” ^{16:22} And the multitude rose up together against them; and the magistrates tore off their clothes, and commanded to beat <i>them</i> . ^{16:23} And when they had laid many stripes upon them, they cast <i>them</i> into prison, charging the jailor to keep them safely; ^{16:24} who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
Complement	^{16:25} And at midnight Paul and Silas prayed, and sang praises to God; and the prisoners heard them. ^{16:26} And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone’s bands were loosed. ^{16:27} And the warden of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled. ^{16:28} But Paul cried with a loud voice, saying, “Do yourself no harm: for we are all here!” ^{16:29} Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. ^{16:30} And he brought them out, and said, “Sirs, what must I do to be saved?” ^{16:31} And they said, “Believe on the Lord Jesus Christ; and you shall be saved, and your household.” ^{16:32} And they spoke to him the Word of the Lord, and to all that were in his house. ^{16:33} And he took them the same hour of the night, and washed <i>their</i> stripes; and he was immediately baptized, he and all his <i>family</i> . ^{16:34} And when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his household.
Opposite	^{16:35} And when it was day, the magistrates sent the sergeants, saying, “Let those men go.” ^{16:36} And the warden of the prison told this saying to Paul, “The magistrates have sent to let you go; now therefore depart, and go in peace.” ^{16:37} But Paul said to them, “They have beaten us openly uncondemned, being Romans, and have cast <i>us</i> into prison; and now do they thrust us out secretly? No indeed, but let them come themselves and bring us out.”
Opposite	^{16:38} And the sergeants told these words to the magistrates; and they were afraid, when they heard that they were Romans. ^{16:39} And they came and pleaded with them, and brought <i>them</i> out, and asked <i>them</i> to leave the city. ^{16:40} And they went out of the prison, and entered into <i>the house of</i> Lydia; and when they had seen the brethren, they comforted them, and departed.
	¶Complement The Jews of Thessalonica disrupted the work of Paul and Silas in Thessalonica with a riot (17:1 - 9)
Unique	^{17:1} Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. ^{17:2} And Paul, as his manner was, went in to them; and three Sabbath days, he reasoned with them from the Scriptures: ^{17:3} explaining and alleging, that it was necessary <i>for</i> Christ to have suffered, and risen again from the dead; and that “this Jesus, whom I preach to you, is the Christ.” ^{17:4} And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
Complement	^{17:5} But the Jews who believed not (motivated by envy) took to them certain evil unemployed men; and they gathered a mob, and set all the city on an uproar; and they assaulted the house of Jason, and sought to bring them out to the people.
Complement	^{17:6} And when they did not find them, they dragged Jason and certain brethren to the rulers of the city, crying, “These that have turned the world upside down have come here also, ^{17:7} whom Jason has received; and these all do contrary to the decrees of Caesar, saying that there is another King, <i>one</i> Jesus.”
Opposite	^{17:8} And they troubled the people and the rulers of the city, when they heard these things.
Opposite	^{17:9} And having received bail money from Jason and the others, they let them go.
	¶Opposite Many of the noble Jews of Berea believed in Christ (17:10 - 15)
Unique	^{17:10} And the brethren immediately sent Paul and Silas away by night to Berea; who, coming <i>there</i> , went into the synagogue of the Jews.
Complement	^{17:11} These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind; and they searched the Scriptures daily, <i>to see</i> whether those things were true.
Complement	^{17:12} Therefore many of them believed <i>in Christ</i> ; also of honorable women who were Greeks; and of men, not a few.
Opposite	^{17:13} But when the Jews of Thessalonica discovered that the Word of God was preached by Paul at Berea, they came there also, and stirred up the people.
Opposite	^{17:14} And then immediately the brethren sent away Paul to go as it were to the sea; but Silas and Timotheus remained there still. ^{17:15} And they that conducted Paul brought him to Athens; and receiving a command to Silas and Timotheus to come to him with all speed, they departed.
	¶Opposite Few of the pagan Greeks of Athens believed in Christ (17:16 - 34)
Opposite	^{17:16} Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry; ^{17:17} therefore he reasoned in the synagogue with the Jews and the religious persons, and in the market daily with them that met with him.
Opposite	^{17:18} Then certain philosophers of the Epicureans, and of the Stoics, encountered him; and some said, “What will this seed-picker say?” And others <i>said</i> , “He seems to be a proclaimer of strange gods”, because he preached to them Jesus, and the resurrection. ^{17:19} And they took him, and brought him to Areopagus, saying, “May we know what this new doctrine <i>is</i> , whereof you speak? ^{17:20} For you bring certain strange things to our ears; therefore we would like to know what these things mean.” ^{17:21} (For all the Athenians and strangers who were there spent their time in nothing else, but either to tell, or to hear something new.)
Complement	^{17:22} Then Paul stood in the midst of Mars’ hill, and said, “ <i>You</i> men of Athens, I perceive that in all things you are very religious: ^{17:23} for as I passed by, and beheld your devotions, I found an altar with this inscription, ‘TO THE UNKNOWN GOD.’ Therefore whom you ignorantly worship, him declare I unto you.
Complement	^{17:24} “God that made the world and all things in it (seeing that he is Lord of Heaven and earth) does not dwell in Temples made with hands; ^{17:25} neither is worshiped with men’s hands (as though he needed anything, seeing he gives to all life, and breath, and all things). ^{17:26} And he has made of one blood all nations of men to dwell on all the face of the earth; and he has determined the times before appointed, and the bounds of their habitation, ^{17:27} that they should seek the Lord (if perhaps they might feel after him, and find him, though he is not far from every one of us): ^{17:28} for in him we live, and move, and have our being; as certain also of your own poets have said, ‘For we are also his offspring.’ ^{17:29} Forasmuch then as we are the offspring of God, we should not think that the Godhead is like gold, silver, or stone, sculptured by art and man’s imagination. ^{17:30} And the times of this ignorance God overlooked, but now commands all men everywhere to repent, ^{17:31} because he has appointed a Day, in which he will judge the world in righteousness by <i>that</i> Man whom he has ordained; <i>of which</i> he has given assurance to all <i>men</i> , in that he has raised him from the dead.”
Unique	^{17:32} And when they heard of the resurrection of the dead, some mocked; and others said, “We will hear you again of this <i>matter</i> .” ^{17:33} So Paul departed from among them. ^{17:34} Nevertheless, certain men joined with him, and believed; among whom <i>was</i> Dionysius the Areopagite, a woman named Damaris, and others with them.
	§Complement Conclusion: The Lord opened a door for Paul in Corinth; and another in Ephesus, on his way to Antioch (18:1 - 22)
	¶Complement The Lord blessed Paul's missionary efforts in the Greek city of Corinth for eighteen months (18:1 - 11)
Opposite	^{18:1} After these things Paul left Athens, and came to Corinth; ^{18:2} and he found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because Claudius had commanded all Jews to depart from Rome); and he came to them. ^{18:3} And because he was of the same trade, he stayed with them, and worked: for by their occupation they were tentmakers. ^{18:4} And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.
Opposite	^{18:5} And when Silas and Timotheus came from Macedonia, Paul was pressed in the spirit, and testified to the Jews <i>that</i> Jesus <i>is</i> the Christ. ^{18:6} But when they rebelled, and blasphemed, he shook <i>his</i> garments, and said to them, “Your blood <i>is</i> upon your own heads. I <i>am</i> clean; from henceforth I will go to the Gentiles.”
Complement	^{18:7} And he left there, and entered into a certain <i>man's</i> house, named Justus, <i>one</i> that worshiped God, whose house joined hard to the synagogue.
Complement	^{18:8} And Crispus, the chief ruler of the synagogue, believed on the Lord with all his household; and many of the Corinthians hearing <i>the gospel</i> , believed, and were baptized.
Unique	^{18:9} Then the Lord spoke to Paul in the night by a vision, <i>saying</i> “ Be not afraid, but speak; and hold not your peace: ^{18:10} for I am with you. And no man shall set on you to hurt you: for I have many people in this city. ” ^{18:11} And he continued <i>there</i> a year and six months, teaching the Word of God among them.
	¶Complement Paul returned to the church at Antioch after stopping at a synagogue in Ephesus (18:12 - 22)
Opposite	^{18:12} And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul; and they brought him to the judgment seat; ^{18:13} saying, “This <i>man</i> persuades men to worship God contrary to the Law <i>of Moses</i> .” ^{18:14} And when Paul was now about to open <i>his</i> mouth, Gallio said to the Jews, “If it were a matter of wrong or wicked lewdness, O <i>you</i> Jews, reason would that I should bear with you. ^{18:15} But if it is a question of words and names, and <i>of</i> your Law, you see <i>to it</i> : for I will be no judge of such <i>matters</i> .” ^{18:16} And he drove them from the judgment seat.
Opposite	^{18:17} Then all the Greeks took Sosthenes, the chief ruler of the synagogue; and they beat <i>him</i> before the judgment seat; and Gallio cared for none of those things.
Complement	^{18:18} And <i>after this</i> , Paul stayed <i>there</i> yet a good while; and then he took his leave of the brethren. And he sailed from there toward Syria, and with him Priscilla and Aquila (having shorn <i>his</i> head in Cenchrea, because he had a <i>Nazarite</i> vow).
Complement	^{18:19} And he came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews.
Unique	^{18:20} When they asked <i>him repeatedly</i> to stay a longer time with them, he did not agree. ^{18:21} But he bade them farewell, saying, “I must by all means keep this feast that is coming in Jerusalem; but I will return again to you, if God will.” And he sailed from Ephesus; ^{18:22} and when he had landed at Caesarea, and gone up, and greeted the Assembly <i>in Jerusalem</i> , he went down to Antioch.

Acts, Chapter 2:3:	The Gentiles of Ephesus violently opposed the efforts of Paul to teach the Word (18:23 - 20:38)
\$Unique	Introduction: Aquila, Priscilla, and Paul guided disciples of John to a more accurate understanding of the gospel (18:23 - 19:7)
¶Opposite	Aquila and Priscilla guided Apollos, a disciple of John the Baptist, to a better understanding of the Way of God (18:23 - 28)
¶Opposite	Paul guided twelve disciples of John to a more accurate understanding of the gospel (19:1 - 7)
\$Complement	Body: The silversmiths in Ephesus instigated a riot against Paul and his preaching against idolatry (19:8 - 20:12)
¶Opposite	Paul worked for two years to train his converts in Ephesus in the Word of God (19:8 - 12)
¶Opposite	The failed exorcism by the sons of Sceva resulted in a great revival in Ephesus (19:13 - 20)
¶Complement	While Paul was staying in Ephesus, the silversmiths instigated a riot against him (19:21 - 28)
¶Complement	The mob of angry idolaters praised their idol Diana loudly and enthusiastically (19:29 - 20:1)
¶Unique	Paul raised Eutychus from the dead while preaching in Troas in Asia Minor (20:2 - 12)
\$Complement	Conclusion: Paul preached a final message of warning to the elders of his church at Ephesus and said goodbye (20:13 - 38)
¶Complement	In Miletus, Paul preached a message of warning to the elders of his church at Ephesus (20:13 - 31)
¶Complement	Paul said goodbye to the elders of his church at Ephesus (20:32 - 38)

	\$Unique Introduction: Aquila, Priscilla, and Paul guided disciples of John to a more accurate understanding of the gospel (18:23 - 19:7)
	¶Opposite Aquila and Priscilla guided Apollos to a more accurate understanding of the Way of God (18:23 - 28)
Unique	^{18:23} And after he had spent some time <i>there</i> , he departed; and he went over <i>all</i> the country of Galatia and Phrygia in order, strengthening all the disciples.
Complement	^{18:24} And a certain Jew named Apollos, born at Alexandria, an eloquent man, <i>and</i> mighty in the Scriptures, came to Ephesus.
Complement	^{18:25} This man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John.
Opposite	^{18:26} And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him <i>to them</i> , and explained to him the way of God more accurately.
Opposite	^{18:27} And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he came, helped them much who had believed through grace: ^{18:28} for he mightily convinced the Jews, <i>and that</i> publicly, demonstrating through the Scriptures, Jesus to be the Christ.
	¶Opposite Paul guided twelve disciples of John to a more accurate understanding of the gospel (19:1 - 7)
Opposite	^{19:1} And it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, ^{19:2} he said to them, “Did you receive the Holy Spirit when you believed?” And they said to him, “We have not so much as heard whether there is any Holy Spirit.”
Opposite	^{19:3} And he said to them, “Into what then were you baptized?” And they said, “Into John’s baptism.”
Complement	^{19:4} Then Paul said, “John truly baptized with the baptism of repentance; saying to the people, that they should believe on him who should come after him, that is, on Christ Jesus.”
Complement	^{19:5} When they heard <i>this</i> , they were baptized in the Name of the Lord Jesus.
Unique	^{19:6} And when Paul had laid <i>his</i> hands upon them, the Holy Spirit came on them; and they spoke with <i>foreign</i> languages, and prophesied.
	^{19:7} And all the men were about twelve.
	\$Complement Body: The silversmiths in Ephesus instigated a riot against Paul and his preaching against idolatry (19:8 - 20:12)
	¶Opposite Paul worked for two years to train his converts in Ephesus in the Word of God (19:8 - 12)
Unique	^{19:8} And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God.
	^{19:9} But when some were hardened, and believed not; and they spoke evil of that way before the multitude, he departed from them.
Complement	And he separated the disciples, reasoning daily in the school of one Tyrannus.
Complement	^{19:10} And this continued by the space of two years, so that all they who dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks.
Opposite	^{19:11} And God performed special miracles by the hands of Paul, ^{19:12} so that from his body were brought to the sick handkerchiefs or aprons;
Opposite	and the diseases left them; and the evil spirits went out of them.
	¶Opposite The failed exorcism by the sons of Sceva resulted in a great revival in Ephesus (19:13 - 20)
Opposite	^{19:13} Then certain of the vagabond Jews, exorcists, took upon themselves to call the Name of the Lord Jesus over those who had evil spirits, saying, “We command you by Jesus whom Paul preaches!” ^{19:14} And there were seven sons of <i>one</i> Sceva, a Jew, <i>and</i> chief of the priests, who did so.
Opposite	^{19:15} And the evil spirit answered and said, “Jesus I know, and Paul I know; but who are you?” ^{19:16} And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
Complement	^{19:17} And this was known to all the Jews and Greeks also dwelling at Ephesus;
Complement	and fear fell on them all, and the Name of the Lord Jesus was magnified.
Unique	^{19:18} And many that believed came, and confessed, and showed their deeds. ^{19:19} Many of them also who practiced witchcraft brought their books together; and burned them before all <i>men</i> ; and they counted their price, and found <i>it</i> fifty thousand <i>pieces</i> of silver.
	^{19:20} So the Word of the Lord grew mightily and prevailed.

	¶Complement While Paul was staying in Ephesus, the silversmiths instigated a riot against him (19:21 - 28)
Unique	^{19:21} After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem; having said, “After I have been there, I must also see Rome.”
Complement	^{19:22} So he sent into Macedonia two of them that ministered to him, Timotheus and Erastus;
Complement	but he himself stayed in Asia for a season.
Opposite	^{19:23} And the same time, there arose no small stir about the Way: ^{19:24} for <i>there was</i> a certain <i>man</i> named Demetrius, a silversmith who made silver shrines for Diana, <i>which</i> brought no small gain to the craftsmen, ^{19:25} whom he called together with the workmen of like occupation; and he said, “Sirs, you know that by this craft we have our wealth. ^{19:26} Moreover you see and hear, that not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people, saying that they are not <i>true</i> gods which are made with hands, ^{19:27} so that not only this our craft is in danger to become despised; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worships.”
Opposite	^{19:28} And when they heard <i>this</i> , they were full of wrath; and they cried out, saying, “Great <i>is</i> Diana of the Ephesians!”
	¶Complement The mob of angry idolaters praised their idol Diana loudly and enthusiastically (19:29 - 20:1)
Unique	^{19:29} And the whole city was filled with confusion; and, having caught Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel, they rushed with one accord into the <i>city</i> theater.
	^{19:30} And when Paul would have entered in to the people, the disciples did not allow him; ^{19:31} and certain of the leaders of Asia, who were his friends, sent <i>messages</i> to him, asking <i>him</i> that he would not adventure himself into the theatre.
Complement	^{19:32} Therefore some cried one thing, and some another: for the assembly was confused; and the greater part did not know why they came together.
Complement	^{19:33} And they drew Alexander out of the multitude, the Jews putting him forward; and Alexander beckoned with the hand, and would have made his defense to the people. ^{19:34} But when they knew that he was a Jew, all with one voice about the space of two hours cried out, “Great <i>is</i> Diana of the Ephesians!”
Opposite	^{19:35} And when the town clerk had appeased the people, he said, “ <i>You</i> men of Ephesus, what man is there that does not know how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the <i>image</i> which fell down from Jupiter? ^{19:36} Seeing then that these things cannot be spoken against, you ought to be quiet, and to do nothing rashly: ^{19:37} for you have brought here these men, who are neither robbers of temples, nor yet blasphemers of your goddess. ^{19:38} Therefore if Demetrius, and the craftsmen who are with him, have a matter against any man, the court days are open, and there are proconsuls: <i>let them</i> bring a charge against one another. ^{19:39} But if you inquire anything concerning other matters, it shall be determined in a lawful assembly: ^{19:40} for we are in danger to be called in question for this day’s uproar, there being no cause whereby we may give an account of this gathering.” ^{19:41} And when he had said this, he dismissed the assembly.
Opposite	^{20:1} And after the uproar ceased, Paul called the disciples, and embraced <i>them</i> , and departed to go into Macedonia.
	¶Unique Paul raised Eutychus from the dead while preaching in Troas in Asia Minor (20:2 - 12)
Opposite	^{20:2} And when he had gone over those parts, and had given them much exhortation, he came into Greece; ^{20:3} and he stayed <i>there</i> three months.
Opposite	And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. ^{20:4} And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus: ^{20:5} these going before waited for us at Troas. ^{20:6} And we sailed away from Philippi after the days of unleavened bread; and we came to them to Troas in five days, where we stayed seven days.
Complement	^{20:7} And upon the first <i>day</i> of the week, when the disciples came together to break bread, Paul preached to them, ready to leave the next day; and he continued his speech until midnight.
Complement	^{20:8} And there were many lights in the upper chamber, where they were gathered together. ^{20:9} And there sat in a window a certain young man named Eutychus, having fallen into a deep sleep; and as Paul was long preaching, he sank down with sleep, and fell down from the third loft, and was taken up dead. ^{20:10} And Paul went down, and fell on him, and embracing <i>him</i> , said, “Trouble not yourselves: for his life is in him.”
Unique	^{20:11} Therefore when he came up again, and had broken bread, and eaten, and talked a long while, even until break of day, so he departed.
	^{20:12} And they brought the young man alive; and were not a little comforted.
	\$Complement Conclusion: Paul preached a final message of warning to the elders of his church at Ephesus and said goodbye (20:13 - 38)
	¶Complement In Miletus, Paul preached a message of warning to the elders of his church at Ephesus (20:13 - 31)
Opposite	^{20:13} And we, having gone before by ship, sailed to Assos; there intending to take in Paul: for so had he appointed, minding himself to go on foot.
Opposite	^{20:14} And when he met with us at Assos, we took him in, and came to Mitylene. ^{20:15} And we sailed from there, and came the next <i>day</i> over against Chios; and the next <i>day</i> we crossed over to Samos, and stayed at Trogyllium; and the next <i>day</i> we came to Miletus: ^{20:16} for Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hurried, if it were possible for him, to be at Jerusalem the Day of Pentecost.
Complement	^{20:17} And from Miletus he sent to Ephesus, and called the elders of the Assembly. ^{20:18} And when they came to him, he said to them, “You know, from the first day that I came into Asia, after what manner I have been with you at all seasons, ^{20:19} serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews;
Complement	^{20:20} “ <i>and</i> how I kept back nothing that was beneficial <i>to you</i> , but have shown you, and taught you publicly, and from house to house, ^{20:21} testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
Unique	^{20:22} “And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: ^{20:23} except that the Holy Spirit witnesses in every city, saying that chains and afflictions await me. ^{20:24} But none of these things move me; neither do I count my life dear to myself, so that I might finish my racecourse with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”
	¶Complement Paul said goodbye to the elders of his church at Ephesus (20:32 - 38)
Opposite	^{20:25} “And now, behold, I know that you all, among whom I have gone preaching the Kingdom of God, shall see my face no more; ^{20:26} therefore I take you to record this day, that <i>I am</i> pure from the blood of all: ^{20:27} for I have not shunned to declare unto you all the counsel of God.
Opposite	^{20:28} “Therefore take heed to yourselves, and to all the flock (over which the Holy Spirit has made you overseers), to shepherd the Assembly of God, which he has purchased with his own blood: ^{20:29} for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. ^{20:30} Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. ^{20:31} Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.”
Complement	^{20:32} “And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
Complement	^{20:33} “I have coveted no man’s silver, or gold, or apparel. ^{20:34} Indeed, you yourselves know, that these hands have ministered to my necessities, and to them that were with me. ^{20:35} I have shown you all things, how that so laboring you should support the weak, and remember the words of the Lord Jesus: how he said, “ It is more blessed to give than to receive. ”
Unique	^{20:36} And when he had spoken this, he kneeled down, and prayed with them all.
	^{20:37} And they all wept much; and fell on Paul’s neck, and kissed him; ^{20:38} sorrowing most of all for the words which he spoke, that they would see his face no more; and they accompanied him to the ship.

Acts, Chapter 24: Paul the free man traveled to Jerusalem to witness to the Jews (21:1 - 23:11)

\$Unique	Introduction: Paul continued traveling to Jerusalem, in spite of opposition of the Holy Spirit through other believers (21:1 - 14)
¶Opposite	Paul and his missionary band sailed from Asia Minor to Tyre, where they stayed with a church for a week (21:1 - 6)
¶Opposite	Paul refused to listen to the urgings of other Christians not to go up to Jerusalem (21:7 - 14)
\$Complement	Body: Paul demonstrated his faithfulness to the Law, but was attacked by unbelieving Jews in the Temple (21:15 - 22:21)
¶Unique	Paul declared to the other apostles at Jerusalem what God had done among the Gentiles by his ministry (21:15 - 19)
¶Complement	The apostles told Paul to demonstrate his fidelity to the Law before the zealous Jews in the church (21:20 - 26)
¶Complement	The Roman tribune rescued Paul from being killed by the zealous Jews in the Temple (21:27 - 39)
¶Opposite	Paul testified that he was a zealous persecutor of Christians before he was met Jesus Christ (21:40 - 22:10)
¶Opposite	Paul testified that the Lord Jesus sent Paul away from Jerusalem to preach to the Gentiles (22:11 - 21)
\$Complement	Conclusion: Paul used his citizenship against the Romans and his heritage as a Pharisee against the Sanhedrin (22:22 - 23:11)
¶Complement	Paul frightened the Romans soldiers with the news that he was a natural-born Roman citizen (22:22 - 29)
¶Complement	Paul caused great division among the Sanhedrin by identifying as a Pharisee (22:30 - 23:11)

	\$Unique	Introduction: Paul continued traveling to Jerusalem, in spite of opposition of the Holy Spirit through other believers (21:1 - 14)
	¶Opposite	Paul and his missionary band sailed from Asia Minor to Tyre, where they stayed with a church for a week (21:1 - 6)
Unique	21:1	And it came to pass, that after we left them, and had launched, we came with a straight course to Coos; and the <i>day</i> following to Rhodes, and from there to Patara.
	21:2	And, finding a ship sailing over to Phoenicia, we went aboard, and set forth.
Complement	21:3	Now when we sighted Cyprus, we left it on the left hand; and we sailed into Syria, and landed at Tyre: for the ship was to unload her cargo there.
Complement	21:4	And, finding disciples, we waited there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem.
	21:5	And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, until <i>we were</i> out of the city; and we kneeled down on the shore, and prayed.
Opposite	21:6	And when we had taken our leave one of another, we boarded the ship; and they returned home again.
	¶Opposite	Paul refused to listen to the urgings of other believers not to go up to Jerusalem (21:7 - 14)
Opposite	21:7	And when we had completed our voyage from Tyre, we came to Ptolemais, and greeted the brethren, and stayed with them one day.
Opposite	21:8	And the next <i>day</i> we that were of Paul's company left, and came to Caesarea; and we entered into the house of Philip the evangelist, who was <i>one</i> of the seven; and stayed with him. ^{21:9} And the same man had four daughters, virgins, who prophesied.
Complement	21:10	And as we stayed <i>there</i> many days, a certain Prophet, named Agabus, came down from Judea. ^{21:11} And when he came to us, he took Paul's belt, and bound his own hands and feet, and said, " Thus says the Holy Spirit: 'So shall the Jews at Jerusalem bind the man that owns this belt, and shall deliver <i>him</i> into the hands of the Gentiles.' "
Complement	21:12	And when we heard these things, both we, and they of that place, urged him not to go up to Jerusalem.
Unique	21:13	Then Paul answered, "What do you mean to weep and break my heart? For I am ready, not only to be bound, but also to die at Jerusalem for the Name of the Lord Jesus."
	21:14	And when he would not be persuaded, we ceased, saying, "The will of the Lord be done."
	\$Complement	Body: Paul demonstrated his faithfulness to the Law, but was attacked by unbelieving Jews in the Temple (21:15 - 22:21)
	¶Unique	Paul declared to the other apostles at Jerusalem what God had done among the Gentiles by his ministry (21:15 - 19)
Opposite	21:15	And after those days, we packed our belongings;
Opposite		and we went up to Jerusalem.
Complement	21:16	Also there went with us <i>some</i> of the disciples of Caesarea;
Complement		and they brought with them one Mnason of Cyprus, an old disciple, with whom we would lodge.
Unique	21:17	And when we came to Jerusalem, the brethren received us gladly.
	21:18	And the following <i>day</i> Paul went in with us to James, and all the elders were present. ^{21:19} And when he had greeted them, he declared particularly what things God had done among the Gentiles by his ministry.
	¶Complement	The apostles told Paul to demonstrate his fidelity to the Law before the zealous Jews in the church (21:20 - 26)
Unique	21:20	And when they heard <i>it</i> , they glorified the Lord.
		And they said to him, "You see, brother, how many thousands of Jews there are who believe <i>in Christ</i> . And they are all zealous of the Law; ^{21:21} and they are informed of you, that you teach all the Jews that are among the Gentiles to forsake Moses: saying that they should not circumcise <i>their</i> children; neither walk after the customs.
Complement	21:22	"What is it therefore? The multitude must necessarily come together: for they will hear that you have come. ^{21:23} Therefore do this that we say to you: we have four men who have a <i>Nazarite</i> vow on them; ^{21:24} take them, and consecrate yourself with them, and be at charges with them, that they may shave <i>their</i> head. And all may know that those things, whereof they were informed concerning you, are nothing; but <i>that</i> you yourself also walk orderly, and observe the Law.
Complement	21:25	"As touching the Gentiles which believe, we have written <i>and</i> concluded that they observe no such thing, except only that they keep themselves from <i>things</i> offered to idols, and from blood, and from strangled <i>things</i> , and from fornication."
Opposite	21:26	Then Paul took the men.
Opposite		And the next day, purifying himself with them, he entered into the Temple, to signify the completion of the days of purification, until an offering would be offered for every one of them.
	¶Complement	The Roman tribune rescued Paul from being killed by the zealous Jews in the Temple (21:27 - 39)
Unique	21:27	And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him, ^{21:28} crying out, "Men of Israel, help! This is the man, that teaches all <i>men</i> everywhere against the people, and the Law, and this place.
		And furthermore he brought Greeks also into the Temple, and has polluted this holy place." ^{21:29} (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.)
Complement	21:30	And the entire city was agitated; and the people ran together, and they took Paul, and dragged him out of the Temple; and at once the doors were shut. ^{21:31} And as they prepared to kill him, news came to the tribune of the <i>Roman</i> garrison, that all Jerusalem was in an uproar; ^{21:32} who immediately took soldiers and centurions, and ran down to them; and when they saw the tribune and the soldiers, they stopped beating Paul.
Complement	21:33	Then the tribune came near, and took him, and commanded <i>him</i> to be bound with two chains; and he demanded <i>to know</i> who he was, and what he had done. ^{21:34} And some cried one thing, <i>and</i> some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. ^{21:35} And when he came upon the stairs, it was so, that he was carried by the soldiers because of the violence of the people: ^{21:36} for the multitude of the people followed after them, crying, "Away with him!"
Opposite	21:37	And as Paul was to be led into the castle, he said to the tribune, "May I speak to you?" Who said, "Can you speak Greek? ^{21:38} Are you not that Egyptian, which before these days made an uproar, and led out into the wilderness four thousand men that were murderers?" ^{21:39} But Paul said, "I am a man <i>who is</i> a Jew of Tarsus, <i>a city</i> in Cilicia, a citizen of no obscure city.
Opposite		"Now, I ask you, allow me to speak to the people."
	¶Opposite	Paul testified that he was a zealous persecutor of Christians before he was met Jesus Christ (21:40 - 22:10)
Unique	21:40	And when he had given him permission, Paul stood on the stairs, and beckoned with the hand to the people. And when there was made a great silence, he spoke to <i>them</i> in the Hebrew language, saying, ^{22:1} "Men, brethren, and fathers, hear my defense which I make now to you!"
	22:2	(And when they heard that he spoke in the Hebrew language to them, they kept the more silence.)
Complement		And he said, ^{22:3} "I am truly a man <i>who is</i> a Jew born in Tarsus, <i>a city</i> in Cilicia, yet <i>I was</i> brought up in this city at the feet of Gamaliel, <i>and</i> taught according to the perfect manner of the Law of the fathers, and was zealous toward God, as you all are this day.
Complement	22:4	"And I persecuted this Way to the death, binding and delivering into prisons both men and women: ^{22:5} as also the high priest bears me witness, and the whole council of elders; from whom also I received letters to the brethren; and I went to Damascus, to bring them that were there bound to Jerusalem to be punished."
Opposite	22:6	"And it came to pass, that, as I made my journey, and came near to Damascus about noon, suddenly there shone from Heaven a great Light round about me. ^{22:7} And I fell to the ground, and heard a voice saying to me, ' Saul, Saul, why do you persecute me? '" ^{22:8} And I answered, 'Who are you, Lord?' And he said to me, ' I am Jesus of Nazareth, whom you persecute. '" ^{22:9} And indeed they that were with me saw the Light, and were afraid; but they did not hear the voice of him that spoke to me.
Opposite	22:10	"And I said, 'What shall I do, Lord?' And the Lord said to me, ' Arise, and go into Damascus; and there it shall be told you of all things which are appointed for you to do. '"
	¶Opposite	Paul testified that the Lord Jesus sent Paul away from Jerusalem to preach to the Gentiles (22:11 - 21)
Opposite	22:11	"And when I could not see for the glory of that Light, being led by the hand of them that were with me, I came into Damascus. ^{22:12} And one Ananias (a devout man according to the Law, having a good reputation of all the Jews who dwelt <i>there</i>) ^{22:13} came to me, and stood, and said to me, 'Brother Saul, receive your sight.' And the same hour I looked up upon him.
Opposite	22:14	"And he said, 'The God of our fathers has chosen you, that you should know his will, and see that Just One, and should hear the voice of his mouth: ^{22:15} for you shall be his witness to all men of what you have seen and heard. ^{22:16} And now why do you delay? Arise, and be baptized, and wash away your sins, having already called upon the Name of the Lord."
Complement	22:17	"And it came to pass, that when I returned to Jerusalem, even while I prayed in the Temple, I was in a trance.
Complement	22:18	And I saw him saying to me, ' Hurry, and get out of Jerusalem quickly: for they will not receive your testimony concerning me. '"
Unique	22:19	"And I said, 'Lord, they know that I imprisoned and beat in every synagogue them that believed on you; ^{22:20} and when the blood of your martyr Stephen was shed, I also was standing by and agreeing to his death; and I guarded the clothing of them that slew him.'
	22:21	"And he said to me, ' Depart: for I will send you far from here unto the Gentiles. '"
	\$Complement	Conclusion: Paul used his citizenship against the Romans and his heritage as a Pharisee against the Sanhedrin (22:22 - 23:11)
	¶Complement	Paul frightened the Romans soldiers with the news that he was a natural-born Roman citizen (22:22 - 29)
Opposite	22:22	And they listened to him until this word; and <i>then</i> lifted up their voices, and said, "Away with such a <i>man</i> from the earth: for it is not fit that he should live!"
Opposite	22:23	And as they cried out, and cast off <i>their</i> clothes, and threw dust into the air, ^{22:24} the tribune ordered him to be brought into the castle. And he ordered that he should be examined by scourging, that he might know why they cried so against him.
Complement	22:25	And as they bound him with thongs, Paul said to the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman <i>citizen</i> , and uncondemned?" ^{22:26} When the centurion heard <i>that</i> , he went and told the tribune, saying, "Be careful what you do: for this man is a Roman."
Complement	22:27	Then the tribune came, and said to him, "Tell me, are you a Roman?" He said, "Yes." ^{22:28} And the tribune answered, "With a great sum I obtained this freedom." And Paul said, "But I was born <i>a Roman citizen</i> ."
Unique	22:29	Then immediately they left him who would have examined him; and the tribune also was afraid, after he knew that he was a Roman; and because he had bound him.
	¶Complement	Paul caused great division among the Sanhedrin by identifying as a Pharisee (22:30 - 23:11)
Opposite	22:30	On the next day, because he was willing to know the real reason that he was accused by the Jews, he released him from <i>his</i> bonds. And he commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.
Opposite	23:1	And Paul, earnestly beholding the council, said, "Men, brethren: I have lived in all good conscience before God until this day." ^{23:2} And the high priest Ananias commanded them that stood by him to strike him on the mouth. ^{23:3} Then Paul said to him, "God shall smite you, <i>you</i> whitewashed wall! For do you sit to judge me after the Law, and command me to be smitten contrary to the Law?" ^{23:4} And they that stood by said, "Do you revile God's high priest?" ^{23:5} Then Paul said, "I did not know, brethren, that he was the high priest: for it is written, ' You shall not speak evil of the ruler of your people. '"
Complement	23:6	But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Men, brethren! I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead am I called in question!"
Complement	23:7	And when he had said this, there arose a disagreement between the Pharisees and the Sadducees, and the multitude was divided. ^{23:8} For the Sadducees say that there is no resurrection; neither angel, nor spirit; but the Pharisees confess both. ^{23:9} And there arose a great cry; and the scribes <i>that were</i> of the Pharisees' part arose, and protested, saying, "We find no evil in this man! But if a spirit or an angel has spoken to him, let us not fight against God."
Unique	23:10	And when there arose a great dissension, the tribune, fearing lest Paul would have been pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and bring <i>him</i> into the castle.
	23:11	And the night following the Lord stood by him, and said, " Be of good cheer, Paul: for as you have testified of me in Jerusalem, so must you also bear witness at Rome. "

Acts, Chapter 2:5	Paul the prisoner	introduced to the Gentile Roman government in Caesarea before traveling to Rome (23:12 - 28:31)
§ Complement	Introduction: Paul's nephew helped him to escape a Jewish conspiracy to kill him (23:12 - 35)	
¶ Opposite	Paul's nephew reported the conspiracy to kill Paul to the Roman tribune (23:12 - 22)	
¶ Opposite	The Roman tribune sent Paul to Caesarea under heavy guard (23:23 - 35)	
§ Complement	Body: Paul defended himself before the Roman governors and king Agrippa, who sent him to Rome (24:1 - 27:44)	
¶ Opposite	Paul defended himself before Felix against false accusations from a lawyer hired by the Jews (24:1 - 23)	
¶ Opposite	For two years, Felix tried to persuade Paul to bribe him for freedom, but failed (24:24 - 27)	
¶ Complement	Paul appealed to Caesar to prevent his assassination by Jews on the road to Jerusalem (25:1 - 22)	
¶ Complement	Paul appealed to Christ as the reason for all that he did in his life (25:23 - 26:32)	
¶ Unique	Paul was transported under guard by a ship from Asia Minor, which crashed on the island of Malta (27:1 - 44)	
§ Unique	Conclusion: Paul was transported to Rome by ship, where he explained the Kingdom of God to the Jews of Rome (28:1 - 31)	
¶ Complement	Paul was transported to Rome from Malta on a ship of Alexandria, Egypt (28:1 - 16)	
¶ Complement	Paul explained the Kingdom of God to the Jews of Rome (28:17 - 31)	

	§ Complement	Introduction: Paul's nephew helped him to escape a Jewish conspiracy to kill him (23:12 - 35)
	¶ Opposite	Paul's nephew reported the conspiracy to kill Paul to the Roman tribune (23:12 - 22)
Unique		^{23:12} And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul; ^{23:13} and they were more than forty who had made this conspiracy. ^{23:14} And they came to the chief priests and elders, and said, “We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. ^{23:15} Now therefore you with the council signify to the tribune that he bring him down to you tomorrow, as though you would inquire something more perfectly concerning him; and we, before he comes near, are ready to kill him.”
Complement		^{23:16} And when Paul's nephew heard of their lying in wait, he went and entered into the castle, and told Paul.
Complement		^{23:17} Then Paul called one of the centurions to <i>him</i> , and said, “Bring this young man to the tribune: for he has a certain thing to tell him.” ^{23:18} So he took him, and brought <i>him</i> to the tribune, and said, “Paul the prisoner called me to <i>him</i> , and asked me to bring this young man to you, who has something to say to you.”
Opposite		^{23:19} Then the tribune took him by the hand, and went <i>with him</i> aside privately, and asked <i>him</i> , “What is that you have to tell me?” ^{23:20} And he said, “The Jews have agreed to ask you that you would bring down Paul into the council tomorrow, as though they would inquire something of him more perfectly. ^{23:21} But do not yield to them! For there lie in wait for him more than forty men of them; who have bound themselves with an oath, that they will neither eat nor drink until they have killed him. And now they are ready, looking for a promise from you.”
Opposite		^{23:22} So the tribune let the young man depart, and charged <i>him</i> , “ <i>See that you</i> tell no man that you have shown these things to me.”
	¶ Opposite	The Roman tribune sent Paul to Caesarea under heavy guard (23:23 - 35)
Opposite		^{23:23} And he called two centurions to <i>him</i> , saying, “Make ready two hundred soldiers to go to Caesarea, and seventy cavalry, and two hundred spearmen, at the third hour of the night; ^{23:24} and provide <i>them</i> beasts, that they may set Paul on, and bring <i>him</i> safe to Felix the governor.”
Opposite		^{23:25} And he wrote a letter after this manner: ^{23:26} “Claudius Lysias to the most excellent governor Felix: greeting. ^{23:27} This man was taken by the Jews, and would have been killed by them. Then I came with an army, and rescued him, having understood that he was a Roman. ^{23:28} And when I would have known the cause for which they accused him, I brought him forth into their council, ^{23:29} whom I perceived to be accused of questions of their Law, but to have nothing laid to his charge worthy of death or of chains. ^{23:30} And when it was told me how that the Jews laid wait for the man, I sent <i>him</i> immediately to you; and I gave command to his accusers also to say before you what <i>they had</i> against him. Farewell.”
Complement		^{23:31} Then the soldiers, as it was commanded them, took Paul, and brought <i>him</i> by night to Antipatris.
Complement		^{23:32} On the next day, they left the horsemen to go with him, and returned to the castle; ^{23:33} who, when they came to Caesarea, and delivered the letter to the governor, presented Paul also before him.
Unique		^{23:34} And when the governor had read <i>the letter</i> , he asked of what province he was. And when he understood that <i>he was</i> from Cilicia, ^{23:35} he said, “I will hear you, when your accusers have also come.” And he commanded him to be kept in Herod's judgment hall.
	§ Complement	Body: Paul defended himself before the Roman governors and king Agrippa, who sent him to Rome (24:1 - 27:44)
	¶ Opposite	Paul defended himself before Felix against false accusations from a lawyer hired by the Jews (24:1 - 23)
Unique		^{24:1} And after five days Ananias the high priest descended with the elders, and <i>with</i> a certain orator <i>named</i> Tertullus, who informed the governor against Paul. ^{24:2} And when he was called forth, Tertullus began to accuse <i>him</i> , saying, “Seeing that by you we enjoy great quietness, and that very worthy deeds are done to this nation by your providence, ^{24:3} we accept <i>it</i> always, and in all places, most noble Felix, with all thankfulness. ^{24:4} Notwithstanding, that I be not further tedious to you, I ask of your courtesy that you would hear us briefly. ^{24:5} For we have found this man a plague, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; ^{24:6} who also has gone about to profane the Temple; whom we seized, and would have judged according to our Law. ^{24:7} But the tribune Lysias came, and with great violence took <i>him</i> away out of our hands; ^{24:8} commanding his accusers to come to you: by examining of whom you yourself may take knowledge of all these things, whereof we accuse him.” ^{24:9} And the Jews also assented, saying that these things were true.
Complement		^{24:10} Then Paul, after that the governor had beckoned to him to speak, answered, “Forasmuch as I know that you have been a judge to this nation for many years, I do even more cheerfully answer for myself, ^{24:11} because you may understand, that there are yet but twelve days since I went up to Jerusalem to worship. ^{24:12} And they neither found me in the Temple disputing with any man; neither raising up the people; neither in the synagogues, nor in the city; ^{24:13} neither can they prove the things of which they now accuse me. ^{24:14} But this I confess to you, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets. ^{24:15} And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. ^{24:16} And herein do I exercise myself, to have always a conscience void of offense toward God, and <i>toward</i> men.
Complement		^{24:17} Now after many years I came to bring gifts to my nation, and offerings. ^{24:18} Whereupon certain Jews from Asia found me purified in the Temple; neither with multitude, nor with tumult; ^{24:19} who ought to have been here before you and object, if they had anything against me; ^{24:20} or else let these same <i>here</i> say if they have found any evil doing in me while I stood before the council; ^{24:21} unless it is for this one voice, that I cried standing among them, ‘Touching the resurrection of the dead am I called in question by you this day.’”
Opposite		^{24:22} And when Felix heard these things, having more perfect knowledge of <i>the</i> Way, he deferred them, and said, “When Lysias the tribune shall come down, I will know the uttermost of your matter.”
Opposite		^{24:23} And he commanded a centurion to guard Paul, and to let <i>him</i> have liberty; and that he should forbid none of his acquaintance to minister or come to him.
	¶ Opposite	For two years, Felix tried to persuade Paul to bribe him for freedom, but failed (24:24 - 27)
Opposite		^{24:24} And after certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the Faith in Christ.
Opposite		^{24:25} And as he reasoned of righteousness, self-control, and Judgment to come, Felix became afraid; and he answered, “Go your way for this time; when I have a convenient time, I will call for you.”
Complement		^{24:26} He hoped also that money would be given him by Paul, so that he might release him.
Complement		Therefore, he sent for him frequently, and communed with him.
Unique		^{24:27} But after two years Porcius Festus came into Felix's office; and Felix, willing to show the Jews favor, left Paul bound.

	¶ Complement	Paul appealed to Caesar to prevent his assassination by Jews on the road to Jerusalem (25:1 - 22)
Unique		^{25:1} Now when Festus came into the province, after three days he ascended from Caesarea to Jerusalem. ^{25:2} Then the high priest and the leaders of the Jews informed him against Paul; and they begged him, ^{25:3} and asked for favor against him, so that he would send for him to Jerusalem, laying wait in the road to kill him. ^{25:4} But Festus answered that Paul should be kept at Caesarea; and that he himself would depart <i>there</i> shortly. ^{25:5} “Therefore,” said he, “let them which among you are able, go down with <i>me</i> ; and accuse this man, if there is any wickedness in him.”
Complement		^{25:6} And when he had stayed among them more than ten days, he went down to Caesarea; and the next day, sitting on the judgment seat, he commanded Paul to be brought. ^{25:7} And when he came, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. ^{25:8} While he answered for himself, “Neither against the Law of the Jews; neither against the Temple, nor yet against Caesar, have I offended anything at all.”
Complement		^{25:9} But Festus, willing to do the Jews a favor, answered Paul, and said, “Will you go up to Jerusalem, and there be judged of these things before me?” ^{25:10} Then Paul said, “I stand at Caesar's judgment seat, where I ought to be judged. I have done no wrong to the Jews, as you know very well: ^{25:11} for if I am an offender, or have committed anything worthy of death, I do not refuse to die. But if there are none of these things whereof these accuse me, no man may deliver me to them. I appeal to Caesar.” ^{25:12} Then Festus, when he had conferred with the council, answered, “Have you appealed to Caesar? Unto Caesar you shall go.”
Opposite		^{25:13} And after certain days king Agrippa and Bernice came to Caesarea to greet Festus. ^{25:14} And when they had been there many days, Festus declared Paul's cause to the king, saying, “There is a certain man left in bonds by Felix. ^{25:15} About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed <i>me</i> , asking for a judgment against him. ^{25:16} To whom I answered, ‘It is not the way of the Romans to deliver any man to die, before that he who is accused has the accusers face to face, and has opportunity to answer for himself concerning the crime laid against him.’ ^{25:17} Therefore, when they came here, without any delay on the next day I sat on the judgment seat, and commanded the man to be brought forth. ^{25:18} Against whom when the accusers stood up, they brought no accusation of such things as I supposed; ^{25:19} but had certain questions against him of their own superstition; and of one Jesus, who was dead, whom Paul affirmed to be alive. ^{25:20} And because I doubted of such manner of questions, I asked <i>him</i> whether he would go to Jerusalem, and there be judged of these matters. ^{25:21} But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept until I might send him to Caesar.”
Opposite		^{25:22} Then Agrippa said to Festus, “I also want to hear the man myself.” “Tomorrow,” said he, “you shall hear him.”
	¶ Complement	Paul appealed to Christ as the reason for all that he did in his life (25:23 - 26:32)
Unique		^{25:23} And on the next day, when Agrippa came, and Bernice, with great pomp, and they had entered into the place of hearing, with the tribunes, and principal men of the city: at the command of Festus, Paul was brought forth. ^{25:24} And Festus said, “King Agrippa, and all men who are here present with us: you see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and <i>also</i> here: crying that he should not live any longer. ^{25:25} But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him. ^{25:26} Of whom I have nothing certain to write to my lord. Therefore I have brought him forth before you, and especially before you, O king Agrippa, that, after examination, I might have something to write: ^{25:27} for it seems unreasonable to me to send a prisoner, and not thereby to signify the crimes <i>laid</i> against him.”
Complement		^{26:1} Then Agrippa said to Paul, “You are allowed to speak for yourself.” Then Paul stretched forth the hand, and answered for himself, saying, ^{26:2} “I think myself happy, king Agrippa, because I shall answer for myself this day before you touching all the things whereof I am accused by the Jews: ^{26:3} especially <i>because I know</i> you to be expert in all customs and questions which are among the Jews; therefore I urge you to hear me patiently. ^{26:4} My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews ^{26:5} (who knew me from the beginning, if they would testify), that after the strictest sect of our religion I lived as a Pharisee. ^{26:6} And now, I stand and am judged for the hope of the promise made by God to our fathers: ^{26:7} to which <i>promise</i> our twelve tribes, serving God earnestly day and night, hope to come; for which hope's sake, king Agrippa, I am accused by the Jews. ^{26:8} Why is it considered incredible by any of you, that God raises the dead? ^{26:9} I truly thought with myself, that I should do many things contrary to the Name of Jesus of Nazareth. ^{26:10} Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my vote against <i>them</i> . ^{26:11} And I punished them often in every synagogue, and compelled them to blaspheme; and being exceedingly insane against them, I persecuted <i>them</i> even to foreign cities. ^{26:12} Upon this, as I went to Damascus with authority and commission from the chief priests, ^{26:13} at midday, O king, I saw in the road a Light from Heaven, above the brightness of the sun, shining round about me and them who journeyed with me. ^{26:14} And when we had all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew language, ‘ <i>Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.</i> ’ ^{26:15} And I said, ‘Who are you, Lord?’ And he said, ‘ <i>I am Jesus whom you persecute.</i> ’ ^{26:16} But rise, and stand upon your feet. <i>For I have appeared to you for this purpose: to make you a minister and a witness both of these things which you have seen, and of those things in the which I will appear to you; ^{26:17}delivering you from the people, and from the Gentiles, to whom now I send you: ^{26:18}to open their eyes, and to turn them from darkness to Light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.</i> ’
Complement		^{26:19} “Therefore, O king Agrippa, I was not disobedient to the heavenly vision; ^{26:20} but I showed first to them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and <i>then</i> to the Gentiles, that they should repent and turn to God, and do works demonstrating <i>their</i> repentance. ^{26:21} For these causes, the Jews arrested me in the Temple, and prepared to kill me. ^{26:22} Therefore having obtained help of God, I continue to this day, witnessing both to small and great, saying no other things than those which the Prophets and Moses said should come: ^{26:23} that Christ would suffer, <i>and</i> that he would be the first that would rise from the dead, and would show light to the people, and to the Gentiles.”
Opposite		^{26:24} And as he thus spoke for himself, Festus said with a loud voice, “Paul, you are crazy! Much learning has driven you insane.” ^{26:25} But he said, “I am not crazy, most noble Festus; but speak forth the words of truth and soberness. ^{26:26} For the king knows of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner. ^{26:27} King Agrippa, do you believe the Prophets? I know that you believe.” ^{26:28} Then Agrippa said to Paul, “Almost you persuade me to be a Christian.” ^{26:29} And Paul said, “I would to God, that not only you, but also all that hear me this day, were both almost, and altogether such as I am, except for these chains.”
Opposite		^{26:30} And when he had spoken this, the king rose up, and the governor, and Bernice, and they that sat with them. ^{26:31} And when they had gone aside, they talked between themselves, saying, “This man is doing nothing worthy of death or of chains.” ^{26:32} Then Agrippa said to Festus, “This man might have been set at liberty, if he had not appealed to Caesar.”
	¶ Unique	Paul was transported under guard by a ship from Asia Minor, which crashed on the island of Malta (27:1 - 44)
Opposite		^{27:1} And when it was determined that we would sail into Italy, they delivered Paul and certain other prisoners to <i>one</i> named Julius, a centurion of Augustus' band. ^{27:2} And entering into a ship of Adramyttium, we set sail, intending to the south by the coasts of Asia (<i>one</i> Aristarchus, a Macedonian of Thessalonica, being with us). ^{27:3} And the next <i>day</i> we landed at Zidon. And Julius treated Paul courteously, and gave <i>him</i> liberty to go to his friends to obtain care.
Opposite		^{27:4} And when we had launched from there, we sailed under Cyprus, because the winds were contrary. ^{27:5} And when we had sailed over the sea of Cilicia and Pamphylia, we put to Myra, a city of Lycia. ^{27:6} And there the centurion found a ship of Alexandria sailing into Italy; and he put us into it. ^{27:7} And when we had sailed slowly many days, and with difficulty came over against Cnidus, the wind not allowing us, we sailed under Crete, over against Salmone; ^{27:8} and, passing it with difficulty, we came to a place which is called “The Fair Havens”; near to it was the city of Lasea.
Complement		^{27:9} Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished <i>them</i> , ^{27:10} and he said to them, “Men, I perceive that this voyage will be with harm and much damage, not only of the cargo and ship, but also of our lives.” ^{27:11} Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. ^{27:12} And because the haven was not suitable to winter in, the greater part advised to depart from there also, if by any means they might attain to Phoenix, <i>and there</i> to winter (<i>which</i> is a harbor of Crete, and lies toward the southwest and northwest). ^{27:13} And when the south wind blew softly, supposing that they had obtained <i>their</i> purpose, loosing <i>from there</i> , they sailed close by Crete. ^{27:14} But not long afterward there arose against it a tempestuous wind, called Euroclydon. ^{27:15} And when the ship was caught, and could not bear up into the wind, we let <i>her</i> drive. ^{27:16} And running under a certain island which is called Cauda, we were barely able to keep control of the boat; ^{27:17} which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should run aground at Syrtis, they lowered the ship's gear, and so were driven. ^{27:18} And we were exceedingly tossed with a tempest, the next <i>day</i> , they lightened the ship; ^{27:19} and the third <i>day</i> we cast out the equipment of the ship with our own hands. ^{27:20} And when neither sun nor stars in many days appeared, and no small tempest lay on <i>us</i> , all hope that we would be saved was then taken away.
Complement		^{27:21} But after long abstinence, Paul stood up in their midst, and said, “Sirs, you should have listened to me, and not have loosed from Crete, and to have gained this harm and loss. ^{27:22} And now I exhort you to be cheerful: for there shall be no loss of <i>any man's</i> life among you, but <i>only</i> of the ship. ^{27:23} For this night, the angel of God stood by me (whose I am, and whom I serve), ^{27:24} saying, ‘Fear not, Paul; you must be brought before Caesar; and, lo, God has given you all them that sail with you.’ ^{27:25} Therefore, sirs, be cheerful: for I believe God, that it shall be even as it was told me. ^{27:26} Nevertheless, we must be cast upon a certain island.”
Unique		^{27:27} But when the fourteenth night came, as we were driven up and down in Adria, about midnight the shipmen determined that they drew near to some country; ^{27:28} and they sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found <i>it</i> fifteen fathoms. ^{27:29} Then fearing lest we would have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. ^{27:30} And as the sailors were about to flee out of the ship, when they had let down the boat into the sea, under pretense as though they would have cast anchors from the bow, ^{27:31} Paul said to the centurion and to the soldiers, “Unless these <i>men</i> remain in the ship, you cannot be saved.” ^{27:32} Then the soldiers cut off the ropes of the boat, and let her fall off. ^{27:33} And while the day was coming on, Paul urged <i>them</i> all to eat, saying, “This day is the fourteenth day that you have waited and continued fasting, having taken no eating; ^{27:34} therefore I urge you to take <i>some</i> food: for this is for your health, because not a hair shall fall from the head of any of you.” ^{27:35} And when he had spoken this, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. ^{27:36} Then they were all cheerful, and they also took some food. ^{27:37} And in all the ship, we were two hundred and seventy-six souls. ^{27:38} And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. ^{27:39} And when it was day, they did not know the land; but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship. ^{27:40} And when they had taken up the anchors, they committed <i>themselves</i> to the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. ^{27:41} And falling into a place where two seas met, they ran the ship aground; and the bow stuck fast, and remained unmoved, but the stern was broken with the violence of the waves. ^{27:42} And the counsel of the soldiers was to kill the prisoners, lest any of them should swim out, and escape. ^{27:43} But the centurion, willing to save Paul, kept them from <i>their</i> purpose; and commanded that they who could swim should cast <i>themselves</i> first <i>into the sea</i> , and get to land; ^{27:44} and the rest, some on boards, and some on <i>broken pieces</i> of the ship. And so it came to pass, that they all escaped safely to land.
	§ Unique	Conclusion: Paul was transported to Rome by ship, where he explained the Kingdom of God to the Jews of Rome (28:1 - 31)
	¶ Complement	Paul was transported to Rome from Malta on a ship of Alexandria, Egypt (28:1 - 16)
Opposite		^{28:1} And when they had escaped, then they knew that the island was called Malta. ^{28:2} And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. ^{28:3} And when Paul had gathered a bundle of sticks, and laid <i>them</i> on the fire, a viper came out of the heat, and fastened on his hand. ^{28:4} And when the barbarians saw the <i>venomous</i> beast hang on his hand, they said among themselves, “No doubt this man is a murderer; whom, though he has escaped the sea, yet vengeance does not allow him to live.” ^{28:5} But he shook off the beast into the fire, and suffered no harm. ^{28:6} Nevertheless they expected him to swell with inflammation, or fall down dead suddenly; but after they had observed a great while, and saw no harm come to him, they changed their minds, and said that he was a god.
Opposite		^{28:7} Now in the same area were possessions of the chief man of the island, whose name was Publius, who received us, and courteously lodged us three days. ^{28:8} And it came to pass, that the father of Publius lay sick of a fever and dysentery: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. ^{28:9} So when this was done, others also, who had diseases in the island, came, and were healed. ^{28:10} who also honored us with many honors; and when we left, they loaded <i>us</i> with such things as were necessary.
Complement		^{28:11} And after three months, we left in a ship of Alexandria, which had wintered in the island, whose ensign was Paul and Pollux. ^{28:12} And landing at Syracuse, we stayed <i>there</i> three days.
Complement		^{28:13} And from there, we circled around, and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli; ^{28:14} where we found brethren, and were asked to stay with them seven days; and so we went toward Rome.
Unique		^{28:15} And from there, when the brethren heard of us, they came to meet us as far as Forum Appii and Three Inns; whom when Paul saw, he thanked God, and took courage. ^{28:16} And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was allowed to dwell by himself with a soldier that guarded him.
	¶ Complement	Paul explained the Kingdom of God to the Jews of Rome (28:17 - 31)
Opposite		^{28:17} And it came to pass, that after three days, Paul called the chief of the Jews together; and when they came together, he said to them, “Men, brethren: though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. ^{28:18} Who, when they had examined me, would have let <i>me</i> go, because there was no cause of death in me. ^{28:19} But when the Jews spoke against <i>it</i> , I was compelled to appeal to Caesar (not that I had anything to accuse my nation of). ^{28:20} Therefore for this cause I have called for you, to see <i>you</i> , and to speak with <i>you</i> , because for the Hope of Israel am I bound with this chain.”
Opposite		^{28:21} And they said to him, “We neither received letters out of Judea concerning you; neither did any of the brethren that came show or speak any harm of you. ^{28:22} But we want to hear from you what you think: for as concerning this sect, we know that everywhere it is spoken against.”
Complement		^{28:23} And when they had appointed him a day, many came to him into <i>his</i> lodging: to whom he explained and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and <i>out of</i> the Prophets, from morning until evening. ^{28:24} And some believed the things which were spoken, and some did not believe.
Complement		^{28:25} And when they did not agree among themselves, they departed, after Paul had spoken one way, “Well spoke the Holy Spirit by Isaiah the Prophet to our fathers, ^{28:26} saying, ‘ <i>Go to this people, and say, ‘Hearing you shall hear, and shall not understand; and seeing you shall see, but not perceive: ^{28:27}for the heart of this people has become unfeeling, and their ears are dull of hearing, and their eyes have they closed, lest they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and understand with <i>their</i> heart, and should be converted, and I should heal them.</i> ’” ^{28:28} Therefore let it be known to you, that the salvation of God has been sent to the Gentiles; and they will hear it.” ^{28:29} And when he had said these words, the Jews departed, and had great reasoning among themselves.
Unique		^{28:30} And Paul dwelt two whole years in his own rented house; and he received all that came in to him: ^{28:31} preaching the Kingdom of God, and teaching those things that concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Volume 5: The Doctrines of the New Covenant

Unique Book 5.1 (Hebrews & Romans): The Way into a New Covenant Relationship with Jehovah God

- Complement Part 1 (Hebrews): For believing Jews under the Old Covenant during the first century (1:1 - 13:25)
- Opposite Chapter 1.1: God the Son came to Earth to become a man to complete the work of Salvation on the cross (1:1 - 4:13)
- Opposite Chapter 1.2: God the Son returned into Heaven to be our Great High Priest according to the order of Melchizedek (4:14 - 7:28)
- Complement Chapter 1.3: Look back to the Finished Work of Christ on the cross for your spiritual completion (8:1 - 10:31)
- Complement Chapter 1.4: The Old Covenant saints looked forward with saving faith to their Messiah under the New Covenant (10:32 -11:40)
- Unique Chapter 1.5: Obey the will of Jehovah God to become a completed Jew in Jesus Christ your Messiah (12:1 -13:25)
- Complement Part 2 (Romans): For all Jews and Gentiles from the first century forward (1:1 - 16:27)
- Opposite Chapter 2.1: Both Jews and Gentiles have rejected the one true God and will be judged by the moral Law of Moses (1:1 - 2:16)
- Opposite Chapter 2.2: Both Jews and Gentiles can only be justified through faith alone in the New Covenant Finished Work of Christ (2:17 - 5:21)
- Complement Chapter 2.3: The daily sanctification of believers through the Holy Spirit (6:1 - 8:39)
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Complement Book 5.2 (Job & Proverbs): Discipline and Wisdom in the Kingdom of God

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- Unique Chapter 1.1: Job was confused over his sudden calamity (1:1 - 11:20)
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- Complement Part 1 (Ecclesiastes -> Philemon): Fellowship in the Kingdom of God
- Opposite Chapter 1.1 (Ecclesiastes): Fellowship with the sinful world system results in frustration and emptiness (1:1 - 12:14)
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- Opposite Chapter 2.1 (Titus): Adorn your faith in Christ with godly works (1:1 - 3:15)
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- Unique Chapter 1.1: Glorify God in the assembly through selfless unity around Christ and the Gospel (1:1 - 4:21)
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- Complement Chapter 2.3: Keep a light hold on the things of this world (8:1 - 9:15)
- Opposite Chapter 2.4: Do not follow false apostles of Satan (10:1 - 11:33)
- Opposite Chapter 2.5: Follow the teachings of the true apostle, Paul (12:1 - 13:14)

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- Opposite Chapter 2.1 (Galatians): The Finished Work and Divine Person of Christ vs. the Law of Moses (1:1 - 6:18)
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- Complement Chapter 2.3 (2 Timothy): The holy design of the New Covenant servant of the Living God (1:1 - 4:22)
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Book 5.1 (Hebrews & Romans): The Way into a New Covenant Relationship with Jehovah God

Complement Part 1 (Hebrews): For believing Jews under the Old Covenant during the first century (1:1 - 13:25)

Opposite Chapter 1.1: God the Son came to Earth to become a man to complete the work of Salvation on the cross (1:1 - 4:13)

§Unique Introduction: God the Son is the Creator; the angels are ministering spirits (1:1 - 7)

‡Opposite God the Son created all things and atoned for our sins (1:1 - 3)

‡Opposite The angels are ministering spirits and worship Jesus (1:4 - 7)

§Complement Body: The Gospel of the Finished Work of Christ was spoken by God the Son (1:8 - 3:6)

‡Unique Because God the Son is the Creator; we should pay more attention to his Gospel (1:8 - 2:1)

‡Complement The message of Salvation has negative eternal consequences for your soul if you neglect it (2:2 - 8a)

‡Complement The messenger of Salvation paid the ultimate price for your soul on the cross (2:8b - 13)

‡Opposite God the Son humbled Himself to become part of the race of Abraham to make reconciliation for sin (2:14 - 18)

‡Opposite Christ was worthy of more glory than Moses because He is a Son instead of a servant (3:1 - 6)

§Complement Conclusion: Do not harden your heart against Christ or you will never have rest for your soul in this world (3:7 - 4:13)

‡Complement Do not harden your heart against the will of God to embrace Christ as your Messiah (3:7 - 19)

‡Complement You will have no peace or rest for your soul without trusting in Jesus your Messiah (4:1 - 13)

Opposite Chapter 1.2: God the Son returned into Heaven to be our Great High Priest according to the order of Melchizedek (4:14 - 7:28)

§Complement Introduction: Jesus Christ could understand our weaknesses and serve as our perfect High Priest (4:14 - 5:10)

‡Opposite God the Son became a real, sinless human being with compassion for the weakness of humanity (4:14 - 5:3)

‡Opposite God the Son was called by God his Father to become a High Priest according to the order of Melchizedek (5:4 - 10)

§Complement Body: Melchizedek received tithes from Abraham and Levi, so his priesthood was superior to Aaron (5:11 - 7:17)

‡Opposite These Jews were immature believers who needed to move from animal sacrifices to the Finished Work of Christ (5:11 - 6:8)

‡Opposite The unconditional oath of God to Abraham gives us strong consolation to us, who have fled for refuge to Christ (6:9 - 20)

‡Complement Melchizedek was the priest of the most High God: the king of righteousness, and the king of peace (7:1 - 3)

‡Complement Melchizedek was so great that even Abraham paid tithes to him, and Levi implicitly did also (7:4 - 10)

‡Unique The Law of Moses has been changed to transfer the office of the High Priesthood from Aaron to Jesus Christ (7:11 - 17)

§Unique Conclusion: The Priesthood of Jesus was superior to the priesthood of Aaron

‡Complement Because of the oath of God making Him High Priest (7:18 - 22)

‡Complement Because He did not need to make a sacrifice for sin for himself (7:23 - 28)

Complement Chapter 1.3: Look back to the Finished Work of Christ on the cross for your spiritual completion (8:1 - 10:31)

§Unique Introduction: Jesus is the High Priest in Heaven of the New Covenant, which has replaced the Old Covenant (8:1 - 13)

‡Opposite Jesus is the High Priest of the true Tabernacle in Heaven with the responsibility to offer something to God the Father (8:1 - 5)

‡Opposite The Old Covenant was replaced by the New Covenant, because the Jews did not continue in it (8:6 - 13)

§Complement Body: Jesus fulfilled the type of the Day of Atonement with his sacrifice on the cross, once for all time (9:1 - 10:14)

‡Unique The Day of Atonement ceremony by the priest of Aaron was temporary, imperfect, and repeated every year (9:1 - 10)

‡Complement The New Covenant was dedicated by Christ once with his own blood (9:11 - 17)

‡Complement The Old Covenant was dedicated by Moses once with the blood of calves and goats (9:18 - 22)

‡Opposite Jesus entered into the Holy place as the High Priest with his blood to put away sin, once for all time (9:23 - 28)

‡Opposite Jesus became the final sacrifice for sin on the cross to replace the Old Covenant with the New (10:1 - 14)

§Complement Conclusion: Enter into the Holiest by the blood of Jesus or else (10:15 - 31)

‡Complement Enter now into the Holiest by the blood of Jesus as a priest yourself (10:15 - 22)

‡Complement Or you will face the consequences of your rebellion against God (10:23 - 31)

Complement Chapter 1.4: The Old Covenant saints looked forward with saving faith to their Messiah under the New Covenant (10:32 - 11:40)

§Unique Introduction: Genuine conversion to Christ produces good fruit that remains (10:32 - 39)

‡Opposite Genuine conversion to Christ in the heart produces perseverance in the Faith in spite of affliction and opposition (10:32 - 34)

‡Opposite The Lost turn away from Christ, but the Just shall live by faith (10:35 - 39)

§Complement Body: The Patriarchs and Moses looked forward in faith to the Promised Land and the promised Messiah (11:1 - 31)

‡Opposite The Patriarchs before the Great Flood obeyed God by faith (11:1 - 7)

‡Opposite The Patriarchs after the Great Flood obeyed God by faith (11:8 - 16)

‡Complement Abraham, Isaac, and Jacob prophesied the future of their sons by faith (11:17 - 22)

‡Complement Moses refused to enjoy the pleasures of sin in Egypt by faith in his future reward (11:23 - 26)

‡Unique Moses and Joshua forsook Egypt and led Israel to the Promised Land by faith (11:27 - 31)

§Complement Conclusion: The saints and prophets of God lived and died by faith (11:32 - 40)

‡Complement The saints of God won great victories by faith (11:32 - 34)

‡Complement The prophets of God suffered and died by faith (11:35 - 40)

Unique Chapter 1.5: Obey the will of Jehovah God to become a completed Jew in Jesus Christ your Messiah (12:1 - 13:25)

§Complement Introduction: Obey the will of Jehovah your God and embrace Jesus Christ as your Messiah (12:1 - 13)

‡Opposite Keep your eyes on Christ and follow his example of obedience to become a completed Jew (12:1 - 4)

‡Opposite Endure the discipline of your Heavenly Father to become a completed Jew (12:5 - 13)

§Complement Body: See that you do not refuse the will of your God, who is a consuming fire (12:14 - 13:17)

‡Unique Remember Esau who did not value his inheritance (12:14 - 17)

‡Complement The Law of Moses caused fear; but the blood of Jesus brings eternal peace with God (12:18 - 24)

‡Complement Do not refuse Him that speaks from Heaven, for He is a consuming fire (12:25 - 29)

‡Opposite Continue to observe the moral Laws of Moses (13:1 - 7)

‡Opposite As priests of God, separate yourselves from the world unto Christ (13:8 - 17)

§Unique Conclusion: Serve God in your local assembly (13:18 - 25)

‡Complement The Lord Jesus make you complete in every good work to do his will (13:18 - 21)

‡Complement Greet all those in the Lord (13:22 - 25)

Complement Part 2 (Romans): For all Jews and Gentiles from the first century forward (1:1 - 16:27)

Opposite Chapter 2.1: Both Jews and Gentiles have rejected the one true God and will be judged by the moral Law of Moses (1:1 - 2:16)

§Unique Introduction: The exalted positions of the apostle Paul and of the saints in Rome (1:1 - 7)

‡Opposite Paul was a servant of Jesus Christ and was called his apostle (1:1 - 4)

‡Opposite The believers in Rome were beloved of God and were called his saints (1:5 - 7)

§Complement Body: Sinners are condemned to Hell before a holy and righteous God (1:8 - 2:4)

‡Opposite Paul longed to go to the saints in Rome to teach them the Word of God (1:8 - 12)

‡Opposite Paul was not ashamed of the Gospel of Christ (1:13 - 17)

‡Complement Sinners have suppressed the truth of the one true God Jehovah which is revealed in nature (1:18 - 23)

‡Complement Because of their rejection of Him, God gave sinners up to the evil passions of their flesh (1:24 - 32)

‡Unique But sinful man cannot escape the righteous judgment of God (2:1 - 4)

§Complement Conclusion: The Law of Moses is God's standard for perfect righteousness (2:5 - 16)

‡Complement God will judge every person equally according to their own works (2:5 - 12)

‡Complement God will judge every person equally according to the Law of Moses (2:13 - 16)

Opposite Chapter 2.2: Both Jews and Gentiles can only be justified through faith alone in the New Covenant Finished Work of Christ (2:17 - 5:21)

§Complement Introduction: Even the most religious person possible is condemned by the Law of Moses (2:17 - 3:8)

‡Opposite The proud Jew's profession of faith in God is destroyed by his breaking of the Law of Moses (2:17 - 29)

‡Opposite God is always righteous in everything that He does, including judging sin (3:1 - 8)

§Complement Body: Justification from sin is by faith alone in the Finished Work of Christ without the works of the Law or circumcision (3:9 - 5:8)

‡Unique Both Jews and Gentiles can be justified through their faith in the Finished Work of Jesus Christ (3:9 - 31)

‡Complement Abraham was justified by faith alone without works (4:1 - 8)

‡Complement Abraham was justified by faith alone before he was circumcised (4:9 - 15)

‡Opposite The faith that Abraham exercised to be justified is the same faith that we must exercise to be justified from all sin (4:16 - 25)

‡Opposite The object of our faith must be Jesus Christ who died in our place and made the atonement for our sins (5:1 - 8)

§Unique Conclusion: The origin of sin and the impact of the Finished Work of Christ on the cross for all those who believe (5:9 - 21)

‡Complement The sin of Adam caused the deaths of him and all of his descendants (5:9 - 14)

‡Complement The gift of salvation through Christ gives righteousness and eternal life to all who believe in Him (5:15 - 21)

Complement Chapter 2.3: The daily sanctification of believers through the Holy Spirit (6:1 - 8:39)

§Unique Introduction: After salvation, yield your bodies in obedience to God to have victory over sin (6:1 - 23)

‡Opposite After salvation, yield your bodies to be baptized by immersion, to walk in the likeness of his resurrection (6:1 - 7)

‡Opposite After baptism, yield your bodies to God every day to have continued victory over sin (6:8 - 23)

§Complement Body: The Holy Spirit of God delivers the believer from sin and guarantees his ultimate redemption (7:1 - 8:23)

‡Opposite Believers are married to Jesus Christ and divorced from the Law of Moses, so that we might bring forth fruit unto God (7:1 - 12)

‡Opposite Bring your thoughts into captivity to Jesus Christ to be victorious over temptation (7:7 - 25)

‡Complement The Holy Spirit of God brings life and peace to the believer who walks in obedience to Him instead of the flesh (8:1 - 8)

‡Complement The Holy Spirit of Christ dwells in the body of the believer in Jesus Christ to give Eternal Life before and after death (8:9 - 13)

‡Unique The universe and believers groan in pain from the presence of sin; but one day, it will be redeemed (8:14 - 23)

§Complement Conclusion: The believer is kept eternally secure by the Holy Spirit and the love of Christ (8:24 - 39)

‡Complement The Spirit of God helps the believer to pray and conforms him day by day to the image of Jesus Christ (8:24 - 30)

‡Complement Nothing in this world can separate the believer from the love of Christ (8:31 - 39)

Complement Chapter 2.4: The final sanctification of Israel after the Return of Christ (9:1 - 11:36)

§Unique Introduction: Most Jews have rejected the Gospel, despite being stewards of the truth of God (9:1 - 13)

‡Opposite Paul wished that he could go to Hell so that his fellow Israelites according to the flesh could be saved (9:1 - 5)

‡Opposite The children of the Promise are the true seed of Israel, not the children of the flesh (9:6 - 13)

§Complement Body: God has elected a remnant of the Jews to be saved (9:14 - 10:21)

‡Unique God has mercy on whom He will have mercy (9:14 - 18)

‡Complement God has power over his own creation, to elect to make one vessel to honor and another to dishonor (9:19 - 24)

‡Complement The prophets prophesied that a remnant of Israel would be chosen by election (9:25 - 33)

‡Opposite The righteousness of God can only be obtained through faith in the Finished Work of Jesus Christ (10:1 - 15)

‡Opposite Israel heard the Gospel that was preached everywhere, but rejected it (10:16 - 21)

§Complement Conclusion: Jehovah blessed the Gentiles with stewardship of the Gospel for now, but he will save Israel in the Millennium (11:1 - 36)

‡Complement The Gentiles have been temporarily blessed with stewardship of the Gospel because of the election of God (11:1 - 24)

‡Complement Jehovah will save Israel in the Millennial Kingdom and restore them to his favor as before (11:25 - 36)

Unique Chapter 2.5: The sanctification of believers through the assembly of Jesus Christ (12:1 - 16:27)

§Complement Introduction: Be a Christian everyday, both inwardly and outwardly (12:1 - 21)

‡Opposite Be not conformed to this world, but transformed by the renewing of your mind (12:1 - 5)

‡Opposite Live the teachings of the Bible in your daily life (12:6 - 21)

§Complement Body: Do not separate from or judge other believers over non-essential beliefs like food (13:1 - 15:29)

‡Opposite Be in subjection to human laws and governmental authorities (13:1 - 7)

‡Opposite Live for the future and not in the past (13:8 - 14)

‡Complement Live and let live for Christ over issues of food and observance of a particular day of the week (14:1 - 13)

‡Complement Do not destroy the Kingdom of God over the issues of food and drink (14:14 - 15:7)

‡Unique Help missionaries reach other parts of the world for Christ (15:8 - 29)

§Unique Conclusion: Avoid heretics and give glory to God for the Gospel of Christ (15:30 - 16:27)

‡Complement Avoid those who preach a message that is contrary to the Scriptures (15:30 - 16:20)

‡Complement Give glory to God for the Gospel of Christ (16:21 - 27)

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¶Opposite	God the Son created all things and atoned for our sins (1:1 - 3)
¶Opposite	The angels are ministering spirits and worship Jesus (1:4 - 7)
\$Complement	Body: The Gospel of the Finished Work of Christ was spoken by God the Son (1:8 - 3:6)
¶Unique	Because God the Son is the Creator; we should pay more attention to his Gospel (1:8 - 2:1)
¶Complement	The message of Salvation has negative eternal consequences for your soul if you neglect it (2:2 - 8a)
¶Complement	The messenger of Salvation paid the ultimate price for your soul on the cross (2:8b - 13)
¶Opposite	God the Son humbled Himself to become part of the race of Abraham to make reconciliation for sin (2:14 - 18)
¶Opposite	Christ was worthy of more glory than Moses because He is a Son instead of a servant (3:1 - 6)
\$Complement	Conclusion: Do not harden your heart against Christ or you will never have rest for your soul in this world (3:7 - 4:13)
¶Complement	Do not harden your heart against the will of God to embrace Christ as your Messiah (3:7 - 19)
¶Complement	You will have no peace or rest for your soul without trusting in Jesus your Messiah (4:1 - 13)

	\$Unique	Introduction: God the Son is the Creator; the angels are ministering spirits (1:1 - 7)
	¶Opposite	God the Son created all things and atoned for our sins (1:1 - 3)
Unique		1:1God, who (at various times and in diverse manners) spoke in time past to the fathers by the prophets, 1:2has in these Last Days spoken to us by <i>his</i> Son;
Complement		whom he has appointed Heir of all things,
Complement		by whom also he made the Ages.
Opposite		1:3Who being the brightness of <i>his</i> glory, and the exact image of his person;
Opposite		and upholding all things by the Word of his power, through himself having made a cleansing of our sins, he sat down on the right hand of the Majesty on high.
	¶Opposite	The angels are ministering spirits and worship Jesus (1:4 - 7)
Opposite		1:4Having become so much better than the angels;
Opposite		as he, by inheritance, has obtained a more excellent Name than they.
Complement		1:5For unto which of the angels said he at any time, “You are my Son; this day have I begotten you”? And again, “I will be a Father to him; and he shall be a Son to me.”
Complement		1:6And again, when he brings the First Begotten into the world, he says, “And let all the angels of God worship him.”
Unique		1:7And of the angels, he says, “Who makes his angels spirits, and his ministers a flame of fire.”
	\$Complement	Body: The Gospel of the Finished Work of Christ was spoken by God the Son (1:8 - 3:6)
	¶Unique	Because God the Son is the Creator; we should pay more attention to his Gospel (1:8 - 2:1)
Opposite		1:8But to the Son <i>he says</i> , “Your throne, O God, <i>endures</i> into the Ages of the Ages; a scepter of righteousness is the scepter of your Kingdom. 1:9You have loved righteousness, and hated iniquity; therefore God, <i>even</i> your God, has anointed you with the oil of gladness above your companions.”
Opposite		1:10And, “You, Lord, in the beginning have laid the foundation of the Earth; and the heavens are the works of your hands. 1:11They shall perish, but you remain; and they shall all grow old like a garment. 1:12And as a cloak you shall fold them up, and they shall be transformed; but you are the same, and your years shall not fail.”
Complement		1:13But to which of the angels did he say at any time, “Sit on my right hand, until I make your enemies your footstool”?
Complement		1:14Are they not all ministering spirits, <i>who were</i> sent forth to minister for them who shall be heirs of salvation?
Unique		2:1Therefore we ought to give the more earnest attention to the things which we have heard, lest at any time, we drift away.
	¶Complement	The message of Salvation has negative eternal consequences for your soul if you neglect it (2:2 - 8a)
Unique		2:2For if the word spoken by angels was steadfast, and every transgression and disobedience received a just punishment: 2:3how shall we escape <i>punishment</i> , if we neglect such great salvation?
Complement		Which at the first, began to be spoken by the Lord, and was confirmed to us by them that heard <i>him</i> ;
Complement		2:4God also bearing <i>them</i> witness: both with signs and wonders, and with various miracles and gifts of the Holy Spirit, according to his will.
Opposite		2:5For he has not put the world to come, of which we speak, in subjection to the angels.
Opposite		2:6But one in a certain place testified, saying, “What is man, that you are mindful of him? Or the son of man, that you visit him? 2:7You made him a little lower than the angels; you crowned him with glory and honor, and set him over the works of your hands; 2:8you have put all things in subjection under his feet.”
	¶Complement	The messenger of Salvation paid the ultimate price for your soul on the cross (2:8b - 13)
Unique		For in that he put all in subjection under him, he left nothing <i>that</i> is not put under him.
Complement		But now we do not yet see all things put under him.
Complement		2:9But we see Jesus, who for a short time was made lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man.
Opposite		2:10For it became him, for whom <i>are</i> all things, and by whom <i>are</i> all things, in bringing many sons to glory, to make the Author of their salvation complete through sufferings.
Opposite		2:11For both he that sanctifies and they who are being sanctified <i>are</i> all of the same <i>flesh</i> ; for which cause he is not ashamed to call them brothers, 2:12saying, “I will declare your Name to my brothers; in the midst of the Assembly will I sing praise to you.” 2:13And again, “I will put my trust in him.” And again, “Behold I and the children whom God has given me.”
	¶Opposite	God the Son humbled Himself to become part of the race of Abraham to make reconciliation for sin (2:14 - 18)
Unique		2:14Seeing then, as the children have shared of flesh and blood, he also himself likewise shared the same, so that through death he would destroy him that had the power of death, that is, the devil; 2:15and deliver them who, through fear of death, were all their lifetime subject to slavery.
Complement		2:16For truly he did not take on <i>himself the nature</i> of angels;
Complement		but he took on <i>himself</i> the <i>fleshly</i> seed of Abraham.
Opposite		2:17Therefore, in all things, he was obligated to be made like <i>his</i> brothers, so that he might be a merciful and faithful High Priest in things <i>pertaining</i> to God, to make reconciliation for the sins of the people:
Opposite		2:18for in that he himself has endured being tempted, he is able to help them that are tempted.
	¶Opposite	Christ was worthy of more glory than Moses because He is a Son instead of a servant (3:1 - 6)
Opposite		3:1Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 3:2who was faithful to him that appointed him, as also Moses <i>was faithful</i> in all his house.
Opposite		3:3For this <i>man</i> was counted worthy of more glory than Moses, considering that he who has built the house has more honor than the house itself: 3:4for every house is built by some <i>man</i> , but he that built all things is God.
Complement		3:5And Moses truly <i>was</i> faithful in all his house as a servant, for a testimony of those things which were to be spoken afterward.
Complement		3:6But Christ <i>is faithful</i> as a Son over his own house;
Unique		whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the goal.
	\$Complement	Conclusion: Do not harden your heart against Christ or you will never have rest for your soul in this world (3:7 - 4:13)
	¶Complement	Do not harden your heart against the will of God to embrace Christ as your Messiah (3:7 - 19)
Opposite		3:7Therefore, as the Holy Spirit says, “Today, if you will hear his voice: 3:8harden not your hearts, as in the rebellion, in the day of temptation in the wilderness: 3:9when your fathers tested me, proved me, and saw my works forty years.
Opposite		3:10“Therefore, I was grieved with that generation; and I said, ‘They always go astray in <i>their</i> heart; and they have not known my ways.’ 3:11So I swore in my wrath, ‘They shall not enter into my rest.’”
Complement		3:12Take care, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. 3:13But exhort one another daily, while it is called “Today”, lest any of you become hardened through the deceitfulness of sin. 3:14For we become partakers of Christ, if we hold the beginning of our confidence steadfast unto the goal.
Complement		3:15While it is said, “Today if you will hear his voice, harden not your hearts, as in the rebellion.” 3:16For some rebelled, when they had heard <i>the Gospel</i> ; nevertheless not all that came out of Egypt by Moses.
Unique		3:17But with whom was he grieved forty years? <i>Was it</i> not with them that had sinned, whose carcasses fell in the wilderness? 3:18And to whom did he swear that they would not enter into his rest, but to them that did not believe? 3:19So we see that they could not enter in because of unbelief.
	¶Complement	You will have no peace or rest for your soul without trusting in Jesus your Messiah (4:1 - 13)
Opposite		4:1Therefore, let us fear, lest, a promise being left <i>us</i> of entering into his rest, any of you should seem to come short of it: 4:2for the Gospel was preached to us, as well as to them; but the Word preached did not benefit them, not being mixed with faith in them that heard <i>it</i> . 4:3For we who have believed <i>in Christ</i> do enter into rest: as he said, “So I swore in my wrath, ‘They shall not enter into my rest.’”
Opposite		Although the works were finished from the foundation of the world: 4:4for he spoke in a certain place of the seventh <i>day</i> on this manner, “And God rested the seventh day from all his works.” 4:5And in this <i>Scripture</i> again, “They shall not enter into my rest.”
Complement		4:6Therefore, seeing it remains that some must enter into it, and they to whom it was first preached did not enter in because of unbelief: 4:7again, he limits a certain day, saying in David, “Today, after so long a time.” As it is said, “Today if you will hear his voice, harden not your hearts.” 4:8For if Joshua had truly given them rest, then he would not have spoken afterward of another day.
Complement		4:9Therefore there remains a rest to the people of God: 4:10for he that has entered into his rest, he also has ceased from his own works, as God <i>did</i> from his.
Unique		4:11Therefore, let us be eager to enter into that rest, lest any man falls after the same example of unbelief: 4:12for the Word of God <i>is</i> living and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and <i>is</i> a discerner of the thoughts and intents of the heart; 4:13neither is there any creature that is not exposed in his sight, but all things <i>are</i> naked and opened to the eyes of him to whom <i>we must</i> give account.

The Way (Hebrews), Chapter 1.2: God the Son returned into Heaven to be our Great High Priest according to the order of Melchizedek (4:14 - 7:28)	
\$Complement	Introduction: Jesus Christ could understand our weaknesses and serve as our perfect High Priest (4:14 - 5:10)
¶Opposite	God the Son became a real, sinless human being with compassion for the weakness of humanity (4:14 - 5:3)
¶Opposite	God the Son was called by God his Father to become a High Priest according to the order of Melchizedek (5:4 - 10)
\$Complement	Body: Melchizedek received tithes from Abraham and Levi, so his priesthood was superior to Aaron (5:11 - 7:17)
¶Opposite	These Jews were immature believers who needed to move from animal sacrifices to the Finished Work of Christ (5:11 - 6:8)
¶Opposite	The unconditional oath of God to Abraham gives us strong consolation to us, who have fled for refuge to Christ (6:9 - 20)
¶Complement	Melchizedek was the priest of the most High God: the king of righteousness, and the king of peace (7:1 - 3)
¶Complement	Melchizedek was so great that even Abraham paid tithes to him, and Levi implicitly did also (7:4 - 10)
¶Unique	The Law of Moses has been changed to transfer the office of the High Priesthood from Aaron to Jesus Christ (7:11 - 17)
\$Unique	Conclusion: The Priesthood of Jesus was superior to the priesthood of Aaron for two reasons: (7:18 - 28)
¶Complement	Because of the oath of God making Him High Priest (7:18 - 22)
¶Complement	Because He did not need to make a sacrifice for sin for himself (7:23 - 28)

	\$Complement	Introduction: Jesus Christ could understand our weaknesses and serve as our perfect High Priest (4:14 - 5:10)
	¶Opposite	God the Son became a real, sinless human being with compassion for the weakness of humanity (4:14 - 5:3)
Unique		4:14Seeing then that we have a great High Priest that has passed into the heavens, Jesus the Son of God, let us hold fast <i>our</i> profession.
Complement		4:15For we have not a High Priest who is unable to sympathize with our infirmities; but he was in all points tempted like as <i>we are</i> , yet without sin.
Complement		4:16Therefore, let us come boldly to the Throne of Grace, that we may obtain mercy; and find grace to help in time of need.
Opposite		5:1For every high priest taken from among men is ordained for men in things <i>pertaining</i> to God, that he may offer both gifts and sacrifices for sins; ^{5:2} who can have compassion on the ignorant, and on them that are out of the Way, because he himself also is surrounded by weakness.
Opposite		5:3And for this reason (as for the people, so also for himself), he should offer <i>an animal sacrifice</i> for sins.
	¶Opposite	God the Son was called by God his Father to become a High Priest according to the order of Melchizedek (5:4 - 10)
Opposite		5:4And no man takes this honor to himself, but he that is called of God, as <i>was</i> Aaron.
Opposite		5:5So also Christ did not glorify himself to be made a High Priest; but he that said to him, “ <i>You are my Son; today have I begotten you.</i> ” ^{5:6} As he says also in another <i>Scripture</i> , “ <i>You are a Priest into the Ages according to the order of Melchizedek.</i> ”
Complement		5:7Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death (and was heard in that he was afraid), ^{5:8} though he is the Son <i>of God</i> , yet he learned obedience by the things which he suffered.
Complement		5:9And having been made complete, he became the Author of eternal salvation to all them that obey him;
Unique		5:10called by God a High Priest, according to the order of Melchizedek.

	\$Complement	Body: Melchizedek received tithes from Abraham and Levi, so his priesthood was superior to Aaron (5:11 - 7:17)
	¶Opposite	These Jews were immature believers who needed to move from animal sacrifices to the Finished Work of Christ (5:11 - 6:8)
Unique		5:11Of whom we have many things to say; but hard to explain, seeing you are hard of hearing. ^{5:12} For when for the time you should be teachers, you need someone to teach you again which <i>are</i> the first principles of the Oracles of God. And you have become those that need milk, and not solid food. ^{5:13} For every one that uses milk <i>is</i> unskilled in the Word of righteousness, because he is a <i>spiritual</i> baby; ^{5:14} but solid food belongs to them that are <i>spiritually</i> mature, <i>even</i> those who by reason of <i>habitual</i> use have trained their senses to discern both good and evil.
Complement		6:1Therefore, leaving the basics of the doctrine of Christ, let us go on to completeness <i>in the New Covenant</i> : not laying again the foundation of repentance from dead works, and of faith toward [Jehovah] God; ^{6:2} of the doctrine of washings, and of laying of hands on <i>the animal sacrifice</i> , and of resurrection of the dead, and of Eternal Judgment. ^{6:3} And we will do this, if God permits.
Complement		6:4Because <i>it is</i> impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit; ^{6:5} and have tasted the good Word of God, and the powers of the world to come: ^{6:6} if they shall fall away, to renew them again to repentance: seeing they crucify to themselves the Son of God afresh, and put <i>him</i> to an open shame.
Opposite		6:7For the earth which drinks in the rain that comes often upon it, and brings forth herbs useful for them by whom it is dressed, receives blessing from God;
Opposite		6:8but that which bears thorns and briers <i>is</i> rejected, and near to cursing, whose end <i>is</i> to be burned.
	¶Opposite	The unconditional oath of God to Abraham gives us strong consolation to us, who have fled for refuge to Christ (6:9 - 20)
Opposite		6:9But, beloved, we are persuaded better things of you, and things that accompany salvation, though we say this: ^{6:10} for God <i>is</i> not unrighteous to forget your work and labor of love, which you have shown toward his Name, in that you have ministered to the saints, and are ministering <i>now</i> . ^{6:11} And we desire that every one of you shows the same diligence, to the full assurance of hope unto the goal; ^{6:12} that you be not lazy, but followers of them who through faith and patience inherit the promises.
Opposite		6:13For when God made promise to Abraham, because he could swear by no greater, he swore by himself, ^{6:14} saying, “ <i>Surely blessing I will bless you, and multiplying I will multiply you.</i> ” ^{6:15} And so, after he had patiently endured, he obtained the promise.
Complement		6:16For men truly swear by the greater; and an oath for confirmation <i>is for</i> them an end of all dispute.
Complement		6:17Therefore God, willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed <i>it</i> by an oath; ^{6:18} that by two immutable things, in which <i>it was</i> impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.
Unique		6:19Which <i>hope</i> we have as an anchor of the soul, both sure and steadfast; and which enters into that within the veil; ^{6:20} where the forerunner has <i>already</i> entered for us, <i>that is</i> , Jesus, having become a High Priest into the Ages according to the order of Melchizedek.

	¶Complement	Melchizedek was the priest of the most High God: the king of righteousness, and the king of peace (7:1 - 3)
Unique		7:1For this Melchizedek, king of Salem, <i>was</i> priest of the most high God, who met Abraham returning from the slaughter of the kings; and blessed him ^{7:2} (to whom also Abraham gave a tenth part of all);
Complement		first, being by interpretation, King of righteousness;
Complement		and after that also King of Salem, which means, “King of peace”:
Opposite		7:3without father, without mother, without lineage, having neither beginning of days, nor end of life;
Opposite		but made like the Son of God, remaining a priest into perpetuity.
	¶Complement	Melchizedek was so great that even Abraham paid tithes to him, and Levi implicitly did also (7:4 - 10)
Unique		7:4Now consider how great this man <i>was</i> , to whom even the patriarch Abraham gave the tenth of the plunder;
Complement		7:5and truly they that are of the sons of Levi, who receive the office of the priesthood, have a command to take tithes of the people according to the Law (that is, of their brethren), though they come out of the loins of Abraham.
Complement		7:6But he whose descent is not counted from them received tithes from Abraham; and blessed him that had the promises. ^{7:7} And without any contradiction the inferior is blessed by the better.
Opposite		7:8And here men that die receive tithes; but there he <i>received them</i> ; of whom it is witnessed that he lives.
Opposite		7:9And as I may so say, Levi also, who receives tithes <i>now</i> , paid tithes in Abraham <i>then</i> : ^{7:10} for he was still in the loins of his father, when Melchizedek met him.
	¶Unique	The Law of Moses has been changed to transfer the office of the High Priesthood from Aaron to Jesus Christ (7:11 - 17)
Opposite		7:11Therefore, if perfection came by the Levitical priesthood (for under it the people received the Law), what further need <i>was there</i> that another priest should arise according to the order of Melchizedek, and not be called according to the order of Aaron?
Opposite		7:12For the priesthood being transferred, there is made of necessity a change also of the Law.
Complement		7:13For he of whom these things are spoken pertains to another tribe, from which no man has officiated at the altar.
Complement		7:14For <i>it is</i> obvious that our Lord arose out of Judah, of which tribe Moses spoke nothing concerning priesthood.
Unique		7:15And it is still far more obvious, that another Priest arises according to the likeness of Melchizedek; ^{7:16} who is made, not according to the Law of a carnal Commandment, but according to the power of an endless life: ^{7:17} for he testifies, “ <i>You are a Priest into the Ages according to the order of Melchizedek.</i> ”
	\$Unique	Conclusion: The Priesthood of Jesus was superior to the priesthood of Aaron for two reasons: (7:18 - 28)
	¶Complement	Because of the oath of God making Him High Priest (7:18 - 22)
Opposite		7:18For there is truly an annulment of the Commandment going before for its weakness and unprofitableness: ^{7:19} for the Law made nothing perfect;
Opposite		but the bringing in of a better hope <i>made us perfect in Him</i> , through which we draw near to God.
Complement		7:20And seeing that <i>he was</i> not <i>made High Priest</i> without an oath ^{7:21} (for those priests were made without an oath):
Complement		but this Jesus <i>was made High Priest</i> with an oath by him that said to him, “ <i>[Jehovah] swore and will not repent, You are a Priest into the Ages according to the order of Melchizedek.</i> ”:
Unique		7:22by so much <i>more</i> , Jesus was made a guarantee of a better Covenant.
	¶Complement	Because He did not need to make a sacrifice for sin for himself (7:23 - 28)
Opposite		7:23And truly, they were many priests, because they were not allowed to continue by reason of death;
Opposite		7:24but this <i>Jesus</i> , because he continues into the Ages, has an unchangeable Priesthood; ^{7:25} therefore he is able also to save them to the uttermost that come unto God by him, seeing he always lives to make intercession for them.
Complement		7:26For such a High Priest was fitting for us; <i>who is</i> holy, innocent, undefiled, separate from sinners, and having become higher than the heavens;
Complement		7:27who does not need, as those <i>Levite</i> high priests, to offer up <i>a bloody</i> sacrifice daily (first for his own sins, and then for the people’s): for he <i>already</i> did this once for all time, when he offered up himself.
Unique		7:28For the Law makes men <i>temporary</i> high priests who have weakness; but the Word of the oath, which was <i>written</i> after the Law <i>was given</i> , <i>has ordained</i> the Son, who has been perfected into the Ages.

The Way (Hebrews), Chapter 1.3: Look back to the Finished Work of Christ on the cross for your spiritual completion (8:1 - 10:31)	
<div>\$Unique</div> Introduction: Jesus is the High Priest in Heaven of the New Covenant, which has replaced the Old Covenant (8:1 - 13)	
<div>¶Opposite</div> Jesus is the High Priest of the true Tabernacle in Heaven with the responsibility to offer something to God the Father (8:1 - 5)	
<div>¶Opposite</div> The Old Covenant was replaced by the New Covenant, because the Jews did not continue in it (8:6 - 13)	
<div>\$Complement</div> Body: Jesus fulfilled the type of the Day of Atonement with his sacrifice on the cross, once for all time (9:1 - 10:14)	
<div>¶Unique</div> The Day of Atonement ceremony by the priest of Aaron was temporary, imperfect, and repeated every year (9:1 - 10)	
<div>¶Complement</div> The New Covenant was dedicated by Christ once with his own blood (9:11 - 17)	
<div>¶Complement</div> The Old Covenant was dedicated by Moses once with the blood of calves and goats (9:18 - 22)	
<div>¶Opposite</div> Jesus entered into the Holy place as the High Priest with his blood to put away sin, once for all time (9:23 - 28)	
<div>¶Opposite</div> Jesus became the final sacrifice for sin on the cross to replace the Old Covenant with the New (10:1 - 14)	
<div>\$Complement</div> Conclusion: Enter into the Holiest by the blood of Jesus or else (10:15 - 31)	
<div>¶Complement</div> Enter now into the Holiest by the blood of Jesus as a priest yourself (10:15 - 22)	
<div>¶Complement</div> Or you will face the consequences of your rebellion against God (10:23 - 31)	

	<div>\$Unique</div> Introduction: Jesus is the High Priest in Heaven of the New Covenant, which has replaced the Old Covenant (8:1 - 13)
	<div>¶Opposite</div> Jesus is the High Priest of the true Tabernacle in Heaven with the responsibility to offer something to God the Father (8:1 - 5)
Unique	^{8:1} Now of the things which we have spoken, <i>this</i> is the main point: we have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens: ^{8:2} a minister of the Sanctuary and of the true Tabernacle, which the Lord pitched and not man.
Complement	^{8:3} For every High Priest is ordained to offer gifts and sacrifices;
Complement	therefore <i>it was</i> necessary that this man have something also to offer.
Opposite	^{8:4} For if he was on Earth, he would not be a priest, seeing that there are <i>Levite</i> priests that offer gifts according to the Law, ^{8:5} who serve according to the example and shadow of heavenly things;
Opposite	as Moses was admonished of God when he was about to make the Tabernacle: for, “ <i>See,</i> ” says he, “ <i>that you make all things according to the design shown to you in the mountain.</i> ”
	<div>¶Opposite</div> The Old Covenant was replaced by the New Covenant, because the Jews did not continue in it (8:6 - 13)
Opposite	^{8:6} But now, he has obtained a more excellent ministry, seeing that he also is the Mediator of a better Covenant, which was established upon better promises:
Opposite	^{8:7} for if that first <i>Covenant</i> had been faultless, then no place would have been sought for the second.
Complement	^{8:8} For finding fault with them, he says, “ <i>Behold, the days are coming,’ says [Jehovah], ‘when I will make a New Covenant with the house of Israel and with the house of Judah; ^{8:9}but not according to the Covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt: for they did not continue in my Covenant, and I disregarded them,’ says [Jehovah].</i> ”
Complement	^{8:10} “ <i>For this is the Covenant that I will make with the house of Israel after those days,’ says [Jehovah], ‘I will put my Laws into their mind, and write them in their hearts; and I will be to them God, and they shall be to me a people. ^{8:11}And they shall not teach every man his neighbor, and every man his brother, saying, ‘Know [Jehovah]’: for all shall know me, from the least unto the greatest: ^{8:12}for I will be merciful to their unrighteousness; and their sins and their iniquities will I remember no more.”</i>
Unique	^{8:13} In that he says “a <i>New Covenant</i> ”, he has made the first Old. Now that which is decaying and growing old, <i>is</i> ready to vanish away.
	<div>\$Complement</div> Body: Jesus fulfilled the type of the Day of Atonement with his sacrifice on the cross, once for all time (9:1 - 10:14)
	<div>¶Unique</div> The Day of Atonement ceremony by the priest of Aaron was temporary, imperfect, and repeated every year (9:1 - 10)
Opposite	^{9:1} Then, truly, the First <i>Covenant</i> also had ordinances of divine service, and an earthly Sanctuary: ^{9:2} for a Tabernacle was made: the first, in which <i>was</i> the candlestick, and the table, and the showbread, which is called the Holy Place.
Opposite	^{9:3} And after the second veil, the Tabernacle which is called the Holiest of all, ^{9:4} which had the golden censer, and the Ark of the Covenant overlaid all over with gold; in which <i>was</i> the golden pot that had manna, Aaron’s rod that budded, and the tablets of the Covenant; ^{9:5} and over it the cherubim of glory shadowing the mercy seat: of which we cannot now speak particularly.
Complement	^{9:6} Now when these things were thus ordained, the priests always went into the first Tabernacle, accomplishing the service of <i>God</i> .
Complement	^{9:7} But into the second <i>went</i> the high priest alone once every year; <i>but</i> not without blood, which he offered for himself, and <i>for</i> the errors of the people.
Unique	^{9:8} The Holy Spirit signifying <i>by</i> this, that the way into the Holiest of all had not yet been revealed, while the first Tabernacle was still standing;
	^{9:9} which <i>was</i> a copy for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, ^{9:10} <i>which stood</i> only in food and drinks, and various washings and fleshly ordinances, imposed <i>on them</i> until the time of reformation.
	<div>¶Complement</div> The New Covenant was dedicated by Christ once with his own blood (9:11 - 17)
Unique	^{9:11} But Christ, having come forth a High Priest of good things to come, through a greater and more perfect Tabernacle not made with hands (that is to say, not of this building);
	^{9:12} neither with the blood of goats and calves, but with his own blood he entered in once into the Holy Place, having <i>already</i> obtained Eternal Redemption <i>for us</i> .
Complement	^{9:13} For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh, ^{9:14} how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve the living God?
Complement	^{9:15} And for this reason, he is the Mediator of the New Covenant: that by means of death for the redemption of the transgressions <i>that were</i> under the First Covenant, they who are called might receive the promise of Eternal inheritance.
Opposite	^{9:16} For where <i>there is a</i> will, there must also of necessity be the death of the one who made the will: ^{9:17} for a will <i>has</i> force after men are dead;
Opposite	otherwise, it has no strength at all while the one making the will is alive.
	<div>¶Complement</div> The Old Covenant was dedicated by Moses once with the blood of calves and goats (9:18 - 22)
Unique	^{9:18} Therefore, even the First <i>Covenant</i> was not dedicated without blood:
	^{9:19} for when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water and scarlet wool and hyssop;
Complement	and he sprinkled both the Book and all the people, ^{9:20} saying, “ <i>This is the blood of the Covenant which God has commanded to you.</i> ”
Complement	^{9:21} Also, he sprinkled with blood both the Tabernacle, and all the vessels of the ministry.
Opposite	^{9:22} And almost all things are by the Law purged with blood.
Opposite	And without shedding of blood, <i>there</i> is no forgiveness <i>of sin</i> .
	<div>¶Opposite</div> Jesus entered into the Holy place as the High Priest with his blood to put away sin forever (9:23 - 28)
Unique	^{9:23} Therefore, <i>it was</i> necessary that the copies of things in the heavens should be purified with these <i>animal sacrifices</i> ;
	but the heavenly things themselves with better sacrifices than these.
Complement	^{9:24} For Christ has not entered into the holy places <i>which were</i> made with hands, <i>which are</i> the copies of the true;
Complement	but into Heaven itself: now to appear in the presence of God for us.
Opposite	^{9:25} Nor <i>did he enter</i> so that he might offer himself many times, as the high priest enters into the holy place every year with blood of others ^{9:26} (otherwise he would have suffered many times since the creation of the universe). But now, once for all time in the consummation of the Ages, he has appeared to put away sin by the sacrifice of himself.
Opposite	^{9:27} And as it is appointed to men once to die (but after this the Judgment), ^{9:28} <i>so also</i> Christ was offered once for all time to bear the sins of many; and to them that look for him, he shall appear the second time apart from sin unto salvation.
	<div>¶Opposite</div> Jesus became the final sacrifice for sin on the cross to replace the Old Covenant with the New (10:1 - 14)
Opposite	^{10:1} For the <i>Mosaic</i> Law, having a <i>mere</i> shadow of good things to come, <i>and</i> not the very image of the things, can never with those sacrifices (which they offer year by year into perpetuity) make the comers with them complete. ^{10:2} For then would they not have ceased to be offered? Because the worshipers once purged should have had no more conscience of sins.
Opposite	^{10:3} But, in those <i>sacrifices</i> , <i>there is</i> a reminder again of sins every year. ^{10:4} for <i>it is</i> impossible that the blood of bulls and of goats could take away sins.
Complement	^{10:5} Therefore when he comes into the world, he says, “ <i>Sacrifice and offering you did not desire; but a body have you perfected for me, ^{10:6}because in burnt offerings and sacrifices for sin, you have had no pleasure. ^{10:7}Then I said, ‘See, I come (in the volume of the Book, it is written of me) to do your will, O God.”</i>
Complement	^{10:8} Above when he said, “ <i>Sacrifice and offering and burnt offerings for sin you did not desire; nor did you have pleasure in it</i> ” (which are offered by the Law), ^{10:9} then he said, “ <i>Behold, I come to do your will, O God.</i> ” He takes away the First <i>Covenant</i> , that he may establish the Second: ^{10:10} by which we have been sanctified through the offering of the body of Jesus Christ once for all time.
Unique	^{10:11} And every <i>Levite</i> priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins.
	^{10:12} But this man, after he had offered one sacrifice for sins into perpetuity, sat down on the right hand of God, ^{10:13} from henceforth waiting until his enemies are made his footstool: ^{10:14} for by a single offering he has perfected into perpetuity them that are being sanctified.
	<div>\$Complement</div> Conclusion: Enter into the Holiest by the blood of Jesus or else (10:15 - 31)
	<div>¶Complement</div> Enter now into the Holiest by the blood of Jesus as a priest yourself (10:15 - 22)
Opposite	^{10:15} <i>Therefore</i> the Holy Spirit also is a witness to us: for after he had said before, ^{10:16} “ <i>This is the Covenant that I will make with them after those days,’ says [Jehovah]: ‘I will put my Laws into their hearts, and in their minds will I write them; ^{10:17}and their sins and iniquities will I remember no more.”</i>
Opposite	^{10:18} So, where <i>there is</i> forgiveness <i>of these things</i> , <i>there is</i> no more <i>need for an</i> offering for sin.
Complement	^{10:19} Therefore, brethren, having boldness to enter into the Holiest by the blood of Jesus, ^{10:20} by a new and living way, which he has consecrated for us through the veil (that is to say, his flesh);
Complement	^{10:21} and <i>having a permanent</i> High Priest over the House of God,
Unique	^{10:22} let us draw near <i>to God</i> with a true heart, in full assurance of faith: having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
	<div>¶Complement</div> Or you will face the consequences of your rebellion against God (10:23 - 31)
Opposite	^{10:23} Let us hold fast the profession of <i>our</i> faith without wavering (for he <i>is</i> faithful that promised);
Opposite	^{10:24} and let us consider one another, to provoke unto love and to good works; ^{10:25} not forsaking the assembling of ourselves together, as the manner of some <i>is</i> , but exhorting <i>one another</i> ; and so much the more, as you see the Day approaching.
Complement	^{10:26} For if we deliberately continue sinning after we have received the knowledge of the truth, there remains no more sacrifice for sins, ^{10:27} but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries.
Complement	^{10:28} He that despised Moses’ Law died without mercy under two or three witnesses. ^{10:29} Of how much worse punishment, do you suppose, shall he be thought worthy, who has trodden the Son of God under <i>his</i> foot; and has counted the blood of the Covenant, with which he was sanctified, an unholy thing, and has outraged the Spirit of grace?
Unique	^{10:30} For we know him that has said, ““ <i>Vengeance belongs to me; I will repay,’ says [Jehovah].</i> ” And again, “[Jehovah] shall judge his people.”
	^{10:31} <i>It is</i> a dreadful thing to fall into the hands of the living God!

The Way (Hebrews), Chapter 1.4: The Old Covenant saints looked forward with saving faith to their Messiah (10:32 - 11:40)	
\$Unique	Introduction: Genuine conversion to Christ produces good fruit that remains (10:32 -39)
¶Opposite	Genuine conversion to Christ in the heart produces perseverance in the Faith in spite of affliction and opposition (10:32 -34)
¶Opposite	The Lost turn away from Christ, but the Just shall live by faith (10:35 - 39)
\$Complement	Body: The Patriarchs and Moses looked forward in faith to the Promised Land and the promised Messiah (11:1 - 31)
¶Opposite	The Patriarchs before the Great Flood obeyed God by faith (11:1 - 7)
¶Opposite	The Patriarchs after the Great Flood obeyed God by faith (11:8 - 16)
¶Complement	Abraham, Isaac, and Jacob prophesied the future of their sons by faith (11:17 - 22)
¶Complement	Moses refused to enjoy the pleasures of sin in Egypt by faith in his future reward (11:23 - 26)
¶Unique	Moses and Joshua forsook Egypt and led Israel to the Promised Land by faith (11:27 - 31)
\$Complement	Conclusion: The saints and prophets of God lived and died by faith (11:32 - 40)
¶Complement	The saints of God won great victories by faith (11:32 - 34)
¶Complement	The prophets of God suffered and died by faith (11:35 - 40)

	\$Unique	Introduction: Genuine conversion to Christ produces good fruit that remains (10:32 -39)
	¶Opposite	Genuine conversion to Christ in the heart produces perseverance in the Faith in spite of affliction and opposition (10:32 -34)
Unique	10:32	But call to remembrance the former days; in which, after you were enlightened, you endured a great fight of afflictions:
Complement	10:33	partly, while you were made a spectacle both by reproaches and afflictions;
Complement		and partly, while you became companions of them that were so used.
Opposite	10:34	For you had compassion on me in my chains;
Opposite		and you took joyfully the spoiling of your goods; knowing in yourselves that you have in Heaven a better and an enduring substance.
	¶Opposite	The Lost turn away from Christ, but the Just shall live by faith (10:35 - 39)
Opposite	10:35	Therefore, do not cast away your confidence, which has great payment of reward:
Opposite	10:36	for you need patience, that, after you have done the will of God, you might receive the promise: 10:37 for yet a little while, and he that shall come will come, and will not delay.
Complement	10:38	Now, <i>it is written</i> : “ The just shall live by faith ”;
Complement		but if <i>any man</i> draws back, my soul shall have no pleasure in him.
Unique	10:39	But we are not of them who draw back to destruction; but of them that believe to the preserving of the soul.

	\$Complement	Body: The Patriarchs and Moses looked forward in faith to the Promised Land and the promised Messiah (11:1 - 29)
	¶Opposite	The Patriarchs before the Great Flood obeyed God by faith (11:1 - 7)
Unique	11:1	Now faith is the substance of things hoped for, the evidence of things not seen: 11:2 for by it the elders obtained a good testimony.
	11:3	By faith, we understand that the Ages were framed by the <i>spoken</i> Word of God, so that things which are seen were not made by things that are visible.
Complement	11:4	By faith, Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead still speaks.
Complement	11:5	By faith, Enoch was removed, so that he would not see death; and was not found, because God had taken him away: for before his removal, he had this testimony, that he pleased God.
Opposite	11:6	But without faith, <i>it is</i> impossible to please <i>him</i> : for the one coming to God must believe that he exists; and <i>that</i> he is a rewarder of them that eagerly seek him.
Opposite	11:7	By faith, Noah, being warned by God of things as yet unseen, moved with fear; <i>and</i> he prepared an Ark to the saving of his household; by which he condemned the world, and became heir of the righteousness which is by faith.
	¶Opposite	The Patriarchs after the Great Flood obeyed God by faith (11:8 - 16)
Opposite	11:8	By faith, Abraham, when he was called to go out into a place which he would after receive for an inheritance, obeyed; and he went out, not knowing where he was going. 11:9 By faith, he sojourned in the land of promise, as <i>in</i> a foreign country; dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: 11:10 for he looked for a city which has foundations, whose builder and maker <i>is</i> God.
Opposite	11:11	By faith also, Sara herself received strength to conceive seed; and she delivered a child when she was past the age <i>of menopause</i> : for she judged him <i>to be</i> faithful who had promised. 11:12 Therefore, from one <i>man</i> (and him as good as dead), were born <i>as many</i> as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
Complement	11:13	These all died in faith, not having received the promises; but having seen them far away, they were persuaded of <i>them</i> , and embraced <i>them</i> , and confessed that they were strangers and pilgrims on the Earth.
Complement	11:14	For they that say such things declare plainly that they seek a country.
Unique	11:15	And truly, if they had been mindful of that <i>country</i> from which they came out, they might have had opportunity to have returned.
	11:16	But now they desire a better <i>country</i> , that is, a heavenly; therefore God is not ashamed to be called their God: for he has prepared a city for them.

	¶Complement	Abraham, Isaac, and Jacob prophesied the future of their sons by faith (11:17 - 22)
Unique	11:17	By faith, Abraham, when he was tested, offered up Isaac; and he that had received the promises offered up his only begotten <i>son</i> 11:18 (of whom it was said, that “ In Isaac, your seed shall be called ”); 11:19 accounting that God <i>was</i> able to raise <i>him</i> up, even from the dead; from whence also he received him in a figure.
Complement	11:20	By faith, Isaac blessed Jacob and Esau concerning things to come.
Complement	11:21	By faith, Jacob, when he was dying, blessed both the sons of Joseph; and he worshiped, <i>leaning</i> on the top of his staff.
Opposite	11:22	By faith, Joseph, when he died, made mention of the departure of the children of Israel;
Opposite		and he gave a command concerning his bones.
	¶Complement	Moses refused to enjoy the pleasures of sin in Egypt by faith in his future reward (11:23 - 26)
Unique	11:23	By faith, Moses, when he was born, was hidden three months by his parents: for they saw <i>he was</i> a beautiful child;
		and they were not afraid of the king’s command.
Complement	11:24	By faith, Moses, when he was grown, refused to be called the son of Pharaoh’s daughter;
Complement	11:25	choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
Opposite	11:26	considering the reproach of Christ <i>to be</i> greater riches than the treasures in Egypt:
Opposite		for he focused on the payment of <i>his future</i> reward.
	¶Unique	Moses and Joshua forsook Egypt and led Israel to the Promised Land by faith (11:27 - 31)
Opposite	11:27	By faith, he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
Opposite	11:28	By faith, he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn might touch them.
Complement	11:29	By faith, they passed through the Red Sea as by dry <i>land</i> , which the Egyptians attempting to do were drowned.
Complement	11:30	By faith, the walls of Jericho fell down, after they were encircled seven days.
Unique	11:31	By faith, the prostitute Rahab did not perish with them that believed not, having welcomed the spies with peace.

	\$Complement	Conclusion: The saints of God lived and died by faith (11:32 - 40)
	¶Complement	The saints of God won great victories by faith (11:32 - 34)
Opposite	11:32	And what more shall I say?
Opposite		For the time would fail me to tell of Gideon, and Barak, and Samson, and Jephthah; David also, and Samuel, and the prophets:
Complement	11:33	who by faith subdued kingdoms, worked righteousness, obtained promises;
Complement		stopped the mouths of lions, 11:34 quenched the violence of fire, escaped the edge of the sword;
Unique		out of weakness were made strong; became valiant in fight; <i>and</i> turned to flight the armies of the aliens.
	¶Complement	The saints of God suffered and died by faith (11:35 - 40)
Opposite	11:35	Women received their dead raised to life again; and others were tortured; not accepting deliverance, that they might obtain a better resurrection.
Opposite	11:36	And others had trial of <i>cruel</i> mocking and scourging; indeed, also of chains and imprisonment.
	11:37	They were stoned, were sawn in two, were tested, <i>and</i> were slain with the sword.
Complement		They wandered about in sheepskins and goatskins: being destitute, afflicted, <i>and</i> tormented 11:38 (of whom the world was not worthy).
Complement		They wandered in deserts, and mountains, and dens and caves of the Earth.
Unique	11:39	And these all, having obtained a good report by faith, did not receive the promise;
	11:40	God having provided something better for us, that they apart from us should not be made complete.

The Way (Hebrews), Chapter 1.5: Become completed Jews in Jesus Christ your Messiah (12:1 -13:25)	
\$Complement	Introduction: Obey the will of Jehovah your God and embrace Jesus Christ as your Messiah (12:1 - 13)
¶Opposite	Keep your eyes on Christ and follow his example of obedience to become a completed Jew (12:1 - 4)
¶Opposite	Endure the discipline of your Heavenly Father to become a completed Jew (12:5 - 13)
\$Complement	Body: See that you do not refuse the will of your God, who is a consuming fire (12:14 - 13:17)
¶Unique	Remember Esau who did not value his inheritance (12:14 - 17)
¶Complement	The Law of Moses caused fear; but the blood of Jesus brings eternal peace with God (12:18 - 24)
¶Complement	Do not refuse Him that speaks from Heaven, for He is a consuming fire (12:25 - 29)
¶Opposite	Continue to observe the moral Laws of Moses (13:1 - 7)
¶Opposite	As priests of God, separate yourselves from the world unto Christ (13:8 - 17)
\$Unique	Conclusion: Serve God in your local Assembly (13:18 - 25)
¶Complement	The Lord Jesus make you complete in every good work to do his will (13:18 - 21)
¶Complement	Greet all those in the Lord (13:22 - 25)

	\$Complement	Introduction: Obey the will of Jehovah your God and embrace Jesus Christ as your Messiah (12:1 - 13)
	¶Opposite	Keep your eyes on Christ and follow his example of obedience to become a completed Jew (12:1 - 4)
Unique		12:1Therefore, seeing we also are surrounded with such a great cloud of witnesses, let us lay aside every weight, and the sin which so easily snares <i>us</i> ; and let us run the racecourse that is set before us with patience; 12:2looking unto Jesus, the Author and Finisher of <i>our</i> faith;
Complement		who, for the joy that was set before him, endured the cross, despising the shame;
Complement		and he is <i>now</i> seated at the right hand of the throne of God.
Opposite		12:3For consider him that endured such contradiction of sinners against himself, lest you are wearied and faint in your minds.
Opposite		12:4You have not yet resisted unto blood, striving against sin.
	¶Opposite	Endure the discipline of your Heavenly Father to become a completed Jew (12:5 - 13)
Opposite		12:5And you have forgotten the exhortation which speaks to you as to children, “ <i>My son, despise not the discipline of [Jehovah], nor faint when you are rebuked by him: 12:6for whom [Jehovah] loves he disciplines, and scourges every son whom he receives.</i> ” 12:7If you endure discipline, God deals with you as with sons: for what son is he whom the father does not discipline?
Opposite		12:8But if you are without discipline, of which all are partakers, then you are illegitimate, and not <i>truly</i> sons of <i>God</i> .
Complement		12:9Furthermore, we have had fathers of our flesh which corrected <i>us</i> , and we gave <i>them</i> reverence.
Complement		Shall we not much rather be in subjection to the Father of spirits, and live? 12:10For they truly disciplined <i>us</i> for a few days after their own pleasure; but he for <i>our spiritual</i> good, that <i>we</i> might be partakers of his holiness.
Unique		12:11Now, no discipline seems to be joyful for the moment, but painful; yet afterward, it yields the peaceful fruit of righteousness to those who experience it.
		12:12Therefore lift up the hands which hang down, and the feeble knees; 12:13and make straight paths for your feet, so that the lame part cannot be dislocated; but rather can be healed.
	\$Complement	Body: See that you do not refuse the will of your God, who is a consuming fire (12:14 - 13:17)
	¶Unique	Remember Esau who did not value his inheritance (12:14 - 17)
Opposite		12:14Follow peace with everyone;
Opposite		and holiness, without which, no man shall see the Lord.
Complement		12:15Looking diligently, lest anyone falls short of the grace of God, lest any root of bitterness springing up troubles <i>you</i> , and by it many are defiled.
Complement		12:16Lest there <i>be</i> any fornicator, or godless <i>person</i> : such as Esau, who, for one morsel of food, sold his birthright.
Unique		12:17For you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no change of mind <i>in his father</i> , though he sought it earnestly with tears.
	¶Complement	The Law of Moses caused fear; but the blood of Jesus brings eternal peace with God (12:18 - 24)
Unique		12:18For you have not come to the mountain that might be touched, and that burned with fire; nor to blackness, and darkness, and tempest;
		12:19and the sound of a trumpet, and the voice of <i>the</i> words of <i>God</i> ;
Complement		which they that heard <i>it</i> begged that the Word would not be spoken to them anymore: 12:20for they could not endure that which was commanded: “ <i>And if so much as a beast touches the mountain, it shall be stoned, or thrust through with a javelin.</i> ”
Complement		12:21And so terrible was the sight, Moses said, “I exceedingly fear and tremble.”
Opposite		12:22But you have come to mount Zion, and to the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels, 12:23to the festive gathering and Assembly of the firstborn, who are written in Heaven; and to God the Judge of all, and to the spirits of the righteous ones made perfect;
Opposite		12:24and to Jesus the Mediator of the New Covenant; and to the blood of sprinkling, that speaks better things than <i>the animal sacrifice</i> of Abel.
	¶Complement	Do not refuse Him that speaks from Heaven, for He is a consuming fire (12:25 - 29)
Unique		12:25See that you do not refuse him that speaks: for if they did not escape who refused him that spoke on Earth, much more <i>shall we not escape</i> , if we turn away from him that <i>speaks</i> from Heaven.
Complement		12:26Whose voice then shook the Earth;
Complement		but now he has promised, saying, “ <i>Yet once more, I will shake not the Earth only, but also Heaven.</i> ”
Opposite		12:27And this <i>word</i> , “ <i>Yet once more,</i> ” signifying the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
Opposite		12:28Therefore, we receiving a Kingdom which cannot be shaken, let us utilize grace, by which we may serve God acceptably, with reverence and godly fear: 12:29for our God <i>is</i> a consuming fire!
	¶Opposite	Continue to observe the moral Laws of Moses (13:1 - 7)
Unique		13:1Let brotherly love continue; 13:2be not forgetful to host strangers: for thereby some have hosted angels unknowingly.
		13:3Remember those who are in bound <i>in chains</i> , as bound with them; <i>and</i> those who suffer adversity, as being yourselves also in the body.
Complement		13:4Marriage by all <i>is</i> honorable, and the bed undefiled; but fornicators and adulterers, God will judge.
Complement		13:5 <i>Let your</i> conduct <i>be</i> without covetousness; <i>and be</i> content with such things as you have: for he has said, “ <i>I will never leave you, nor forsake you.</i> ” 13:6So that we may boldly say, “ <i>The Lord is my helper</i> ”; and <i>I will not fear what man can do to me.</i> ”
Opposite		13:7Remember them who rule over you, who have spoken to you the Word of God;
Opposite		whose faith follow: considering the end of <i>their</i> conduct.
	¶Opposite	As priests of God, separate yourselves from the world unto Christ (13:8 - 17)
Opposite		13:8Jesus Christ <i>is</i> the same yesterday, and today, and into the Ages. 13:9Be not carried about with various and strange doctrines: for <i>it is</i> a good thing that the heart is established with grace.
Opposite		<i>But</i> not with foods, which have not benefited them that have been occupied in it.
Complement		13:10We have an altar, of which they who serve the Tabernacle, have no right to eat: 13:11for the bodies of those beasts, whose blood is brought into the Sanctuary by the high priest for sin, are burned outside the camp; 13:12therefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. 13:13Therefore, let us go forth to him outside the camp, bearing his reproach: 13:14for here we have no permanent city, but we seek one to come.
Complement		13:15By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of <i>our</i> lips giving thanks to his Name.
Unique		13:16But to do good, and to share, forget not: for with such sacrifices God is well pleased.
		13:17Obey them that rule over you, and submit yourselves: for they watch for your souls, as they that must give account <i>to God</i> ; that they may do it with joy, and not with grief: for that <i>is</i> unprofitable for you.
	\$Unique	Conclusion: Serve God in your local Assembly (13:18 - 25)
	¶Complement	The Lord Jesus make you complete in every good work to do his will (13:18 - 21)
Opposite		13:18Pray for us: for we trust that we have a good conscience; in all things, willing to live honestly.
Opposite		13:19But I encourage <i>you</i> the rather to do this, that I may be restored to you even sooner.
Complement		13:20Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting <i>New</i> Covenant, 13:21make you complete in every good work to do his will;
Complement		working in you that which is well pleasing in his sight, through Jesus Christ;
Unique		to whom <i>be</i> glory into the Ages of the Ages. Amen.
	¶Complement	Greet all those in the Lord (13:22 - 25)
Opposite		13:22And I exhort you, brethren, endure the Word of exhortation: for I have written a letter to you in few words.
Opposite		13:23Know that <i>our</i> brother Timothy has been set free; with whom, if he comes shortly, I will see you.
Complement		13:24Greet all them that rule over you, and all the saints.
Complement		They of Italy greet you.
Unique		13:25Grace <i>be</i> with you all. Amen.

The Way (Romans), Chapter 2.1: Both Jews and Gentiles have rejected the one true God and will be judged by the moral Law of Moses (1:1 - 2:16)	
\$Unique	Introduction: The exalted positions of the apostle Paul and of the saints in Rome (1:1 - 7)
¶Opposite	Paul was a servant of Jesus Christ and was called his apostle (1:1 - 4)
¶Opposite	The believers in Rome were beloved of God and were called his saints (1:5 - 7)
\$Complement	Body: Sinners are condemned to Hell before a holy and righteous God (1:8 - 2:4)
¶Opposite	Paul longed to go to the saints in Rome to teach them the Word of God (1:8 - 12)
¶Opposite	Paul was not ashamed of the Gospel of Christ (1:13 - 17)
¶Complement	Sinners have suppressed the truth of the one true God Jehovah which is revealed in nature (1:18 - 23)
¶Complement	Because of their rejection of Him, God gave sinners up to the evil passions of their flesh (1:24 - 32)
¶Unique	The hypocrite cannot escape the righteous Judgment of God (2:1 - 4)
\$Complement	Conclusion: God will judge every person according to their works and according to the Law of Moses (2:5 - 16)
¶Complement	God shall judge every person equally according to their own works (2:5 - 12)
¶Complement	God will judge every person equally according to the Law of Moses (2:13 - 16)

	\$Unique	Introduction: The exalted positions of the apostle Paul and of the saints in Rome (1:1 - 7)
	¶Opposite	Paul was a servant of Jesus Christ and was called his apostle (1:1 - 4)
Unique		1:1Paul, a servant of Jesus Christ;
Complement		called <i>to be</i> an apostle separated to the Gospel of God (^{1:2} which he had promised before by his Prophets in the Holy Scriptures);
Complement		1:3concerning his Son, Jesus Christ our Lord:
Opposite		who was made of the seed of David according to the flesh,
Opposite		1:4and was declared <i>to be</i> the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead.
	¶Opposite	The believers in Rome were beloved of God and were called his saints (1:5 - 7)
Opposite		1:5By whom, we have received grace and apostleship for obedience to the Faith among all nations for his Name
Opposite		1:6(among whom, you also are the called of Jesus Christ):
Complement		1:7to all that are in Rome,
Complement		beloved of God, called saints:
Unique		Grace to you and peace, from God our Father and the Lord Jesus Christ.

	\$Complement	Body: Sinners are condemned to Hell before a holy and righteous God (1:8 - 2:4)
	¶Opposite	Paul longed to go to the saints in Rome to teach them the Word of God (1:8 - 12)
Unique		1:8First, I thank my God through Jesus Christ for you all, that your faith is being proclaimed throughout the whole world.
Complement		1:9For God is my witness, whom I serve in my spirit in the Gospel of his Son, that without ceasing, I make mention of you always in my prayers;
Complement		1:10making request, if somehow, now finally, I might have a prosperous journey by the will of God to come to you.
Opposite		1:11For I long to see you, that I may impart to you some spiritual gift, to the goal that you may be established;
Opposite		1:12that is, that I may be comforted together with you by the mutual faith of both you and me.
	¶Opposite	Paul was not ashamed of the Gospel of Christ (1:13 - 17)
Opposite		1:13Now, I do not want you to be ignorant, brethren, that many times I purposed to come to you (but was hindered until now), that I might have some fruit among you also, even as among other Gentiles.
Opposite		1:14I am a debtor, both to the Greeks, and to the Barbarians: both to the wise, and to the foolish.
Complement		1:15So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.
Complement		1:16For I am not ashamed of the Gospel of Christ, because it is the power of God unto salvation to everyone that believes: to the Jew first, and also to the Gentile.
Unique		1:17For in it, the righteousness of God is revealed from <i>saving</i> faith to <i>mature</i> faith: as it is written, <i>“The just shall live by faith.”</i>

	¶Complement	Sinners have suppressed the truth of the one true God Jehovah which is revealed in nature (1:18 - 23)
Unique		1:18For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness;
Complement		1:19because that which may be known of God is manifest in them: for God has shown <i>it</i> to them.
Complement		1:20For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, <i>even</i> his Eternal power and Deity, so that they are without excuse.
Opposite		1:21Because when they knew <i>the one true</i> God, they did not glorify <i>him</i> as God; neither were they thankful;
Opposite		but they became vain in their imaginations, and their foolish heart was darkened: ^{1:22} professing themselves to be wise, they became fools, ^{1:23} and changed the glory of the incorruptible God into an image made like corruptible man, and birds, and four-footed beasts, and creeping things.
	¶Complement	Because of their rejection of Him, God gave sinners up to the evil passions of their flesh (1:24 - 32)
Unique		1:24Therefore, God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves;
		1:25who exchanged the truth of God for the Lie; and they worshiped and served the created thing more than the Creator, who is blessed into the Ages. Amen.
Complement		1:26For this reason, God gave them up to vile affections: for even their women changed the natural use into that which is against nature.
Complement		1:27And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men doing that which is shameful, and receiving in themselves that repayment of their error which was appropriate.
Opposite		1:28And even as they did not like to retain God in <i>their</i> knowledge, God gave them over to a reprobate mind, to do those things which are not right; ^{1:29} being filled with all unrighteousness, fornication, wickedness, covetousness, <i>and</i> maliciousness; full of envy, murder, debate, deceit, <i>and</i> malignity; <i>being</i> gossipers, ^{1:30} slanderers, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents; ^{1:31} without understanding, promise breakers, without family affection, implacable, <i>and</i> unmerciful.
Opposite		1:32Who knowing the Judgment of God, that they who commit such things are worthy of death, not only continue to do them, but also approve of them that do them.
	¶Unique	The hypocrite cannot escape the righteous Judgment of God (2:1 - 4)
Opposite		2:1Therefore you are inexcusable, O man, whosoever you are that judges:
Opposite		for when you judge another, you condemn yourself: for you that judge do the same things.
Complement		2:2But we are sure that the Judgment of God is according to truth against them which do such things.
Complement		2:3And do you think this, O man who judges them which do such things, but do the same, that you shall escape the Judgment of God?
Unique		2:4Or do you despise the riches of his goodness and forbearance and longsuffering: not knowing that the goodness of God leads you to repentance?
	\$Complement	Conclusion: God will judge every person according to their works and according to the Law of Moses (2:5 - 16)
	¶Complement	God will judge every person equally according to their own works (2:5 - 12)
Opposite		2:5But according to your hardness and unrepentant heart, you accumulate for yourself wrath, for the Day of wrath and revelation of the righteous Judgment of God;
Opposite		2:6who will repay to every man according to his works: ^{2:7} to them, who by patient continuance in well doing seek for glory and honor and immortality: Eternal Life.
Complement		2:8But to them that are contentious and do not obey the truth, but obey unrighteousness: indignation and wrath, ^{2:9} tribulation and anguish upon every soul of man that does evil (of the Jew first, and also of the Gentile);
Complement		2:10but glory, honor, and peace to every man that works good (to the Jew first, and also to the Gentile).
Unique		2:11For there is no respect of persons with God: ^{2:12} for as many as have sinned without <i>the</i> Law shall also perish without <i>the</i> Law; and as many as have sinned in the Law shall be judged by the Law.
	¶Complement	God will judge every person equally according to the Law of Moses (2:13 - 16)
Opposite		2:13Because the hearers of the Law <i>are</i> not just before God;
Opposite		but the doers of the Law shall be justified.
Complement		2:14For when the Gentiles (who do not have the Law), do by nature the things contained in the Law, these, having not the Law, are a Law unto themselves;
Complement		2:15who show the work of the Law written in <i>their</i> hearts;
Unique		their conscience also bearing witness, and <i>their</i> thoughts the meanwhile accusing or else excusing one another:
		2:16in the Day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

The Way (Romans), Chapter 2.2: Both Jews and Gentiles can only be justified through faith alone in the New Covenant Finished Work of Christ (2:17 - 5:21)	
\$Complement	Introduction: Even the most religious person possible is condemned by the Law of Moses (2:17 - 3:8)
¶Opposite	The proud Jew's profession of faith in God is destroyed by his breaking of the Law of Moses (2:17 - 29)
¶Opposite	God is always righteous in everything that He does, including judging sin (3:1 - 8)
\$Complement	Body: Justification from sin is by faith alone in the Finished Work of Christ without the works of the Law or circumcision (3:9 - 5:8)
¶Unique	Both Jews and Gentiles can be justified through their faith in the Finished Work of Jesus Christ (3:9 - 31)
¶Complement	Abraham was justified by faith alone without works (4:1 - 8)
¶Complement	Abraham was justified by faith alone before he was circumcised (4:9 - 15)
¶Opposite	The faith that Abraham exercised to be justified is the same faith that we must exercise to be justified from all sin (4:16 - 25)
¶Opposite	The object of our faith must be Jesus Christ who died in our place and made the atonement for our sins (5:1 - 8)
\$Unique	Conclusion: The origin of sin and the impact of the Finished Work of Christ on the cross for all those who believe (5:9 - 21)
¶Complement	The sin of Adam caused the deaths of him and all of his descendants (5:9 - 14)
¶Complement	The gift of salvation through Christ gives righteousness and eternal life to all who believe in Him (5:15 - 21)

	\$Complement	Introduction: Even the most religious person possible is condemned by the Law of Moses (2:17 - 3:8)
	¶Opposite	The proud Jew's profession of faith in God is destroyed by his breaking of the Law of Moses (2:17 - 29)
Unique		^{2:17} Behold, you are called a Jew, and rest in the Law <i>of Moses</i> , and make your boast of God; ^{2:18} and you know <i>his</i> will, and approve the things that are more excellent, being instructed out of the Law. ^{2:19} And you are confident that you yourself are a guide of the blind, a light of them which are in darkness, ^{2:20} an instructor of the foolish, a teacher of babes, which have the form of knowledge and of the truth in the Law.
Complement		^{2:21} You therefore who teaches another, do you not teach yourself? You that preach <i>that</i> a man should not steal, do you steal? ^{2:22} You that say a man should not commit adultery, do you commit adultery? You that abhor idols, do you commit sacrilege? ^{2:23} You that make your boast of the Law, through breaking the Law, do you dishonor God? ^{2:24} For “ the Name of God is blasphemed among the Gentiles through you ”, as it is written.
Complement		^{2:25} For circumcision truly benefits, if you keep the Law; but if you are a breaker of the Law, your circumcision is <i>effectively</i> made uncircumcision.
Opposite		^{2:26} Therefore, if the uncircumcision keeps the righteousness of the Law, shall not his uncircumcision be counted for circumcision? ^{2:27} And shall not uncircumcision which is by nature, if it fulfills the Law, judge you, who by the letter and circumcision transgress the Law?
Opposite		^{2:28} For he is not a <i>true</i> Jew, which is <i>merely</i> one outwardly; neither <i>is that true</i> circumcision, which is outward in the flesh; ^{2:29} but he is a <i>true</i> Jew, which is one inwardly; and circumcision <i>is that</i> of the heart, in the spirit, <i>and</i> not in the letter; whose praise is not of men, but of God.
	¶Opposite	God is always righteous in everything that He does, including judging sin (3:1 - 8)
Opposite		^{3:1} What advantage, then, does the Jew have? Or what benefit <i>is there</i> of circumcision?
Opposite		^{3:2} Much every way; most importantly, because the <i>written</i> Oracles of God were entrusted to them.
Complement		^{3:3} But what if some did not believe? Shall their unbelief nullify the faith of God? ^{3:4} Certainly not; indeed, let God be true, but every man a liar! As it is written, “ That you might be justified in your sayings, and might overcome when you are judged. ”
Complement		^{3:5} But if our unrighteousness exalts the righteousness of God, what shall we say? <i>Is</i> God unrighteous who takes vengeance? (I speak as a man.) ^{3:6} Certainly not! For then how shall God judge the world? ^{3:7} For if the truth of God has more abounded through my lie unto his glory, why then am I also judged as a sinner?
Unique		^{3:8} And not (as we are slanderously reported, and as some affirm that we say), “Let us do evil, so that good may come”; whose judgment is just.
	\$Complement	Body: Justification from sin is by faith alone in the Finished Work of Christ without the works of the Law or circumcision (3:9 - 5:8)
	¶Unique	Both Jews and Gentiles can be justified through their faith in the Finished Work of Jesus Christ (3:9 - 31)
Opposite		^{3:9} What then? Are we <i>Jews</i> better <i>than Gentiles</i> ? <i>No</i> , not at all: for we have already demonstrated both Jews and Gentiles, that they are all under <i>the curse of sin</i> : ^{3:10} as it is written, “ No one is righteous; no, not even one. There is no one that understands; there is no one that seeks after God; they have all gone out of the Way; they have together become unprofitable. There are none that do good; no, not even one. Their throat is an open tomb; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways, and they have not known the Way of peace. There is no fear of God before their eyes. ” ^{3:19} And we know that whatsoever things the Law says, it says to them who are under the Law, so that every mouth may be shut, and all the world may become guilty before God; ^{3:20} therefore, by the works of the Law, no flesh shall be justified in his sight: for by the Law <i>is</i> the knowledge of sin.
Opposite		^{3:21} But now, the righteousness of God apart from the Law is revealed (being witnessed by the Law and the Prophets): ^{3:22} even the righteousness of God <i>which is</i> through faith of Jesus Christ unto all and upon all them that believe: for there is no difference, ^{3:23} because all have sinned, and fallen short of the glory of God; ^{3:24} being justified freely by his grace through the Redemption that is in Christ Jesus; ^{3:25} whom God has displayed publicly, <i>to be</i> a propitiation through faith in his blood, to declare his righteousness for the passing over of sins that are past, through the forbearance of God; ^{3:26} to declare, <i>I say</i> , at this time his righteousness, so that <i>God</i> might be just, and the justifier of him who believes in Jesus.
Complement		^{3:27} Where <i>is</i> boasting then? It is excluded. By what Law? Of works? No, but by the Law of faith; ^{3:28} therefore, we conclude that a man is justified by faith apart from the works of the Law.
Complement		^{3:29} Is he the God of the Jews only? <i>Is he</i> not also <i>the God</i> of the Gentiles? Yes, of the Gentiles also, ^{3:30} seeing that <i>there is one true</i> God, who shall justify the circumcision by faith, and the uncircumcision through <i>the same</i> faith.
Unique		^{3:31} Do we then make the Law void through faith? Certainly not! In fact, we establish the Law.
	¶Complement	Abraham was justified by faith alone without works (4:1 - 8)
Unique		^{4:1} What shall we say then that Abraham our father (according to the flesh) has found? ^{4:2} For if Abraham was justified by works, he has <i>something</i> to glory <i>in</i> .
Complement		But not before God:
Complement		^{4:3} for what does the Scripture say? Abraham “ believed in [Jehovah]; and his faith was credited to him for righteousness. ”
Opposite		^{4:4} Now, to him that works, the reward is not reckoned of grace, but of debt.
Opposite		^{4:5} But to him that does not work, but believes on him that justifies the ungodly, his faith is credited for righteousness. ^{4:6} Even as David also describes the blessedness of the man, to whom God imputes righteousness without works, ^{4:7} saying, “ Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. ”
	¶Complement	Abraham was justified by faith alone before he was circumcised (4:9 - 15)
Unique		^{4:9} <i>Does</i> this blessedness then <i>come only</i> upon the circumcision, or upon the uncircumcision also? For we say that faith was credited to Abraham for righteousness. ^{4:10} How then was it credited? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
Complement		^{4:11} And he received the sign of circumcision, a seal of the righteousness of the faith which <i>he had while</i> he was still uncircumcised, so that he might be the father of all them that believe (though they are not circumcised), so that righteousness might be imputed to them also;
Complement		^{4:12} and <i>he is</i> the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which <i>he had</i> while he was <i>still</i> uncircumcised.
Opposite		^{4:13} For the promise, that he should be the heir of the world, <i>was</i> not to Abraham or to his seed through the Law <i>of Moses</i> , but through the righteousness of faith.
Opposite		^{4:14} For if <i>only</i> they which are of the Law <i>are</i> heirs, faith is made void, and the promise made of no effect; ^{4:15} because the Law works wrath: for where no Law exists, <i>there is</i> no transgression.
	¶Opposite	The faith that Abraham exercised to be justified is the same faith that we must exercise to be justified from all sin (4:16 - 25)
Unique		^{4:16} Therefore, <i>justification is</i> by faith, that <i>it might be</i> by grace, to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham.
Complement		Who is the father of us all: ^{4:17} as it is written, “ I have made you a father of many nations ”, before him whom he believed (<i>that is</i> God, who gives life to the dead, and calls those things which are not as though they were); ^{4:18} who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, “ So shall your seed be. ”
Complement		^{4:19} And being not weak in faith, he did not consider his own body now dead, when he was about a hundred years old; neither yet the deadness of Sarah's womb. ^{4:20} He doubted not at the promise of God through unbelief, but was strong in faith, giving glory to God; ^{4:21} and being fully persuaded, that what he had promised, he was also able to perform; ^{4:22} and therefore it was imputed to him for righteousness.
Opposite		^{4:23} Now, it was not written for his sake alone, that it was imputed to him;
Opposite		^{4:24} but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; ^{4:25} who was delivered for our offenses, and was raised again for our justification.
	¶Opposite	The object of our faith must be Jesus Christ who died in our place and made the atonement for our sins (5:1 - 8)
Opposite		^{5:1} Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; ^{5:2} by whom also we have access by faith into this grace in which we stand, and rejoice in assurance of the glory of God.
Opposite		^{5:3} And not only <i>this</i> , but we glory in tribulations also, knowing that tribulation works patience; ^{5:4} and patience, experience; and experience, assurance; ^{5:5} and assurance does not shame <i>us</i> , because the love of God has been poured out in our hearts by the Holy Spirit which was given to us.
Complement		^{5:6} For when we were yet without strength, in due time, Christ died for the ungodly:
Complement		^{5:7} for rarely will one die for a righteous man; yet perhaps for a good man, some would even dare to die.
Unique		^{5:8} But God demonstrated his love toward us; in that, while we were still sinners, Christ died in our place.
	\$Unique	Conclusion: The origins of sin and the impact of the Finished Work of Christ on the cross for all those who believe (5:9 - 21)
	¶Complement	The sin of Adam caused the deaths of him and all of his descendants (5:9 - 14)
Opposite		^{5:9} Much more then, being now justified by his blood, we shall be saved from wrath through him: ^{5:10} for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved <i>by</i> his life.
Opposite		^{5:11} And not only <i>this</i> , but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the Atonement.
Complement		^{5:12} Therefore, as by one man, <i>that is, Adam</i> , sin entered into the world, and death through <i>his</i> sin; and so death passed upon all men, because <i>all</i> have sinned.
Complement		^{5:13} For until the Law <i>was given to Moses</i> , sin was in the world; but sin is not imputed when there is no Law.
Unique		^{5:14} Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is the type of him that was to come.
	¶Complement	The gift of salvation through Christ gives righteousness and eternal life to all who believe in Him (5:15 - 21)
Opposite		^{5:15} But not as the offense, so also <i>is</i> the free gift: for if, through the offense of one, many are <i>spiritually</i> dead, much more the grace of God and the gift by grace (<i>which is</i> by one man, Jesus Christ) has abounded to many.
Opposite		^{5:16} And the gift is not as <i>it was</i> by one that sinned: for the judgment <i>was</i> by one to condemnation, but the free gift <i>is</i> of many offenses unto justification: ^{5:17} for if by the offense of one man, death reigned by one; much more they, who receive abundance of grace and of the gift of righteousness, shall reign in Life by one, Jesus Christ.
Complement		^{5:18} Therefore, as by the offense of one, <i>judgment came</i> upon all men to condemnation; even so, by the righteousness of one, <i>the free gift is offered</i> unto all men unto justification of Life:
Complement		^{5:19} for as by the disobedience of one man, many were made sinners; so by the obedience of one, many shall be made righteous.
Unique		^{5:20} Moreover the Law entered, so that sin might abound; but where sin abounded, grace abounded much more, ^{5:21} that as sin has reigned in <i>spiritual</i> death, even so might grace reign through righteousness into Eternal Life through Jesus Christ our Lord.

The Way (Romans), Chapter 2.3: The daily sanctification of believers through the Holy Spirit (6:1 - 8:39)	
\$Unique	Introduction: After salvation, yield your bodies in obedience to God to have victory over sin (6:1 - 23)
¶Opposite	After salvation, yield your bodies to be baptized by immersion, to walk in the likeness of his resurrection (6:1 - 7)
¶Opposite	After baptism, yield your bodies to God every day to have continued victory over sin (6:8 - 23)
\$Complement	Body: The Holy Spirit gives life and peace to the believer and guarantees his resurrection to Eternal Life (7:1 - 8:23)
¶Opposite	Believers are married to Jesus Christ and divorced from the Law of Moses, so that we might bring forth fruit unto God (7:1 - 6)
¶Opposite	Bring your thoughts into captivity to Jesus Christ to be victorious over temptation (7:7 - 25)
¶Complement	The Holy Spirit brings life and peace to the believer who walks in obedience to Him instead of the flesh (8:1 - 8)
¶Complement	The Holy Spirit dwells in the body of the believer in Jesus Christ to give Eternal Life before and after death (8:9 - 13)
¶Unique	The universe and believers groan in pain from the presence of sin; but one day, it will be redeemed (8:14 - 23)
\$Complement	Conclusion: The believer is kept eternally secure by the election of God the Father and the love of Christ (8:24 - 39)
¶Complement	The believer is kept eternally secure by the election of God the Father (8:24 - 30)
¶Complement	Nothing in this world can separate the believer from the love of Christ (8:31 - 39)

	\$Unique	Introduction: After salvation, yield your bodies in obedience to God to have victory over sin (6:1 - 23)
	¶Opposite	After salvation, yield your bodies to be baptized by immersion, to walk in the likeness of his resurrection (6:1 - 7)
Unique		6:1What shall we say then? Shall we continue in sin, so that grace may abound?
		6:2Certainly not! How shall we, who died to sin, live any longer in it?
Complement		6:3Do you not know, that as many of us as were baptized with reference to Jesus Christ were baptized as a sign of his death? 6:4Therefore, we were buried with him by baptism with reference to death, so that, in the same manner as Christ was raised up from the dead by the glory of the Father: even so, we also should walk in newness of Life.
Complement		6:5For if we have been planted together in the likeness of his death, we shall also <i>walk in the likeness of his</i> resurrection.
Opposite		6:6Knowing this, that our old man was crucified with <i>him</i> , that the body of sin might be destroyed, that henceforth we should not serve sin:
Opposite		6:7for he that is dead has been freed from sin.
	¶Opposite	After baptism, yield your bodies to God every day to have continued victory over sin (6:8 - 23)
Opposite		6:8Now, if we died with Christ, we believe that we shall also live with him, 6:9knowing that Christ, having risen from the dead, dies no more; death has no more dominion over him: 6:10for in that he died, he died unto sin once; but in that he lives, he lives unto God. 6:11In the same manner, consider yourselves also to be dead indeed to sin, but alive unto God through Jesus Christ our Lord.
Opposite		6:12Therefore, let not sin reign in your mortal body, so that you obey the lusts of <i>the flesh</i> ; 6:13neither yield your body parts <i>as</i> instruments of unrighteousness to sin; but yield yourselves unto God, as those that are alive from the dead, and your body parts <i>as</i> instruments of righteousness unto God. 6:14For sin shall not rule over you: for you are not under the Law <i>of Moses</i> , but under grace.
Complement		6:15What then? Shall we sin, because we are not under the Law, but under grace? Certainly not. 6:16Do you not know, that to whom you yield yourselves servants to obey, you are his servants to whom you obey: whether of sin unto death, or of obedience unto righteousness? 6:17But thanks to God, that you were the servants of sin; but you have obeyed from the heart that form of doctrine which was delivered to you. 6:18Being then made free from sin, you became the servants of righteousness.
Complement		6:19I speak after the manner of men, because of the weakness of your flesh: for as you have yielded your body parts servants to uncleanness and to iniquity unto iniquity, even so now yield your body parts <i>as</i> servants to righteousness unto holiness: 6:20for when you were the servants of sin, you were free from righteousness.
Unique		6:21What fruit then did you have in those things of which you are now ashamed? For the end of those things <i>is</i> death. 6:22But now, being made free from sin and become servants to God, you have your fruit unto holiness, and the end Everlasting Life.
		6:23For the wages of sin <i>is</i> death, but the gift of God <i>is</i> Eternal Life through Jesus Christ our Lord.

	\$Complement	Body: The Holy Spirit gives life and peace to the believer and guarantees his resurrection to Eternal Life (7:1 - 8:23)
	¶Opposite	Believers are married to Jesus Christ and divorced from the Law of Moses, so that we might bring forth fruit unto God (7:1 - 6)
Unique		7:1Do you not know, brethren (for I speak to them that know the Law), that the Law rules over a man as long as he lives?
		7:2For the woman which has a husband is bound by the Law to <i>her</i> husband as long as he lives; but if the husband is dead, she is released from the Law of <i>her</i> husband. 7:3So then, while <i>her</i> husband is living, if she is married to another man, she shall be called an adulteress; but if her husband is dead, she is free from that Law, so that she is not an adulteress, although she is married to another man.
Complement		7:4Therefore, my brethren, you also were made dead to the Law by the <i>crucified</i> body of Christ,
Complement		that you should be married to another, <i>even</i> to him who was raised from the dead, that we should bring forth fruit to God.
Opposite		7:5For when we were in the flesh, the motions leading to sins, which were by the Law, worked in our body parts to bring forth fruit unto death.
Opposite		7:6But now, we have been delivered from the Law, that being dead in which we were held, that we should serve in newness of spirit, and not <i>in</i> the oldness of the letter.
	¶Opposite	Bring your thoughts into captivity to Jesus Christ to be victorious over temptation (7:7 - 25)
Opposite		7:7What shall we say then? <i>Is</i> the Law sin? Certainly not! I did not know sin, but through the Law: for I would not have known lust, except the Law had said, “ <i>You shall not covet.</i> ” 7:8But sin, taking occasion by the Commandment, produced all kinds of evil desire in me. For apart from the Law, sin <i>was</i> dead: 7:9for <i>as an infant</i> , I was alive once apart from the Law; but when the Commandment came, sin revived, and I died <i>spiritually</i> . 7:10And the Commandment, which <i>was ordained</i> to life, I found <i>to be</i> unto death: 7:11for sin, taking occasion by the Commandment, deceived me, and by it slew <i>me</i> . 7:12Therefore the Law <i>is</i> holy; and the Commandment <i>is</i> holy, and just, and good.
Opposite		7:13Then, was that which is good made death to me? Certainly not! But <i>the Law magnified</i> sin, so that it might be shown to be sinful: working death in me by that which is good, so that sin by the Commandment might become exceedingly sinful. 7:14For we know that the Law is spiritual; but I am carnal, sold <i>as a slave</i> to sin. 7:15For what I do, I do not understand: for what I wish <i>to do</i> , that <i>is what</i> I do not do; but what I hate, that <i>is what</i> I <i>find myself</i> doing. 7:16If then, I do that which I do not wish <i>to do</i> , I agree with the Law that <i>it is</i> good. 7:17So then, it is no more I that do it, but sin that dwells in me. 7:18For I know that in me (that is, in my flesh), dwells nothing good: for I want to do good, but <i>how</i> to perform that which is good, I do not find. 7:19For the good that I want to do, I do not do <i>it</i> ; but the evil that I do not wish <i>to do</i> , that <i>is what</i> I <i>find myself</i> doing. 7:20So if I do that <i>which</i> I do not wish <i>to do</i> , it is no longer I that am doing it, but sin that dwells in me.
Complement		7:21Therefore, I find <i>concerning</i> the Law, <i>that</i> when I desire to do good, evil is <i>always</i> present with me: 7:22for I delight in the Law of God according to the inward man; 7:23but I see another law in my body parts, making war against the Law of my mind, and bringing me into captivity to the law of sin which is in my body parts.
Complement		7:24O wretched man that I am! Who shall deliver me from this dead body? 7:25I thank God through Jesus Christ our Lord.
Unique		So then with the mind, I myself serve the Law of God; but with the flesh, <i>I serve</i> the law of sin.

	¶Complement	The Holy Spirit brings life and peace to the believer who walks in obedience to Him instead of the flesh (8:1 - 8)
Unique		8:1Therefore, <i>there is</i> now no condemnation to them which are in Christ Jesus, who walk not according to the flesh, but according to the Spirit: 8:2for the Law of the Spirit of life in Christ Jesus has made me free from the Law of sin and death.
		8:3For what the Law <i>of Moses</i> could not do, in that it was weak through the flesh: God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, 8:4so that the righteousness of the Law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit.
Complement		8:5For they that <i>walk</i> according to the flesh think about the things of the flesh; but they that <i>walk</i> according to the Spirit <i>think about</i> the things of the Spirit.
Complement		8:6For having a carnal mind <i>is</i> death; but having a spiritual mind <i>is</i> life and peace.
Opposite		8:7Because the fleshly mind is hatred against God: for it is not subject to the Law of God; neither indeed can <i>it be</i> .
Opposite		8:8So then they that are in the flesh cannot please God.
	¶Complement	The Holy Spirit dwells in the body of the believer in Jesus Christ to guarantee his resurrection to Eternal Life (8:9 - 13)
Unique		8:9But you are not in the flesh, but in the Spirit, if it is true that the Spirit of God dwells in you. Now if any man does not have the Spirit of Christ, he is not <i>one of his children</i> .
Complement		8:10And if Christ <i>is</i> in you, the body <i>is</i> dead because of sin, but the Spirit <i>is</i> Life because of righteousness.
Complement		8:11But if the Spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.
Opposite		8:12Therefore, brethren, we are debtors, <i>but</i> not to the flesh, to live according to the flesh: 8:13for if you live according to the flesh, you shall die.
Opposite		But if, through the Spirit, you are <i>constantly</i> mortifying the deeds of the body, you shall live.
	¶Unique	The universe and believers groan in pain from the presence of sin; but one day, it will be redeemed (8:14 - 23)
Opposite		8:14For as many as are led by the Spirit of God, they are the sons of God: 8:15for you have not received the spirit of slavery again to fear; but you have received the Spirit of adoption, whereby we cry, “Papa, Father!”
Opposite		8:16The Spirit itself bears witness with our spirit, that we are the children of God, 8:17and if <i>we are</i> children, then <i>we are</i> heirs: heirs of God, and joint-heirs with Christ (if it is true that we suffer with <i>him</i> , that we may be also glorified together).
Complement		8:18For I reckon that the sufferings of this present time <i>are</i> not worthy <i>to be compared</i> with the glory which shall be revealed in us: 8:19for the earnest expectation of the creation waits for the manifestation of the sons of God.
Complement		8:20For the creation was made subject to vanity: not of its own will, but by reason of him who has subjected <i>the same</i> in hope, 8:21because the creation itself also shall be delivered from the slavery of corruption into the glorious liberty of the children of God.
Unique		8:22For we know that the whole creation groans and travails in pain together until now.
		8:23And not only <i>the creation</i> , but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, <i>namely</i> , the redemption of our body.
	\$Complement	Conclusion: The believer is kept eternally secure by the election of God the Father and the love of Christ (8:24 - 39)
	¶Complement	The believer is kept eternally secure by the election of God the Father (8:24 - 30)
Opposite		8:24For we were saved in hope; but hope that is seen is not hope: for what a man sees, why does he still hope for <i>it</i> ?
Opposite		8:25But if we hope for that <i>which</i> we do not see, <i>then</i> do we with patience wait for <i>it</i> .
Complement		8:26Likewise, the Spirit also helps our infirmities: for we do not know what we should pray for as we should; but the Spirit itself makes intercession for us with groanings which cannot be uttered.
		8:27And he that searches the hearts knows what <i>is</i> the mind of the Spirit, because he makes intercession for the saints according to <i>the will of God</i> .
Complement		8:28And we know that all things work together for good, to them that love God: to them who are the called according to <i>his</i> purpose.
Unique		8:29For those whom he foreknew, he also predestinated <i>to be</i> conformed to the image of his Son, that he might be the firstborn among many brethren.
		8:30Moreover, those whom he predestinated, he also called them; and whom he called, he also justified them; and whom he justified, he also glorified them.
	¶Complement	Nothing in this world can separate the believer from the love of Christ (8:31 - 39)
Opposite		8:31What, then, shall we say to these things? If God <i>is</i> for us, who <i>can be</i> against us?
Opposite		8:32He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
Complement		8:33Who shall lay anything to the charge of God’s elect? <i>It is</i> God who declares <i>us</i> righteous.
Complement		8:34Who <i>is</i> he that condemns? <i>It is</i> Christ who died <i>for our sins</i> ; but more than that, was raised again, who is even at the right hand of God, who also makes intercession for us.
Unique		8:35Who shall separate us from the love of Christ? <i>Shall</i> tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 8:36As it is written, “ <i>For your sake, we are killed all the day long; we are accounted as sheep for the slaughter.</i> ”
		8:37No, in all these things we are more than conquerors through him that loved us: 8:38for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 8:39nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The Way (Romans), Chapter 2:4: The final sanctification of Israel after the Return of Christ (9:1 - 11:36)	
§Unique	Introduction: Most Jews have rejected the Gospel, despite being stewards of the truth of God (9:1 - 13)
¶Opposite	Paul wished that he could go to Hell so that his fellow Israelites according to the flesh could be saved (9:1 - 5)
¶Opposite	The children of the Promise are the true seed of Israel, not the children of the flesh (9:6 - 13)
§Complement	Body: God has elected a remnant of the Jews to be saved (9:14 - 10:21)
¶Unique	God has mercy on whom He will have mercy (9:14 - 18)
¶Complement	God has power over his own creation, to make one vessel to honor and another to dishonor (9:19 - 24)
¶Complement	The prophets prophesied that a remnant of Israel would be chosen by election (9:25 - 33)
¶Opposite	The righteousness of God can only be obtained through faith in the Finished Work of Jesus Christ (10:1 - 15)
¶Opposite	Israel heard the Gospel that was preached everywhere, but rejected it (10:16 - 21)
§Complement	Conclusion: Jehovah blessed the Gentiles with stewardship of the Gospel for now, but he will save Israel in the Millennium (11:1 - 36)
¶Complement	The Gentiles have been temporarily blessed with stewardship of the Gospel because of the election of God (11:1 - 24)
¶Complement	Jehovah will save Israel in the Millennial Kingdom and restore them to his favor as before (11:25 - 36)

	§Unique	Introduction: Most Jews have rejected the Gospel, despite being stewards of the truth of God (9:1 - 13)
	¶Opposite	Paul wished that he could go to Hell so that his fellow Israelites according to the flesh could be saved (9:1 - 5)
Unique		9:1I say the truth in Christ (I lie not, my conscience also bearing me witness in the Holy Spirit),
		9:2that I have great heaviness and continual sorrow in my heart:
Complement		9:3for I could wish that I myself were accursed from Christ for my brethren:
Complement		my kinsmen according to the flesh, who are Israelites.
Opposite		9:4To whom <i>pertains</i> the adoption, and the <i>Shekinah</i> glory, and the Covenants, and the giving of the Law, and the service <i>of God</i> , and the Promises;
Opposite		9:5of whom <i>are</i> the fathers; and out of whom according to the flesh <i>is</i> the Christ, the One who is over all: God, <i>who</i> is blessed into the Ages. Amen.
	¶Opposite	The children of the Promise are the true seed of Israel, not the children of the flesh (9:6 - 13)
Opposite		9:6 <i>However, it is</i> not as if the Word of God has failed: for they <i>are</i> not all Israel, which are of Israel; 9:7neither, because they are the seed of Abraham, <i>are they</i> all children;
Opposite		but, “In Isaac shall your seed be called.”
Complement		9:8That <i>is to say</i> , they which are the children of the flesh: these <i>are</i> not the children of God;
Complement		but the children of the promise are counted for the seed: 9:9for this is the Word of promise: “At this time will I come; and Sarah shall have a son.”
Unique		9:10And not only <i>that</i> , but when Rebecca also had conceived by one, <i>even</i> by our father Isaac 9:11(for <i>the children</i> being not yet born, neither having done any good or evil, so that the purpose of God according to election might stand, not of works, but of him that calls), 9:12it was said to her, “The older shall serve the younger.”
		9:13As it is written, “I loved Jacob, but hated Esau.”
	§Complement	Body: God has elected a remnant of the Jews to be saved (9:14 - 10:21)
	¶Unique	God has mercy on whom He will have mercy (9:14 - 18)
Opposite		9:14What shall we say then? <i>Is there</i> unrighteousness with God?
Opposite		Certainly not! 9:15For he says to Moses, “I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.”
Complement		9:16So then, <i>election is</i> not of him that wills, nor of him that runs, but of God that shows mercy.
Complement		9:17For the Scripture says to Pharaoh, “Even for this same purpose have I raised you up, that I might show my power in you, and that my Name might be declared throughout all the Earth.”
Unique		9:18Therefore he has mercy on whom he will <i>have mercy</i> ; and whom he chooses, he hardens.
	¶Complement	God has power over his own creation, to make one vessel to honor and another to dishonor (9:19 - 24)
Unique		9:19Then you will say to me, “Why does he still find fault? For who has resisted his will?”
Complement		9:20No, but, O man, who are you to contradict God? Shall the thing formed say to him that formed <i>it</i> , “Why have you made me this way?”
Complement		9:21Does not the potter have power over the clay, of the same lump to make one vessel to honor, and another to dishonor?
Opposite		9:22 <i>What</i> if God (determining to show <i>his</i> wrath, and to make his power known) endured with much longsuffering the vessels of wrath, having prepared themselves for destruction,
Opposite		9:23so that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory, 9:24even us, whom he has called: not of the Jews only, but also of the Gentiles?
	¶Complement	The prophets prophesied that a remnant of Israel would be chosen by election (9:25 - 33)
Unique		9:25As he says also in Hosea, “I will call them my people, which were not my people; and her beloved, which was not beloved.
		9:26And it shall come to pass, <i>that</i> in the place where it was said to them, ‘You <i>are</i> not my people’, there shall they be called the children of the living God.”
Complement		9:27Isaiah also cries concerning Israel, “Though the number of the children of Israel are like the sand of the sea, <i>only a remnant will be saved</i> : 9:28for he will finish the work, and cut <i>it</i> short in righteousness; because a short work will the Lord make upon the Earth.”
Complement		9:29And as Isaiah said before, “Unless the Lord of hosts had left us a seed, we would have been as Sodom, and been made like Gomorrah.”
Opposite		9:30What shall we say then? That the Gentiles, which did not follow after righteousness, have attained to righteousness, even the righteousness which is of faith.
Opposite		9:31But Israel, which followed after the Law of righteousness, has not attained to the Law of righteousness. 9:32Why? Because <i>they did</i> not <i>seek</i> it through faith, but (as it were) through the works <i>of the Law</i> : for they stumbled at that Stumblingstone, 9:33as it is written, “Behold, I lay in Zion a Stumblingstone and Rock of offense; and whosoever believes on him shall not be ashamed.”
	¶Opposite	The righteousness of God can only be obtained through faith in the Finished Work of Jesus Christ (10:1 - 15)
Unique		10:1Brethren, my heart’s desire and prayer to God for Israel, is that they might be saved: 10:2for I bear them witness that they have a zeal of God, but not according to knowledge: 10:3for they, being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God.
		10:4For Christ is the fulfillment of the Law for righteousness to every one that believes <i>in him</i> .
Complement		10:5For Moses describes the righteousness which is of the Law, that “the man which does those things shall live by them.”
Complement		10:6But the righteousness which is of faith speaks on this manner, “Say not in your heart, ‘Who shall ascend into Heaven?’” (That is, to bring Christ down <i>from above</i> .) 10:7Or, “Who shall descend into the deep?” (That is, to bring up Christ again from the dead.)
Opposite		10:8But what does it say? “The Word is near you, even in your mouth, and in your heart”; that <i>is to say</i> , the Word of faith (which we preach), 10:9that if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved: 10:10for with the heart, man believes into righteousness; and with the mouth, confession is made into salvation: 10:11for the Scripture says, “Whosoever believes on him shall not be ashamed.” 10:12For there is no difference between the Jew and the Gentile: for the same Lord over all is rich unto all that call upon him: 10:13for <i>it is written</i> , “whosoever shall call upon the Name of the Lord shall be saved.”
Opposite		10:14How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? 10:15And how shall they preach, unless they were sent? As it is written, “How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!”
	¶Opposite	Israel heard the Gospel that was preached everywhere, but rejected it (10:16 - 21)
Opposite		10:16But they have not all obeyed the Gospel: for Isaiah says, “Lord, who has believed our message?”
Opposite		10:17So then, faith <i>comes</i> by hearing; and hearing by the Word of God.
Complement		10:18But I say, “Have they not heard <i>about the one true God</i> ?” Yes truly, “Their sound went into all the Earth, and their words to the ends of the world.”
Complement		10:19But I say, “Did not Israel know?” First Moses says, “I will provoke you to jealousy by <i>them that are not a nation</i> ; <i>and</i> by a foolish nation will I anger you.”
Unique		10:20But Isaiah is very bold, and says, “I was found by them that sought me not; I was made manifest to them that asked not after me.”
		10:21But to Israel he says, “All day long, I have stretched forth my hands to a disobedient and argumentative people.”
	§Complement	Conclusion: Jehovah blessed the Gentiles with stewardship of the Gospel for now, but he will save Israel in the Millennium (11:1 - 36)
	¶Complement	The Gentiles have been temporarily blessed with stewardship of the Gospel because of the election of God (11:1 - 24)
Opposite		11:1I say then: Has God cast away his people? Certainly not! For I also am an Israelite, of the seed of Abraham, <i>of</i> the tribe of Benjamin. 11:2God has not cast away his people, which he foreknew. Do you not know what the Scripture says of Elijah? How he makes intercession to God against Israel, saying, 11:3“Lord, they have slain your prophets, and undermined your altars; and I am left alone, and they seek my life.” 11:4But what is the answer of God to him? “I have reserved to myself seven thousand men, who have not bowed the knee to <i>the image of Baal</i> .” 11:5Even so then, at this present time also there is a remnant according to the election of grace. 11:6And if by grace, then <i>is it</i> no longer of works; otherwise grace is no longer grace. But if <i>it is</i> of works, then it is no longer grace; otherwise, work is no longer work.
Opposite		11:7What then? Israel has not obtained that which he seeks for; but the election has obtained it; and the rest were blinded until this day; 11:8according as it is written, “God has given them the spirit of slumber: eyes that they might not see, and ears that they might not hear, until this day.” 11:9And David says, “Let their table be made a snare, a trap, a stumblingblock, and a retribution to them; 11:10let their eyes be darkened, that they may not see; and bow down their back always.”
Complement		11:11I say then: Have they stumbled that they should fall <i>permanently</i> ? Certainly not! But <i>rather</i> , through their fall, salvation <i>has come</i> to the Gentiles, in order to provoke them to jealousy.
Complement		11:12Now if their fall <i>is</i> the riches of the world, and the diminishing of them <i>is</i> the riches of the Gentiles, how much more their fullness? 11:13For I speak to you Gentiles, seeing that I am the apostle of the Gentiles, I magnify my office, 11:14if by any means, I may provoke to emulation <i>them which are</i> my flesh, and might save some of them. 11:15For if the casting away of them <i>is</i> the reconciliation of the world, what <i>shall</i> the receiving <i>of them be</i> , but life from the dead? 11:16For if the firstfruit <i>is</i> holy, the lump <i>is</i> also <i>holy</i> ; and if the root <i>is</i> holy, so <i>are</i> the branches. 11:17And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them, you partake of the root and fatness of the olive tree: 11:18boast not against the branches. But if you boast, <i>know that</i> you do not sustain the root, but the root <i>sustains</i> you.
Unique		11:19You will say then, “The branches were broken off, so that I might be grafted in.” 11:20Well, because of <i>their</i> unbelief, they were broken off, and you stand by faith. Be not high-minded, but fear: 11:21for if God spared not the natural branches, <i>beware</i> lest he also does not spare you.
		11:22Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward you, goodness, if you continue in <i>his</i> goodness; otherwise, you also shall be cut off. 11:23And they also, if they do not remain still in unbelief, shall be grafted in: for God is able to graft them in again. 11:24For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which are the natural <i>branches</i> , be grafted into their own olive tree?
	¶Complement	Jehovah will save Israel in the Millennial Kingdom and restore them to his favor as before (11:25 - 36)
Opposite		11:25For I do not want you to be ignorant of this mystery, brethren (lest perhaps you are wise in your own conceits), that blindness in part has happened to Israel, until the fullness of the Gentiles comes in.
Opposite		11:26And so all Israel shall be saved: as it is written, “The Savior shall come out of Zion, and shall turn away ungodliness from Jacob: 11:27for this is my Covenant to them, when I shall take away their sins.”
Complement		11:28As concerning the Gospel, <i>they are</i> enemies for your sakes; but as touching the election, <i>they are</i> beloved for the fathers’ sakes: 11:29for the gifts and calling of God <i>are</i> without repentance <i>by him</i> .
Complement		11:30For as you, in times past, have not believed God, yet now have obtained mercy through their unbelief, 11:31even so now, these also have not believed, so that through your mercy, they also may obtain mercy: 11:32for God has confined them all in unbelief, that he might have mercy upon all.
Unique		11:33O the depth of the riches both of the wisdom and knowledge of God! How unsearchable <i>are</i> his Judgments, and his ways past finding out!
		11:34For who has known the mind of the Lord? Or who has been his counselor? 11:35Or who has first given to him, and it shall be repaid to him again? 11:36For of him, and through him, and to him, <i>are</i> all things; to whom <i>be</i> glory into the Ages. Amen.

The Way (Romans), Chapter 2.5: The sanctification of believers through the Assembly of Jesus Christ (12:1 - 16:27)		
\$Complement	Introduction: Be a Christian everyday, both inwardly and outwardly (12:1 - 21)	
¶Opposite	Be not conformed to this world, but transformed by the renewing of your mind (12:1 - 5)	
¶Opposite	Live the teachings of the Bible in your daily life (12:6 - 21)	
\$Complement	Body: Do not separate from or judge other believers over non-essential beliefs like food (13:1 - 15:29)	
¶Opposite	Be in subjection to human laws and governmental authorities (13:1 - 7)	
¶Opposite	Live for the future and not in the past (13:8 - 14)	
¶Complement	Live and let live for Christ over issues of food and observance of a particular day of the week (14:1 - 21)	
¶Complement	We that are strong should bear the infirmities of the weak believers (14:22 - 15:7)	
¶Unique	Help missionaries to reach other parts of the world for Christ (15:8 - 29)	
\$Unique	Conclusion: Avoid heretics and give glory to God for the Gospel of Christ (15:30 - 16:27)	
¶Complement	Avoid those who preach a message that is contrary to the Scriptures (15:30 - 16:20)	
¶Complement	Give glory to God for the Gospel of Christ (16:21 - 27)	

	\$Complement	Introduction: Be a Christian everyday, both inwardly and outwardly (12:1 - 21)
	¶Opposite	Be not conformed to this world, but transformed by the renewing of your mind (12:1 - 5)
Unique	12:1Therefore, I exhort you, brethren, by the mercies of God, that you present your bodies <i>as</i> a living sacrifice: holy <i>and</i> acceptable to God, <i>which is</i> your reasonable service.	
Complement	12:2And be not conformed to this age;	
Complement	but be transformed by the renewing of your mind, that you may discern what <i>is</i> that good, acceptable, and perfect, will of God.	

Opposite	12:3For I say, through the grace given to me, to every man that is among you, not to think <i>of himself</i> more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.	
Opposite	12:4For as we have many parts in one body, and all parts do not have the same function: 12:5so we, <i>being many</i> , are one body in Christ; and individually, <i>we are</i> parts one of another.	
	¶Opposite	Live the teachings of the Bible in your daily life (12:6 - 21)
Opposite	12:6Having, then, gifts differing according to the grace that is given to us: whether <i>it is</i> prophecy, <i>let us prophesy</i> according to the proportion of faith; 12:7or ministry, <i>let us wait</i> on our ministering; or he that teaches, on teaching; 12:8or he that exhorts, on exhortation; he that gives, <i>let him do it</i> with sincerity; he that rules, with diligence; he that shows mercy, with cheerfulness.	
Opposite	12:9 <i>Let</i> love be without hypocrisy. Abhor what is evil; cling to what is good. 12:10 <i>Be</i> tenderly affectionate one to another with brotherly love; in honor, preferring one another. 12:11Not lagging in enthusiasm, <i>but</i> fervent in spirit, serving the Lord; 12:12rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; 12:13distributing to the necessity of saints; given to hospitality.	

Complement	12:14Bless them which persecute you; bless, and curse not. 12:15Rejoice with them that rejoice, and weep with them that weep. 12:16 <i>Be</i> of the same mind one toward another. Do not be arrogant, but condescend to men of low estate. Be not wise in your own conceits.	
Complement	12:17Repay no man evil for evil. Do things honestly in the sight of all men. 12:18If it is possible, as much as lies in you, live peacefully with all men.	
Unique	12:19Beloved, avenge not yourselves, but <i>rather</i> give room to wrath: for it is written, “ <i>Vengeance is mine; I will repay, says [Jehovah].</i> ” 12:20Therefore, if your enemy hungers, feed him; if he thirsts, give him drink: for in so doing, you shall heap coals of fire on his head.	
	12:21Be not overcome by evil, but overcome evil with good.	

	\$Complement	Body: Do not separate from or judge other believers over non-essential beliefs like food (13:1 - 15:29)
	¶Opposite	Be in subjection to human laws and governmental authorities (13:1 - 7)
Unique	13:1Let every soul be subject to the higher authorities: for there is no authority but of God; the authorities that exist are appointed by God.	
	13:2Therefore, whosoever resists the authority, resists the ordinance of God; and they that resist shall receive condemnation to themselves.	
Complement	13:3For rulers are not a terror to good works, but to the evil. Will you, then, not be afraid of the authority? Do what is good, and you shall have praise of the same: 13:4for he is the minister of God to you for good.	
Complement	But if you do what is evil, be afraid: for he does not carry the sword in vain: for he is the minister of God, an avenger to <i>execute</i> wrath upon him that does evil.	

Opposite	13:5Therefore, <i>it is</i> necessary to be subject, not only for wrath, but also for conscience’ sake. 13:6For this reason also, you pay taxes, because they are God’s ministers, attending continually upon this very thing.	
Opposite	13:7Therefore, give to all <i>what</i> is owed: tax to whom tax <i>is due</i> ; custom to whom custom; fear to whom fear; honor to whom honor.	
	¶Opposite	Live for the future and not in the past (13:8 - 14)
Opposite	13:8Do not owe anything to anyone;	
Opposite	except to love one another: for he that selflessly loves another has fulfilled the Law: 13:9 <i>for it is written: “You shall not commit adultery; you shall not murder; you shall not steal; you shall not bear false witness; you shall not covet”</i> ; and if <i>there is</i> any other Commandment, it is summed up in this saying, namely, “ <i>You shall love your neighbor as yourself.</i> ” 13:10Love does no evil to his neighbor; therefore love <i>is</i> the fulfilling of the Law.	

Complement	13:11And this: knowing the time, that now <i>it is</i> high time to awake out of sleep: for now our deliverance is nearer than when we believed <i>in Christ</i> . 13:12The night is far spent, the Day is near; therefore, let us cast off the works of darkness, and let us put on the armor of light.	
Complement	13:13Let us walk honestly, as in the day; not in partying and drunkenness, not in fornication and licentiousness, not in strife and envying.	
Unique	13:14But put on the Lord Jesus Christ; and do not make a plan to <i>fulfill</i> the lusts of the flesh.	

	¶Complement	Live and let live for Christ over issues of food and observance of a particular day of the week (14:1 - 21)
Unique	14:1Receive him that is weak in the Faith, <i>but</i> not to judge his opinions: 14:2for one believes that he may eat all things; <i>and</i> another, who is weak, eats <i>only</i> vegetables. 14:3Let not him that eats <i>all things</i> despise him that does not eat; and let not him who does not eat judge him that eats <i>all things</i> : for God has received him.	
	14:4Who are you that judges another man’s servant? To his own master, he stands or falls. And he will stand, for the Lord is able to make him stand.	
Complement	14:5One man esteems one day above another; another esteems every day <i>the same</i> . Let every man be fully persuaded in his own mind. 14:6He that observes the day, observes <i>it</i> to the Lord; and he that does not observe the day: to the Lord, he does not observe <i>it</i> . He that eats: eats to the Lord, for he gives God thanks; and he that does not eat: to the Lord, he does not eat, and gives God thanks. 14:7For none of us lives to himself, and no man dies to himself: 14:8for whether we live, we live to the Lord; and whether we die, we die to the Lord; therefore whether we live or die, we are the Lord’s. 14:9For this <i>purpose</i> , Christ died, and rose, and lived again, that he might be Lord both of the dead and living.	
Complement	14:10But why do you judge your <i>strong</i> brother? Or why do you despise your <i>weak</i> brother? For we shall all stand before the Judgment Seat of Christ: 14:11for it is written, “ <i>As I live, says [Jehovah], every knee shall bow to me, and every tongue shall confess to God.</i> ” 14:12So then every one of us shall give account of himself to God.	

Opposite	14:13Therefore, let us not judge one another anymore; but judge this rather: not to put a stumblingblock or an occasion to fall in <i>his</i> brother’s way. 14:14I know, and am persuaded by the Lord Jesus, that <i>there is</i> nothing unclean of itself; but to him that esteems anything to be unclean, to him <i>it is</i> unclean. 14:15But if your brother is grieved with <i>your</i> food, you are no longer walking according to selfless love. Do not destroy him with your food, for whom Christ died. 14:16Therefore, do not allow your good to be spoken of <i>as</i> evil: 14:17for the Kingdom of God is not food and drink, but righteousness, peace, and joy in the Holy Spirit: 14:18for he that serves Christ in these things <i>is</i> acceptable to God, and approved of men. 14:19Therefore, let us follow after the things which make for peace, and things by which one may strengthen another <i>in the Lord</i> .	
Opposite	14:20Do not destroy the work of God over food; all things indeed <i>are</i> pure; but <i>it is</i> evil for that man who eats with offense. 14:21 <i>It is</i> good neither to eat flesh, nor to drink wine, nor <i>anything</i> whereby your brother stumbles, or is offended, or is made weak.	

	¶Complement	We that are strong should bear the infirmities of the weak believers (14:22 - 15:7)
Unique	14:22Do you have faith? Have <i>it</i> to yourself before God. Happy <i>is</i> he that does not condemn himself in that thing which he allows.	
	14:23And he that doubts is condemned if he eats, because <i>he does</i> not <i>eat</i> of faith: for whatsoever <i>is</i> not of faith is sin.	
Complement	15:1So then, we that are strong should bear the infirmities of the weak <i>believers</i> , and not to please ourselves. 15:2Let every one of us please <i>his</i> neighbor for <i>his</i> good to edification: 15:3for even Christ did not please himself; but, as it is written, “ <i>The reproaches of them that reproached you fell on me.</i> ”	
Complement	15:4For whatsoever was written before was written for our learning, so that, through patience and comfort of the Scriptures, we might have assurance.	

Opposite	15:5Now, the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, 15:6that with one mind <i>and</i> one mouth, you may glorify God, even the Father of our Lord Jesus Christ.	
Opposite	15:7Therefore, receive one another, as Christ also received us to the glory of God.	

	¶Unique	Help missionaries to reach other parts of the world for Christ (15:8 - 29)
Opposite	15:8Now, I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises <i>made</i> to the fathers, 15:9and <i>also</i> that the Gentiles might glorify God for <i>his</i> mercy: as it is written, “ <i>For this reason, I will confess to you among the Gentiles, and sing to your Name.</i> ” 15:10And again he says, “ <i>Rejoice, you Gentiles, with his people.</i> ” 15:11And again, “ <i>Praise [Jehovah], all you Gentiles</i> ”; and “ <i>Praise him, all you people.</i> ” 15:12And again, Isaiah says, “ <i>There shall be a root of Jesse, and he that shall rise to reign over the Gentiles: in him shall the Gentiles trust.</i> ”	
Opposite	15:13Now, the God of hope fill you with all joy and peace in believing, that you may abound in assurance, through the power of the Holy Spirit. 15:14And I myself also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge, <i>and</i> able also to admonish one another.	

Complement	15:15Nevertheless, brethren, I have written the more boldly to you in part, as reminding you, because of the grace that is given to me by God, 15:16that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit. 15:17I have, therefore, something that I may glory through Jesus Christ in those things which pertain to God: 15:18for I will not dare to speak of any of those things which Christ has not done through me, to make the Gentiles obedient, by word and deed, 15:19through mighty signs and wonders, <i>and</i> by the power of the Spirit of God, so that from Jerusalem, and round about to Illyricum, I have fully preached the Gospel of Christ.	
Complement	15:20Moreover, in this manner have I striven to preach the Gospel: not where Christ was named, lest I should build upon another man’s foundation; 15:21but as it is written, “ <i>To whom he was not spoken of, they shall see; and they that have not heard shall understand.</i> ” 15:22For which cause also I have been much hindered from coming to you. 15:23But now having no more place in these parts, and having a great desire these many years to come to you, 15:24whenever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way there by you, if I may first enjoy your <i>company</i> .	

Unique	15:25But now, I go to Jerusalem to minister to the saints: 15:26for it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 15:27It has pleased them truly, and they are their debtors: for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things.	
	15:28When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain. 15:29And I am sure that, when I come to you, I shall come in the fullness of the blessing of the Gospel of Christ.	

	\$Unique	Conclusion: Avoid heretics and give glory to God for the Gospel of Christ (15:30 - 16:27)
	¶Complement	Avoid those who preach a message that is contrary to the Scriptures (15:30 - 16:20)
Opposite	15:30Now I exhort you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that you strive together with me in <i>your</i> prayers to God for me, 15:31that I may be delivered from them that do not believe in Judea; and that my service which I <i>have</i> for Jerusalem may be accepted of the saints, 15:32so that I may come to you with joy by the will of God, and may with you be refreshed. 15:33Now the God of peace <i>be</i> with you all. Amen.	

Opposite	16:1I recommend to you Phoebe our sister, which is a servant of the Assembly at Cenchrea, 16:2that you receive her in the Lord, as becomes saints, and that you assist her in whatsoever business she has need of you: for she has been a helper of many, and of myself also. 16:3Greet Priscilla and Aquila my helpers in Christ Jesus, 16:4who have laid down their own necks for my life; to whom not only I give thanks, but also all the Assemblies of the Gentiles. 16:5Likewise, <i>greet</i> the Assembly in their house. Greet my well-beloved Epaenetus, who is the firstfruits of Achaia to Christ. 16:6Greet Mary, who worked hard for us. 16:7Greet Andronicus and Junia, my relatives and my fellow prisoners, who are of note among the apostles, who also were in Christ before me. 16:8Greet Amplias, my beloved in the Lord. 16:9Greet Urbane, our helper in Christ, and Stachys, my beloved. 16:10Greet Apelles approved in Christ. Greet them which are of Aristobulus’ household. 16:11Greet Herodion my relative. Greet them that are of the <i>household</i> of Narcissus, which are in the Lord. 16:12Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved Persis, which labored much in the Lord. 16:13Greet Rufus chosen in the Lord, and his mother and mine. 16:14Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 16:15Greet Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints which are with them. 16:16Greet one another with a holy kiss. The Assemblies of Christ greet you.	
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Complement	16:17Now I exhort you, brethren: mark them which cause divisions and offenses contrary to the doctrine which you have <i>now</i> learned; and avoid them: 16:18for they that are such serve not our Lord Jesus Christ, but their own belly; and by smooth words and flattery, they deceive the hearts of the naive.	
Complement	16:19For your obedience has come abroad to all <i>men</i> . Therefore, I am glad on your behalf; but yet I want you to be wise to what is good, and blameless concerning evil.	
Unique	16:20And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ <i>be</i> with you. Amen.	

	¶Complement	Give glory to God for the Gospel of Christ (16:21 - 27)
Opposite	16:21Timotheus my workfellow, and Lucius, Jason, and Sosipater, my kinsmen, greet you. 16:22I Tertius, who wrote <i>this</i> letter, greet you in the Lord. 16:23Gaius, my host, and of the whole Assembly, greets you. Erastus the administrator of the city greets you, and Quartus a brother.	
Opposite	16:24The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.	

Complement	16:25Now to him that is able to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began;	
Complement	16:26but now is made manifest, even by the Scriptures of the Prophets;	
Unique	<i>and</i> according to the command of the Everlasting God, made known to all nations for the obedience of faith: 16:27to the only wise God <i>be</i> glory through Jesus Christ into the Ages of the Ages. Amen.	

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Book 5.2 (Job & Proverbs): Discipline and Wisdom in the Kingdom of God

Complement Part 1 (Job): The discipline of Jehovah in the life of the believer (1:1 - 42:17)

- Unique** Chapter 1.1: Job was confused over his sudden calamity (1:1 - 11:20)
- \$Complement** Introduction: Jehovah allowed Satan to destroy the health and wealth of Job to test his loyalty to Him (1:1 - 2:13)
- ¶Opposite** Job was a wealthy and powerful Gentile who feared Jehovah and shunned evil (1:1 - 5)
- ¶Opposite** Jehovah granted the request of Satan to test Job's loyalty to Him, resulting in the loss of everything he had (1:6 - 2:13)
- \$Complement** Body: Job laments his misfortune, and his friends accuse him of having sinned against God (3:1 - 8:22)
- ¶Unique** Job lamented that he had ever been born (3:1 - 26)
- ¶Complement** Eliphaz: Surely you have sinned and God is punishing you (4:1 - 5:7)
- ¶Complement** Eliphaz: You should repent and get right with God (5:8 - 27)
- ¶Unique** Job: I wish God would just kill me and get it over with (6:1 - 7:27)
- ¶Opposite** Bildad: Job, you are a hypocrite (8:1 - 22)
- \$Unique** Conclusion: Job: God punishes both the blameless and the wicked; Zophar: God knows about sin in your life (9:1 - 11:20)
- ¶Complement** Job: God punishes both the blameless and the wicked; but why? (9:1 - 10:22)
- ¶Complement** Zophar: God is so great that He knows sins in your life that you do not (11:1 - 20)

- Complement** Chapter 1.2: Job was trusting in the sovereignty and wisdom of Jehovah (12:1 - 20:29)
- \$Unique** Introduction: Job: You are mocking a just man; hold your peace, that I may speak (12:1 - 13:16)
- ¶Opposite** Job: You are mocking a just, upright man (12:1 - 25)
- ¶Opposite** Job: Hold your peace, that I may speak (13:1 - 16)
- \$Complement** Body: Job's friends deride him; Job complains that he has done nothing wrong (13:17 - 18:21)
- ¶Unique** Job to God: Show me where I have sinned (13:17 - 14:12)
- ¶Opposite** Job to God: You number my steps and watch over my sin (14:13 - 22)
- ¶Complement** Eliphaz: What makes you think that you are wiser than we are? (15:1 - 35)
- ¶Complement** Job: God has delivered me to the ungodly (16:1 - 17:16)
- ¶Unique** Bildad: The wicked will be cursed and chased out of the world (18:1 - 21)
- \$Complement** Conclusion: Job: I know that my Redeemer lives; Zophar: The portion of a wicked man is destruction (19:1 - 20:29)
- ¶Complement** Job: I know that my Redeemer lives (19:1 - 29)
- ¶Complement** Zophar: The portion of a wicked man from God is utter destruction, like you, Job (20:1 - 29)

- Complement** Chapter 1.3: Job was triumphant over the criticism of his friends (21:1 - 31:40)
- \$Unique** Introduction: Job: After I have spoken, mock on; the wicked will be destroyed (21:1 - 34)
- ¶Opposite** Job: Allow me to speak; and after I have spoken, mock on (21:1 - 16)
- ¶Opposite** Job: The wicked are reserved to the day of Destruction (21:17 - 34)
- \$Complement** Body: Job is certain that he has done nothing wrong; his friends use extreme arguments (22:1 - 28:28)
- ¶Unique** Eliphaz: Your wickedness is infinite, Job; but return to the Almighty, and God will bless you (22:1 - 30)
- ¶Complement** Job: When he has tested me, I shall come forth as gold (23:1 - 24:25)
- ¶Complement** Bildad: God is all-powerful; how can man be pure in his sight? (25:1 - 6)
- ¶Opposite** Job: My righteousness I hold fast; and I will not let it go! (26:1 - 27:23)
- ¶Opposite** Job: The fear of Jehovah is wisdom; and to depart from evil is understanding (28:1 - 28)
- \$Complement** Conclusion: Even the children of fools mock me; if I have sinned against God, I am not aware of it (29:1 - 31:40)
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- ¶Complement** Job: If I have sinned against God, I am not aware of it (31:1 - 40)

- Opposite** Chapter 1.4: Elihu was contemptuous of Job (32:1 - 37:24)
- \$Unique** Introduction: Elihu became angry at Job and his friends, and pled for Job to listen to him (32:1 - 33:7)
- ¶Opposite** Elihu became angry at Job and his three friends (32:1 - 14)
- ¶Opposite** Job, please hear my words (32:15 - 33:7)
- \$Complement** Body: Elihu claimed that God has rightly destroyed Job, because Job has sinned (33:8 - 36:21)
- ¶Opposite** Job, you are not right; God is greater than man (33:8 - 22)
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- ¶Unique** You have fulfilled the judgment of the wicked; therefore judgment and justice take hold of you (36:1 - 21)
- \$Complement** Conclusion: God is great, and we do not know Him; and we cannot find out the Almighty (36:22 - 37:24)
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- Opposite** Chapter 1.5: Jehovah was protective of Job (38:1 - 42:17)
- \$Complement** Introduction: Jehovah challenges Job to answer his questions (38:1 - 18)
- ¶Opposite** Prepare yourself to answer me, Job (38:1 - 11)
- ¶Opposite** Are you Omniscient, like me? (38:12 - 18)
- \$Complement** Body: Unless you can do the great things that God can do, you are not God (38:19 - 41:34)
- ¶Unique** Can you control the inanimate part of nature? (38:19 - 38)
- ¶Complement** Can you provide the physical needs of the animals and birds? (38:39 - 39:12)
- ¶Complement** Can you provide wisdom and strength to the animals and birds? (39:13 - 40:5)
- ¶Opposite** Are you like God? (40:6 - 14)
- ¶Opposite** The God who made the fearsome T-Rex is far greater and more fearsome than his own creation (40:15 - 41:34)
- \$Unique** Conclusion: Jehovah restored everything that Job had lost, except for his first children who died (42:1 - 17)
- ¶Complement** Jehovah commanded the friends of Job to offer a burnt offering to atone for their false words about him (42:1 - 9a)
- ¶Complement** Jehovah restored the wealth, children, and health of Job (42:9b - 17)

Complement Part 2 (Proverbs): The wisdom of Jehovah for the life of the believer

- Unique** Chapter 2.1 (Essays of Solomon): The fear of Jehovah is the beginning of knowledge for the young man (1:1 - 9:18)
- \$Complement** Introduction: The Proverbs impart wisdom, and a wise man will listen to them to learn the fear of Jehovah (1:1 - 7)
- ¶Opposite** The Proverbs are designed to impart wisdom and instruct the naive and the young (1:1 - 4)
- ¶Opposite** A wise man will listen to proverbs to learn the fear of Jehovah (1:5 - 7)
- \$Complement** Body: Jehovah gives wisdom to those who diligently seek her; trust in Jehovah with all your heart (1:8 - 5:23)
- ¶Opposite** My son, if sinners entice you to do evil, do not agree; and do not walk with them (1:8 - 19)
- ¶Opposite** Wisdom will laugh at those who refused her counsel (1:20 - 33)
- ¶Complement** My son, Jehovah gives wisdom to those who diligently seek her (2:1 - 22)
- ¶Complement** My son, trust in Jehovah with all your heart, and honor Jehovah with all your substance (3:1 - 26)
- ¶Unique** My son, ponder the path of your feet, and avoid the strange woman (3:27 - 5:23)
- \$Unique** Conclusion: The house of the strange woman is the way to Hell; if you scorn wisdom, you alone shall bear it (6:1 - 9:18)
- ¶Complement** The house of the strange woman is the way to Hell, going down to the chambers of death (6:1 - 7:27)
- ¶Complement** Wisdom calls the naive to eat of her bread, but if you scorn her, you alone shall bear it (8:1 - 9:18)
- Complement** Chapter 2.2 (Proverbs of Solomon): The idealistic wisdom of the youth of Solomon (10:1 - 24:34)
- \$Unique** Introduction: Hear the words of the wise and apply your heart to instruction
- \$Complement** Body: Wisdom for all of life
- Complement** Division 1: Practical wisdom
- Opposite** Volume 1.1: Kings and Judges
- Unique** Book 1: The person of the king
- Complement** Book 2: The court of the king
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- Complement** Book 3: Dads
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- Complement** Book 3: The wise
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- Complement** Division 2: Spiritual wisdom
- Unique** Volume 2.1: The righteous and the wicked
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- Complement** Book 3: Jehovah is omnipotent
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- Unique** Book 5: The fear and way of Jehovah

\$Complement Conclusion: I have made known to you excellent things; the father of the righteous child shall rejoice

Complement Chapter 2.3 (Proverbs of Solomon): The caustic wisdom of the old age of Solomon (25:1 - 29:27)

- \$Unique** Introduction: Beware of pride
- \$Complement** Body: Wisdom for all of life
- Complement** Division 1: Practical wisdom
- Opposite** Volume 1.1: The wicked ruler; the king, and his servants
- Unique** Book 1: The wicked ruler
- Complement** Book 2: The judgment of the king
- Complement** Book 3: The servants of the king
- Opposite** Volume 1.2: Sons, servants, and neighbors
- Complement** Book 1: Sons
- Complement** Book 2: Servants
- Unique** Book 3: The neighbors
- Complement** Volume 1.3: The evil man
- Unique** Book 1: Divine retribution for evil
- Complement** Book 2: The contentious man
- Complement** Book 3: The enemy
- Complement** Volume 1.4: The fool
- Complement** Book 1: The punishment of the fool
- Complement** Book 2: The folly of the fool
- Unique** Book 3: The words of a fool are dangerous
- Unique** Volume 1.5: The rich, the poor; and the lazy
- Unique** Book 1: The lazy man
- Complement** Book 2: The rich
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- Complement** Volume 2.3: The soul and spirit
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- Complement** Book 2: Contentment
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- \$Complement** Conclusion: Your flocks and herds will provide for the physical needs of you and your family

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- \$Opposite** Good things
- ¶Opposite** Things that are holy and pure
- ¶Opposite** Things that are wonderful, pleasing and wise
- \$Opposite** Evil things
- ¶Opposite** Wicked women and evil servants
- ¶Opposite** Rebellious children

Opposite Chapter 2.5 (Proverbs of Lemuel): The righteous king and the virtuous woman (31:1 - 31)

- \$Complement** The righteous king (31:1 - 9)
- ¶Complement** His noble character
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- \$Complement** The virtuous woman - a Hebrew acrostic (31:10 - 31)
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¶Opposite	Job: Hold your peace, that I may speak (13:1 - 16)
§Complement	Body: Job's friends deride him; Job complains that he has done nothing wrong (13:17 - 18:21)
¶Opposite	Job to God: Show me where I have sinned (13:17 - 14:12)
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¶Complement	Zophar: The portion of a wicked man from God is utter destruction, like you, Job (20:1 - 29)

§Unique Introduction: Job: You are mocking a just man; hold your peace, that I may speak (12:1 - 13:16)	
¶Opposite Job: You are mocking a just, upright man (12:1 - 25)	
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Complement	12:4 ⁴ “I am as one mocked by his neighbor, who calls upon God, and <i>instead</i> he answers him; the just upright <i>man</i> is laughed to scorn.
Complement	12:5 ⁵ “He that is ready to slip with <i>his</i> feet <i>is as</i> a lamp despised in the thought of him that is at ease. ^{12:6} The tents of robbers prosper; and they that provoke God are secure; into whose hand God brings <i>abundantly</i> .”
Opposite	12:7 ⁶ “But ask now the beasts, and they shall teach you; and the birds of the air, and they shall tell you; ^{12:8} or speak to the Earth, and it shall teach you; and the fish of the sea shall declare to you. ^{12:9} Who does not know in all these things that the hand of Jehovah has done this? ^{12:10} In whose hand <i>is</i> the soul of every living thing, and the breath of all mankind.
Opposite	12:11 ¹¹ “Does not the ear test words? And the mouth taste his food? ^{12:12} With the Ancient <i>God is</i> wisdom; and in length of days is understanding. ^{12:13} With him <i>is</i> wisdom and strength; he has counsel and understanding. ^{12:14} Behold, he breaks down, and it cannot be built again; he shuts up a man, and there can be no opening. ^{12:15} Behold, he withholds the water, and they dry up; also he sends them out, and they overturn the earth. ^{12:16} With him <i>is</i> strength and wisdom; the deceived and the deceiver <i>are</i> his. ^{12:17} He leads counselors away plundered, and makes the judges fools. ^{12:18} He loosens the bond of kings, and girds their waist with a belt. ^{12:19} He leads princes away plundered, and overthrows the mighty. ^{12:20} He removes away the speech of the trustworthy, and takes away the understanding of the aged. ^{12:21} He pours contempt upon princes, and weakens the strength of the mighty. ^{12:22} He discovers deep things out of darkness, and brings out to light the shadow of death. ^{12:23} He increases the nations, and destroys them; he enlarges the nations, and diminishes them <i>again</i> . ^{12:24} He takes away the heart of the chief of the people of the Earth, and causes them to wander in a wilderness <i>where there is</i> no way. ^{12:25} They grope in the dark without light; and he makes them to stagger like a drunken <i>man</i> .”
¶Opposite Job: Hold your peace, that I may speak (13:1 - 16)	
Opposite	13:1 ¹⁴ “Look, my eye has seen all of <i>this</i> ; my ear has heard and understood it. ^{13:2} What you know, I know also; I <i>am</i> not inferior to you. ^{13:3} Surely I would speak to the Almighty, and I desire to reason with God. ^{13:4} But you <i>are</i> forgers of lies; you <i>are</i> all physicians of no value. ^{13:5} Oh that you would altogether hold your peace; and it would be your wisdom!
Opposite	13:6 ⁶ “Hear now my reasoning, and give heed to the pleadings of my lips. ^{13:7} Will you speak wickedly for God? And talk deceitfully for him? ^{13:8} Will you accept his person? Will you contend for God? ^{13:9} Is it good that he should search you out? Or as one man mocks another, do you <i>so</i> mock him?”
Complement	13:10 ¹⁰ “He will surely reprove you, if you secretly accept persons. ^{13:11} Shall not his excellence make you afraid; and his dread fall upon you? ^{13:12} Your remembrances <i>are</i> like ashes; your bodies to bodies of clay.
Complement	13:13 ¹³ “Hold your peace; let me alone, that I may speak, and let come on me what <i>will</i> . ^{13:14} Why do I take my flesh in my teeth, and put my life in my hand?
Unique	13:15 ¹⁵ “Though he slays me, yet will I trust in him; nevertheless, I will defend my own ways before him. ^{13:16} He also <i>shall be</i> my salvation: for a hypocrite shall not come before him.”
§Complement Body: Job's friends deride him; Job complains that he has done nothing wrong (13:17 - 18:21)	
¶Opposite Job to God: Show me where I have sinned (13:17 - 14:12)	
Unique	13:17 ¹⁷ “Hear diligently my speech, and my declaration with your ears. ^{13:18} Behold now, I have ordered <i>my</i> cause; I know that I shall be justified. ^{13:19} Who <i>is</i> he <i>that</i> will contend with me? For now, if I hold my tongue, I shall give up the spirit.
Complement	13:20 ²⁰ “Only do not do two <i>things</i> to me, then will I not hide myself from you. ^{13:21} Withdraw your hand far from me; and let not your dread make me afraid. ^{13:22} Then you call, and I will answer; or let me speak, and you answer me.
Complement	13:23 ²³ “How many <i>are</i> my iniquities and sins? Make me to know my transgression and my sin. ^{13:24} Why do you hide your face, and hold me for your enemy? ^{13:25} Will you break a leaf driven back and forth? And will you pursue the dry stubble? ^{13:26} For you write bitter things against me, and make me to possess the iniquities of my youth. ^{13:27} You also put my feet in the stocks, and look narrowly to all my paths; you set a print upon the heels of my feet. ^{13:28} And he, as a rotten thing, consumes, as a garment that is moth eaten.”
Opposite	14:1 ¹⁶ “Man <i>that is</i> born of a woman <i>is</i> of few days, and full of trouble. ^{14:2} He comes forth like a flower, and is cut down; he also flees as a shadow, and does not continue. ^{14:3} And do you open your eyes upon such a one, and bring me into judgment with you? ^{14:4} Who can bring a clean <i>thing</i> out of an unclean? Not one. ^{14:5} Seeing his days <i>are</i> determined, the number of his months <i>are</i> with you, you have appointed his boundaries that he cannot pass.
Opposite	14:6 ⁶ “Turn from him, that he may rest, until he shall accomplish, as a hired man, his day: ^{14:7} for there is hope of a tree, if it is cut down, that it will sprout again, and that its tender branch will not cease. ^{14:8} Though its root grows old in the earth, and its stock dies in the ground, ^{14:9} <i>yet</i> through the scent of water it will bud, and bring forth boughs like a plant. ^{14:10} But man dies, and wastes away; moreover, man gives up the spirit, and where <i>is</i> he? ^{14:11} As the water fails from the sea, and the flood decays and dries up, ^{14:12} so man lies down, and does not rise. Until the heavens <i>are</i> no more, they shall not awake, nor be raised out of their sleep.”
¶Opposite Job to God: You number my steps and watch over my sin (14:13 - 22)	
Opposite	14:13 ¹³ “O that you would hide me in the grave, that you would keep me secret, until your wrath is past, that you would appoint me a set time, and remember me!
Opposite	14:14 ¹⁴ “If a man dies, shall he live <i>again</i> ? All the days of my appointed time will I wait, until my transformation comes. ^{14:15} You shall call, and I will answer you; you will have a desire to the work of your hands.”
Complement	14:16 ¹⁶ “For now you number my steps. Do you not watch over my sin? ^{14:17} My transgression <i>is</i> sealed up in a bag, and you cover up my iniquity.
Complement	14:18 ¹⁸ “And surely the mountain falling comes to nothing, and the rock is removed out of his place. ^{14:19} The water wears away the stones, so you <i>also</i> wash away the things which grow <i>out</i> of the dust of the earth, and you destroy the hope of man. ^{14:20} You prevail forever against him, and he passes; you change his countenance, and send him away. ^{14:21} His sons come to honor, and he does not know <i>it</i> ; and they are brought low, but he does not perceive <i>it</i> of them.
Unique	14:22 ²² “But his flesh upon him shall have pain, and his soul within him shall mourn.”
¶Complement Eliphaz: What makes you think that you are wiser than we are? (15:1 - 35)	
Unique	15:1 ¹ Then Eliphaz the Temanite answered and said, ^{15:2} “Should a wise man utter vain knowledge, and fill his belly with the east wind? ^{15:3} Should he reason with unprofitable talk, or with speeches with which he can do no good? ^{15:4} Moreover, you cast off fear, and restrain prayer before God: ^{15:5} for your mouth utters your iniquity, and you choose the tongue of the crafty. ^{15:6} Your own mouth condemns you, and not I; moreover, your own lips testify against you.
Complement	15:7 ⁷ “ <i>Are</i> you the first man <i>that</i> was born? Or were you made before the hills? ^{15:8} Have you heard the secret of God? And do you restrain wisdom to yourself? ^{15:9} What do you know, that we do not know? <i>What</i> do you understand, which <i>is</i> not in us? ^{15:10} With us <i>are</i> both the gray-headed and very ancient men, much older than your father.
Complement	15:11 ¹¹ “ <i>Are</i> the consolations of God small with you? Is there any secret thing with you? ^{15:12} Why does your heart carry you away? And what do your eyes wink at, ^{15:13} that you turn your spirit against God, and let such words go out of your mouth?”
Opposite	15:14 ¹⁴ “What <i>is</i> man, that he should be clean? And <i>he which is</i> born of a woman, that he should be righteous? ^{15:15} Behold, he puts no trust in his saints; moreover, the heavens are not clean in his sight. ^{15:16} How much more abominable and filthy <i>is</i> man, which drinks iniquity like water?
Opposite	15:17 ¹⁷ “I will show you, hear me; and that <i>which</i> I have seen I will declare, ^{15:18} which wise men have told from their fathers, and have not hidden <i>it</i> ; ^{15:19} to whom alone the Earth was given, and no stranger passed among them. ^{15:20} The wicked man travails with pain all <i>his</i> days, and the number of years is hidden to the oppressor. ^{15:21} A dreadful sound <i>is</i> in his ears; in prosperity the destroyer shall come upon him. ^{15:22} He does not believe that he shall return out of darkness, and he is waited for of the sword. ^{15:23} He wanders abroad for bread, <i>saying</i> , ‘Where <i>is it</i> ?’ He knows that the day of darkness is ready at his hand. ^{15:24} Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle: ^{15:25} for he stretches out his hand against God, and strengthens himself against the Almighty. ^{15:26} He runs upon him, <i>even on his</i> neck, upon the thick bosses of his shields, ^{15:27} because he covers his face with his fatness, and makes rolls of fat on <i>his</i> waist. ^{15:28} And he dwells in desolate cities, <i>and</i> in houses which no man inhabits, which are ready to become heaps. ^{15:29} He shall not be rich; neither shall his substance continue; neither shall he prolong its perfection upon the earth. ^{15:30} He shall not depart out of darkness; the flame shall dry up his branches; and by the breath of his mouth he shall go away. ^{15:31} Let him that is deceived not trust in vanity: for vanity shall be his reward. ^{15:32} It shall be accomplished before his time, and his branch shall not be green. ^{15:33} He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. ^{15:34} For the congregation of hypocrites <i>shall be</i> desolate, and fire shall consume the tents of bribery. ^{15:35} They conceive mischief, and give birth to vanity, and their belly prepares deceit.”
¶Complement Job: God has delivered me to the ungodly (16:1 - 17:16)	
Unique	16:1 ¹ Then Job answered and said, ^{16:2} “I have heard many such things; miserable comforters <i>are</i> you all! ^{16:3} Shall vain words have an end? Or what emboldens you that you answer? ^{16:4} I also could speak as you <i>do</i> . If your soul were in my soul's place, I could heap up words against you, and shake my head at you. ^{16:5} But I would strengthen you with my mouth, and the moving of my lips would soothe <i>your</i> grief. ^{16:6} Though I speak, my grief is not soothed. And <i>though</i> I forbear, how am I soothed? ^{16:7} But now he has made me weary; you have made desolate all my company. ^{16:8} And you have filled me with wrinkles, <i>which is</i> a witness <i>against me</i> ; and my leanness rising up in me bears witness to my face.
Complement	16:9 ⁹ “He tears <i>me</i> in his wrath, who hates me; he gnashes upon me with his teeth. My enemy sharpens his eyes upon me. ^{16:10} They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. ^{16:11} God has delivered me to the ungodly, and turned me over to the hands of the wicked. ^{16:12} I was at ease, but he has broken me in pieces; also he has taken <i>me</i> by my neck, and shaken me to pieces, and set me up for his target. ^{16:13} His archers surround me; he cuts my reins in pieces, and does not spare; he pours out my gall upon the ground. ^{16:14} He breaks me with reproach upon breach; he runs upon me like a giant.
Complement	16:15 ¹⁵ “I have sewn sackcloth upon my skin, and defiled my horn in the dust. ^{16:16} My face is foul with weeping, and on my eyelids <i>are</i> the shadow of death, ^{16:17} but not for <i>any</i> injustice in my hands; also my prayer <i>is</i> pure. ^{16:18} O Earth, cover not my blood, and let my cry have no place. ^{16:19} Also now, behold, my witness <i>is</i> in Heaven, and my record <i>is</i> on high. ^{16:20} My friends scorn me, <i>but</i> my eye pours out <i>tears</i> to God.”
Opposite	16:21 ²¹ “Oh that one might plead for a man with God, as a man <i>pleads</i> for his friend! ^{16:22} When a few years have come, then I shall go the way <i>where</i> I shall not return. ^{17:1} My breath is corrupt; my days are extinguished; the graves <i>are ready</i> for me. ^{17:2} <i>Are there</i> not mockers with me? And does not my eye continue in their provocation? ^{17:3} Lay down now, put me in a pledge with you. Who <i>is</i> he <i>that</i> will shake hands with me? ^{17:4} For you have hidden their heart from me, and have shut out my understanding; therefore you shall not exalt <i>them</i> . ^{17:5} He that speaks flattery to <i>his</i> friends, even the eyes of his children shall fail. ^{17:6} He has also made me a laughingstock of the people; and I have become as one in whose face they spit. ^{17:7} Also my eye is dim by reason of sorrow, and all my members <i>are</i> as a shadow. ^{17:8} Upright <i>men</i> shall be astonished at this, and the innocent shall stir himself up against the hypocrite. ^{17:9} The righteous also shall hold on his way, and he that has clean hands shall be stronger and stronger. ^{17:10} But as for you all, return, and come now: for I cannot find <i>one</i> wise <i>man</i> among you.
Opposite	17:11 ¹¹ “My days are past, my purposes are broken off, <i>even</i> the thoughts of my heart. ^{17:12} They change the night into day; the light is short because of darkness. ^{17:13} If I wait, the grave <i>is</i> to my house, I have made my bed in the darkness. ^{17:14} I have said to corruption, ‘You <i>are</i> my father; and to the worm, ‘You <i>are</i> my mother, and my sister.’ ^{17:15} And where <i>is</i> my hope now? And as for my hope, who shall see it? ^{17:16} They shall go down to the bars of Hell, when <i>our</i> rest is in the dust together.”
¶Unique Bildad: The wicked will be cursed and chased out of the world (18:1 - 21)	
Opposite	18:1 ¹ Then Bildad the Shuhite answered, and said, ^{18:2} “How long <i>will it be before</i> you make an end of words? Mark, and afterward we will speak.
Opposite	18:3 ³ “Why are we counted as beasts, <i>and</i> regarded as stupid in your sight? ^{18:4} He tears himself in his anger. Shall the earth be forsaken for you? And shall the rock be removed out of his place?”
Complement	18:5 ⁵ “Moreover, the light of the wicked shall be put out, and the spark of his fire shall not shine. ^{18:6} The light shall be dark in his tabernacle, and his candle shall be put out with him. ^{18:7} The steps of his strength shall be narrowed; and his own counsel shall cast him down: ^{18:8} for he is cast into a net by his own feet; and he walks upon a snare. ^{18:9} The net shall take <i>him</i> by the heel; <i>and</i> the robber shall prevail against him. ^{18:10} The snare <i>is</i> laid for him in the ground, and a trap for him in the way.
Complement	18:11 ¹¹ “Terrors shall make him afraid on every side, and shall drive him to his feet. ^{18:12} His strength shall be starved; and destruction <i>shall be</i> ready at his side. ^{18:13} It shall devour the strength of his skin; <i>even</i> the firstborn of death shall devour his strength. ^{18:14} His confidence shall be rooted out of his tabernacle, and <i>it</i> shall bring him to the king of terrors. ^{18:15} It shall dwell in his tabernacle, because <i>it is</i> none of his. Brimstone shall be scattered upon his habitation. ^{18:16} His roots shall be dried up from beneath; and above shall his branch be cut off. ^{18:17} His remembrance shall perish from the Earth; and he shall have no name in the street. ^{18:18} He shall be driven from light into darkness, and chased out of the world. ^{18:19} He shall have neither son nor nephew among his people, nor any remaining in his dwellings. ^{18:20} They that come after <i>him</i> shall be astonished at <i>his</i> day, as they that went before were afraid.
Unique	18:21 ²¹ “Surely such <i>are</i> the dwellings of the wicked; and this <i>is</i> the place <i>of him that</i> does not know God.”
§Complement Conclusion: Job: I know that my Redeemer lives; Zophar: The portion of a wicked man is destruction (19:1 - 20:29)	
¶Complement Job: I know that my Redeemer lives (19:1 - 29)	
Opposite	19:1 ¹ Then Job answered and said, ^{19:2} “How long will you vex my soul, and break me in pieces with words? ^{19:3} These ten times have you reproached me; you are not ashamed <i>that</i> you make yourselves strange to me. ^{19:4} And if it is true <i>that</i> I have gone astray, my error remains with myself.
Opposite	19:5 ⁵ “If indeed you will magnify <i>yourselves</i> against me, and plead against me my reproach, ^{19:6} know now that God has overthrown me, and has surrounded me with his net. ^{19:7} Behold, I cry out of wrong, but I am not heard; I cry aloud, but <i>there is</i> no justice. ^{19:8} He has fenced up my way, that I cannot pass, and he has set darkness in my paths. ^{19:9} He has stripped me of my glory, and taken the crown <i>from</i> my head. ^{19:10} He has destroyed me on every side, and I am gone; and my hope has been removed like a tree. ^{19:11} He has also kindled his wrath against me, and he counts me to him as <i>one</i> of his enemies. ^{19:12} His troops come together, and raise up their way against me, and camp around my tabernacle. ^{19:13} He has put my brethren far from me, and my acquaintance are truly estranged from me. ^{19:14} My kinfolk have failed, and my familiar friends have forgotten me. ^{19:15} They that dwell in my house, and even my maidservants, count me for a stranger; I am an alien in their sight. ^{19:16} I called my servant, and he gave <i>me</i> no answer; I begged him with my mouth. ^{19:17} My breath is repulsive even to my wife, although I pleaded with her for the children of my own body's <i>sake</i> . ^{19:18} Moreover, even young children despised me; I arose, and they spoke against me. ^{19:19} All my close friends abhorred me; and they whom I loved have turned against me. ^{19:20} My bone clings to my skin and to my flesh; and I have escaped with the skin of my teeth.”
Complement	19:21 ²¹ “Have pity upon me, have pity upon me, O you my friends: for the hand of God has touched me. ^{19:22} Why do you persecute me as God, and are not satisfied with my flesh?
Complement	19:23 ²³ “O that my words were now written! O that they were printed in a book! ^{19:24} That they were inscribed with an iron pen and lead in the rock forever! ^{19:25} For I know <i>that</i> my Redeemer lives, and <i>that</i> he shall stand at the Latter <i>Day</i> upon the Earth. ^{19:26} And <i>though</i> after my skin <i>worms</i> destroy this <i>body</i> , yet in my flesh shall I see God; ^{19:27} whom I shall see for myself, and my eyes shall behold him, and not another, <i>though</i> my reins are consumed with me.
Unique	19:28 ²⁸ “But you should say, ‘Why do we persecute him, seeing the root of the matter is found in me?’ ^{19:29} Be afraid of the sword: for wrath <i>brings</i> the punishments of the sword, that you may know <i>there is</i> a Judgment.”
¶Complement Zophar: The portion of a wicked man from God is utter destruction, like you, Job (20:1 - 29)	
Opposite	20:1 ¹ Then Zophar the Naamathite answered, and said, ^{20:2} “Therefore my thoughts cause me to answer, and for <i>this</i> I make haste. ^{20:3} I have heard the check of my reproach, and the spirit of my understanding causes me to answer.
Opposite	20:4 ⁴ “Do you <i>not</i> know this of old, since man was placed upon Earth, ^{20:5} that the triumphing of the wicked <i>is</i> short, and the joy of the hypocrite <i>is only</i> for a moment? ^{20:6} Though his excellence mounts up to the heavens, and his head reaches to the clouds, ^{20:7} <i>yet</i> he shall perish forever like his own dung. They which have seen him shall say, ‘Where <i>is</i> he?’ ^{20:8} He shall fly away as a dream, and shall not be found; moreover, he shall be chased away as a vision of the night. ^{20:9} The eye also <i>which</i> saw him shall <i>see</i> him no more; neither shall his place behold him anymore. ^{20:10} His children shall seek to please the poor, and his hands shall restore their goods.”
Complement	20:11 ¹¹ “His bones are full of the <i>sin</i> of his youth, which shall lie down with him in the dust. ^{20:12} Though wickedness is sweet in his mouth; <i>though</i> he hides it under his tongue; ^{20:13} <i>though</i> he spares it, and does not forsake it, but keeps it still within his mouth, ^{20:14} <i>yet</i> his food in his belly turns sour; <i>it is</i> the gall of asps within him. ^{20:15} He has swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly. ^{20:16} He shall suck the poison of asps; the viper's tongue shall slay him. ^{20:17} He shall not see the rivers, the floods, the brooks of honey and butter. ^{20:18} That which he labored for shall he restore, and shall not swallow it down; according to <i>his</i> substance <i>shall be</i> the restitution, and he shall not rejoice in it.
Complement	20:19 ¹⁹ “Because he has oppressed <i>and</i> forsaken the poor; and <i>because</i> he has violently taken away a house which he did not build, ^{20:20} surely he shall not know peace in his heart; he shall not save any of that which he desired. ^{20:21} None of his food shall be left; therefore no man shall look for his goods. ^{20:22} In the fullness of his sufficiency, he shall be in distress; every hand of the wicked shall come upon him. ^{20:23} <i>When</i> he is about to fill his belly, <i>God</i> shall cast the fury of his wrath upon him, and shall rain it upon him while he eats. ^{20:24} He shall flee from the iron weapon; <i>and</i> the bow of steel shall strike him through. ^{20:25} It is drawn, and comes out of the body; moreover, the glittering sword comes out of his gall; terrors <i>are</i> upon him. ^{20:26} All darkness <i>shall be</i> hidden in his secret places. A fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. ^{20:27} The heaven shall reveal his iniquity; and the earth shall rise up against him. ^{20:28} The increase of his house shall depart, <i>and his property</i> shall flow away in the day of his wrath.
Unique	20:29 ²⁹ “This is the portion of a wicked man from God, and the heritage appointed to him by God.”

The discipline of Jehovah (Job), Chapter 1-3: Job was triumphant over the criticism of his friends (21:1 - 31:40)	
\$Complement	Introduction: Job: After I have spoken, mock on; the wicked will be destroyed (21:1 - 34)
¶Unique	Job: Allow me to speak; and after I have spoken, mock on (21:1 - 16)
¶Opposite	Job: The wicked are reserved to the Day of Destruction (21:17 - 34)
¶Complement	Body: Job is certain that he has done nothing wrong; his friends use extreme arguments (22:1 - 28:28)
¶Unique	Eliphaz: Your wickedness is infinite, Job; but return to the Almighty, and God will bless you (22:1 - 30)
¶Complement	Job: When he has tested me, I shall come forth as gold (23:1 - 24:25)
¶Complement	Bildad: God is all-powerful; how can man be pure in his sight? (25:1 - 6)
¶Opposite	Job: My righteousness I hold fast; and I will not let it go! (26:1 - 27:23)
¶Opposite	Job: The fear of Jehovah is wisdom; and to depart from evil is understanding (28:1 - 28)
\$Complement	Conclusion: Even the children of fools mock me; if I have sinned against God, I am not aware of it (29:1 - 31:40)
¶Complement	Job: Now that my prosperity is gone, even the children of fools mock me (29:1 - 30:31)
¶Complement	Job: If I have sinned against God, I am not aware of it (31:1 - 40)

	¶Unique	Introduction: Job: After I have spoken, mock on; the wicked will be destroyed (21:1 - 34)
	¶Opposite	Job: Allow me to speak; and after I have spoken, mock on (21:1 - 16)
Unique	21:1	But Job answered and said, ^{21:2} “Hear diligently my speech, and let this be your consolations. ^{21:3} Allow me that I may speak; and after I have spoken, mock on.
	21:4	As for me, is my complaint to man? And if <i>it were so</i> , why should my spirit not be troubled?
Complement	21:5	“Mark me, and be astonished, and lay <i>your</i> hand upon <i>your</i> mouth.
Complement	21:6	“Even when I remember, I am afraid; and trembling takes hold on my flesh.”
Opposite	21:7	“Why do the wicked live, and become old; moreover, are mighty in power? ^{21:8} Their seed is established in their sight with them, and their offspring before their eyes. ^{21:9} Their houses <i>are</i> safe from fear; neither is the rod of God upon them. ^{21:10} Their bull genders, and fails not; their cow calves, and does not cast her calf. ^{21:11} They send forth their little ones like a flock; and their children dance. ^{21:12} They take the timbrel and harp, and rejoice at the sound of the pipe. ^{21:13} They spend their days in wealth, and in a moment go down to the grave.
Opposite	21:14	“Therefore they say to God, ‘Depart from us: for we do not desire the knowledge of your ways. ^{21:15} What is the Almighty, that we should serve him? And what benefit should we have, if we pray to him?’ ^{21:16} See, their good is not in their hand; the counsel of the wicked is far from me.”
	¶Opposite	Job: The wicked are reserved to the Day of Destruction (21:17 - 34)
Opposite	21:17	“How often is the lamp of the wicked put out! And <i>how often</i> does their destruction come upon them! God distributes sorrows in his anger. ^{21:18} They are as stubble before the wind, and as chaff that the storm carries away. ^{21:19} God lays up his iniquity for his children; he rewards him; and he shall know <i>it</i> . ^{21:20} His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
Opposite	21:21	“For what pleasure <i>does he have</i> in his house after him, when the number of his months is cut off in the midst?”
Complement	21:22	“Shall <i>anyone</i> teach God knowledge, seeing he judges those that are high? ^{21:23} One dies in his full strength, being wholly at ease and quiet. ^{21:24} His breasts are full of milk, and his bones are moistened with marrow. ^{21:25} And another dies in the bitterness of his soul, and never eats with pleasure. ^{21:26} They shall lie down alike in the dust, and the worms shall cover them.
Complement	21:27	“Behold, I know your thoughts, and the schemes <i>which</i> you wrongfully imagine against me: ^{21:28} for you say, ‘Where is the house of the prince? And where <i>are</i> the dwelling places of the wicked?’
Unique	21:29	Have you not asked them that go by the way? And do you not know their tokens, ^{21:30} that the wicked are reserved to the Day of Destruction? They shall be brought forth to the Day of Wrath. ^{21:31} Who shall declare his way to his face? And who shall repay him <i>what</i> he has done? ^{21:32} Yet shall he be brought to the grave, and shall remain in the tomb. ^{21:33} The clods of the valley shall be sweet to him, and every man shall follow him, as <i>there were</i> innumerable before him.
	21:34	“How then do you comfort me in vain, seeing there remains falsehood in your answers?”
	\$Complement	Body: Job is certain that he has done nothing wrong; his friends use extreme arguments (22:1 - 28:28)
	¶Unique	Eliphaz: Your wickedness is infinite, Job; but return to the Almighty, and God will bless you (22:1 - 30)
Opposite	22:1	Then Eliphaz the Temanite answered and said, ^{22:2} “Can a man be profitable to God, as he that is wise may be profitable to himself? ^{22:3} <i>Is it</i> any pleasure to the Almighty, that you are righteous? Or <i>is it</i> gain to <i>him</i> that you make your ways blameless? ^{22:4} Will he reprove you for fear of you? Will he enter with you into judgment?
Opposite	22:5	“Is not your wickedness great, and your iniquities infinite? ^{22:6} For you have taken a pledge from your brother for nothing, and stripped the naked of their clothing. ^{22:7} You have not given water to the weary to drink, and you have withheld bread from the hungry. ^{22:8} But <i>as for</i> the mighty man, he possessed the land; and the honorable man dwelt in it. ^{22:9} You have sent widows away empty; and the arms of the fatherless have been broken by you. ^{22:10} Therefore snares surround you, and sudden fear troubles you; ^{22:11} or darkness, <i>that</i> you cannot see; and abundance of waters cover you.”
Complement	22:12	“Is not God in the height of Heaven? And behold the height of the stars, how high <i>they</i> are! ^{22:13} And you say, ‘How does God know? Can he judge through the dark cloud? ^{22:14} Thick clouds <i>are</i> a covering to him, that he does not see; and he walks in the circuit of heaven.’
Complement	22:15	“Have you marked the old way which wicked men have trodden? ^{22:16} Who were cut down out of time, whose foundation was overflown with a great Flood; ^{22:17} who said to God, ‘Depart from us;’ and ‘What can the Almighty do for them?’ ^{22:18} Yet he filled their houses with good <i>things</i> , but the counsel of the wicked is far from me. ^{22:19} The righteous see it, and are glad; and the innocent laugh them to scorn, <i>saying</i> , ^{22:20} ‘Whereas our substance is not cut down, but the remnant of them the fire consumes.’
Unique	22:21	“Acquaint yourself with him now, and be at peace; thereby good shall come to you. ^{22:22} Please, receive the Law from his mouth, and lay up his words in your heart. ^{22:23} If you return to the Almighty, you shall be built up, and you shall put iniquity far away from your tabernacles. ^{22:24} Then shall you lay up gold as dust, and the <i>gold</i> of Ophir as the stones of the brooks. ^{22:25} Moreover, the Almighty shall be your gold, and you shall have plenty of silver: ^{22:26} for then shall you have your delight in the Almighty, and shall lift up your face to God. ^{22:27} You shall make your prayer to him; and he shall hear you; and you shall pay your vows. ^{22:28} You shall also decree a thing, and it shall be established to you; and the light shall shine upon your ways. ^{22:29} When <i>men</i> are cast down, then you shall say, ‘ <i>There</i> is lifting up;’ and he shall save the humble person. ^{22:30} He shall deliver the island of the innocent; and it is delivered by the pureness of your hands.”
	¶Complement	Job: When he has tested me, I shall come forth as gold (23:1 - 24:25)
Unique	23:1	Then Job answered and said, ^{23:2} “Even today my complaint is bitter; my stroke is heavier than my groaning. ^{23:3} Oh that I knew where I might find him! <i>That</i> I might come <i>even</i> to his seat! ^{23:4} I would order <i>my</i> cause before him, and fill my mouth with arguments. ^{23:5} I want to know the words <i>which</i> he would answer me; and understand what he would say to me. ^{23:6} Will he contend against me with <i>his</i> great power? No, but he would put <i>strength</i> in me. ^{23:7} There the righteous might dispute with him; <i>and</i> so would I be delivered forever from my Judge.
Complement	23:8	“Behold, I go forward, but he <i>is not there</i> ; and backward, but I cannot perceive him; ^{23:9} on the left hand, where he works, but I cannot behold <i>him</i> ; he hides himself on the right hand, so that I cannot see <i>him</i> . ^{23:10} But he knows the way that I take. <i>When</i> he has tested me, I shall come forth as gold. ^{23:11} My foot has held his steps. His Way have I kept, and not declined; ^{23:12} neither have I gone back from the Commandment of his lips; I have esteemed the words of his mouth more than my necessary <i>food</i> .
Complement	23:13	“But he is unique, and who can make him change? And <i>what</i> his soul desires, even <i>that</i> is what he does: ^{23:14} for he performs <i>the thing</i> that is appointed for me; and many such <i>things</i> are with him. ^{23:15} Therefore I am troubled at his presence; when I consider, I am afraid of him: ^{23:16} for God makes my heart soft, and the Almighty troubles me, ^{23:17} because I was not cut off before the darkness; <i>neither</i> has he hidden deep darkness from my face.”
Opposite	24:1	“Why, seeing times are not hidden from the Almighty, do they that know him not see his days? ^{24:2} <i>They</i> move the landmarks; they violently take away flocks, and feed <i>of them</i> . ^{24:3} They drive away the donkey of the fatherless; they take the widow’s ox for a pledge. ^{24:4} They turn the needy out of the way; the poor of the earth hide themselves together. ^{24:5} Behold, as wild donkeys in the desert, they go forth to their work, rising eagerly for a prey. The wilderness <i>yields</i> food for them <i>and for their</i> children. ^{24:6} They reap <i>every one</i> his grain in the field; and they gather the vintage of the wicked. ^{24:7} They cause the naked to lodge without clothing, so that <i>they have</i> no covering in the cold; ^{24:8} they are wet with the showers of the mountains, and embrace the rock for want of a shelter. ^{24:9} They pluck the fatherless from the breast, and take a pledge of the poor. ^{24:10} They cause <i>him</i> to go naked without clothing, and they take away the sheaf <i>from</i> the hungry; ^{24:11} <i>who</i> make oil within their walls, and tread <i>their</i> winepresses, and suffer thirst. ^{24:12} Men groan from out of the city, and the soul of the wounded cries out, yet God does not lay folly to <i>them</i> . ^{24:13} They are of those that rebel against the Light; they do not know its ways, nor remain in its paths. ^{24:14} The murderer rising with the light kills the poor and needy, and in the night is as a thief. ^{24:15} The eye of the adulterer also waits for the twilight, saying, ‘No eye shall see me’, and disguises <i>his</i> face. ^{24:16} In the dark they dig through houses, <i>which</i> they had marked for themselves in the daytime; they do not know the light: ^{24:17} for the morning is to them even as the shadow of death; if <i>one</i> knows <i>them</i> , <i>they are</i> in the terrors of the shadow of death. ^{24:18} He <i>is</i> as swift as the water; their portion is cursed in the earth; he does not behold the way of the vineyards, ^{24:19} Drought and heat consume the snow water, <i>so does</i> the grave <i>those that</i> have sinned. ^{24:20} The womb shall forget him, but the worm shall sweetly feed on him; he shall be remembered no more; and wickedness shall be broken as a tree. ^{24:21} He oppresses the barren <i>that</i> does not bear; and does not do good to the widow. ^{24:22} He also draws the mighty with his power; he rises up, and no <i>man</i> is sure of life. ^{24:23} <i>Though</i> it is given him to be in safety, whereon he rests, yet his eyes <i>are</i> upon their ways. ^{24:24} They are exalted for a little while, but are gone and brought low. They are taken out of the way as all <i>others</i> , and cut off as the tops of the ears of grain.
Opposite	24:25	“And if <i>it is</i> not so now, who will make me a liar, and make my speech worth nothing?”
	¶Complement	Bildad: God is all-powerful; how can man be pure in his sight? (25:1 - 6)
Unique	25:1	Then Bildad the Shuhite answered and said, ^{25:2} “Dominion and fear <i>are</i> with him; he makes peace in his high places.
Complement	25:3	“Is there any number of his armies?
Complement		“And upon whom does not his light arise?”
Opposite	25:4	“How, then, can <i>sinful</i> man be justified with God? Or how can he be clean <i>that</i> is born of a woman?
	25:5	Behold even the moon, and it does not shine; moreover, the stars are not pure in his sight.
Opposite	25:6	“How much less man, <i>that</i> is a worm? And the son of man, <i>who is</i> a worm?”
	¶Opposite	Job: My righteousness I hold fast; and I will not let it go! (26:1 - 27:23)
Unique	26:1	But Job answered and said, ^{26:2} “How have you helped <i>him</i> that is without power? <i>How</i> do you save the arm <i>that has</i> no strength? ^{26:3} How have you counseled <i>him</i> that has no wisdom? And <i>how</i> have you plentifully declared the thing as it is? ^{26:4} To whom have you uttered words? And whose spirit came from you? ^{26:5} Dead <i>things</i> are covered from under the water, and its inhabitants. ^{26:6} Hell is naked before him; and destruction has no covering. ^{26:7} He stretches out the north over the empty place, and hangs the Earth upon nothing. ^{26:8} He binds up the water in his thick clouds; and the cloud is not torn under them. ^{26:9} He holds back the face of his throne, <i>and</i> spreads his cloud upon it. ^{26:10} He has surrounded the water with boundaries, until the day and night come to an end. ^{26:11} The pillars of heaven tremble and are astonished at his reproof. ^{26:12} He divides the sea with his power, and by his understanding he smites through the proud. ^{26:13} By his Spirit, he has adorned the heavens; his hand has formed the crooked serpent.
	26:14	“Lo, these are parts of his ways, but how little a portion is heard of him? But the thunder of his power who can understand?”
Complement	27:1	Moreover Job continued his parable, and said, ^{27:2} “As God lives, <i>who</i> has taken away my justice; and the Almighty, <i>who</i> has vexed my soul, ^{27:3} all the while my breath is in me, and the Spirit of God is in my nostrils, ^{27:4} my lips shall not speak wickedness, nor my tongue utter deceit. ^{27:5} God forbid that I should justify you; until I die, I will not remove my integrity from me. ^{27:6} My righteousness I hold fast, and will not let it go; my heart shall not reproach <i>me</i> so long as I live.
Complement	27:7	“Let my enemy be as the wicked, and he that rises up against me as the unrighteous: ^{27:8} for what is the hope of the hypocrite, though he has gained, when God takes away his soul? ^{27:9} Will God hear his cry when trouble comes upon him? ^{27:10} Will he delight himself in the Almighty? Will he always call upon God?”
Opposite	27:11	“I will teach you by the hand of God; <i>that</i> which is with the Almighty will I not conceal. ^{27:12} Behold, all you yourselves have seen it. Why then are you thus altogether vain?
Opposite	27:13	“This is the portion of a wicked man with God, and the heritage of oppressors, <i>which</i> they shall receive of the Almighty: ^{27:14} if his children are multiplied, <i>it is</i> for the sword; and his offspring shall not be satisfied with bread. ^{27:15} Those that remain of him shall be buried in death; and his widows shall not weep. ^{27:16} Though he heaps up silver as the dust, and prepares clothing as the clay, ^{27:17} he may prepare <i>it</i> , but the just shall put it on, and the innocent shall divide the silver. ^{27:18} He builds his house as a moth, and as a booth <i>that</i> the keeper makes. ^{27:19} The rich man shall lie down, but he shall not be gathered; he opens his eyes, and he is not. ^{27:20} Terrors take hold on him as water; a tempest steals him away in the night. ^{27:21} The east wind carries him away, and he departs; and as a storm it hurls him out of his place: ^{27:22} for God shall cast <i>fury</i> upon him, and not spare; he would gladly flee out of his hand. ^{27:23} <i>Men</i> shall clap their hands at him, and shall whistle him out of his place.”
	¶Opposite	Job: The fear of Jehovah is wisdom; and to depart from evil is understanding (28:1 - 28)
Opposite	28:1	“Surely there is a vein for the silver, and a place for gold <i>where</i> they refine it. ^{28:2} Iron is taken out of the earth, and copper is smelted <i>from</i> the ore. ^{28:3} He sets an end to darkness, and searches out all perfection: the stones of darkness, and the shadow of death. ^{28:4} The flood breaks out from the inhabitant, <i>even the waters</i> forgotten of the foot; they have dried up; they have gone away from men. ^{28:5} As <i>for</i> the earth, out of it comes bread; and under it is turned up as it were fire. ^{28:6} Its stones are the place of sapphires; and it has dust of gold. ^{28:7} “ <i>There</i> is a path which no bird knows, and which the vulture’s eye has not seen. ^{28:8} The lion’s whelps have not trodden it, nor the fierce lion passed by it. ^{28:9} He puts forth his hand upon the rock; he overturns the mountains by the roots. ^{28:10} He cuts out rivers among the rocks, and his eye sees every precious thing. ^{28:11} He binds the floods from overflowing, and <i>the thing</i> that is hidden he brings forth to light.”
Complement	28:12	“But where shall wisdom be found? And where <i>is</i> the place of understanding? ^{28:13} Man does not know its price; neither is it found in the land of the living. ^{28:14} The depth says, ‘It is not in me;’ and the sea says, ‘ <i>It</i> is not with me.’ ^{28:15} It cannot be acquired for gold; neither shall silver be weighed for its price. ^{28:16} It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. ^{28:17} The gold and the crystal cannot equal it; and its exchange <i>shall not be</i> for jewels of fine gold. ^{28:18} No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. ^{28:19} The topaz of Ethiopia shall not equal it; neither shall it be valued with pure gold.
Complement	28:20	“Then where does wisdom come from? And where <i>is</i> the place of understanding, ^{28:21} seeing it is hidden from the eyes of all living, and kept close from the birds of the air? ^{28:22} Destruction and death say, ‘We have heard its fame with our ears.’
Unique	28:23	“God understands its way, and he knows its place; ^{28:24} for he looks to the ends of the Earth, <i>and</i> sees under the whole heaven, ^{28:25} to make the weight for the winds; and he weighs the water by measure. ^{28:26} When he made a decree for the rain, and a way for the lightning of the thunder, ^{28:27} then he saw it, and declared it; he prepared it; moreover, and searched it out.
	28:28	And to man he said, ‘Behold, the fear of Jehovah, that <i>is</i> wisdom; and to depart from evil is understanding.”
	\$Complement	Conclusion: Even the children of fools mock me; if I have sinned against God, I am not aware of it (29:1 - 31:40)
	¶Complement	Job: Now that my prosperity is gone, even the children of fools mock me (29:1 - 30:31)
Opposite	29:1	Moreover Job continued his parable, and said, ^{29:2} “Oh that I was as <i>in</i> months past, as <i>in</i> the days <i>when</i> God preserved me, ^{29:3} when his candle shone upon my head, and <i>when</i> by his light I walked through darkness; ^{29:4} as I was in the days of my youth, when the secret of God was upon my tabernacle, ^{29:5} when the Almighty was still with me; <i>when</i> my children were around me; ^{29:6} when I washed my steps with butter, and the rock poured me out rivers of oil; ^{29:7} when I went out to the gate through the city; <i>when</i> I prepared my seat in the street! ^{29:8} The young men saw me, and hid themselves; and the elderly arose, <i>and</i> stood up. ^{29:9} The princes refrained from talking, and laid <i>their</i> hand on their mouth. ^{29:10} The nobles held their peace, and their tongue adhered to the roof of their mouth. ^{29:11} When the ear heard <i>me</i> , then it blessed me; and when the eye saw <i>me</i> , it gave witness to me. ^{29:12} because I delivered the poor that cried, and the fatherless, and <i>him</i> that had none to help him. ^{29:13} The blessing of him that was ready to perish came upon me; and I caused the widow’s heart to sing for joy. ^{29:14} I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. ^{29:15} I was as eyes to the blind, and as feet <i>was</i> I to the lame. ^{29:16} I was a father to the poor; and the cause <i>which</i> I did not know I searched out. ^{29:17} And I broke the jaws of the wicked, and plucked the prey out of his teeth.
Opposite	29:18	“Then I said, ‘I shall die in my nest, and I shall multiply <i>my</i> days as the sand.’ ^{29:19} My root <i>was</i> spread out by the waters, and the dew lay all night upon my branch. ^{29:20} My glory was fresh in me, and my bow was renewed in my hand. ^{29:21} <i>Men</i> listened to me, and waited, and kept silence at my counsel. ^{29:22} After my words they did not speak again; and my speech dropped upon them. ^{29:23} And they waited for me as for the rain, and they opened their mouth wide as for the latter rain. ^{29:24} <i>If</i> I laughed at them, they did not believe <i>it</i> ; and the light of my countenance they did not cast down. ^{29:25} I chose out their way, and sat chief, and dwelt as a king in the army, as one <i>that</i> comforts the mourners.”
Complement	30:1	“But now, <i>they that</i> are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. ^{30:2} Moreover, whereto <i>might</i> the strength of their hands <i>benefit</i> me, in whom old age was perished? ^{30:3} For want and famine <i>they were</i> solitary, fleeing into the wilderness in former time desolate and waste; ^{30:4} who cut up shallows by the bushes, and juniper roots <i>for</i> their food. ^{30:5} They were driven forth from among <i>men</i> (they shouted after them as <i>after</i> a thief) ^{30:6} to dwell in the cliffs of the valleys, <i>in</i> caves of the Earth, and <i>in</i> the rocks. ^{30:7} Among the bushes they brayed like a donkey; they were gathered together under the nettles. ^{30:8} <i>They were</i> children of fools; moreover, children of base men; they were viler than the earth itself.
Complement	30:9	“And now, I am their song; moreover, I am their joke. ^{30:10} They abhor me; they flee far from me, and do not spare to spit in my face. ^{30:11} Because he has loosened my cord, and afflicted me, they also have let loose the bridle before me. ^{30:12} Upon <i>my right hand</i> the youth arise; they push away my feet, and they raise up against me the ways of their destruction. ^{30:13} They mar my path; they set forward my calamity; they have no helper. ^{30:14} They came <i>upon</i> me as a wide breaking in of waters; in the desolation they rolled themselves <i>upon</i> me. ^{30:15} Terrors have turned upon me; they pursue my soul as the wind; and my welfare passes away as a cloud.
Unique	30:16	“And now my soul is poured out upon me; the days of affliction have taken hold upon me. ^{30:17} My bones are pierced in me in the night season; and my sinews take no rest. ^{30:18} By the great force of <i>my disease</i> is my garment changed; it binds me about as the collar of my coat. ^{30:19} He has cast me into the mud, and I have become like dust and ashes. ^{30:20} I cry to you, and you do not hear me; I stand up, and you do <i>not</i> regard me. ^{30:21} You have become cruel to me; with your strong hand you oppose yourself against me. ^{30:22} You lift me up to the wind; you cause me to ride <i>upon it</i> , and dissolve my substance: ^{30:23} for I know <i>that</i> you will bring me to death, and <i>to</i> the house appointed for all living. ^{30:24} Nevertheless he will not stretch out <i>his</i> hand to the grave, though they cry in his destruction.
	30:25	Did I not weep for him that was in trouble? Was <i>not</i> my soul grieved for the poor? ^{30:26} When I looked for good, then evil came to me; and when I waited for light, darkness came. ^{30:27} My insides boiled, and did not rest; the days of affliction went before me. ^{30:28} I went mourning without the sun. I stood up, <i>and</i> I cried in the congregation. ^{30:29} I am a brother to dragons, and a companion to owls. ^{30:30} My skin is black upon me, and my bones are burned with fever. ^{30:31} My harp also has <i>turned</i> to mourning, and my pipe into the voice of them that weep.”
	¶Complement	Job: If I have sinned against God, I am not aware of it (31:1 - 40)
Opposite	31:1	“I made a covenant with my eyes. Why then should I think upon a virgin girl? ^{31:2} For what portion of God <i>is there</i> from above? And <i>what</i> inheritance of the Almighty from on high? ^{31:3} <i>Is</i> it not destruction to the wicked, and a strange <i>punishment</i> to the workers of iniquity? ^{31:4} Does he not see my ways, and count all my steps? ^{31:5} If I have walked with vanity, or if my foot has hurried to deceit, ^{31:6} let me be weighed in an even balance, that God may know my integrity. ^{31:7} If my step has turned out of the Way, and my heart walked after my eyes, and if any blot has adhered to my hands, ^{31:8} <i>then</i> let me sow, and let another eat; moreover, let my offspring be rooted out. ^{31:9} If my heart has been deceived by a woman, or <i>if</i> I have laid wait for my neighbor’s door, ^{31:10} <i>then</i> let my wife given to another, and let others bow down upon her: ^{31:11} for this is a heinous crime; moreover, <i>it is</i> an iniquity to be <i>punished</i> by the judges: ^{31:12} for <i>it is</i> a fire <i>that</i> consumes to destruction, and would root out all my increase.
Opposite	31:13	“If I despised the cause of my manservant or of my maidservant, when they contended with me, ^{31:14} what then shall I do when God rises up? And when he visits, what shall I answer him? ^{31:15} Did not he that made me in the womb make him also? And did not one fashion us in the womb? ^{31:16} If I have withheld the poor from <i>their</i> desire, or have caused the eyes of the widow to fail, ^{31:17} or have eaten my morsel myself alone, and the fatherless has not eaten of it ^{31:18} (for from my youth he was brought up with me, as <i>with</i> a father, and I have guided her from my mother’s womb); ^{31:19} if I have seen any perish for want of clothing, or any poor without covering, ^{31:20} if his heart has not blessed me, and <i>if</i> he were <i>not</i> warned with the fleece of my sheep; ^{31:21} <i>if</i> I have lifted up my hand against the fatherless, when I saw my help in the gate, ^{31:22} <i>then</i> let my arm fall from my shoulder blade, and my arm be broken from the bone. ^{31:23} for destruction <i>from</i> God was a terror to me, and by reason of his highness I could not endure.”
Complement	31:24	“If I have made gold my hope, or have said to the fine gold, ‘ <i>You are</i> my confidence’; ^{31:25} if I rejoiced because <i>my</i> wealth was great, and because my hand had acquired much; ^{31:26} if I beheld the sun when it shined, or the moon walking <i>in</i> brightness, ^{31:27} and my heart has been secretly enticed, or my mouth has kissed my hand, ^{31:28} this also <i>would be</i> an iniquity to be <i>punished</i> by the judge: for I would have denied the God <i>that</i> is above.
Complement	31:29	“If I rejoiced at the destruction of him that hated me, or lifted myself up when evil found him; ^{31:30} neither have I allowed my mouth to sin by wishing a curse to his soul. ^{31:31} If the men of my tabernacle did not say, ‘Oh that we had of his flesh! We cannot be satisfied.’ ^{31:32} The stranger did not lodge in the street, <i>but</i> I opened my doors to the traveler. ^{31:33} If I covered my transgressions as Adam by hiding my iniquity in my bosom, ^{31:34} did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, <i>and</i> did not go out the door?
Unique	31:35	“Oh that one would hear me! Behold, my desire <i>is that</i> the Almighty would answer me, and <i>that</i> my adversary had written a book. ^{31:36} Surely I would take it upon my shoulder, <i>and</i> bind it as a crown to me. ^{31:37} I would declare to him the number of my steps; as a prince would I go near to him. ^{31:38} If my land cries against me, or that its furrows likewise complain; ^{31:39} if I have eaten its fruits without mine, or have caused its owners to lose their life, ^{31:40} <i>then</i> let thistles grow instead of wheat, and weeds instead of barley. The words of Job are finished.”

The discipline of Jehovah (Job), Chapter 1.4: Elihu was contemptuous of Job (32:1 - 37:24)	
§Unique	Introduction: Elihu became angry at Job and his friends, and pled for Job to listen to him (32:1 - 33:7)
¶Opposite	Elihu became angry at Job and his three friends (32:1 - 14)
¶Opposite	Job, please hear my words (32:15 - 33:7)
§Complement	Body: Elihu claimed that God has rightly destroyed Job, because Job has sinned (33:8 - 36:21)
¶Opposite	Job, you are not right; God is greater than man (33:8 - 22)
¶Opposite	Job, if you have anything to say, answer me (33:23 - 33)
¶Complement	God will not do wickedly; neither will the Almighty pervert judgment (34:1 - 37)
¶Complement	Your sins cannot harm God (35:1 - 16)
¶Unique	You have fulfilled the judgment of the wicked; therefore judgment and justice take hold of you (36:1 - 21)
§Complement	Conclusion: God is great, and we do not know Him; and we cannot find out the Almighty (36:22 - 37:24)
¶Complement	God is great, and we do not know Him (36:22 - 37:13)
¶Complement	We cannot find the Almighty (37:14 - 24)

	§Unique	Introduction: Elihu became angry at Job and his friends, and pled for Job to listen to him (32:1 - 33:7)
	¶Opposite	Elihu became angry at Job and his three friends (32:1 - 14)
Unique		32:1 So these three men ceased to answer Job, because he was righteous in his own eyes.
		32:2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the relatives of Ram.
Complement		His wrath was kindled against Job, because he justified himself rather than God.
Complement		32:3 His wrath was also kindled against his three friends, because they had found no answer, and yet had condemned Job.
		32:4 Now Elihu had waited until Job had spoken, because they were older than he. 32:5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. 32:6 And Elihu the son of Barachel the Buzite answered and said, “I am young; and you are very old. Therefore I was afraid, and did not dare to show you my opinion. 32:7 I said, ‘Days should speak; and multitude of years should teach wisdom.’
Opposite		32:8 “But there is a spirit in man; and the breath of the Almighty gives them understanding. 32:9 Great men are not always wise; neither do the aged always understand judgment. 32:10 Therefore I said, ‘Listen to me; I also will show my opinion.’ 32:11 Behold, I waited for your words; I listened to your reasons, while you searched out what to say. 32:12 Moreover, I attended to you, and, behold, there were none of you that convinced Job, or that answered his words, 32:13 lest you should say, ‘We have found out wisdom; God thrusts him down, not man.’ 32:14 Now he has not directed his words against me; neither will I answer him with your speeches.”
	¶Opposite	Job, please hear my words (32:15 - 33:7)
Opposite		32:15 They were amazed; they no longer answered; they stopped talking.
Opposite		32:16 When I had waited (for they did not speak, but stood still, and answered no more). 32:17 I said, “I also will answer my part; I will also show my opinion: 32:18 for I am full of words; the spirit within me compels me. 32:19 Behold, my belly is like wine which has no vent; it is ready to burst like new wineskins. 32:20 I will speak that I may be refreshed; I will open my lips and answer. 32:21 Please, let me not accept any man’s person; neither let me give flattering titles to man: 32:22 for I do not know to give flattering titles; in so doing my Maker would soon take me away.”
		33:1 “Therefore, Job, please hear my speeches, and listen to all my words.
Complement		33:2 “Behold, now have I opened my mouth; my tongue has spoken in my mouth. 33:3 My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly. 33:4 The Spirit of God has made me, and the breath of the Almighty has given me life. 33:5 If you can answer me, set your words in order before me, and stand up.
Unique		33:6 “Behold, I am according to your wish in God’s place; I also am formed out of the clay. 33:7 Behold, my terror shall not make you afraid; neither shall my hand be heavy upon you.”
	§Complement	Body: Elihu claimed that God has rightly destroyed Job, because Job has sinned (33:8 - 36:21)
	¶Opposite	Job, you are not right; God is greater than man (33:8 - 22)
Unique		33:8 “Now surely you have spoken in my hearing, and I have heard the voice of your words, saying. 33:9 I am clean without transgression; I am innocent; neither is there iniquity in me. 33:10 Behold, he finds occasions against me; he counts me for his enemy; 33:11 he puts my feet in the stocks; he marks all my paths.”
Complement		33:12 “Behold, in this you are not right. I will answer you, that God is greater than man.
Complement		33:13 “Why do you strive against him? For he does not give account of any of his matters: 33:14 for God speaks once; moreover twice, yet man does not perceive it.”
		33:15 “In a dream, in a vision of the night, when deep sleep falls upon men, in slumbering upon the bed, 33:16 then he opens the ears of men, and seals their instruction, 33:17 that he may withdraw man from his purpose, and hide pride from man.
Opposite		33:18 “He keeps back his soul from the pit, and his life from perishing by the sword. 33:19 He is also disciplined with pain upon his bed, and the multitude of his bones with strong pain, 33:20 so that his life abhors bread, and his soul abhors tasty food. 33:21 His flesh wastes away, so that it cannot be seen; and his bones that were not seen stick out. 33:22 Moreover, his soul draws near to the grave, and his life to the destroyers.”
	¶Opposite	Job, if you have anything to say, answer me (33:23 - 33)
Opposite		33:23 “If there is a messenger with him, an interpreter, one among a thousand, to show to man his uprightness, 33:24 then he is gracious to him, and says, ‘Deliver him from going down to the Pit; I have found a ransom.’ 33:25 His flesh shall be fresher than a child’s; he shall return to the days of his youth. 33:26 He shall pray to God, and he will be favorable to him; and he shall see his face with joy: for he will render to man his righteousness. 33:27 He looks upon men, and if anyone says, ‘I have sinned, and perverted that which was right; and it did not benefit me’, 33:28 he will deliver his soul from going into the pit, and his life shall see the light.
Opposite		33:29 “Lo, all these things God oftentimes works with man, 33:30 to bring back his soul from the pit, to be enlightened with the light of the living.”
		33:31 “Mark well, O Job, listen to me; hold your peace, and I will speak.
Complement		33:32 “If you have anything to say, answer me. Speak: for I desire to justify you.
Unique		33:33 “If not, listen to me; hold your peace, and I shall teach you wisdom.”
	¶Complement	God will not do wickedly; neither will the Almighty pervert judgment (34:1 - 37)
Unique		34:1 Furthermore Elihu answered and said, 34:2 “Hear my words, O you wise men; and listen to me, you that have knowledge: 34:3 for the ear tests words, as the mouth tastes food. 34:4 Let us choose to us judgment; let us know among ourselves what is good: 34:5 for Job has said, ‘I am righteous; and God has taken away my justice. 34:6 Should I lie concerning my sentence of judgment? My wound is incurable without transgression on my part.’
		34:7 What man is like Job, who drinks up scorning like water, 34:8 and who goes in company with the workers of iniquity, and walks with wicked men? 34:9 For he has said, ‘It benefits a man nothing that he should delight himself with God.’
Complement		34:10 “Therefore listen to me, you men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity: 34:11 for he shall render the work of a man to him, and cause every man to find according to his ways. 34:12 Moreover, surely God will not do wickedly; neither will the Almighty pervert judgment.
Complement		34:13 “Who has given him responsibility over the Earth? Or who has disposed the whole world? 34:14 If he sets his heart upon man, and he gathers his Spirit and his breath to himself, 34:15 then all flesh shall perish together, and man shall return to dust.”
		34:16 “If now you have understanding, hear this; listen to the voice of my words. 34:17 Shall even he that hates justice govern? And will you condemn him that is most just? 34:18 Is it proper to say to a king, ‘You are wicked?’ And to princes, ‘You are ungodly?’ 34:19 How much less to him that does not accept the persons of princes, nor regards the rich more than the poor? For they all are the work of his hands. 34:20 In a moment they shall die; and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand. 34:21 For his eyes are upon the ways of man, and he sees all his goings. 34:22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves: 34:23 for he will not lay upon man more than right, that he should go before God in judgment. 34:24 He shall break in pieces mighty men without number, and set others in their place. 34:25 Therefore he knows their works, and he overturns them in the night, so that they are destroyed. 34:26 He smites them as wicked men in the open sight of others. 34:27 because they turned back from him, and would not consider any of his ways, 34:28 so that they cause the cry of the poor to come to him; and he hears the cry of the afflicted. 34:29 When he gives quietness, who then can make trouble? And when he hides his face, who then can behold him? Whether it is done against a nation, or against a man only, 34:30 so that the hypocrite does not reign, lest the people are snared.
Opposite		34:31 “Surely it is right to be said to God, ‘I have borne discipline; I will not offend anymore. 34:32 That which I do not see please teach me. If I have done iniquity, I will do it no more.’ 34:33 Should it be according to your mind? He will repay it, whether you refuse, or whether you choose, and not I; therefore speak what you know. 34:34 Let men of understanding tell me, and let a wise man give heed to me. 34:35 Job has spoken without knowledge, and his words were without wisdom. 34:36 My desire is that Job may be tried to the utmost because of his answers for wicked men: 34:37 for he adds rebellion to his sin; he claps his hands among us, and multiplies his words against God.”
	¶Complement	Your sins cannot harm God (35:1 - 16)
Unique		35:1 Moreover Elihu spoke; and he said, 35:2 “Do you think this to be right, that you said, ‘My righteousness is more than God’s?’
		35:3 For you said, ‘What advantage will it be to you?’ And, ‘What benefit shall I have, if I am cleansed from my sin?’
Complement		35:4 “I will answer you, and your companions with you: 35:5 look to the heavens, and see; and behold the clouds which are higher than yourself. 35:6 If you sin, what are you doing against him? Or if your transgressions are multiplied, what are you doing to him? 35:7 If you are righteous, what do you give him? Or what does he receive of your hand? 35:8 Your wickedness may harm a man as you are; and your righteousness may benefit the son of man. 35:9 By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty.
Complement		35:10 “But none says, ‘Where is God my Maker, who gives us songs in the night, 35:11 who teaches us more than the beasts of the Earth, and makes us wiser than the birds of heaven?’ 35:12 There they cry, but none gives answer; because of the pride of evil men. 35:13 Surely God will not hear vanity; neither will the Almighty regard it.”
		35:14 “Although you say you shall not see him, yet judgment is before him; therefore trust in him.
Opposite		35:15 “But now, because you do not do so, he has visited in his anger; yet he does not know it in great extremity, 35:16 therefore does Job open his mouth in vain; he multiplies words without knowledge.”
	¶Unique	You have fulfilled the judgment of the wicked; therefore judgment and justice take hold of you (36:1 - 21)
Opposite		36:1 Elihu also proceeded, and said, 36:2 “Bear with me a little, and I will show you that I have yet to speak on God’s behalf. 36:3 I will bring my knowledge from afar, and will ascribe righteousness to my Maker: 36:4 for truly my words shall not be false; he that is perfect in knowledge is with you.
Opposite		36:5 “Behold, God is mighty, and does not despise any; he is mighty in strength and wisdom. 36:6 He does not preserve the life of the wicked, but gives right to the poor. 36:7 He does not withdraw his eyes from the righteous, but with kings are they on the throne; moreover, he establishes them forever, and they are exalted. 36:8 And if they are bound in chains, and are held in cords of affliction, 36:9 then he shows them their work, and their transgressions that they have exceeded. 36:10 He opens also their ear to discipline, and commands that they return from iniquity. 36:11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. 36:12 But if they do not obey, they shall perish by the sword, and they shall die without knowledge.”
		36:13 “But the hypocrites in heart heap up wrath; they do not cry when he binds them. 36:14 They die in youth, and their life is among the unclean. 36:15 He delivers the poor in his affliction, and opens their ears in oppression. 36:16 Even so would he have removed you out of the narrow into a broad place, where there is no restriction; and that which should be set on your table would be full of fatness.
Complement		36:17 “But you have fulfilled the judgment of the wicked; therefore judgment and justice take hold of you. 36:18 Because there is wrath, beware lest he takes you away with his stroke, then a great ransom cannot deliver you. 36:19 Will he esteem your riches? No, not gold, nor all the forces of strength.
Unique		36:20 “Do not desire the night, when people are cut off in their place. 36:21 Take heed; do not regard iniquity: for you have chosen this rather than affliction.”
	§Complement	Conclusion: God is great, and we do not know Him; and we cannot find out the Almighty (36:22 - 37:24)
	¶Complement	God is great, and we do not know Him (36:22 - 37:13)
Opposite		36:22 “Behold, God exalts by his power. Who teaches like him? 36:23 Who has assigned him his way? Or who can say, ‘You have done iniquity?’ 36:24 Remember that you magnify his work, which men behold. 36:25 Every man may see it; man may behold it afar off.
Opposite		36:26 “Behold, God is great, and we do not know him; neither can the number of his years be searched out. 36:27 for he makes the drops of water small; they pour down rain according to its vapor, 36:28 which the clouds drop and distill abundantly upon man. 36:29 Also can any understand the spreading of the clouds, or the thunder of his tabernacle?”
		36:30 “Behold, he spreads his light upon it, and covers the bottom of the sea: 36:31 for by them he judges the people; he gives food in abundance. 36:32 With clouds he covers the light; and commands it not to shine by the cloud that comes between. 36:33 The noise of it shows concerning it; the cattle also concerning the vapor.
Complement		37:1 “At this also my heart trembles, and is moved out of his place. 37:2 hear attentively the noise of his voice, and the sound that goes out of his mouth. 37:3 He directs it under the whole heaven, and his lightning to the ends of the Earth. 37:4 After it a voice roars; he thunders with the voice of his excellence; and he will not stay them when his voice is heard. 37:5 God thunders marvelously with his voice; he does great things, which we cannot comprehend. 37:6 for he says to the snow, ‘You be on the Earth’; likewise to the small rain, and to the great rain of his strength.
Unique		37:7 “He seals up the hand of every man, that all men may know his work. 37:8 Then the beasts go into dens, and remain in their places. 37:9 Out of the south comes the whirlwind; and cold out of the north. 37:10 By the breath of God frost is given; and the breadth of the water is iced over. 37:11 Also by watering he wears the thick cloud; he scatters his bright cloud. 37:12 and it is turned round about by his counsels, so that they may do whatsoever he commands them upon the face of the world in the Earth. 37:13 He causes it to come, whether for correction, or for his land, or for mercy.”
	¶Complement	We cannot find the Almighty (37:14 - 24)
Opposite		37:14 “Listen to this, O Job; stand still, and consider the wondrous works of God. 37:15 Do you know when God disposed them, and caused the light of his cloud to shine? 37:16 Do you know the balancing of the clouds, the wondrous works of him who is perfect in knowledge? 37:17 Do you know how your garments are warm, when he quiets the earth by the south wind? 37:18 Have you with him spread out the sky, which is strong, and is like a molten mirror?
Opposite		37:19 “Teach us what we shall say to him: for we cannot order our speech by reason of darkness. 37:20 Shall it be told him that I speak? If a man speaks, surely he shall be swallowed up.”
		37:21 “And now men do not see the bright light which is in the clouds, but the wind passes, and cleanses them.
Complement		37:22 “Fair weather comes out of the north; with God is dreadful majesty.
Unique		37:23 “The Almighty! We cannot find him; he is excellent in power, in judgment, and in plenty of justice; he will not afflict without cause. 37:24 Therefore, men do fear him; he respects none that are wise of heart.”

The discipline of Jehovah (Job), Chapter 1.5: Jehovah was protective of Job (38:1 -42:17)	
§Complement	Introduction: Jehovah challenges Job to answer his questions (38:1 - 18)
¶Opposite	Prepare yourself to answer me, Job (38:1 - 11)
¶Opposite	Are you Omniscient, like me? (38:12 - 18)
§Complement	Body: Unless you can do the great things that God can do, you are not God (38:19 - 41:34)
¶Unique	Can you control the inanimate part of nature? (38:19 - 38)
¶Complement	Can you provide the physical needs of the animals and birds? (38:39 - 39:12)
¶Complement	Can you provide wisdom and strength to the animals and birds? (39:13 - 40:5)
¶Opposite	Are you like God? (40:6 - 14)
¶Opposite	The God who made the fearsome T-Rex is far greater and more fearsome than his own creation (40:15 - 41:34)
§Unique	Conclusion: Jehovah restored everything that Job had lost, except for his first children who died (42:1 - 17)
¶Complement	Jehovah commanded the friends of Job to offer a burnt offering to atone for their false words about him (42:1 - 9a)
¶Complement	Jehovah restored the wealth, children, and health of Job (42:9b - 17)

	§Complement	Introduction: Jehovah challenges Job to answer his questions (38:1 - 18)
	¶Opposite	Prepare yourself to answer me, Job (38:1 - 11)
Unique		38:1“Then Jehovah answered Job out of the whirlwind; and he said, ^{38:2} “Who is this that darkens counsel by words without knowledge?
Complement		38:3“Now gird up your loins like a man:
Complement		“for I will demand of you; and you answer me.”
Opposite		38:4“Where were you when I laid the foundations of the Earth? Declare, if you have understanding, ^{38:5} Who has laid its measures, if you know? Or who has stretched the line upon it? ^{38:6} Upon what are its foundations fastened? Or who laid its cornerstone, ^{38:7} when the morning stars sang together, and all the sons of God shouted for joy?
Opposite		38:8“Or <i>who</i> shut up the sea with doors, when it broke forth, <i>as if</i> it had issued out of the womb; ^{38:9} when I made the cloud its garment, and thick darkness a swaddling band for it, ^{38:10} and broke up for it my decreed <i>place</i> , and set bars and doors, ^{38:11} and said, ‘Unto here shall you come, but no further; and here shall your proud waves be stopped?’”
	¶Opposite	Are you Omniscient, like me? (38:12 - 18)
Opposite		38:12“Have you commanded the morning since your days; <i>and</i> caused the dawn to know his place, ^{38:13} that it might take hold of the ends of the Earth, so that the wicked might be shaken out of it?
Opposite		38:14“It is turned as clay <i>under</i> the seal; and they stand as a garment.” ^{38:15} And from the wicked their light is withheld, and the high arm shall be broken.”
Complement		38:16“Have you entered into the springs of the sea? Or have you walked in search of the depth?
Complement		38:17“Have the gates of death been opened to you? Or have you seen the doors of the shadow of death?
Unique		38:18“Have you perceived the breadth of the Earth? Declare if you know it all.”
	§Complement	Body: Unless you can do the great things that God can do, you are not God (38:19 - 41:34)
	¶Unique	Can you control the inanimate part of nature? (38:19 - 38)
Opposite		38:19“Where <i>is</i> the way <i>that</i> light dwells? And <i>as for</i> darkness, where <i>is</i> its place, ^{38:20} that you should take it to its boundary, and that you should know the paths <i>to</i> its house? ^{38:21} Do you know <i>it</i> , because you were then born, or <i>because</i> the number of your days is great?
Opposite		38:22“Have you entered into the treasures of the snow? Or have you seen the treasures of the hail, ^{38:23} which I have reserved against the time of trouble, against the day of battle and war?”
Complement		38:24“By what way is the light diffracted, <i>which</i> scatters the east wind upon the Earth? ^{38:25} Who has divided a watercourse for the overflowing of water, or a way for the lightning of thunder, ^{38:26} to cause it to rain on the Earth, <i>where</i> no man <i>is</i> ; <i>and on</i> the wilderness, where <i>there is</i> no man, ^{38:27} to satisfy the desolate and waste <i>ground</i> , and to cause the bud of the tender herb to spring forth?
Complement		38:28“Does the rain have a father? Or who has begotten the drops of dew? ^{38:29} Out of whose womb came the ice? And the hoarfrost of heaven, who has gendered it? ^{38:30} The waters harden like a stone, and the face of the deep is frozen.
Unique		38:31“Can you bind the sweet influences of Pleiades, or loosen the bands of Orion? ^{38:32} Can you bring forth Mazzaroth in his season? Or can you guide Arcturus with his sons? ^{38:33} Do you know the ordinances of heaven? Can you set its dominion in the Earth? ^{38:34} Can you lift your voice up to the clouds, so that abundance of waters may cover you? ^{38:35} Can you send lightning, so that they may go, and say to you, ‘Here <i>we are</i> ’?
		38:36Who has put wisdom in the inward parts? Or who has given understanding to the heart? ^{38:37} Who can number the clouds in wisdom? Or who can pour out the bottles of heaven, ^{38:38} when the dust grows into hardness, and the clods stick fast together?”
	¶Complement	Can you provide the physical needs of the animals and birds? (38:39 - 39:12)
Unique		38:39“Will you hunt the prey for the lion? Or fill the appetite of the young lions, ^{38:40} when they couch in <i>their</i> dens, <i>and</i> remain in the covert to lie in wait?
		38:41“Who provides for the raven his food? When his young ones cry to God, they wander for lack of food.
Complement		39:1“Do you know the time when the wild goats of the rock bring forth, <i>or</i> can you mark when the deer calve? ^{39:2} Can you number the months <i>that</i> they fulfill? Or do you know the time when they bring forth?
Complement		39:3They bow themselves; they give birth to their young ones; they cast out their sorrows. ^{39:4} Their young ones are in good liking; they grow up with grain; they go forth, and do not return to them.”
Opposite		39:5“Who has sent out the wild donkey free? Or who has loosened the bands of the wild donkey? ^{39:6} Whose house I have made the wilderness, and the barren land his dwellings. ^{39:7} He scorns the multitude of the city; neither does he regard the crying of the driver. ^{39:8} The range of the mountains <i>is</i> his pasture; and he searches after every green thing.
Opposite		39:9“Will the unicorn be willing to serve you, or remain by your crib? ^{39:10} Can you bind the unicorn with his band in the furrow? Or will he plow the valleys for you? ^{39:11} Will you trust him, because his strength <i>is</i> great? Or will you leave your labor to him? ^{39:12} Will you believe him, that he will bring home your seed, and gather <i>it into</i> your barn?”
	¶Complement	Can you provide wisdom and strength to the animals and birds? (39:13 - 40:5)
Unique		39:13“ <i>Did you give</i> the beautiful wings to the peacocks? Or wings and feathers to the ostrich? ^{39:14} Which leaves her eggs in the earth, and warms them in dust, ^{39:15} and forgets that the foot may crush them, or that the wild beast may break them. ^{39:16} She is hardened against her young ones, as though <i>they were</i> not hers. Her labor is in vain without concern, ^{39:17} because God has deprived her of wisdom; neither has he imparted to her understanding.
		39:18When she lifts up herself on high, she scorns the horse and his rider.
Complement		39:19“Have you given the horse strength? Have you clothed his neck with thunder? ^{39:20} Can you make him afraid as a grasshopper? The glory of his nostrils is terrifying. ^{39:21} He paws in the valley, and rejoices in <i>his</i> strength. He goes on to meet the armed men. ^{39:22} He mocks at fear, and is not afraid; neither does he turn back from the sword. ^{39:23} The quiver rattles against him, the glittering spear and the shield. ^{39:24} He swallows the ground with fierceness and rage; neither believes he that <i>it is</i> the sound of the trumpet. ^{39:25} He says among the trumpets, ‘Ha, ha!’; and he smells the battle afar off, the thunder of the captains, and the shouting.
Complement		39:26“Does the hawk fly by your wisdom, <i>and</i> stretch her wings toward the south? ^{39:27} Does the eagle mount up at your command, and make her nest on high? ^{39:28} She dwells and remains on the rock, upon the crag of the rock, and the strong place. ^{39:29} From there she seeks the prey, <i>and</i> her eyes behold far away. ^{39:30} Her young ones also suck up blood; and where the slain <i>are</i> , there she <i>is also</i> .”
Opposite		40:1Moreover Jehovah answered Job, and said, ^{40:2} “Shall he that contends with the Almighty instruct <i>him</i> ? He that rebukes God, let him answer it.”
Opposite		40:3Then Job answered Jehovah, and said, ^{40:4} “Behold, I am vile. What shall I answer you? I will lay my hand upon my mouth. ^{40:5} Once have I spoken, but I will not answer; moreover, twice, but I will proceed no further.”
	¶Opposite	Are you like God? (40:6 - 14)
Unique		40:6Then Jehovah answered to Job out of the whirlwind, and said, ^{40:7} “Gird up your loins now like a man; I will demand of you, and you declare to me.
Complement		40:8“Will you also annul my judgment? Will you condemn me, that you may be righteous?
Complement		40:9“Do you have an arm like God? Or can you thunder with a voice like him?”
Opposite		40:10“Adorn yourself now <i>with</i> majesty and excellence; and array yourself with glory and beauty. ^{40:11} Cast abroad the rage of your wrath; and behold everyone that is proud, and humble him. ^{40:12} Look on everyone <i>that is</i> proud, <i>and</i> bring him low; and tread down the wicked in their place. ^{40:13} Hide them in the dust together, <i>and</i> bind their faces in secret.
Opposite		40:14“Then will I also confess to you that your own right hand can save you.”
	¶Opposite	The God who made the fearsome T-Rex is far greater and more fearsome than his own creation (40:15 - 41:34)
Opposite		40:15“Behold now Behemoth, which I made with you; he eats grass like an ox. ^{40:16} Look now, his strength <i>is</i> in his loins, and his force <i>is</i> in the muscles of his belly. ^{40:17} He moves his tail like a cedar tree; the sinews of his stones are wrapped together. ^{40:18} His bones <i>are like</i> strong pieces of bronze; his bones <i>are</i> like bars of iron. ^{40:19} He <i>is</i> the first of the ways of God. He that made him can also make his sword to approach <i>to him</i> . ^{40:20} Surely the mountains bring him forth food, where all the beasts of the field play. ^{40:21} He lies under the shady trees, in the covert of the reed and marsh. ^{40:22} The shady trees cover him <i>with</i> their shadow; the willows of the brook surround him. ^{40:23} Behold, he drinks up a river, <i>and</i> does not hurry; he trusts that he can draw up Jordan into his mouth. ^{40:24} He takes it with his eyes; <i>his</i> nose pierces through snares.
Opposite		41:1“Can you draw out Leviathan with a hook? Or his tongue with a cord <i>which</i> you let down? ^{41:2} Can you put a hook into his nose? Or bore his jaw through with a thorn? ^{41:3} Will he make many supplications to you? Will he speak soft <i>words</i> to you? ^{41:4} Will he make a covenant with you? Will you take him for a servant forever? ^{41:5} Will you play with him as <i>with</i> a bird? Or will you bind him for your maidservants? ^{41:6} Shall the companions make a banquet of him? Shall they part him among the merchants? ^{41:7} Can you fill his skin with barbed irons? Or his head with fish spears? ^{41:8} Lay your hand upon him; remember the battle, and do no more. ^{41:9} Behold, the hope of him is in vain. Shall not one be cast down even at the very sight of him? ^{41:10} <i>There is none so</i> fierce that dares to stir him up. Who then is able to stand before me?”
Complement		41:11“Who has preceded me, that I should repay <i>him</i> ? <i>Everything</i> under the whole heaven is mine.
Complement		41:12“I will not conceal his parts, nor his power, nor his magnificent structure. ^{41:13} Who can discover the face of his garment? Or who can come <i>to him</i> with his double bridle? ^{41:14} Who can open the jaws of his face? His teeth <i>are</i> terrifying round about. ^{41:15} <i>His scales are his</i> bride, shut up together <i>as with</i> a close seal. ^{41:16} One is so near to another, that no air can come between them. ^{41:17} They are joined <i>one to</i> another; they stick together, so that they cannot be separated. ^{41:18} By his sneezing a light shines; and his eyes <i>are</i> like the eyelids of the morning. ^{41:19} Burning lamps go out of his mouth, <i>and</i> sparks of fire leap out. ^{41:20} Smoke goes out of his nostrils, as <i>out of</i> a boiling pot or caldron. ^{41:21} His breath kindles coals, and a flame goes out of his mouth. ^{41:22} In his neck remains strength; and sorrow is turned into joy before him. ^{41:23} The flakes of his flesh are joined together; they are firm in themselves; they cannot be moved. ^{41:24} His heart is as firm as a stone; moreover, as hard as a piece of the lower <i>millstone</i> . ^{41:25} When he raises himself up, the mighty are afraid; by reason of breakings, they purify themselves. ^{41:26} The sword of him that attacks him cannot prevail; neither the spear, the arrow, nor the coat of mail. ^{41:27} He esteems iron like straw, <i>and</i> bronze like rotten wood. ^{41:28} The arrow cannot make him flee; sling stones are turned into stubble before him. ^{41:29} Clubs are counted as stubble; he laughs at the shaking of a spear. ^{41:30} Sharp stones <i>are</i> under him; he spreads sharp pointed things upon the mud. ^{41:31} He makes the deep to boil like a pot; he makes the sea like a pot of ointment. ^{41:32} He makes a path to shine after him; <i>one</i> would think the deep <i>to be</i> gray.
Unique		41:33“Upon Earth there is not his equal, who is made without fear.
		41:34He beholds all high <i>things</i> . He is a king over all the children of pride.”
	§Unique	Conclusion: Jehovah restored everything that Job had lost, except for his first children who died (42:1 - 17)
	¶Complement	Jehovah commanded the friends of Job to offer a burnt offering to atone for their false words about him (42:1 - 9a)
Opposite		42:1Then Job answered Jehovah, and said, ^{42:2} “I know that you can do every <i>thing</i> , and <i>that</i> no thought can be withheld from you. ^{42:3} Who <i>is</i> he that hides counsel without knowledge? Therefore did I utter that which I did not understand, and things too wonderful for me, which I did not know.
Opposite		42:4“Please hear, and I will speak; I will demand of you, and declare to me. ^{42:5} I have heard of you by the hearing of the ear, but now my eye sees you. ^{42:6} Therefore I abhor <i>myself</i> , and repent in dust and ashes.”
Complement		42:7And it was so, that after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite, “My wrath is kindled against you, and against your two friends: for you have not spoken of me <i>what is</i> right, as my servant Job <i>has</i> .
Complement		42:8“Therefore take to you now seven bulls and seven rams, and go to my servant Job, and offer up a burnt offering for yourselves; and my servant Job shall pray for you: for him will I accept, lest I deal with you <i>after your</i> folly, in that you have not spoken of me <i>what is</i> right, like my servant Job.”
Unique		42:9So Eliphaz the Temanite, Bildad the Shuhite, <i>and</i> Zophar the Naamathite went; and they did according as Jehovah commanded them.
	¶Complement	Jehovah restored the wealth, children, and health of Job (42:9b - 17)
Opposite		Also Jehovah accepted Job;
Opposite		42:10and Jehovah turned the captivity of Job, when he prayed for his friends.
Complement		Also Jehovah gave Job twice as much as he had before. ^{42:11} Then there came to him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and ate bread with him in his house; and they bemoaned him, and comforted him over all the evil that Jehovah had brought upon him; also every man gave him a piece of money, and everyone an earring of gold. ^{42:12} So Jehovah blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, six thousand camels, a thousand yokes of oxen, and a thousand female donkeys.
Complement		42:13He also had seven sons, and three daughters. ^{42:14} And he called the name of the first daughter, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. ^{42:15} And in all the land were no women found <i>as</i> beautiful as the daughters of Job; and their father gave them inheritance among their brethren.
Unique		42:16After this, Job lived one hundred and forty years; and he saw his sons and his grandsons, four generations.
		42:17So Job died, <i>being</i> old and full of days.

Proverbs, Chapter 2.1 (Essays of Solomon): The fear of Jehovah is the beginning of knowledge for the young man (1:1 - 9:18)	
<div><div><div>§Complement</div><div>¶Opposite</div><div>¶Opposite</div></div><div>Introduction: The Proverbs impart wisdom; a wise man will listen to them to learn the fear of Jehovah (1:1 - 7)</div><div>The Proverbs are designed to impart wisdom and instruct the naïve and the young (1:1 - 4)</div><div>A wise man will listen to proverbs to learn the fear of Jehovah (1:5 - 7)</div></div>	
<div><div><div>§Complement</div><div>¶Opposite</div><div>¶Opposite</div></div><div>Body: Jehovah gives wisdom to those who diligently seek her; trust in Jehovah with all your heart (1:8 - 5:23)</div><div>My son, if sinners entice you to do evil, do not agree; and do not walk with them (1:8 - 19)</div><div>Wisdom will laugh at those who refused her counsel (1:20 - 33)</div></div>	
<div><div><div>¶Complement</div><div>¶Complement</div><div>¶Unique</div></div><div>My son, Jehovah gives wisdom to those who diligently seek her (2:1 - 22)</div><div>My son, trust in Jehovah with all your heart, and honor Jehovah with all your substance (3:1 - 26)</div><div>My son, ponder the path of your feet, and avoid the strange woman (3:27 - 5:23)</div></div>	
<div><div><div>§Unique</div><div>¶Complement</div><div>¶Complement</div></div><div>Conclusion: The house of the strange woman is the way to Hell; if you scorn wisdom, you alone shall bear it (6:1 - 9:18)</div><div>The house of the strange woman is the way to Hell, going down to the chambers of death (6:1 - 7:27)</div><div>Wisdom calls the naïve to eat of her bread, but if you scorn her, you alone shall bear it (8:1 - 9:18)</div></div>	

	<div><div><div>§Complement</div><div>¶Opposite</div></div><div>Introduction: The Proverbs impart wisdom; a wise man will listen to them to learn the fear of Jehovah (1:1 - 7)</div><div>The Proverbs are designed to impart wisdom and instruct the naïve and the young (1:1 - 4)</div></div>	
Unique	1:1The proverbs of Solomon, the son of David, king of Israel:	
Complement	1:2to know wisdom and instruction,	
Complement	to perceive the words of understanding	
Opposite	1:3to receive the instruction of wisdom: justice, judgment, and equity;	
Opposite	1:4to give subtlety to the naïve, <i>and</i> to the young man knowledge and discretion.	
	<div><div><div>¶Opposite</div></div><div>A wise man will listen to proverbs to learn the fear of Jehovah (1:5 - 7)</div></div>	
Opposite	1:5A wise <i>man</i> will listen, and will increase learning;	
Opposite	and a man of understanding shall acquire wise counsels:	
	<div><div><div>¶Complement</div><div>¶Complement</div></div><div>1:6to understand a proverb, and the interpretation;</div><div>the words of the wise, and their dark sayings.</div></div>	
Unique	1:7The fear of Jehovah <i>is</i> the beginning of knowledge; <i>but</i> fools despise wisdom and instruction.	
	<div><div><div>§Complement</div><div>¶Opposite</div></div><div>Body: Jehovah gives wisdom to those who diligently seek her; trust in Jehovah with all your heart (1:8 - 5:23)</div><div>My son, if sinners entice you to do evil, do not agree; and do not walk with them (1:8 - 19)</div></div>	
Unique	1:8 ^{¶¶} “My son, hear the instruction of your father; and do not forsake the Law of your mother: 1:9for they <i>shall</i> be an ornament of grace to your head, and chains around your neck.	
Complement	1:10 ^{¶¶} “My son, if sinners entice you <i>to do evil</i> , do not agree. 1:11If they say, ‘Come with us; let us lay wait for blood; let us lurk secretly for the innocent without cause; 1:12let us swallow them up alive as the grave; and whole, as those that go down into the pit. 1:13We shall find all precious substance; we shall fill our houses with plunder. 1:14Cast in your lot among us; let us all have the same money bag.’	
Complement	1:15 ^{¶¶} “My son, walk not in the way with them; refrain your foot from their path. 1:16for their feet run to evil, and make haste to shed blood.”	
Opposite	1:17 ^{¶¶} “Surely in vain, the net is spread in the sight of any bird.	
Opposite	1:18 ^{¶¶} “And they lay in wait for their <i>own</i> blood; they lurk secretly for their <i>own</i> lives. 1:19So <i>are</i> the ways of everyone that is greedy of gain, <i>which</i> takes away the life of its owners.”	
	<div><div><div>¶Opposite</div></div><div>Wisdom will laugh at those who refused her counsel (1:20 - 33)</div></div>	
Opposite	1:20 ^{¶¶} “Wisdom cries outside; she utters her voice in the streets; 1:21she cries in the chief place of concourse, in the openings of the gates in the city, she utters her words, <i>saying</i> , 1:22How long, you naïve ones, will you love gullibility? And the scorners delight in their scornin, and fools hate knowledge? 1:23Turn at my reproof. Behold, I will pour out my Spirit to you; I will make known my words to you.	
Opposite	1:24 ^{¶¶} “Because I have called, but you refused; I have stretched out my hand, but no man cared; 1:25and you have disdained all my counsel, and wanted none of my reproof.”	
	<div><div><div>¶Complement</div></div><div>1:26^{¶¶}“<i>Therefore</i>, I also will laugh at your calamity; I will mock when your fear comes. 1:27when your fear comes as desolation, and your destruction comes as a whirlwind; when distress and anguish comes upon you.</div></div>	
Complement	1:28 ^{¶¶} “Then they shall call upon me, but I will not answer; they shall seek me early, but shall not find me, 1:29because they hated knowledge, and did not choose the fear of Jehovah. 1:30They wanted none of my counsel, <i>and</i> they despised all my reproof; 1:31therefore they shall eat of the fruit of their own way, and be filled with their own devices.	
Unique	1:32 ^{¶¶} “For the turning away of the naïve shall slay them, and the prosperity of fools shall destroy them. 1:33But whoso listens to me shall dwell safely, and shall be quiet from fear of evil.”	

	<div><div><div>¶Complement</div></div><div>My son, Jehovah gives wisdom to those who diligently seek her (2:1 - 22)</div></div>	
Unique	2:1 ^{¶¶} “My son, if you will receive my words, and treasure my Commandments within you, 2:2so that you incline your ear to wisdom, <i>and</i> apply your heart to understanding; 2:3moreover, if you cry after knowledge, <i>and</i> lift up your voice for understanding; 2:4if you seek her as silver; and search for her, as <i>for</i> hidden treasures, 2:5then you shall understand the fear of Jehovah and find the knowledge of God. 2:6 ^{¶¶} For Jehovah gives wisdom; out of his mouth <i>comes</i> knowledge and understanding. 2:7He stores up sound wisdom for the righteous; <i>he is</i> a shield to them that walk uprightly. 2:8He protects the paths of judgment, and preserves the way of his saints. 2:9Then you shall understand righteousness, judgment, and equity; <i>indeed</i> , every good path.	
Complement	2:10 ^{¶¶} “When wisdom enters into your heart, and knowledge is pleasant to your soul, 2:11discretion shall preserve you, <i>and</i> understanding shall keep you: 2:12to deliver you from the way of the evil <i>man</i> (from the man that speaks perverse things; 2:13who leaves the paths of uprightness to walk in the ways of darkness; 2:14who rejoices to do evil <i>and</i> delights in the perverseness of the wicked; 2:15whose ways <i>are</i> crooked, and <i>they are</i> perverse in their paths);	
Complement	2:16to deliver you from the strange woman (from the stranger <i>who</i> flatters with her words, 2:17who forsakes the guide of her youth, and forgets the covenant of her God: 2:18for her house sinks down into death, and her paths unto the dead; 2:19no one that goes to her returns again; neither do they take hold of the paths of Life), 2:20so that you may walk in the way of good <i>men</i> , and keep the paths of the righteous.”	
Opposite	2:21 ^{¶¶} “For the upright shall dwell in the land, and the blameless shall remain in it;	
Opposite	2:22 ^{¶¶} “but the wicked shall be cut off from the Earth, and the transgressors shall be rooted out of it.”	
	<div><div><div>¶Complement</div></div><div>My son, trust in Jehovah with all your heart, and honor Jehovah with all your substance (3:1 - 26)</div></div>	
Unique	3:1 ^{¶¶} “My son, do not forget my Law; but let your heart keep my Commandments. 3:2for length of days, long life, and mercy, shall they add to you. 3:3Let not mercy and truth forsake you; bind them around your neck, <i>and</i> write them upon the tablet of your heart: 3:4so shall you find favor and good understanding in the sight of God and man.	
Complement	3:5 ^{¶¶} “Trust in Jehovah with all your heart, and lean not on your own understanding. 3:6In all your ways, acknowledge him <i>as Lord</i> ; and he shall direct your paths. 3:7Be not wise in your own eyes; fear Jehovah, and depart from evil. 3:8It shall be health to your navel, and marrow to your bones. 3:9Honor Jehovah with your substance, and with the firstfruits of all your increase: 3:10so your barns shall be filled with plenty, and your presses shall burst out with new wine.	
Complement	3:11 ^{¶¶} “My son, despise not the discipline of Jehovah; neither be weary of his correction: 3:12for the one <i>that</i> Jehovah loves, he corrects; even as a father <i>corrects</i> the son <i>in whom</i> he delights.”	
Opposite	3:13 ^{¶¶} “Happy <i>is</i> the man <i>that</i> finds wisdom, and the man <i>that</i> gets understanding: 3:14for its merchandise <i>is</i> better than the merchandise of silver, and its gain than fine gold. 3:15She is more precious than rubies; and all the things you can desire are not to be compared to her. 3:16Length of days <i>is</i> in her right hand, <i>and</i> in her left hand <i>is</i> riches and honor. 3:17Her ways <i>are</i> ways of pleasantness, and all her paths <i>are</i> peace. 3:18She is a tree of Life to them that lay hold upon her, and happy <i>is every one</i> that keeps her. 3:19By wisdom, Jehovah has founded the Earth; <i>and</i> by understanding, he has established the heavens. 3:20By his knowledge, the depths are broken up; and the clouds drop down the dew.	
Opposite	3:21 ^{¶¶} “My son, let them not depart from your eyes; keep sound wisdom and discretion, 3:22so shall they be life to your soul, and grace to your neck. 3:23Then you shall walk in your way safely, and your foot shall not stumble. 3:24When you lie down, you shall not be afraid; yea, you shall lie down, and your sleep shall be sweet. 3:25Be not afraid of sudden fear; neither of the desolation of the wicked, when it comes. 3:26for Jehovah shall be your confidence, and shall keep your foot from being taken”.	
	<div><div><div>¶Unique</div></div><div>My son, ponder the path of your feet, and avoid the strange woman (3:27 - 5:23)</div></div>	
Opposite	3:27 ^{¶¶} “Do not withhold good from them to whom it is due, when it is in the power of your hand to do <i>it now</i> . 3:28Do not say to your neighbor, “Go, and come again, and tomorrow I will give”, when you have it with you <i>now</i> . 3:29Do not devise evil against your neighbor, seeing he dwells securely by you. 3:30Do not strive with a man without cause, if he has done you no harm. 3:31Do not envy the oppressor, and choose none of his ways: 3:32for the perverse <i>are an</i> abomination to Jehovah; but his secret <i>is</i> with the righteous. 3:33The curse of Jehovah <i>is</i> in the house of the wicked; but he blesses the habitation of the just. 3:34Surely he scorns the scornors, but he gives grace to the lowly. 3:35The wise shall inherit glory, but shame shall be the promotion of fools.	
Opposite	4:1 ^{¶¶} “Hear, you children, the instruction of a father, and attend to know understanding. 4:2for I give you good doctrine, forsake not my Law: 4:3for I was my father’s son, tender and only <i>beloved</i> in the sight of my mother. 4:4He taught me also, and said to me, “Let your heart retain my words; keep my Commandments, and live. 4:5Get wisdom; get understanding; do not forget <i>it</i> ; neither decline from the words of my mouth. 4:6Do not forsake her, and she shall preserve you; love her, and she shall protect you. 4:7Wisdom <i>is</i> the most important thing; <i>therefore</i> get wisdom; and with all your ability get understanding. 4:8Exalt her, and she shall promote you; she shall bring you to honor, when you embrace her. 4:9She shall give to your head an ornament of grace; a crown of glory shall she deliver to you.”	
Complement	4:10 ^{¶¶} “Hear, O my son, and receive my sayings, and the years of your life shall be many. 4:11I have taught you in the way of wisdom; I have led you in right paths. 4:12When you go, your steps shall not be narrowed; and when you run, you shall not stumble. 4:13Get a firm grip on instruction; let <i>her</i> not go; keep her; for she <i>is</i> your life. 4:14Enter not into the path of the wicked, and go not in the way of evil <i>men</i> . 4:15Avoid it, pass not by it, turn from it, and pass away: 4:16for they sleep not, unless they have done mischief; and their sleep is taken away, unless they cause <i>someone</i> to fall: 4:17for they feast on the bread of wickedness, and drink the wine of violence. 4:18But the path of the just <i>is</i> like the shining light, that shines brighter and brighter until the perfect day. 4:19The way of the wicked <i>is</i> like darkness; they know not at what they stumble.	
Complement	4:20 ^{¶¶} “My son, attend to my words, <i>and</i> incline your ear to my sayings. 4:21Let them not depart from your eyes, <i>and</i> keep them in the midst of your heart: 4:22for they <i>are</i> Life to those that find them, and health to all their flesh. 4:23Protect your heart with all diligence: for out of it <i>are</i> the issues of life. 4:24Put away from you a perverse mouth, and perverse lips put far from you. 4:25Let your eyes look straight ahead, and let your eyelids look straight before you. 4:26Ponder the path of your feet, and let all your ways be established. 4:27Turn not to the right hand nor to the left; remove your foot from evil.	
Unique	5:1 ^{¶¶} “My son, attend to my wisdom, <i>and</i> bow your ear to my understanding. 5:2that you may preserve discretion and your lips may keep knowledge: 5:3for the lips of a strange woman drip <i>as</i> a honeycomb, and her mouth <i>is</i> smoother than oil; 5:4but her end <i>is as</i> bitter as wormwood, <i>and as</i> sharp as a two-edged sword. 5:5Her feet go down to death; her steps take hold on Hell. 5:6Lest you should ponder the path of Life, her ways are movable, <i>so that</i> you cannot know <i>them</i> . 5:7Therefore hear me now, O you children, and depart not from the words of my mouth. 5:8Remove your way far from her, and do not go near the door of her house, 5:9lest you give your honor to others, and your years to the cruel; 5:10lest strangers be filled with your wealth, and your labors <i>are</i> in the house of a stranger; 5:11and you mourn at the last, when your flesh and your body have been consumed, 5:12and say, “How have I hated instruction, and my heart despised reproof; 5:13and have not obeyed the voice of my teachers, nor 5:14let my ear to them that instructed me! 5:14I was almost in all evil in the midst of the congregation and assembly. 5:15Drink waters from your own cistern, and running water from your own well. 5:16Should your fountains be dispersed abroad, <i>and</i> rivers of water in the streets? 5:17Let them be yours alone, and not for strangers with you. 5:18Let your fountain be blessed, and rejoice with the wife of your youth. 5:19 <i>Let her be as</i> the loving gazelle and graceful chamois; let her breasts satisfy you at all times; and always be enraptured with her love. 5:20And why, my son, will you go astray with a strange woman, and embrace the bosom of a stranger? 5:21For the ways of man <i>are</i> before the eyes of Jehovah, and he ponders all his goings. 5:22His own iniquities shall take the wicked himself, and he shall be bound with the cords of his sins. 5:23He shall die without instruction, and in the greatness of his folly, he shall go astray.”	

	<div><div><div>§Unique</div><div>¶Complement</div></div><div>Conclusion: The house of the strange woman is the way to Hell; if you scorn wisdom, you alone shall bear it (6:1 - 9:18)</div><div>The house of the strange woman is the way to Hell, going down to the chambers of death (6:1 - 7:27)</div></div>	
Opposite	6:1 ^{¶¶} “My son, if you are a guarantee for your friend, <i>if</i> you have shaken your hand in a <i>promise</i> with a stranger, 6:2you are snared with the words of your mouth, <i>or</i> you are taken with the words of your mouth: 6:3do this now, my son: deliver yourself, when you have come into the hand of your friend; go, humble yourself, and make sure your friend. 6:4Give no sleep to your eyes, nor slumber to your eyelids. 6:5Escape as a gazelle from the hand of the <i>hunter</i> , and as a bird from the hand of the bird hunter. 6:6Go to the ant, you sluggard; consider her ways, and be wise, 6:7which having no guide, overseer, or ruler, 6:8provides her bread in the summer, <i>and</i> gathers her food in the harvest. 6:9How long will you sleep, O sluggard? When will you arise out of your sleep? 6:10 <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep: 6:11so shall your poverty come as one that travels, and your want as an armed man.	
Opposite	6:12 ^{¶¶} “A wicked <i>man</i> , an idolatrous man, walks with a perverse mouth. 6:13He winks with his eyes, he speaks with his feet, <i>and</i> he teaches with his fingers; 6:14perverseness <i>is</i> in his heart, <i>and</i> he devises mischief continually: he sows discord. 6:15Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. 6:16 <i>These are six things that</i> Jehovah hates; yea, seven <i>are</i> an abomination to him: 6:17a proud look, a lying tongue, hands that shed innocent blood, 6:18a heart that devises wicked imaginations, feet that are swift in running to mischief, 6:19a false witness <i>that</i> speaks lies, and he that sows discord among brethren.”	
	<div><div><div>¶Complement</div></div><div>6:20^{¶¶}“My son, keep your father’s Commandment, and do not forsake the Law of your mother. 6:21Bind them continually upon your heart, <i>and</i> tie them around your neck. 6:22When you go, it shall lead you; when you sleep, it shall keep you; and <i>when</i> you awake, it shall talk with you. 6:23For the Commandment <i>is</i> a lamp, and the Law <i>is</i> Light, and reproofs of instruction <i>are</i> the way of Life. 6:24to keep you from the evil woman, from the flattery of the tongue of a strange woman. 6:25Lust not after her beauty in your heart; neither let her take you with her eyelids: 6:26for by means of a whore, <i>a man is reduced</i> to a piece of bread; and the adulteress will hunt for the precious life. 6:27Can a man take fire in his bosom, and his clothes not be burned? 6:28Can one go upon hot coals, and his feet not be burned? 6:29So <i>is</i> he that goes in to his neighbor’s wife; whosoever touches her shall not be innocent. 6:30<i>Men</i> do not despise a thief, if he steals to satisfy his soul when he is hungry; 6:31but <i>if</i>he is discovered, he shall restore sevenfold: he shall give all the substance of his house. 6:32<i>But</i> whoso commits adultery with a woman lacks understanding; he <i>that</i> does it destroys his own soul. 6:33<i>A</i> woman and dishonor shall he get; and his reproach shall not be wiped away. 6:34For jealousy <i>is</i> the rage of a man; therefore he will not spare in the day of vengeance. 6:35He will not regard any ransom; neither will he rest content, though you give many gifts.</div></div>	
Complement	7:1 ^{¶¶} “My son, keep my words, and lay up my Commandments with you. 7:2Keep my Commandments, and live; and my Law as the apple of your eye. 7:3Bind them upon your fingers, write them upon the tablet of your heart. 7:4Say to wisdom, “You <i>are</i> my sister”, and call understanding your kinswoman, 7:5that they may keep you from the strange woman, from the stranger <i>which</i> flatters with her words. 7:6For at the window of my house, I looked through my lattice; 7:7and I beheld among the naïve ones, I discerned among the youths, a young man void of understanding, 7:8passing through the street near her corner; and he went the way to her house 7:9in the twilight, in the evening, in the black and dark night; 7:10and, behold, a woman met him <i>with</i> the clothing of a whore, and subtle of heart 7:11(she <i>is</i> loud and stubborn; her feet do not remain in her house; 7:12now <i>she is</i> outside, now in the streets, and lies in wait at every corner). 7:13So she caught him, and kissed him, <i>and</i> she showed a shameless face said to him, 7:14 <i>I have</i> peace offerings with me; this day have I paid my vows. 7:15Therefore I came forth to meet you, eagerly to seek your face; and I have found you. 7:16I have decked my bed with coverings of tapestry, with a bedspread of fine linen of Egypt. 7:17I have perfumed my bed with myrrh, aloes, and cinnamon. 7:18Come, let us take our fill of love until the morning; let us solace ourselves with loves: 7:19for my husband <i>is</i> not at home; he has gone <i>on</i> a long journey. 7:20He has taken a bag of money with him, <i>and</i> will come home at the day appointed.” 7:21 <i>With</i> much cunning, she caused him to yield: with the flattering of her lips she forced him. 7:22He goes after her immediately, as an ox goes to the slaughter, or as a fool to the correction of the pillory, 7:23until a dart strikes through his liver, as a bird hurries to the snare, and does not know that <i>it is</i> for his life.	
Unique	7:24 ^{¶¶} “Therefore, listen to me now, O you children; and attend to the words of my mouth. 7:25Let not your heart decline for her ways, <i>and</i> do not go astray in her paths: 7:26for she has cast down many wounded; moreover, many strong <i>men</i> have been slain by her. 7:27Her house <i>is</i> the way to Hell, going down to the chambers of death.”	

	<div><div><div>¶Complement</div></div><div>Wisdom calls the naïve to eat of her bread, but if you scorn her, you alone shall bear it (8:1 - 9:18)</div></div>	
Opposite	8:1 ^{¶¶} “Does not wisdom cry, and understanding put forth her voice? 8:2She stands in the top of high places, by the way in the places of the paths. 8:3She cries at the gates, at the entry of the city, at the doorway. 8:4To you, O men, I call; and my voice <i>is</i> to the sons of man. 8:5O you naïve, understand wisdom; and, you fools, be of an understanding heart. 8:6Hear, for I will speak of excellent things; and the opening of my lips <i>shall</i> say right things: 8:7for my mouth shall speak truth, and wickedness <i>is</i> an abomination to my lips. 8:8All the words of my mouth <i>are</i> in righteousness: <i>there is</i> nothing twisted or perverse in them. 8:9They <i>are</i> all plain to him that understands, and right to them that find knowledge. 8:10Receive my instruction, and not silver; and knowledge rather than choice gold: 8:11for wisdom <i>is</i> better than rubies, and all the things that may be desired are not to be compared to it.	
Opposite	8:12 ^{¶¶} “I wisdom dwell with prudence, and find out knowledge of witty inventions. 8:13The fear of Jehovah <i>is</i> to hate evil; pride, arrogance, the evil way, and the perverse mouth, do I hate. 8:14Counsel <i>is</i> mine, and sound wisdom; <i>I am</i> understanding; I have strength. 8:15By me kings reign, and princes decree justice. 8:16By me princes rule, and nobles, <i>even</i> all the judges of the earth. 8:17I love them that love me, and those that seek me early shall find me. 8:18Riches and honor <i>are</i> with me; yes, durable riches and righteousness. 8:19My fruit <i>is</i> better than gold; moreover, than <i>even</i> fine gold; and my revenue <i>is better</i> than choice silver. 8:20I lead in the way of righteousness; in the midst of the paths of judgment, 8:21that I may cause those that love me to inherit substance; and I will fill their treasures. 8:22Jehovah possessed me in the beginning of his way, before his works of old. 8:23I was anointed from Eternity <i>past</i> , from the beginning, or before the Earth existed. 8:24When <i>there were</i> no depths, I was brought forth; when <i>there were</i> no fountains abounding with water. 8:25Before the mountains were settled, before the hills, I was brought forth, 8:26while as yet he had not made the Earth, nor the fields, nor the highest part of the dust of the world. 8:27When he prepared the heavens, I <i>was</i> there; when he drew a circle upon the face of the deep; 8:28when he established the clouds above; when he strengthened the fountains of the deep; 8:29when he gave to the sea his decree, that the water should not pass his command; and when he appointed the foundations of the earth, 8:30then I was by him, as one brought up <i>with him</i> ; and I was daily <i>his</i> delight, rejoicing always before him; 8:31rejoicing in the habitable part of his Earth; and my delights <i>were</i> with the sons of men. 8:32Now therefore, listen to me, O you children: for blessed <i>are they that</i> keep my ways. 8:33Hear instruction, and be wise, and do not refuse it. 8:34Blessed <i>is</i> the man that listens to me, watching daily at my gates, <i>and</i> waiting at the posts of my doors: 8:35for whoso finds me, finds Life; and shall obtain favor of Jehovah. 8:36But he that sins against me wrongs his own soul: all they that hate me love death.”	
Complement	9:1 ^{¶¶} “Wisdom has built her house; she has carved out her seven pillars; 9:2she has killed her beasts; she has mingled her wine; she has also furnished her table. 9:3She has sent forth her maidservants; she cries upon the highest places of the city, <i>saying</i> , 9:4Whoso <i>is</i> naïve, let him turn in here.’ <i>As for</i> him that lacks understanding, she says to him, 9:5Come, eat of my bread, and drink of the wine <i>which</i> I have mingled; 9:6forsake the foolish, and live; and go in the way of understanding.	
Complement	9:7 ^{¶¶} “He that reproves a scorner gets shame to himself; and he that rebukes a wicked <i>man</i> gets himself a blot. 9:8Do not approve a scorner, lest he hates you; rebuke a wise man, and he will love you. 9:9Give <i>instruction</i> to a wise <i>man</i> , and he will be yet wiser; teach a just <i>man</i> , and he will increase in learning. 9:10The fear of Jehovah <i>is</i> the beginning of wisdom, and the knowledge of the holy <i>is</i> understanding. 9:11for by me, your days shall be multiplied, and the years of your life shall be increased. 9:12If you are wise, you shall be wise for yourself; but <i>if</i> you scorn, you alone shall bear <i>it</i> .”	
Unique	9:13 ^{¶¶} “A foolish woman <i>is</i> clamorous; <i>she is</i> simple, and knows nothing: 9:14for she sits at the door of her house, on a seat in the high places of the city, 9:15to call pedestrians who go straight on their ways, <i>saying</i> , 9:16Whoso <i>is</i> naïve, let him turn in here.’ And <i>as</i> for him that wants understanding, she says to him, 9:17Stolen water <i>is</i> sweet, and bread <i>eaten</i> in secret <i>is</i> pleasant. 9:18But he does not know that the dead <i>are</i> there; <i>and that</i> her guests are in the depths of Hell.”	

Proverbs, Chapter 2.2 (Proverbs of Solomon): The idealistic wisdom of the youth of Solomon	
\$Unique	Introduction: Hear the words of the wise and apply your heart to instruction
\$Complement	Body: Wisdom for all of life
Complement	Division 1: Practical wisdom
Opposite	Volume 1.1: Kings and judges
Unique	Book 1: The person of the king
Complement	Book 2: The court of the king
Complement	Book 3: The court of the judge
Opposite	Book 4: Crime & punishment
Opposite	Book 5: True and false witnesses
Opposite	Volume 1.2: Family and neighbors
Complement	Volume 1.3: The good man and the evil man
Complement	Volume 1.4: The wise man and the foolish man
Unique	Volume 1.5: The rich and the poor
Complement	Division 2: Spiritual wisdom
Unique	Volume 2.1: The righteous and the wicked
Complement	Volume 2.2: The mouth
Complement	Volume 2.3: The soul and spirit
\$Complement	Conclusion: I have made known to you excellent things; the father of the righteous child shall rejoice

	\$Unique	Introduction: Hear the words of the wise and apply your heart to instruction
	¶Opposite	Bow down your ear, and hear the words of the wise; and apply your heart to my knowledge
Unique	10:1A	The Proverbs of Solomon:
	23:12	“Apply your heart to instruction, and your ears to the words of knowledge.
Complement	22:17	“Bow down your ear, and hear the words of the wise; and apply your heart to my knowledge.
Complement	22:18	“For <i>it is</i> a pleasant thing if you keep them within you, that they may be ready on your lips.”
Opposite	16:20	“He that heeds the Word wisely shall find good; and whoso trusts in Jehovah, happy <i>is</i> he.
Opposite	20:11	“Even a child is known by his doings, whether his work <i>is</i> pure, and whether <i>it is</i> right.”
		¶Opposite Hear, my son, and be wise, and guide your heart in the Way
Opposite	19:27	“Cease, my son, to hear the instruction <i>that causes you</i> to wander from the words of knowledge.”
Opposite	21:22	“A wise <i>man</i> scales the city of the mighty, and casts down the strength of the confidence thereof.
Complement	19:20	“Hear counsel, and receive instruction, that you may be wise in your latter end.
Complement	23:19	“Hear, my son, and be wise, and guide your heart in the Way.
Unique	19:21	“ <i>There are</i> many devices in a man’s heart; nevertheless, the Counsel of Jehovah, that shall remain.”

	\$Complement	Body: Wisdom for all of life
	Complement	Division 1: Practical wisdom
	Opposite	Volume 1.1: Kings and judges
	Unique	Book 1: The person of the king
	Complement	Part 1: His judgment
Opposite	20:8	“A king that sits in the throne of judgment scatters away all evil with his eyes.
Opposite	20:26	“A wise king threshes the wicked, and brings the <i>threshing</i> wheel over them.”
Complement	20:28	“Mercy and truth preserve the king; and his throne is upheld by mercy.
Complement	16:12	“ <i>It is</i> an abomination for kings to commit wickedness: for the throne is established by righteousness.
Unique	16:10	“A divine sentence <i>is</i> in the lips of the king; his mouth does not transgress in judgment.”
		Complement Part 2: His heart
Opposite	14:34	“Righteousness exalts a nation; but sin <i>is</i> a reproach to any people.
Opposite	14:28	“In the multitude of people <i>is</i> the honor of the king; but in the lack of people <i>is</i> the destruction of the prince.”
Complement	23:1	“When you sit to eat with a ruler, consider diligently what <i>is</i> before you; ^{23:2} and put a knife to your throat, if you <i>are</i> a man given to appetite. ^{23:3} Do not desire his delicacies: for they <i>are</i> deceitful food.
Complement	23:8	“Do not eat the bread of <i>him that has</i> an evil eye; neither desire his delicacies: ^{23:7} for as he thinks in his heart, so <i>is</i> he; “Eat and drink,” says he to you, but his heart <i>is</i> not with you. ^{23:8} The morsel <i>which</i> you have eaten shall you vomit up, and lose your sweet words.
Unique	21:1	“The king’s heart <i>is</i> in the hand of Jehovah; <i>as</i> the rivers of water, he turns it wheresoever he will.”

	Complement	Book 2: The court of the king
	Complement	Part 1: His servants
Unique	16:14	“The wrath of a king <i>is like</i> messengers of death; but a wise man will pacify it.
Complement	20:2	“The fear of a king <i>is</i> like the roaring of a lion; <i>whoso</i> provokes him to anger sins <i>against</i> his own soul.
Complement	19:12	“The king’s wrath <i>is</i> like the roaring of a lion; but his favor <i>is</i> like dew upon the grass.”
Opposite	14:35	“The king’s favor <i>is</i> toward a wise servant; but his wrath <i>is against</i> him that causes shame.
Opposite	16:15	“In the light of the king’s countenance <i>is</i> life; and his favor <i>is</i> as a cloud of the latter rain.”
		Complement Part 2: His counselors
Unique	20:18	“ <i>Every</i> purpose is established by counsel; and with good advice, make war.
Complement	15:22	“Without counsel, purposes are disappointed; but in the multitude of counselors, they are established.
Complement	11:14	“Where <i>there is</i> no counsel, the people fall; but in the multitude of counselors, <i>there is</i> safety.”
Opposite	24:5	“A wise man <i>is</i> strong; moreover, a man of knowledge increases strength:
Opposite	24:6	“for by wise counsel, you shall make your war; and in a multitude of counselors, <i>there is</i> safety.”

	Complement	Book 3: The court of the judge
	Complement	Part 1: The judge
Unique	24:10	“ <i>If</i> you faint in the day of adversity, your strength <i>is</i> small. ^{24:11} If you forbear to save <i>those that are</i> taken to die, and <i>are</i> ready to be slain; ^{24:12} if you say, ‘Behold, we did not know it’, does not he that ponders the heart consider <i>it?</i> And he that protects your soul, does he <i>not</i> know <i>it?</i> And shall he <i>not</i> render to <i>every</i> man according to his works?
Complement	24:23	“ ^{24:23} These <i>things</i> also <i>belong</i> to the wise: <i>it is</i> not good to be partial in judgment. ^{24:24} He that says to the wicked, ‘You <i>are</i> righteous’: him shall the people curse, <i>and</i> nations shall abhor him; ^{24:25} but to them that rebuke <i>the wicked</i> shall be delight, and a good blessing shall come upon them. ^{24:26} He kisses the lips who gives a right answer.
Complement	18:5	“ <i>It is</i> not good to accept the person of the wicked, to overthrow the righteous in judgment.”
Opposite	17:15	“He that justifies the wicked, and he that condemns the just, both of them alike <i>are</i> abomination to Jehovah.
Opposite	17:26	“Also to punish the just <i>is</i> not good, <i>nor</i> to strike princes for their uprightness.”
		Complement Part 2: The crooked lawyer
Unique	19:6	“Many will entreat the favor of the prince; and every man <i>is</i> a friend to him that gives bribes.
Complement	21:14	“A bribe in secret pacifies anger; and a reward in the bosom, strong wrath.
Complement	18:16	“A man’s bribe makes room for him, and brings him before great men.”
Opposite	17:8	“A bribe <i>is like</i> a precious stone in the eyes of him that has it; wheresoever it turns, it prospers.
Opposite	17:23	“A wicked <i>man</i> takes a bribe out of the bosom to pervert the ways of justice.”

	Opposite	Book 4: Crime & punishment
	Complement	Part 1: Crime
Unique	22:28	“Remove not the ancient landmark, which your fathers have set.
Complement	22:22	“Rob not the poor, because he <i>is</i> poor; neither oppress the afflicted in the gate: ^{22:23} for Jehovah will plead their cause, and spoil the soul of those that spoiled them.
Complement	23:10	“Remove not the old landmark; and enter not into the fields of the fatherless: ^{23:11} for their Redeemer <i>is</i> mighty; he shall plead their cause with you”.
Opposite	16:33	“The lot is cast into the lap, but the whole disposition of it <i>is</i> of Jehovah.
Opposite	18:18	“The lot causes contentions to cease, and separates between the mighty.”
		Complement Part 2: Punishment
Unique	17:10	“A reproof enters more into a wise man than a hundred stripes into a fool.
Complement	19:29	“Judgments are prepared for scorners, and stripes for the backs of fools.
Complement	20:30	“ <i>As</i> the blueness of a wound cleanses away evil, so <i>do</i> stripes the inward parts of the belly.”
Opposite	21:3	“To do justice and judgment <i>is</i> more acceptable to Jehovah than sacrifice.
Opposite	21:15	“ <i>It is</i> joy to the just to do judgment; but destruction <i>shall be</i> to the workers of iniquity.”

	Opposite	Book 5: True and false witnesses
	Complement	Part 1: A true witness
Opposite	16:13	“Righteous lips <i>are</i> the delight of kings; and they love him that speaks right.
Opposite	22:11	“He that loves pureness of heart, <i>for</i> the grace of his lips the king <i>shall be</i> his friend.”
Complement	14:5	“A faithful witness will not lie; but a false witness will utter lies.
Complement	14:25	“A true witness delivers souls; but a deceitful <i>witness</i> speaks lies.
Unique	12:17	“ <i>He that</i> speaks truth shows forth righteousness; but a false witness, deceit.”
		Complement Part 2: A false witness
Opposite	19:28	“An ungodly witness scorns judgment; and the mouth of the wicked devours iniquity.
Opposite	24:28	“Be not a witness against your neighbor without cause; and deceive <i>not</i> with your lips. ^{24:29} Say not, ‘I will do so to him as he has done to me; I will render to the man according to his work.’”
Complement	19:9	“A false witness shall not be unpunished; and <i>he that</i> speaks lies shall perish.
Complement	19:5	“A false witness shall not be unpunished, and <i>he that</i> speaks lies shall not escape.
Unique	21:28	“A false witness shall perish; but the man that hears <i>him</i> speaks constantly.”

Proverbs, Chapter 2.2 (Proverbs of Solomon): The idealistic wisdom of the youth of Solomon	
\$Unique	Introduction: Hear the words of the wise and apply your heart to instruction
\$Complement	Body: Wisdom for all of life
Complement	Division 1: Practical wisdom
Opposite	Volume 1.1: Kings and judges
Opposite	Volume 1.2: Family and neighbors
Opposite	Book 1: Brothers and neighbors
Opposite	Book 2: Women
Complement	Book 3: Dads
Complement	Book 4: Sons
Unique	Book 5: A father’s counsel to his son
Complement	Volume 1.3: The good man and the evil man
Complement	Volume 1.4: The wise man and the foolish man
Unique	Volume 1.5: The rich and the poor
Complement	Division 2: Spiritual wisdom
Unique	Volume 2.1: The righteous and the wicked
Complement	Volume 2.2: The mouth
Complement	Volume 2.3: The soul and spirit
\$Complement	Conclusion: I have made known to you excellent things; the father of the righteous child shall rejoice

	Unique	Volume 1.2: Family and neighbors
	Opposite	Book 1: Brothers and neighbors
	Complement	Part 1: Brothers
Unique	18:24	“A man <i>with</i> friends must show himself friendly; and there is a friend <i>that</i> sticks closer than a brother.
Complement	18:19	“A brother offended <i>is harder to be won</i> than a strong city; and <i>their</i> contentions <i>are</i> like the bars of a castle.
Complement	17:17	“A friend loves at all times, and a brother is born for adversity.”
Opposite	11:29	“He that troubles his own house shall inherit the wind; and the fool <i>shall be</i> servant to the wise of heart.
Opposite	11:17	“The merciful man does good to his own soul; but <i>he that is</i> cruel troubles his own flesh.”
	Complement	Part 2: Neighbors and servants
Unique	18:17	“He <i>that is</i> first in his own cause <i>seems</i> just, but his neighbor comes and examines him.
Complement	11:12	“He that is void of wisdom despises his neighbor; but a man of understanding holds his peace.
Complement	11:9	“A hypocrite with <i>his</i> mouth destroys his neighbor; but through knowledge, the just shall be delivered.”
Opposite	17:2	“A prudent servant shall have rule over a son that causes shame, and shall have part of the inheritance among the brothers.
Opposite	20:6	“Most men will proclaim every one his own goodness; but a faithful man, who can find?”
	Opposite	Book 2: Women
	Complement	Part 1: Good women
Opposite	14:1	“Every wise woman builds her house; but the foolish plucks it down with her hands.
Opposite	19:14	“House and riches <i>are</i> the inheritance of fathers; and a wise wife <i>is</i> from Jehovah.”
Complement	11:16	“A gracious woman retains honor; and strong <i>men</i> retain riches.
Complement	12:4	“A virtuous woman <i>is</i> a crown to her husband; but she that makes <i>him</i> ashamed <i>is</i> like rottenness in his bones.
Unique	18:22	“ <i>Whoso</i> finds a wife finds a good <i>thing</i> , and obtains favor of Jehovah.”
	Complement	Part 2: Evil women
Opposite	21:9	“ <i>It is</i> better to dwell in a corner of the roof terrace, than with a brawling woman in a wide house.
Opposite	21:19	“ <i>It is</i> better to dwell in the wilderness, than with a contentious and an angry woman.”
Complement	23:26	“My son, give me your heart, and let your eyes observe my ways: ^{23:27} for a whore <i>is</i> a deep ditch, and a strange woman <i>is</i> a narrow pit. ^{23:28} She also lays in wait as <i>for</i> a prey, and increases the transgressors among men.
Complement	22:14	“The mouth of strange women <i>is</i> a deep pit: he that is abhorred of Jehovah shall fall into it.
Unique	11:22	“As a jewel of gold in a pig’s snout, <i>so also is</i> a beautiful woman who is without <i>spiritual</i> discernment.”

	Complement	Book 3: Dads
	Complement	Part 1: Grandfathers
Unique	17:6	“Grandchildren <i>are</i> the crown of old men; and the glory of children <i>are</i> their fathers.
Complement	20:29	“The glory of young men <i>is</i> their strength; and the beauty of old men <i>is</i> the gray head.
Complement	16:31	“The gray head <i>is</i> a crown of glory, <i>if</i> it is found in the way of righteousness.”
Opposite	13:22	“A good <i>man</i> leaves an inheritance to his grandchildren; and the wealth of the sinner <i>is</i> laid up for the just.
Opposite	20:7	“The just <i>man</i> walks in his integrity; his children <i>are</i> blessed after him.”
	Complement	Part 2: Fathers
Unique	22:15	“Foolishness <i>is</i> bound in the heart of a child; <i>but</i> the rod of correction shall drive it far from him.
Complement	23:13	“Do not withhold correction from the child: for <i>if</i> you punish him with the rod, he shall not die; ^{23:14} you shall punish him with the rod, and shall deliver his soul from Hell.
Complement	13:24	“He that spares his rod hates his son; but he that loves him disciplines him promptly.”
Opposite	22:6	“Train a child in the way he should go; and when he is old, he will not depart from it.
Opposite	19:18	“Discipline your son while there is hope; and let not your soul spare because of his crying.”
	Complement	Book 4: Sons
	Complement	Part 1: Wise sons
Unique	10:5	“He that gathers in summer <i>is</i> a wise son; <i>but</i> he that sleeps in harvest <i>is</i> a son that causes shame.
Complement	10:1b	“A wise son makes a glad father; but a foolish son <i>is</i> the heaviness of his mother.
Complement	15:20	“A wise son makes a glad father; but a foolish man despises his mother.”
Opposite	13:1	“A wise son <i>listens</i> to his father’s instruction; but a scorner will not listen to rebuke.
Opposite	15:5	“A fool despises his father’s instruction; but he that accepts rebuke <i>is</i> wise.”
	Complement	Part 2: Foolish sons
Unique	17:21	“He that begets a fool <i>does it</i> to his sorrow; and the father of a fool has no joy.
Complement	17:25	“A foolish son <i>is</i> a grief to his father, and bitterness to her that bore him.
Complement	19:13	“A foolish son <i>is</i> the calamity of his father; and the contentions of a wife <i>are</i> a continual dripping.”
Opposite	19:26	“He that assaults <i>his</i> father, <i>and</i> chases away <i>his</i> mother, <i>is</i> a son that causes shame, and brings reproach.
Opposite	20:20	“Whoso curses his father or his mother, his lamp shall be put out in obscure darkness.”
	Unique	Book 5: A father’s counsel to his son
	Complement	Part 1: Fear Jehovah
Opposite	22:4	“By humility <i>and</i> the fear of Jehovah <i>are</i> riches, honor, and Life.
Opposite	16:6	“By mercy and truth iniquity is purged; and by the fear of Jehovah, <i>men</i> depart from evil.”
Complement	23:17	“Let not your heart envy sinners; but <i>rather be</i> in the fear of Jehovah all day long. ^{23:18} for surely there is an end; and your expectation shall not be cut off.
Complement	24:21	“My son, fear Jehovah and the king; <i>and</i> meddle not with them that are given to change: ^{24:22} for their calamity shall arise suddenly; and who knows the ruin of them both?
Unique	14:26	“In the fear of Jehovah <i>is</i> strong confidence; and his children shall have a place of refuge.”
	Complement	Part 2: Avoid wine and alcohol
Opposite	21:17	“He that loves pleasure <i>shall be</i> a poor man; he that loves wine and oil shall not be rich.
Opposite	20:1	“Wine <i>is</i> a mocker, <i>and</i> strong drink <i>is</i> a brawler; and whosoever is deceived by these <i>is</i> not wise.”
Complement	23:29	“Who has woe? Who has sorrow? Who has contentions? Who has babbling? Who has wounds without cause? Who has redness of eyes? ^{23:30} They that linger long at the wine; they that go to seek mixed wine.
Complement	23:31	“Look not upon the wine when it is red, when it sparkles in the cup, <i>when</i> it goes down smoothly. ^{23:32} At the end, it bites like a serpent, and stings like an adder. ^{23:33} Your eyes shall behold strange women, and your heart shall utter perverse things. ^{23:34} Moreover, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a <i>ship’s</i> mast. ^{23:35} <i>You shall say</i> , “They have wounded me, <i>but</i> I was not hurt; they have beaten me, <i>but</i> I did not feel <i>anything</i> . When shall I awake? I will seek it yet again.”
Unique	23:20	“Be not among wine-drinkers, <i>nor</i> among gluttonous eaters of flesh: ^{23:21} for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe <i>you</i> with rags.”

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	Complement	Volume 1.3: The good man and the evil man
	Unique	Book 1: Turn the other cheek to the evil man
	Complement	Part 1: Do not repay evil with evil
Opposite	17:13	“Whoso rewards evil for good, evil shall not depart from his house.
Opposite	13:21	“Evil pursues sinners; but to the righteous, good shall be repaid.”
Complement	24:17	“Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles; ^{24:18} lest Jehovah sees <i>it</i> , and it displeases him, and he turns away his wrath from him.
Complement	20:22	“Do not say, ‘I will repay evil’; <i>but</i> wait on Jehovah, and he shall save you.
Unique	24:15	“Do not lay wait, O wicked <i>man</i> , against the dwelling of the righteous; do not destroy his resting place:
	24:16	for a just <i>man</i> falls seven times, and rises up again; but the wicked shall fall into mischief.”
	Complement	Part 2: Do not envy the evil man
Opposite	12:12	“The wicked desires the net of evil <i>men</i> ; but the root of the righteous yields <i>fruit</i> .
Opposite	17:11	“An evil <i>man</i> seeks only rebellion; therefore a cruel demon shall be sent against him.”
Complement	24:19	“Do not fret yourself because of evil <i>men</i> ; neither be envious at the wicked: ^{24:20} for there shall be no reward to the evil <i>man</i> ; the candle of the wicked shall be put out.
Complement	24:1	“Be not envious against evil men; neither desire to be with them: ^{24:2} for their heart studies destruction, and their lips talk of mischief.
Unique	14:19	“The evil bows before the good, and the wicked at the gates of the righteous.”
	Complement	Book 2: The man that is slow to anger and the angry man
	Complement	Part 1: The man that is slow to anger
Unique	15:18	“A wrathful man stirs up strife; but <i>he that is</i> slow to anger appeases strife.
Complement	14:29	“ <i>He that is</i> slow to wrath <i>is</i> of great understanding; but <i>he that is</i> quick-tempered exalts folly.
Complement	16:32	“ <i>He that is</i> slow to anger <i>is</i> better than the mighty; and he that rules his spirit <i>is better</i> than he that takes a city.”
Opposite	19:11	“The discretion of a man defers his anger; and <i>it is</i> his glory to pass over a transgression.
Opposite	14:17	“ <i>He that is</i> quick-tempered does foolishly; and a man of wicked devices is hated.”
	Complement	Part 2: The angry man
Unique	22:8	“He that sows iniquity shall reap vanity; and the rod of his anger shall fail.
Complement	22:24	“Make no friendship with an angry man; and with a furious man you shall not go, ^{22:25} lest you learn his ways, and get a snare to your soul.
Complement	19:19	“A man of great wrath shall suffer punishment: for if you deliver <i>him</i> , yet you must do it again.”
Opposite	15:1	“A soft answer turns away wrath; but grievous words stir up anger.
Opposite	10:12	“Hatred stirs up strife; but love covers all sins.”
	Complement	Book 3: The deviser of evil and lover of strife
	Complement	Part 1: The deviser of evil
Unique	24:8	“He that schemes to do evil shall be called a wicked person.
Complement	12:2	“A good <i>man</i> obtains favor of Jehovah; but a man of wicked schemes will he condemn.
Complement	14:22	“Do they not err that scheme to do evil? But mercy and truth <i>shall be</i> to them that plan to do good.”
Opposite	16:29	“A violent man entices his neighbor, and leads him into the way <i>that is</i> not good. ^{16:30} He shuts his eyes to devise perverse things; moving his lips, he brings evil to pass.
Opposite	16:27	“An ungodly man digs up evil; and in his lips, <i>there is</i> as a burning fire.”
	Complement	Part 2: The lover of strife and mischief
Unique	17:19	“He loves transgression that loves strife; <i>and</i> he that exalts his gate seeks destruction.
Complement	17:14	“The beginning of strife <i>is as</i> when one lets out water; therefore leave off contention, before you get involved.
Complement	20:3	“ <i>It is</i> an honor for a man to cease from strife; but every fool will be meddling.”
Opposite	12:21	“No evil shall happen to the just; but the wicked shall be filled with mischief.
Opposite	11:27	“He that eagerly seeks good finds favor; but he that seeks mischief, it shall come to him.”
	Opposite	Book 4: The hard worker
	Complement	Part 1: The hard worker will be rewarded for his labor
Unique	22:29	“Do you see a man hard-working in his business? He shall stand before kings; he shall not stand before obscure <i>men</i> .
Complement	21:5	“The thoughts of the hard worker <i>lead</i> only to abundance; but of every one <i>that is</i> hasty, only to want.
Complement	12:24	“The hand of the hard worker shall rule; but the lazy man will be put to forced labor.”
Opposite	12:11	“He that plows his land shall be satisfied with bread; but he that follows vagrants is void of understanding.
Opposite	10:4	“He becomes poor that has a lazy hand; but the hand of the hard worker makes rich.”
	Complement	Part 2: The hard worker works to meet his own needs
Unique	14:23	“In all labor, there is benefit; but the talk of the lips <i>leads</i> only to poverty.
Complement	16:26	“He that labors, labors for himself: for his <i>hungry</i> mouth drives him.
Complement	14:4	“Where there <i>are</i> no oxen, the grain bin <i>is</i> empty; but much increase <i>is</i> by the strength of the ox.”
Opposite	24:3	“A house is built through wisdom; and by understanding it is established; ^{24:4} and by knowledge shall the rooms be filled with all precious and pleasant riches.
Opposite	24:27	“Prepare your outside work, and make it fit for yourself in the field; and afterwards build your house.”
	Opposite	Book 5: The lazy man
	Complement	Part 1: The lazy man is dysfunctional
Opposite	21:25	“The desire of the lazy <i>man</i> kills him: for his hands refuse to labor. ^{21:26} He covets greedily all day long; but the righteous gives and does not spare.
Opposite	13:4	“The soul of the lazy <i>man</i> wants, and <i>has</i> nothing; but the soul of the hard worker shall be made fat.”
Complement	15:19	“The way of the lazy <i>man is</i> like a hedge of thorns; but the way of the righteous <i>is</i> made plain.
Complement	22:13	“The lazy <i>man</i> says, ‘ <i>There is</i> a lion outside; I shall be slain in the streets!’
Unique	10:26	“As vinegar to the teeth, and as smoke to the eyes, so <i>is</i> the lazy man to them that send him.”
	Complement	Part 2: The lazy man is poor
Opposite	19:24	“A lazy <i>man</i> hides his hand in <i>his</i> bosom, and will not so much as bring it to his mouth again.
Opposite	20:4	“The lazy <i>man</i> will not plow by reason of the cold; <i>therefore</i> he shall beg in harvest, and <i>have</i> nothing.”
Complement	19:15	“Laziness casts into a deep sleep; and a lazy soul shall suffer hunger.
Complement	20:13	“Do not love sleep, lest you come to poverty; open your eyes, <i>and</i> you shall be satisfied with bread.
Unique	24:30	“I went by the field of the lazy <i>man</i> , and by the vineyard of the man void of understanding; ^{24:31} and behold, it was all grown over with thorns, <i>and</i> nettles had covered its face, and its stone wall was broken down. ^{24:32} Then I saw, <i>and</i> considered <i>it</i> well; I looked upon <i>it</i> , <i>and</i> received instruction: ^{24:33} a little sleep, a little slumber, a little folding of the hands to sleep: ^{24:34} so shall your poverty come <i>as</i> a traveler, and your want as an armed man.”

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Complement	10:8	“The wise in heart will receive Commandments; but a talkative fool shall fall.”
Opposite	16:23	“The heart of the wise teaches his mouth, and adds learning to his lips.
Opposite	18:15	“The heart of the perceptive <i>man</i> acquires knowledge; and the ear of the wise seeks knowledge.”
	Complement	Part 2: The heart of the foolish
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Complement	17:16	“Why <i>is there</i> a price in the hand of a fool to get wisdom, seeing <i>he has</i> no heart <i>for it</i> ?
Complement	15:7	“The lips of the wise disperse knowledge; but the heart of the foolish <i>does not do</i> so.”
Opposite	10:21	“The lips of the righteous feed many; but fools die for want of wisdom.
Opposite	18:2	“A fool has no delight in understanding, but only in expressing his opinions.”
	Opposite	Book 2: The mouth of the wise and the foolish
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Opposite	12:23	“A prudent man conceals knowledge; but the heart of fools proclaims foolishness.”
Complement	17:27	“He that has knowledge spares his words; <i>and</i> a man of understanding is of a calm spirit.
Complement	17:28	“Even a fool, when he holds his peace, is counted wise; <i>and</i> he that shuts his lips <i>is esteemed</i> a man of understanding.
Unique	10:19	“In the multitude of words, there is no lack of sin; but he that restrains his lips <i>is wise</i> .”
	Complement	Part 2: The mouth of the foolish is hyperactive
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Opposite	18:7	“A fool’s mouth <i>is</i> his destruction, and his lips <i>are</i> the snare of his soul.”
Complement	15:2	“The tongue of the wise uses knowledge rightly; but the mouth of fools pours out foolishness.
Complement	15:14	“The heart of him that has understanding seeks knowledge; but the mouth of fools feeds on foolishness.
Unique	10:14	“Wise <i>men</i> accumulate knowledge; but the mouth of the foolish <i>is</i> near destruction.”

	Complement	Book 3: The wise
	Complement	Part 1: The wisdom of the wise
Unique	19:2	“Also, <i>that</i> the soul <i>be</i> without knowledge, <i>it is</i> not good; and he that hurries with <i>his</i> feet sins.
Complement	16:16	“How much better <i>it is</i> to get wisdom than gold! And to get understanding, rather to be chosen, than silver!
Complement	20:15	“There is gold, and a multitude of rubies; but the lips of knowledge <i>are</i> a precious jewel.”
Opposite	14:33	“Wisdom rests in the heart of him that has understanding; but <i>that which is</i> in the midst of fools is made known.
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	Complement	Part 2: The way of the wise
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Complement	17:24	“Wisdom <i>is</i> before him that has understanding; but the eyes of a fool <i>are</i> in the ends of the earth.
Complement	10:13	“In the lips of him that has understanding, wisdom is found; but a rod <i>is</i> for the back of him that is void of understanding.”
Opposite	14:16	“A wise <i>man</i> fears, and departs from evil; but the fool rages, and is confident.
Opposite	13:19	“The desire accomplished is sweet to the soul; but <i>it is</i> abomination for fools to depart from evil.”
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Complement	14:8	“The wisdom of the prudent <i>man is</i> to understand his way; but the folly of fools <i>is</i> deceit.
Complement	13:16	“Every prudent <i>man</i> deals with knowledge; but a fool exposes <i>his</i> folly.”
Opposite	16:22	“Understanding <i>is</i> a wellspring of life to him that has it; but the instruction of fools <i>is</i> folly.
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	Complement	Part 2: The way of the fool
Unique	12:15	“The way of a fool <i>is</i> right in his own eyes; but he that listens to counsel <i>is</i> wise.
Complement	24:7	“Wisdom <i>is</i> too high for a fool; he does not open his mouth in the gate.
Complement	19:10	“Luxury is not appropriate for a fool; much less for a servant to rule over princes.”
Opposite	23:9	“Do not speak in the ears of a fool: for he will despise the wisdom of your words.
Opposite	15:21	“Folly <i>is</i> joy to <i>him that is</i> destitute of wisdom; but a man of understanding walks uprightly.”
	Unique	Book 5: The naive and the scorner
	Complement	Part 1: The naive
Opposite	14:18	“The naive inherit folly; but the prudent are crowned with knowledge.
Opposite	14:15	“The naive believe every word; but the prudent <i>man</i> watches his steps with care.”
Complement	19:25	“Smite a scorner, and the naive will beware; reprove one that has understanding, <i>and</i> he will understand knowledge.
Complement	21:11	“When the scorner is punished, the naive is made wise; and when the wise is instructed, he receives knowledge.
Unique	22:3	“A prudent <i>man</i> foresees the evil, <i>and</i> hides himself; <i>but</i> the naive pass on, <i>and</i> are punished.”
	Complement	Part 2: The scorner
Opposite	21:24	“Proud <i>and</i> arrogant scorner <i>is</i> his name, who acts in proud wrath.
Opposite	22:10	“Cast out the scorner, and contention shall go out; moreover, strife and reproach shall cease.”
Complement	15:12	“A scorner does not love one that reproves him; neither will he go to the wise.
Complement	14:6	“A scorner seeks wisdom, and <i>does not find it</i> ; but knowledge <i>is</i> easy to him that understands.
Unique	24:9	“The thought of foolishness <i>is</i> sin, and the scorner <i>is</i> an abomination to men.”

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	Complement	Part 1: Contentment
Opposite	15:17	“Better <i>is</i> a dinner of herbs where there is love, than a fattened ox and hatred with it.
Opposite	17:1	“Better is a dry morsel, and quietness with it, than a house full of sacrifices <i>with</i> strife.”
Complement	15:16	“Better <i>is</i> little with the fear of Jehovah than great treasure and trouble with it.
Complement	16:8	“Better <i>is</i> little with righteousness than great revenues with injustice.
Unique	15:6	“In the house of the righteous, <i>there is</i> much treasure; but in the revenues of the wicked, <i>there is</i> trouble.”
	Complement	Part 2: Greed
Opposite	11:28	“He that trusts in his riches shall fall; but the righteous shall flourish as a branch.
Opposite	22:16	“He that oppresses the poor to increase his <i>riches</i> , <i>and</i> he that gives to the rich, <i>shall</i> surely <i>come</i> to poverty.”
Complement	13:11	“Wealth <i>that is acquired</i> by vanity shall be diminished; but he that gathers by labor shall increase.
Complement	15:27	“He that is greedy of gain troubles his own house; but he that hates bribes shall live.
Unique	20:21	“An inheritance <i>may be</i> acquired hastily at the beginning; but the end of it shall not be blessed.”
	Complement	Book 2: The rich
	Complement	Part 1: The money of the rich man makes him strong
Unique	22:2	“The rich and poor meet together; Jehovah <i>is</i> the maker of them all.
Complement	18:11	“The rich man’s wealth <i>is</i> his strong city, and like a high wall in his own conceit.
Complement	10:15	“The rich man’s wealth <i>is</i> his strong city; <i>but</i> the destruction of the poor <i>is</i> their poverty.”
Opposite	22:7	“The rich rules over the poor, and the borrower <i>is a</i> servant to the lender.
Opposite	13:8	“The ransom of a man’s life <i>are</i> his riches; but the poor hear no rebuke.”
	Complement	Part 2: The money of the generous giver makes him blessed
Unique	11:26	“He that withholds grain, the people shall curse him; but blessing <i>shall be</i> upon the head of him that sells it.
Complement	11:25	“The generous soul shall be made fat; and he that waters <i>others</i> shall be watered also himself.
Complement	22:9	“He that has a bountiful eye shall be blessed: for he gives of his bread to the poor.”
Opposite	11:24	“There are <i>those</i> who scatter, and yet increase; and <i>there are those</i> that withholds more than is appropriate, but <i>it leads</i> to poverty.
Opposite	13:7	“There is <i>a man</i> who makes himself rich, yet <i>has</i> nothing; <i>there is a man</i> who makes himself poor, yet <i>has</i> great riches.”
	Complement	Book 3: The poor
	Complement	Part 1: The poor is hated by everyone
Unique	13:23	“Much food <i>is in</i> the cultivation of the poor; but there is <i>much that is</i> destroyed for want of justice.
Complement	14:20	“The poor <i>man</i> is hated even by his own neighbor; but the rich <i>man has</i> many friends.
Complement	19:7	“All the brethren of the poor hate him. How much more do his friends go far from him! He pursues <i>them with</i> words, <i>but they are</i> gone.”
Opposite	19:4	“Wealth makes many friends; but the poor <i>man</i> is separated from his neighbor.
Opposite	18:23	“The poor <i>man</i> uses entreaties; but the rich <i>man</i> answers roughly.”
	Complement	Part 2: To mock the poor is to mock God his maker
Unique	14:21	“He that despises his neighbor sins; but he that has mercy on the poor, happy is he.
Complement	17:5	“Whoso mocks the poor reproaches his Maker; <i>and</i> he that is glad at calamities shall not be unpunished.
Complement	14:31	“He that oppresses the poor reproaches his Maker; but he that honors him has mercy on the poor.”
Opposite	19:17	“He that has pity upon the poor lends to Jehovah; and that which he has given will he pay him again.
Opposite	21:13	“Whoso stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard.”
	Opposite	Book 4: The priority of money
	Complement	Part 1: Focus on Eternal values rather than Money
Unique	23:4	“Labor not to be rich; cease from your own wisdom. 23:5Will you set your eyes upon that which is not? For <i>riches</i> certainly make themselves wings; they fly away as an eagle toward heaven.
Complement	10:2	“Treasures of wickedness benefit nothing; but righteousness delivers from death.
Complement	11:4	“Riches do not benefit in the day of wrath; but righteousness delivers from death.”
Opposite	22:1	“A <i>good</i> name <i>is</i> rather to be chosen than great riches; <i>and</i> loving favor <i>from God</i> rather than silver and gold.
Opposite	10:3	“Jehovah will not allow the soul of the righteous to famish; but he casts away the substance of the wicked.”
	Complement	Part 2: Do not be wasteful with money and property
Unique	21:20	“ <i>There is</i> treasure to be desired and oil in the dwelling of the wise; but a foolish man squanders it.
Complement	12:27	“The lazy <i>man</i> does not roast that which he took in hunting; but the substance of a hard working man <i>is</i> precious.
Complement	18:9	“Also, he that is lazy in his work is brother to him that is a great waster.”
Opposite	12:10	“A righteous <i>man</i> cares for the life of his animal; but the tender mercies of the wicked <i>are</i> cruel.
Opposite	21:7	“The plunder of the wicked shall destroy them, because they refuse to do justice.”
	Opposite	Book 5: The danger of money
	Complement	Part 1: Be honest in your business dealings
Opposite	11:1	“A deceptive weight scale <i>is</i> abomination to Jehovah; but a just weight <i>is</i> his delight.
Opposite	16:11	“A just weight and weight scale <i>are</i> Jehovah’s; all the weights of the bag <i>are</i> his work.”
Complement	20:10	“False weights <i>and</i> false measures: both of them <i>are</i> alike abomination to Jehovah.
Complement	20:23	“False weights <i>are</i> an abomination to Jehovah; and a deceptive weight scale <i>is</i> not good.
Unique	20:14	“ <i>It is</i> evil, <i>it is</i> evil!’ says the buyer; but when he has gone his way, then he boasts.”
	Complement	Part 2: Do not cosign loans
Opposite	22:26	“Do not be <i>one</i> of them that shake hands in a pledge, of them that are cosigners for debts.
Opposite	22:27	“If you have nothing to pay, why should he take away your bed from under you?”
Complement	11:15	“He that is <i>a</i> cosigner for a stranger shall suffer <i>for it</i> ; and he that hates <i>being a</i> cosigner is secure.
Complement	20:16	“Take his garment that is a cosigner <i>for</i> a stranger; and take a pledge of him for a strange woman.
Unique	17:18	“A man void of understanding shakes hands, <i>and</i> becomes <i>a</i> cosigner in the presence of his friend.”

Proverbs, Chapter 2.2 (Proverbs of Solomon): The idealistic wisdom of the youth of Solomon	
\$Unique	Introduction: Hear the words of the wise and apply your heart to instruction
\$Complement	Body: Wisdom for all of life
Complement	Division 1: Practical wisdom
Opposite	Volume 1.1: Kings and judges
Opposite	Volume 1.2: Family and neighbors
Complement	Volume 1.3: The good man and the evil man
Complement	Volume 1.4: The wise man and the foolish man
Unique	Volume 1.5: The rich and the poor
Complement	Division 2: Spiritual wisdom
Unique	Volume 2.1: The righteous and the wicked
Opposite	Book 1: The right road
Opposite	Book 2: The wrong road
Complement	Book 3: The works of the wicked
Complement	Book 4: The destiny of the wicked
Unique	Book 5: The works and destiny of the righteous
Complement	Volume 2.2: The mouth
Complement	Volume 2.3: The soul and spirit
\$Complement	Conclusion: I have made known to you excellent things; the father of the righteous child shall rejoice

	Complement	Division 2: Spiritual wisdom
	Unique	Volume 2.1: The righteous and the wicked
	Opposite	Book 1: The right road
	Complement	Part 1: The narrow road to Eternal Life
Unique	13:14	“The Law of the wise <i>is</i> a fountain of Life, to depart from the snares of death.
Complement	12:28	“In the Way of righteousness <i>is</i> Life; and <i>in the</i> pathway thereof, <i>there is</i> no death.
Complement	15:24	“The Way of Life <i>is</i> above to the wise, that he may depart from Hell beneath.”
Opposite	11:19	“As righteousness <i>leads</i> to Life, so he that pursues evil, <i>pursues it</i> to his own death.
Opposite	21:21	“He that follows after righteousness and mercy, finds Life, righteousness, and honor.”
	Complement	Part 2: The highway of the upright believer
Unique	16:17	“The highway of the upright <i>is</i> to depart from evil; he that guards his way preserves his soul.
Complement	14:2	“He that walks in his uprightness fears Jehovah; but <i>he that is</i> perverse in his ways despises him.
Complement	10:9	“He that walks uprightly walks confidently; but he that perverts his ways shall be known.”
Opposite	11:6	“The righteousness of the upright shall deliver them; but transgressors shall be taken in <i>their own</i> mischief.
Opposite	11:3	“The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.”
	Opposite	Book 2: The wrong road
	Complement	Part 1: The highway of the backslider
Opposite	13:15	“Good understanding gives favor; but the way of transgressors <i>is</i> hard.
Opposite	14:14	“The backslider in heart shall be filled with his own ways; but a good man <i>shall be satisfied</i> from above himself.”
Complement	15:10	“Correction <i>is</i> grievous to him that forsakes the Way; <i>and</i> he that hates reproof shall die.
Complement	13:13	“Whoso despises the Word shall be destroyed; but he that fears the Commandment shall be rewarded.
Unique	19:16	“He that observes the Commandment protects his own soul; <i>but</i> he that despises his ways shall die.”
	Complement	Part 2: The highway to Hell
Opposite	19:3	“The foolishness of man perverts his way; and his heart frets against Jehovah.
Opposite	18:1	“Through desire a man, having isolated himself, seeks <i>and</i> quarrels with all wisdom.”
Complement	16:25	“There is a way that seems right to a man, but its end <i>are</i> the ways of death.
Complement	14:12	“There is a way which seems right to a man, but its end <i>are</i> the ways of death.
Unique	21:16	“The man that wanders out of the way of understanding shall remain in the congregation of the dead.”

	Complement	Book 3: The works of the wicked
	Complement	Part 1: The wicked brings trouble, contempt, disgrace, and reproach
Unique	11:21	“ <i>Though</i> hand <i>joins</i> in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered.
Complement	11:8	“The righteous is delivered out of trouble, and the wicked comes in his place.
Complement	18:3	“When the wicked comes, <i>then</i> comes also contempt, and with disgrace reproach.”
Opposite	11:18	“The wicked works a deceitful work; but to him that sows righteousness, <i>there shall be</i> a sure reward.
Opposite	21:10	“The soul of the wicked desires evil; his neighbor finds no favor in his eyes.”
	Complement	Part 2: The sacrifice of the wicked is an abomination to Jehovah
Unique	15:29	“Jehovah <i>is</i> far from the wicked; but he hears the prayer of the righteous.
Complement	15:8	“The sacrifice of the wicked <i>is</i> an abomination to Jehovah; but the prayer of the upright <i>is</i> his delight.
Complement	21:27	“The sacrifice of the wicked <i>is</i> abomination; how much more, <i>when</i> he brings it with a wicked mind?”
Opposite	15:26	“The thoughts of the wicked <i>are</i> an abomination to Jehovah; but <i>the words</i> of the pure <i>are</i> pleasant words.
Opposite	12:5	“The thoughts of the righteous <i>are</i> right; <i>but</i> the counsels of the wicked <i>are</i> deceit.”
	Complement	Book 4: The destiny of the wicked
	Complement	Part 1: The house of the wicked shall be overthrown
Unique	21:12	“The righteous <i>man</i> wisely considers the house of the wicked, <i>because God</i> overthrows the wicked for <i>their</i> wickedness.
Complement	14:11	“The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish.
Complement	12:7	“The wicked are overthrown, and <i>are</i> gone; but the house of the righteous shall stand.”
Opposite	10:30	“The righteous shall never be removed; but the wicked shall not inhabit the Earth.
Opposite	12:3	“A man shall not be established by wickedness; but the root of the righteous shall not be moved.”
	Complement	Part 2: The wicked passes away like a whirlwind, and is gone
Unique	11:7	“When a wicked man dies, <i>his</i> hope shall perish; and the hope of unjust <i>men</i> perishes.”
Complement	10:25	“As the whirlwind passes, so the wicked <i>is</i> gone; but the righteous <i>is</i> an everlasting foundation.
Complement	14:32	“The wicked is driven away in his wickedness; but the righteous has hope in his death.”
Opposite	11:10	“When it goes well with the righteous, the city rejoices; and when the wicked perish, <i>there are</i> shouts of <i>joy</i> .
Opposite	10:24	“The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted.”
	Unique	Book 5: The works and destiny of the righteous
	Complement	Part 1: The works of the righteous are a tree of Life
Opposite	12:26	“The righteous <i>is</i> more excellent than his neighbor; but the way of the wicked seduces them.
Opposite	13:25	“The righteous eats to the satisfying of his soul; but the belly of the wicked shall want.”
Complement	11:30	“The fruit of the righteous <i>is</i> a tree of Life; and he that wins souls <i>is</i> wise.
Complement	10:16	“The labor of the righteous <i>leads</i> to Life; the fruit of the wicked to sin.
Unique	21:18	“The wicked <i>shall be</i> a ransom for the righteous, and the transgressor for the upright.”
	Complement	Part 2: The destiny of the righteous is gladness and good
Opposite	10:7	“The memory of the just <i>is</i> blessed; but the name of the wicked shall rot.
Opposite	13:9	“The light of the righteous rejoices; but the lamp of the wicked shall be put out.”
Complement	10:28	“The hope of the righteous <i>shall be</i> gladness; but the expectation of the wicked shall perish.
Complement	11:23	“The desire of the righteous <i>is</i> only good; <i>but</i> the expectation of the wicked <i>is</i> wrath.
Unique	11:31	“Behold, the righteous shall be repaid in the Earth; much more the wicked and the sinner.”

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Opposite	Volume 1.1: Kings and judges
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Complement	Volume 1.4: The wise man and the foolish man
Unique	Volume 1.5: The rich and the poor
Complement	Division 2: Spiritual wisdom
Unique	Volume 2.1: The righteous and the wicked
Complement	Volume 2.2: The mouth
Unique	Book 1: The unbridled tongue
Complement	Book 2: The liar
Complement	Book 3: The perverse
Opposite	Book 4: The ear of the righteous
Opposite	Book 5: The mouth of the righteous
Complement	Volume 2.3: The soul and spirit
\$Complement	Conclusion: I have made known to you excellent things; the father of the righteous child shall rejoice

	Complement	Volume 2.2: The mouth
	Unique	Book 1: The unbridled tongue
	Complement	Part 1: The gossip
Opposite	16:28	“A perverse man sows strife; and a whisperer separates the best of friends.
Opposite	17:9	“He that covers a transgression seeks love; but he that repeats a matter separates <i>the best of</i> friends.”
Complement	11:13	“A gossip reveals secrets; but he that is of a faithful spirit conceals the matter.
Complement	20:19	“He that goes about <i>as</i> a gossip reveals secrets; therefore do not meddle with him that flatters with his lips.
Unique	18:8	“The words of a gossip <i>are</i> like wounds, and they go down into the innermost parts of the belly.”
	Complement	Part 2: The blabbermouth
Opposite	15:4	“A wholesome tongue <i>is</i> a tree of life; but perverseness in it <i>is</i> a breach in the spirit.
Opposite	10:31	“The mouth of the just brings forth wisdom; but the perverse tongue shall be cut out.”
Complement	13:3	“He that guards his mouth protects his life; <i>but</i> he that opens his lips wide shall have destruction.
Complement	21:23	“Whoso guards his mouth and his tongue protects his soul from troubles.
Unique	18:21	“Death and life <i>are</i> in the power of the tongue; and they that love it shall eat its fruit.”
	Complement	Book 2: The liar
	Complement	Part 1: The lips of liars
Unique	21:6	“The getting of treasures with a lying tongue <i>is</i> a vanity tossed to and fro of them that seek death.
Complement	12:22	“Lying lips <i>are</i> abomination to Jehovah; but they that deal truthfully <i>are</i> his delight.
Complement	10:18	“He that hides hatred <i>with</i> lying lips, and he that utters a slander, <i>is</i> a fool.”
Opposite	17:4	“A wicked doer gives heed to false lips; <i>and</i> a liar gives ear to a mischievous tongue.
Opposite	20:17	“Bread of deceit <i>is</i> sweet to a man; but afterwards his mouth shall be filled with gravel.”
	Complement	Part 2: The shame of liars
Unique	19:1	“Better <i>is</i> the poor that walks in his integrity, than <i>he that</i> is perverse in his lips, and <i>is</i> a fool.
Complement	17:7	“Excellent speech <i>is</i> not becoming <i>for</i> a fool; much less do lying lips <i>become</i> a prince.
Complement	19:22	“The desire of a man <i>is</i> his kindness; and a poor man <i>is</i> better than a liar.”
Opposite	13:5	“A righteous <i>man</i> hates lying; but a wicked <i>man</i> is loathsome, and comes to shame.
Opposite	12:19	“The lip of truth shall be established forever; but a lying tongue <i>is</i> but for a moment.”
	Complement	Book 3: The perverse
	Complement	Part 1: The perverse way
Unique	21:8	“The way of the perverse man <i>is</i> crooked and strange; but <i>as for</i> the pure, his work <i>is</i> right.
Complement	11:20	“They that are of a perverse heart <i>are</i> abomination to Jehovah; but <i>those that</i> are upright in <i>their</i> way <i>are</i> his delight.
Complement	22:5	“Thorns <i>and</i> snares <i>are</i> in the way of the perverse; he that protects his soul shall be far from them.”
Opposite	12:8	“A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised.
Opposite	12:9	“ <i>He that</i> is despised, and has a servant, <i>is</i> better than he that honors himself, but lacks bread.”
	Complement	Part 2: The perverse tongue
Unique	12:13	“The wicked is snared by the transgression of <i>his</i> lips; but the just shall come out of trouble.
Complement	17:20	“He that has a perverse heart finds no good; and he that has a perverse tongue falls into mischief.
Complement	13:17	“A wicked messenger falls into mischief; but a faithful ambassador <i>is</i> health.”
Opposite	20:25	“ <i>It is</i> a trap for a man to recklessly devote <i>something</i> holy; and then reconsider <i>his</i> vows.
Opposite	18:13	“He that answers a matter before he hears <i>it</i> , it <i>is</i> folly and shame to him.”

	Opposite	Book 4: The ear of the righteous
	Complement	Part 1: Good instruction is a blessing
Unique	15:31	“The ear that hears the reproof of Life dwells among the wise.
Complement	10:17	“He that keeps instruction <i>is in</i> the Way of Life; but he that refuses reproof goes astray.
Complement	12:1	“Whoso loves instruction loves knowledge; but he that hates reproof is stupid.”
Opposite	15:32	“He that refuses instruction despises his own soul; but he that listens to reproof gets understanding.
Opposite	13:18	“Poverty and shame <i>shall be to</i> him that refuses instruction; but he that regards reproof shall be honored.”
	Complement	Part 2: Pleasant words are sweet
Unique	12:20	“Deceit <i>is</i> in the heart of them that imagine evil; but to the counselors of peace <i>is</i> joy.
Complement	15:23	“A man has joy by the answer of his mouth; and a word <i>spoken</i> at the right time, how good <i>it is</i> !
Complement	16:24	“Pleasant words <i>are like</i> a honeycomb: sweet to the soul, and health to the bones.”
Opposite	10:20	“The tongue of the just <i>is like</i> choice silver; the heart of the wicked <i>is</i> worth little.
Opposite	12:18	“There <i>is a tongue</i> that speaks like the piercing of a sword; but the tongue of the wise <i>is</i> health.”
	Opposite	Book 5: The mouth of the righteous
	Complement	Part 1: The righteous studies to answer before speaking
Opposite	10:11	“The mouth of a righteous <i>man</i> <i>is</i> a well of Life; but violence covers the mouth of the wicked.
Opposite	10:6	“Blessings <i>are</i> upon the head of the just; but violence covers the mouth of the wicked.”
Complement	15:28	“The heart of the righteous studies to answer; but the mouth of the wicked pours out evil things.
Complement	10:32	“The lips of the righteous know what is acceptable; but the mouth of the wicked <i>speaks</i> perverseness.
Unique	11:11	“By the blessing of the upright, the city is exalted; but it is overthrown by the mouth of the wicked.”
	Complement	Part 2: The fruit of his mouth will satisfy a man
Opposite	12:6	“The words of the wicked <i>are</i> to lie in wait for blood; but the mouth of the upright shall deliver them.
Opposite	10:10	“He that winks with the eye causes sorrow; and a talkative fool shall fall.”
Complement	18:20	“A man’s belly shall be satisfied with the fruit of his mouth; <i>and</i> with the increase of his lips shall he be filled.
Complement	12:14	“A man shall be satisfied with good by the fruit of <i>his</i> mouth; and the recompense of a man’s hands shall be rendered to him.
Unique	13:2	“A man shall eat good by the fruit of <i>his</i> mouth; but the soul of the transgressors <i>shall eat</i> violence.”

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\$Unique	Introduction: Hear the words of the wise and apply your heart to instruction
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Unique	Volume 1.5: The rich and the poor
Complement	Division 2: Spiritual wisdom
Unique	Volume 2.1: The righteous and the wicked
Complement	Volume 2.2: The mouth
Complement	Volume 2.3: The soul and spirit
Opposite	Book 1: The merry and heavy heart
Opposite	Book 2: The proud heart and the humble spirit
Complement	Book 3: Jehovah is omnipotent
Complement	Book 4: Jehovah is omniscient
Unique	Book 5: The fear and way of Jehovah
\$Complement	Conclusion: I have made known to you excellent things; the father of the righteous child shall rejoice

	Complement	Volume 2.3: The soul and spirit
	Opposite	Book 1: The merry and heavy heart
	Complement	Part 1: The merry heart
Unique	15:15	“All the days of the afflicted <i>are</i> evil; but he that is of a merry heart <i>has</i> a continual feast.
Complement	15:13	“A merry heart makes a cheerful countenance; but by sorrow of the heart the spirit is broken.
Complement	17:22	“A merry heart does good <i>like</i> a medicine; but a broken spirit dries the bones.”
Opposite	15:30	“The light of the eyes rejoices the heart; <i>and</i> a good report makes the bones fat.
Opposite	14:10	“The heart knows his own bitterness; and no stranger can share its joy.”
	Complement	Part 2: The heavy heart
Unique	14:13	“Even in laughter, the heart is sorrowful; and the end of that mirth <i>is</i> heaviness.
Complement	12:25	“Heaviness in the heart of man makes it stoop; but a good word makes it glad.
Complement	13:12	“Hope <i>that is</i> deferred makes the heart sick; but <i>when</i> the desire comes, <i>it is</i> a tree of life.”
Opposite	18:14	“The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
Opposite	14:30	“A sound heart <i>is</i> the life of the flesh; but envy the rottenness of the bones.”
	Opposite	Book 2: The proud heart and the humble spirit
	Complement	Part 1: The proud heart
Opposite	21:4	“A high look, a proud heart, <i>and</i> the plowing of the wicked, <i>is</i> sin.
Opposite	16:5	“Every one <i>that is</i> proud in heart <i>is</i> an abomination to Jehovah: <i>though</i> hand <i>joins</i> in hand, he shall not be unpunished.”
Complement	16:18	“Pride <i>goes</i> before destruction, and an arrogant attitude before a fall.
Complement	18:12	“Before destruction, the heart of man is arrogant; and before honor <i>is</i> humility.
Unique	14:3	“In the mouth of the foolish, <i>there is</i> a rod of pride; but the lips of the wise shall preserve them”.
	Complement	Part 2: The humble spirit
Opposite	15:25	“Jehovah will destroy the house of the proud; but he will establish the border of the widow.
Opposite	16:19	“ <i>It is</i> better <i>to be</i> of a humble spirit with the lowly, than to divide the plunder with the proud.”
Complement	13:10	“Only by pride comes contention; but with the well advised <i>is</i> wisdom.
Complement	11:2	“ <i>When</i> pride comes, then comes shame; but with the lowly <i>is</i> wisdom.
Unique	14:9	“Fools laugh at sin; but among the righteous, <i>there is</i> favor <i>from God</i> .”

	Complement	Book 3: Jehovah is omnipotent
	Complement	Part 1: Jehovah directs the heart and steps of man
Unique	16:1	“The preparations of the heart <i>are</i> of man, but the answer of the tongue <i>is</i> from Jehovah.
Complement	18:4	“The words of a man’s mouth <i>are like</i> deep waters, <i>and</i> the wellspring of wisdom <i>is like</i> a flowing brook.
Complement	20:5	“Counsel in the heart of man <i>is like</i> deep water; but a man of understanding will draw it out.”
Opposite	16:9	“A man’s heart devises his way; but Jehovah directs his steps.
Opposite	20:24	“The steps of a man <i>are</i> of Jehovah; how can a man then understand his own way?”
	Complement	Part 2: Jehovah is the only place of real safety
Unique	16:3	“Commit your works to Jehovah, and your thoughts shall be established.
Complement	21:31	“The horse <i>is</i> prepared against the day of battle; but the victory <i>is</i> of Jehovah.
Complement	18:10	“The Name of Jehovah <i>is</i> a strong tower: the righteous runs into it, and is set on high.”
Opposite	16:4	“Jehovah has made all <i>things</i> for himself; yes, even the wicked for the Day of evil.
Opposite	16:7	“When a man’s ways please Jehovah, he makes even his enemies to be at peace with him.”
	Complement	Book 4: Jehovah is omniscient
	Complement	Part 1: We cannot hide anything from Jehovah
Unique	17:3	“The crucible <i>is</i> for silver, and the furnace for gold; but Jehovah tests the hearts.
Complement	16:2	“All the ways of a man <i>are</i> clean in his own eyes; but Jehovah weighs the spirits.
Complement	21:2	“Every way of a man <i>is</i> right in his own eyes; but Jehovah ponders the hearts.”
Opposite	15:11	“Hell and destruction <i>are</i> before Jehovah. How much more then the hearts of the children of men?
Opposite	20:9	“Who can say, ‘I have made my heart clean: I am pure from my sin?’”
	Complement	Part 2: The eyes of Jehovah see everything
Unique	20:27	“The spirit of man <i>is</i> the candle of Jehovah: searching all the inward parts of the belly.
Complement	15:3	“The eyes of Jehovah <i>are</i> in every place, beholding the evil and the good.
Complement	22:12	“The eyes of Jehovah preserve knowledge; and he overthrows the words of the transgressor.”
Opposite	20:12	“The hearing ear, and the seeing eye: Jehovah has made even both of them.
Opposite	21:30	“ <i>There is</i> no wisdom nor understanding nor counsel against Jehovah.”
	Unique	Book 5: The fear and way of Jehovah
	Complement	Part 1: The fear of Jehovah
Opposite	10:27	“The fear of Jehovah prolongs days; but the years of the wicked shall be shortened.
Opposite	15:33	“The fear of Jehovah <i>is</i> the instruction of wisdom; and before honor <i>is</i> humility.”
Complement	14:27	“The fear of Jehovah <i>is</i> a fountain of Life, to depart from the snares of death.
Complement	19:23	“The fear of Jehovah <i>leads</i> to Life; and <i>he that has it</i> shall remain satisfied; he shall not be visited with evil.
Unique	10:22	“The blessing of Jehovah, it makes <i>one</i> rich; and he adds no sorrow with it.”
	Complement	Part 2: The way of Jehovah
Opposite	10:29	“The Way of Jehovah <i>is</i> strength to the upright; but destruction <i>shall be</i> to the workers of iniquity.
Opposite	15:9	“The way of the wicked <i>is</i> an abomination to Jehovah; but he loves him that follows after righteousness.”
Complement	13:6	“Righteousness keeps <i>him that is</i> upright in the Way; but wickedness overthrows the sinner.
Complement	11:5	“The righteousness of the blameless shall direct his way; but the wicked shall fall by his own wickedness.
Unique	21:29	“A wicked man hardens his face; but <i>as for</i> the upright, he directs his way.”

	\$Complement	Conclusion: I have made known to you excellent things; the father of the righteous child shall rejoice
	¶Complement	I have written to you excellent things in counsels and knowledge
Opposite	23:15	“My son, if your heart is wise, my heart shall rejoice, even mine.
Opposite	23:16	“Moreover, my reins shall rejoice, when your lips speak right things.”
Complement	24:13	“My son, eat honey, because <i>it is</i> good; and the honeycomb, <i>which is</i> sweet to your taste: ^{24:14} so <i>shall be</i> the knowledge of wisdom to your soul. When you have found <i>it</i> , then there shall be a reward, and your expectation shall not be cut off.
Complement	22:19	“That your trust may be in Jehovah, I have made known to you this day: even to you.
Unique	22:20	“Have I not written to you excellent things in counsels and knowledge, ^{22:21} that I might make you know the certainty of the words of truth, that you might answer the words of truth to them that send to you?”
	¶Complement	The father of the righteous child shall rejoice
Opposite	23:22	“Listen to your father that begot you, and despise not your mother when she is old.
Opposite	23:23	“Buy the truth, and sell <i>it</i> not; <i>also</i> wisdom, instruction, and understanding.”
Complement	23:24	“The father of the righteous shall greatly rejoice;
Complement		“and he that begets a wise <i>child</i> shall have joy of him.
Unique	23:25	“Your father and your mother shall be glad; and she that bore you shall rejoice.”

Directory to the Proverbs within Chapter 2.2 by verse number order

Verse	New Location	Verse	New Location
10:1a —	Intro, Chapter 2.2	17:12 —	Volume 1.4, Book 4
10:1b —	Volume 1.2, Book 4	17:13 —	Volume 1.3, Book 1
10:2 —	Volume 1.5, Book 4	17:14 —	Volume 1.3, Book 3
10:3 —	Volume 1.5, Book 4	17:15 —	Volume 1.1, Book 3
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	\$Unique	Introduction: Beware of pride
	¶Opposite	Let others praise you and not yourself
Unique	25:1	These <i>are</i> also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. ^{27:11} “My son, be wise, and make my heart glad, that I may answer him that reproaches me.
Complement	27:2	Let another man praise you, and not your own mouth;
Complement		“let a stranger <i>praise you</i> , and not your own lips.”
Opposite	27:6	“Faithful <i>are</i> the wounds of a friend;
Opposite		“but the kisses of an enemy <i>are</i> deceitful.”
Opposite	25:14	¶Opposite Do not exalt yourself
Opposite	25:14	Whoso boasts himself of a false gift <i>is like</i> clouds and wind without rain.
Opposite	27:1	“Boast not yourself of tomorrow: for you know not what a day may bring forth.”
Complement	27:21	“As the refining pot for silver, and the furnace for gold, <i>so is</i> a man to his praise.
Complement	25:27	“As <i>it is</i> not good to eat much honey, <i>so for men</i> to seek their own glory <i>is not</i> glory.
Unique	25:6	“Exalt not yourself in the presence of the king, and stand not in the place of great <i>men</i> : ^{25:7} <i>for it is</i> better that it is said to you, ‘Come up here’, than that you should be put lower in the presence of the prince whom your eyes have seen.”
	\$Complement	Body: Wisdom for all of life
	Complement	Division 1: Practical wisdom
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	Unique	Book 1: The wicked ruler
Opposite	29:8	“Scornful men bring a city into a snare; but wise <i>men</i> turn away wrath.
Opposite	28:2	“For the transgression of a land, many <i>are</i> its princes; but by a man of understanding <i>and</i> knowledge, the state shall be prolonged.”
Complement	28:15	“As a roaring lion and a greedy bear, <i>so is</i> a wicked ruler over the poor people.
Complement	28:16	“The prince that lacks understanding <i>is</i> also a great oppressor; <i>but</i> he that hates covetousness shall prolong <i>his</i> days.
Unique	29:2	“When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn.”
Unique	28:21	Complement Book 2: The judgment of the king
Unique	28:21	“To be preferential <i>in judgment</i> <i>is</i> not good, because for a piece of bread <i>that</i> man will transgress.
Complement	29:14	“The king that faithfully judges the poor, his throne shall be established forever.
Complement	29:4	“The king by justice establishes the land; but he that receives bribes overthrows it.”
Opposite	25:2	“ <i>It is</i> the glory of God to conceal a thing; but the honor of kings <i>is</i> to investigate a matter.
Opposite	25:3	“The heaven for height, and the Earth for depth, and the heart of kings <i>is</i> inscrutable.”
Unique	29:12	Complement Book 3: The servants of the king
Unique	29:12	“If a ruler listens to lies, all his servants <i>are</i> wicked.
Complement	25:4	“Take away the dross from the silver, and a vessel shall come forth for the smith.
Complement	25:5	“Take away the wicked <i>from</i> before the king, and his throne shall be established in righteousness.”
Opposite	29:26	“Many seek the ruler’s favor; but <i>every</i> man’s judgment <i>comes</i> from Jehovah.
Opposite	25:15	“By long forbearing <i>is</i> a prince persuaded, and a soft tongue breaks the bone.”
Unique	28:24	Opposite Volume 1.2: Sons, servants, and neighbors
Unique	28:24	Complement Book 1: Sons
Unique	28:24	“Whoso robs his father or his mother, and says, “ <i>It is</i> no transgression”: the same <i>is</i> the companion of a destroyer.
Complement	29:15	“The rod and reproof gives wisdom; but a child left <i>alone</i> brings his mother to shame.
Complement	29:17	“Correct your son, and he shall give you rest; moreover, he shall give delight to your soul.”
Opposite	28:7	“Whoso keeps the Law <i>is</i> a wise son; but he that <i>is</i> a companion of prodigals shames his father.
Opposite	29:3	“Whoso loves wisdom rejoices his father; but he that keeps company with prostitutes spends <i>his</i> substance.”
Unique	29:19	Complement Book 2: Servants
Unique	29:19	“An <i>unfaithful</i> servant will not be corrected by words, for though he understands he will not answer.
Complement	27:8	“As a bird that wanders from her nest, <i>so is</i> a man that wanders from his place.
Complement	25:19	“Confidence in an unfaithful man in time of trouble <i>is like</i> a broken tooth, and a foot out of joint.”
Opposite	29:21	“He that pampers his servant from a child shall have him become <i>his</i> son at the end.
Opposite	27:18	“Whoso protects the fig tree shall eat its fruit; so he that waits on his master shall be honored.”
Opposite	25:9	Unique Book 3: Neighbors
Opposite	25:9	“Debate your cause with your neighbor <i>himself</i> ; and do not disclose a secret to another, ^{25:10} lest he that hears <i>it</i> puts you to shame, and your infamy does not turn away.
Opposite	27:10	“Your own friend, and your father’s friend, do not forsake; neither go into your brother’s house in the day of your calamity; <i>for</i> better <i>is</i> a neighbor <i>that is</i> near than a brother far away.”
Complement	26:18	“As a mad <i>man</i> who casts firebrands, arrows, and death, ^{26:19} <i>so is</i> the man <i>that</i> deceives his neighbor, and says, ‘Am I not joking?’
Complement	25:18	“A man that bears false witness against his neighbor <i>is like</i> a club, a sword, and a sharp arrow.
Unique	25:17	“Withdraw your foot from your neighbor’s house, lest he is weary of you, and <i>so</i> hates you.”

	Complement	Volume 1.3: The evil man
	Unique	Book 1: Divine retribution for evil
Opposite	28:17	“A man that does violence to the blood of <i>any</i> person shall flee to the pit; let no man stop him.
Opposite	25:21	“If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink: ^{25:22} for you shall heap coals of fire on his head, and Jehovah shall reward you.”
Complement	28:10	“Whoso causes the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good <i>things</i> in possession.
Complement	26:27	“Whoso digs a pit shall fall into it; and he that rolls a stone, it will return upon him.
Unique	29:25	“The fear of man brings a snare; but whoso puts his trust in Jehovah shall be safe.”
Unique	29:20	Complement Book 2: The contentious man
Unique	29:20	“Do you see a man <i>that is</i> hasty in his words? <i>There is</i> more hope of a fool than of him.
Complement	26:21	“As coals to burning coals, and wood to fire, <i>so is</i> a contentious man to kindle strife.
Complement	29:22	“An angry man stirs up strife, and a furious man abounds in transgression.”
Opposite	25:8	“Go not forth hastily to strive, lest <i>you know not</i> what to do in the end thereof, when your neighbor has put you to shame.
Opposite	26:17	“He that passes by <i>and</i> meddles with strife not <i>belonging</i> to him, <i>is like</i> one that takes a dog by the ears.”
Unique	26:26	Complement Book 3: The enemy
Unique	26:26	“ <i>Whose</i> hatred is covered by deceit, his wickedness shall be shown before the <i>whole</i> congregation.
Complement	26:24	“He that hates disguises <i>it</i> with his lips, and lays up deceit within himself.
Complement	26:25	“When he speaks graciously, believe him not: <i>for there are</i> seven abominations in his heart.”
Opposite	25:24	“ <i>It is</i> better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.
Opposite	27:15	“A continual dropping in a very rainy day and a contentious woman are alike, ^{27:16} whosoever hides her hides the wind, and grasps oil with his right hand.”
Unique	27:12	Complement Volume 1.4: The fool
Unique	27:12	Complement Book 1: The punishment of the fool
Unique	27:12	“A prudent <i>man</i> foresees the evil and hides himself; but the naive pass on and are punished.
Complement	26:3	“A whip for the horse, a bridle for the donkey, and a rod for the fool’s back.
Complement	26:10	“The great <i>God</i> that formed all <i>things</i> both punishes the fool, and punishes transgressors.”
Opposite	29:9	“If a wise man contends with a foolish man, whether he rages or laughs, <i>there is</i> no rest.
Opposite	27:3	“A stone is heavy, and the sand weighty; but a fool’s wrath is heavier than both of them.”
Unique	29:11	Complement Book 2: The folly of the fool
Unique	29:11	“A fool utters all his mind; but a <i>wise man</i> keeps it in until afterwards.
Complement	26:1	“As snow in summer, and as rain in harvest, so honor is not appropriate for a fool.
Complement	26:8	“As he that binds a stone in a sling, <i>so is</i> he that gives honor to a fool.”
Opposite	26:11	“As a dog returns to his vomit, <i>so</i> a fool returns to his folly.
Opposite	27:22	“ <i>Even</i> though you pound a fool in a mortar among wheat with a pestle, <i>yet</i> his foolishness will not depart from him.”
Opposite	26:4	Unique Book 3: The words of a fool are dangerous
Opposite	26:4	“Do not answer a fool according to his folly, lest you are also like him.
Opposite	26:5	“Answer a fool according to his folly, lest he is wise in his own conceit.”
Complement	26:7	“As the legs of the lame are useless, <i>so is</i> a parable in the mouth of fools.
Complement	26:9	“As a thorny <i>branch</i> in the hand of a drunkard, <i>so is</i> a parable in the mouth of fools.
Unique	26:6	“He that sends a message by the hand of a fool cuts off the feet, <i>and</i> drinks injury.”
Unique	26:16	Unique Volume 1.5: The rich, the poor, and the lazy
Unique	26:16	Unique Book 1: The lazy man
Opposite	26:16	“The <i>lazy man</i> is wiser in his own conceit than seven men that can respond with reason.
Opposite	26:12	“Do you see a man wise in his own conceit? <i>There is</i> more hope of a fool than of him.”
Complement	26:14	“As the door turns upon his hinges, <i>so</i> the <i>lazy man turns</i> upon his bed.
Complement	26:15	“The <i>lazy man</i> hides his hand in <i>his</i> bosom; it grieves him to bring it again to his mouth.
Unique	26:13	“The <i>lazy man</i> claims, “ <i>There is</i> a lion in the way; a lion is in the streets!”
Unique	28:19	Complement Book 2: The rich
Unique	28:19	“He that plows his land shall have plenty of bread; but he that follows after vain <i>persons</i> shall have plenty of poverty.
Complement	28:6	“Better is the poor that walks in his uprightness than <i>he that is</i> perverse <i>in his</i> ways, though he <i>is</i> rich.
Complement	28:11	“The rich man is wise in his own conceit; but the poor that has understanding sees through him.”
Opposite	27:13	“Take his garment that is cosigner for a stranger;
Opposite		“and take a pledge of him for a strange woman.”
Unique	28:8	Complement Book 3: The poor
Unique	28:8	“He that increases his wealth by usury and unjust gain, he shall gather it for him that will pity the poor.
Complement	29:7	“The righteous considers the cause of the poor; <i>but</i> the wicked does not care to know <i>it</i> .
Complement	28:27	“He that gives to the poor shall not lack; but he that hides his eyes shall have many curses.”
Opposite	28:3	“A poor man that oppresses the poor <i>is like</i> a sweeping rain that leaves no food.
Opposite	29:13	“The poor man and the oppressor meet together; Jehovah enlightens both of their eyes.”

	Complement	Division 2: Spiritual wisdom
	Unique	Volume 2.1: The righteous and the wicked
	Complement	Book 1: The character of the righteous and the wicked
Unique	29:27	“An unjust man <i>is</i> an abomination to the just; and <i>he that is</i> upright in the Way is abomination to the wicked.
Complement	28:1	“The wicked flee when no man pursues; but the righteous are bold as a lion.
Complement	29:6	“In the transgression of an evil man, <i>there is</i> a snare; but the righteous sings and rejoices.”
Opposite	29:10	“The bloodthirsty hates the upright; but the just seeks his soul.
Opposite	28:5	“Evil men do not understand judgment; but they that seek Jehovah understand <i>all things</i> .”
Unique	29:16	Complement Book 2: The works of the righteous and the wicked
Unique	29:16	“When the wicked are multiplied, transgression increases; but the righteous shall see their fall.
Complement	28:12	“When the righteous rejoice, <i>there is</i> great glory; but when the wicked arise, men hide themselves.
Complement	28:28	“When the wicked arise, men hide themselves; but when they perish, the righteous increase.”
Opposite	29:18	“Where <i>there is</i> no vision, the people perish; but he that keeps the Law, happy is he.
Opposite	28:4	“They that forsake the Law praise the wicked; but such as keep the Law contend with them.”
Opposite	28:9	Unique Book 3: The backslider
Opposite	28:9	“He that turns away his ear from hearing the Law, even his prayer <i>shall be</i> abomination.
Opposite	28:13	“He that covers up his sins shall not prosper; but whoever confesses and forsakes <i>them</i> shall have mercy.”
Complement	28:18	“Whoso walks uprightly shall be delivered; but <i>he that is</i> perverse <i>in his</i> ways shall suddenly fall.
Complement	28:14	“Happy is the man that fears Jehovah always; but he that hardens his heart shall fall into mischief.
Unique	29:1	“He that is often rebuked <i>and</i> hardens <i>his</i> neck, shall suddenly be destroyed, and that without remedy.”
Unique	26:20	Complement Volume 2.2: The mouth
Unique	26:20	Unique Book 1: The messenger of good and evil news
Opposite	26:20	“Where <i>there is</i> no wood, the fire goes out; so where <i>there is</i> no gossip, the strife ceases.
Opposite	26:22	“The words of a gossip <i>are</i> like tasty morsels; and <i>there is</i> no down into the innermost parts of the belly.”
Complement	25:13	“As the cold of snow in the time of harvest, <i>so is</i> a faithful messenger to them that send him: for he refreshes the soul of his masters.
Complement	25:20	“As he that takes away a garment in cold weather, <i>and as</i> vinegar upon potash, <i>so is</i> he that sings songs to a heavy heart.
Unique	25:25	“As cold waters to a thirsty soul: <i>so is</i> good news from a far country.”
Unique	27:14	Complement Book 2: Evil words
Unique	27:14	“He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.
Complement	26:2	“As the bird by wandering, <i>and</i> as the swallow by flying: so the curse without cause shall not come.
Complement	29:24	“Whoso is partner with a thief hates his own soul; he hears cursing, but does not reveal <i>it</i> .”
Opposite	27:4	“Wrath is cruel, and fury is overflowing; but who is able to stand before envy?
Opposite	25:23	“The north wind drives away rain, so an angry countenance <i>drives away</i> a backbiting tongue.”
Unique	29:5	Complement Book 3: Flattering words
Unique	29:5	“A man that flatters his neighbor <i>creates</i> a net for his feet.
Complement	26:28	“A lying tongue hates <i>those that are</i> afflicted by it; and a flattering mouth works ruin.
Complement	28:23	“He that rebukes a man afterwards shall find more favor than he that flatters with the tongue.”
Opposite	27:5	“Open rebuke <i>is</i> better than secret love.
Opposite	26:23	“Fervent lips and a wicked heart <i>are like</i> a fragment of clay pottery covered with silver dross.”
Unique	29:23	Complement Volume 2.3: The soul and spirit
Unique	29:23	Complement Book 1: Pride
Unique	29:23	“A man’s pride shall bring him low; but honor shall uphold the humble in spirit.
Complement	25:26	“A righteous man falling down before the wicked <i>is like</i> a muddy fountain, and a polluted spring.
Complement	25:28	“He that <i>has</i> no rule over his own spirit <i>is like</i> a city <i>that is</i> broken down, <i>and</i> without walls.”
Opposite	28:26	“He that trusts in his own heart is a fool; but whoso walks wisely, he shall be delivered.
Opposite	28:25	“He that is of a proud heart stirs up strife; but he that puts his trust in Jehovah shall be made fat.”
Unique	27:20	Complement Book 2: Contentment
Unique	27:20	“Hell and destruction are never full: so the eyes of man are never satisfied.
Complement	25:16	“Have you found honey? Eat <i>only</i> as much as is sufficient for you, lest you are filled with it, and vomit it.
Complement	27:9	“The full soul loathes a honeycomb; but to the hungry soul every bitter thing is sweet.”
Opposite	28:20	“A faithful man shall abound with blessings; but he that hurries to be rich shall not be innocent.
Opposite	28:22	“He that hurries to be rich <i>has</i> an evil eye, and does not consider that poverty shall come upon him.”
Unique	25:11	Unique Book 3: Good counsel from a friend
Unique	25:11	“A word fitly spoken <i>is like</i> apples of gold in figures of silver.
Opposite	25:12	“As an earring of gold, and an ornament of fine gold: <i>so is</i> a wise reprover upon an obedient ear.”
Complement	27:9	“As ointment and perfume rejoice the heart: <i>so does</i> the sweetness of a man’s friend by hearty counsel.
Complement	27:17	“As iron sharpens iron: so a man sharpens the countenance of his friend.
Unique	27:19	“As in water face <i>answers</i> to face: so the heart of man <i>answers</i> to man.”
	\$Complement	Conclusion: Your flocks and herds will provide for the physical needs of you and your family
	¶Complement	Take care of your flocks and herds
Opposite	27:23	“Be eager to know the state of your flocks, <i>and</i> look well to your herds:
Opposite	27:24	“for riches <i>are</i> not forever; and does the crown <i>endure</i> to every generation?”
Complement	27:25	“The hay appears;
Complement		“and the tender grass shows itself;
Unique		“and herbs of the mountains are gathered.”
Opposite	27:26	¶Complement And your flocks and herds will take care of you
Opposite	27:26	“The lambs <i>are</i> for your clothing;
Opposite		“and the goats <i>are</i> the price of the field.”
Complement	27:27	“And <i>you shall have</i> enough goat’s milk for your food,
Complement		“for the food of your household,
Unique		“and <i>for</i> the maintenance for your maidservants.”

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¶Opposite	The Son of God is holy and the Word of God is pure
¶Opposite	Ten things that are wonderful, pleasing, and wise
§Opposite	Evil things
¶Opposite	Wicked women and evil servants
¶Opposite	Rebellious children

	§Opposite	Good things
	¶Opposite	The Son of God is holy and the Word of God is pure
Unique	30:1	The words of Agur the son of Jakeh, <i>even</i> the prophecy.
Complement		The man spoke to Ithiel, even to Ithiel and Ucal, saying, 30:2“Surely I <i>am</i> more boorish than <i>any</i> man, and do not have the understanding of a man. 30:3I neither learned wisdom, nor do I have the knowledge of the holy.
Complement	30:4	“Who has ascended up into Heaven, or descended? Who has gathered the wind in his fists? Who has bound the water in a garment? Who has established all the ends of the Earth? What <i>is</i> his Name, and what <i>is</i> his Son’s Name, if you can tell?”
Opposite	30:5	“Every Word of God <i>is</i> pure: he <i>is</i> a shield to them that put their trust in him.
Opposite	30:6	“Do not add to his words, lest he reproves you, and you are found a liar.”
	¶Opposite	Ten things that are wonderful, pleasing, and wise
Opposite	30:7	“Two <i>things</i> have I required of you; do not deny me <i>them</i> before I die: 30:8remove far from me vanity and lies, and give me neither poverty nor riches, <i>and</i> feed me with my necessary bread.
Opposite	30:9	“Lest I am full and deny <i>you</i> , and say, ‘Who is Jehovah?’ Or lest I be poor, and steal, and take the Name of my God <i>in vain</i> .”
Complement	30:18	“There are three <i>things which</i> are too wonderful for me; yea, four which I do not understand: 30:19the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a young woman.
Complement	30:29	“There are three <i>things</i> which go well; yea, four are pleasing in walking: 30:30a lion <i>which is</i> strongest among beasts, and does not turn away for any; 30:31a greyhound; also a male goat; and a king, against whom <i>there is</i> no rebellion.
Unique	30:24	“There are four <i>things which are</i> little upon the Earth, but they <i>are</i> exceedingly wise: 30:25the ants <i>are</i> a people not strong, yet they prepare their food in the summer; 30:26the conies <i>are only</i> a feeble folk, yet they make their houses in the rocks; 30:27the locusts have no king, yet they go forth all of them by ranks; 30:28the spider takes hold with her hands, and <i>is in</i> kings’ palaces.”
	§Opposite	Evil things
	¶Opposite	Wicked women and evil servants
Unique	30:20	“Such <i>is</i> the way of an adulterous woman: she eats, and wipes her mouth; and she says, ‘I have done no wickedness.’
Complement	30:21	“For three <i>things</i> , the Earth is disquieted, and for four <i>which</i> it cannot stand: 30:22for a servant when he reigns; and a fool when he is filled with food; 30:23for a hateful <i>woman</i> when she is married; and a maidservant that is heir to her mistress.
Complement	30:10	“Accuse not a servant to his master, lest he curses you, and you are found guilty. 30:32If you have done foolishly in exalting yourself, or if you have thought evil, <i>put</i> your hand upon your mouth. 30:33Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood: so the forcing of wrath brings forth strife.”
Opposite	30:15	“The leech has two daughters, <i>crying</i> , ‘Give, give!’
Opposite		“There are three <i>things that</i> are never satisfied; <i>yea</i> , four <i>things</i> say not, ‘ <i>I have</i> enough’: 30:16the grave, the barren womb, the earth <i>that is</i> not filled with water, and the fire <i>that</i> says not, ‘ <i>I have</i> enough.’”
	¶Opposite	Rebellious children
Opposite	30:11	“ <i>There is</i> a generation <i>that</i> curses their father, and does not bless their mother.
Opposite	30:12	“ <i>There is</i> a generation <i>that is</i> pure in their own eyes; and yet, they have not been washed from their filthiness.”
Complement	30:13	“ <i>There is</i> a generation, O how lofty are their eyes! And their eyelids are lifted up.
Complement	30:14	“ <i>There is</i> a generation, whose teeth <i>are like</i> swords, and their jaw teeth <i>as</i> knives, to devour the poor from off the earth, and the needy from <i>among</i> men.
Unique	30:17	“The eye <i>that</i> mocks at <i>his</i> father, and despises to obey <i>his</i> mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.”

§Complement	The righteous king (31:1 - 9)
¶Complement	His noble character
¶Complement	He abstains from alcohol
§Complement	The virtuous woman - a Hebrew acrostic (31:10 - 31)
¶Complement	Her inward character
¶Complement	Her outward reputation

	§Complement	The righteous king (31:1 - 9)
	¶Complement	His character is noble (31:1 - 3)
Unique	31:1	The words of king Lemuel, the prophecy that his mother taught him: 31:2“What, my son?
Complement		“And what, the son of my womb?
Complement		“And what, the son of my vows?”
Opposite	31:3	“Give not your strength to women,
Opposite		“nor your ways to that which destroys kings.”
	¶Complement	He abstains from alcohol (31:4 - 9)
Unique	31:4	“ <i>It is not right</i> for kings, O Lemuel, <i>it is not right</i> for kings to drink wine; nor for princes <i>to drink</i> strong
	31:5	drink, lest they drink, and forget the Law, and pervert the judgment of any of the afflicted.
Complement	31:6	“Give alcohol to him that is ready to perish, and wine to those that are of heavy hearts.
Complement	31:7	“Let him drink, and forget his poverty, and remember his misery no more.”
Opposite	31:8	“Open your mouth for the mute: in the cause of all such as are appointed to destruction.
Opposite	31:9	“Open your mouth, judge righteously, and plead the cause of the poor and needy.”
	§Complement	The virtuous woman - a Hebrew acrostic (31:10 - 31)
	¶Complement	Her inward character (31:10 - 20)
	Complement	She is faithful to her husband (31:10 - 12)
Unique	ס 31:10	“Who can find a virtuous woman? For her price <i>is</i> far above rubies.
Complement	ב 31:11	“The heart of her husband safely trusts in her, so that he shall not lack any gain.
Complement	ג 31:12	“She will do him good and not evil all the days of her life.”
	Complement	She is faithful to her family (31:13 - 15)
Unique	ד 31:13	“She seeks wool and flax; and she works willingly with her hands.
Complement	ה 31:14	“She is like the merchants’ ships: she brings her food from afar.
Complement	ו 31:15	“She rises also while it is still night, and gives food to her household, and a portion to her maid
		servants.”
	Unique	She is determined to do her best (31:16 - 20)
Unique	ז 31:16	“She considers a field, and buys it; with the fruit of her hands, she plants a vineyard.
Complement	ח 31:17	“She girds her loins with strength, and strengthens her arms.
Complement	ט 31:18	“She perceives that her merchandise <i>is</i> good; her candle does not go out by night.”
Opposite	י 31:19	“She lays her hands to the spindle, and her hands hold the distaff.
Opposite	כ 31:20	“She stretches out her hand to the poor; moreover, she extends her hands to the needy.”
	¶Complement	Her outward reputation (31:21 - 31)
	Complement	She clothes her family (31:21 - 23)
Complement	ל 31:21	“She is not afraid of the snow for her household: for all her household <i>are</i> clothed with scarlet.
Complement	מ 31:22	“She makes herself coverings of tapestry: her clothing <i>is</i> silk and purple.
Unique	נ 31:23	“Her husband is known in the gates, when he sits among the elders of the land.”
	Complement	She is clothed with strength and honor (31:24 - 26)
Complement	ס 31:24	“She makes fine linen, and sells <i>it</i> ; and she delivers belts to the merchant.
Complement	ע 31:25	“Strength and honor <i>are</i> her clothing, and she shall rejoice in time to come.
Unique	פ 31:26	“She opens her mouth with wisdom, and in her tongue <i>is</i> the law of kindness.”
	Unique	She fears Jehovah (31:27 - 31)
Opposite	צ 31:27	“She watches over the ways of her household, and does not eat the bread of laziness.
Opposite	ק 31:28	“Her children rise up, and call her blessed; her husband <i>also</i> , and he praises her.”
Complement	ר 31:29	“Many daughters have done virtuously, but you excel them all.
Complement	ש 31:30	“Favor <i>is</i> deceitful, and beauty <i>is</i> vain; <i>but</i> a woman <i>that</i> fears Jehovah, she shall be praised.
Unique	ת 31:31	“Give her of the fruit of her hands; and let her own works praise her in the gates.”

Book 5.3 (Ecclesiastes -> I John): Fellowship and Works in the Kingdom of God

Complement Part 1 (Ecclesiastes -> Philemon): Fellowship in the Kingdom of God

- Opposite

Chapter 1.1 (Ecclesiastes): The frustration and emptiness of life without God (1:1 - 12:14)
- \$Unique

Introduction: Nothing in this world is permanent, so why build something that will inevitably be destroyed? (1:1 - 2:26)
- ¶Opposite

Nothing in this world is permanent (1:1 - 11)
- ¶Opposite

So why build something that will inevitably be destroyed? (1:12 - 2:26)
- \$Complement

Body: Life without God under the sun is empty and frustrating (3:1 - 10:20)
- ¶Unique

Under the sun, everything is meaningless and frustrating (3:1 - 4:16)
- ¶Complement

Man cannot take anything with him into the grave (5:1 - 7:10)
- ¶Complement

Wisdom is better than wickedness (7:11 - 8:15)
- ¶Opposite

The righteous and the wicked (8:16 - 9:12)
- ¶Opposite

The wise and the fool (9:13 - 10:20)
- \$Complement

Conclusion: God will bring you into Judgment (11:1 - 12:14)
- ¶Complement

Therefore, remember now your Creator in your youth (11:1 - 12:7)
- ¶Complement

Therefore, fear God and keep his Commandments (12:8 - 12:14)

- Opposite

Chapter 1.2 (Philippians): The peace and joy of fellowship with Jesus Christ (1:1 - 4:23)
- \$Complement

Introduction: Christian believers need grace and the peace of God to grow spiritually (1:1 - 11)
- ¶Opposite

Paul and Timothy sent grace and peace from the Triune God to the assembly of believers at Philippi (1:1 - 6)
- ¶Opposite

Paul communicated his desire to see the believers in Philippi grow spiritually (1:7 - 11)
- \$Complement

Body: Death to self is necessary for spiritual growth (1:12 - 4:9)
- ¶Opposite

Paul's suffering for the sake of the Gospel in prison had been an example for others to follow (1:12 - 26)
- ¶Opposite

The suffering and glorification of Christ for the sake of others is our example to follow (1:27 - 2:11)
- ¶Complement

Die to your own wants and needs while you hold forth the Word of Life (2:12 - 30)
- ¶Complement

Avoid those who attempt to enslave you with a worldly value system (3:1 - 16)
- ¶Unique

Focus on the Savior and not on the things of this world (3:17 - 4:9)
- \$Unique

Conclusion: Give of your physical and spiritual blessings to others (4:10 - 23)
- ¶Complement

Give sacrificially to supply the needs of missionaries, and God will supply your needs (4:10 - 20)
- ¶Complement

Give greetings to other believers in Christ, and the grace of Christ will be with you (4:21 - 23)

- Complement

Chapter 1.3 (Ruth): Fellowship in Courtship (1:1 - 4:22)
- \$Unique

Introduction: Elimelech and his family moved to Moab to escape famine; later, Naomi was left alone (1:1 - 5)
- ¶Opposite

Elimelech and his family moved to Moab to escape famine (1:1 - 3)
- ¶Opposite

Later, Naomi was left alone with her two daughters in law (1:3 - 5)
- \$Complement

Body: God brought Ruth from Moab to meet her future husband Boaz (1:6 - 3:18)
- ¶Unique

Ruth insisted on accompanying Naomi back to Judah, but her sister returned to her family (1:6 - 18)
- ¶Complement

Naomi went to her home in Bethlehem in Judah with Ruth at the beginning of barley harvest (1:19 - 22)
- ¶Complement

Ruth went to glean grain in the fields after the reapers (2:1 - 7)
- ¶Opposite

Boaz met Ruth and blessed her for her godly testimony (2:8 - 23)
- ¶Opposite

Boaz agreed to marry Ruth according to the custom of the near kinsman (3:1 - 18)
- \$Complement

Conclusion: God gave Boaz and Ruth a son, Obed; who became the grandfather of David (4:1 - 22)
- ¶Complement

Boaz purchased Ruth to be his wife before the elders of his people (4:1 - 12)
- ¶Complement

The neighbor women named the son of Boaz and Ruth, Obed; who became the grandfather of David (4:13 - 22)

- Complement

Chapter 1.4 (Song of Solomon): Fellowship in Marriage (1:1 - 6:12)
- \$Unique

Introduction: Solomon courted the Shunammite woman (1:1 - 6)
- ¶Opposite

The Shulamite woman complimented Solomon (1:1 - 4)
- ¶Opposite

The Shulamite woman was shy and withdrawn (1:5 - 6)
- \$Complement

Body: The marriage of Solomon and the Shulamite woman had blessings and trials (1:7 - 6:12)
- ¶Opposite

Solomon and the daughters of Jerusalem complimented the Shulamite woman (1:7 - 17)
- ¶Opposite

The Shulamite woman recalled her relationship with Solomon (2:1 - 3:5)
- ¶Complement

Solomon and his wife were united in marriage (3:6 - 5:1)
- ¶Complement

Solomon and his wife were temporarily separated (5:2 - 16)
- ¶Unique

Solomon wooed his wife with praise (6:1 - 12)
- \$Complement

Conclusion: The marriage of Solomon and the Shulamite woman was strong (6:13 - 8:14)
- ¶Complement

The Shulamite woman praised her husband before the daughters of Jerusalem (6:13 - 8:7)
- ¶Complement

Solomon favored the Shulamite woman (8:8 - 14)

- Unique

Chapter 1.5 (Philemon): Fellowship with Christian Brothers (1:1 - 25)
- \$Complement

Introduction: Paul to Philemon, my dearly beloved friend and fellow-laborer; and to the assembly in your house (1:1 - 3)
- ¶Unique

Paul and Timothy (1:1a)
- ¶Complement

To Philemon (1:1b)
- ¶Complement

And to others in your house (1:2)
- ¶Opposite

Grace to you, and peace (1:3a)
- ¶Opposite

from God our Father and the Lord Jesus Christ (1:3b)
- \$Complement

Body: Receive Onesimus as myself for the sake of Christian love (1:4 - 19)
- ¶Unique

Hearing of your Christian love and faith (1:4 - 7)
- ¶Complement

I implore you for the sake of Christian love (1:8 - 9)
- ¶Complement

I implore you for my Christian convert Onesimus (1:10 - 13)
- ¶Opposite

Perhaps Onesimus left you for a divine purpose? (1:14 - 16)
- ¶Opposite

Receive Onesimus as myself (1:17 - 19)
- \$Unique

Conclusion: Prepare to receive me also (1:20 - 25)
- ¶Opposite

Brother; let me have joy of you in the Lord (1:20-21)
- ¶Opposite

Prepare me also a lodging (1:22)
- ¶Complement

Epaphras greets you (1:23)
- ¶Complement

Also Marcus, Aristarchus, Demas, and Lucas (1:24)
- ¶Unique

The grace of our Lord Jesus Christ be with your spirit. Amen (1:25)

Complement Part 2 (Titus -> 1 John): Works in the Kingdom of God

- Opposite

Chapter 2.1 (Titus): Adorn your faith in Christ with godly works (1:1 - 3:15)
- \$Unique

Introduction: Paul's greeting to Titus (1:1 - 4)
- ¶Opposite

Paul, a servant of God and an apostle of Jesus Christ (1:1)
- ¶Opposite

To Titus, Paul's convert: grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior (1:2 - 4)
- \$Complement

Body: Speak and teach the doctrines that adorn the doctrine of God (1:5 - 3:7)
- ¶Opposite

Appoint indigenous pastors, who are faithful to the Word of God, for the new assemblies in Crete (1:5 - 9)
- ¶Opposite

Rebuke the false teachers, which are defiled and unbelieving, being abominable and disobedient (1:10 - 16)
- ¶Complement

Speak the things which adorn sound teaching, according to each age and gender group (2:1 - 8)
- ¶Complement

Teach the doctrines of godliness and holiness that they may adorn the doctrine of God in all things (2:9 - 15)
- ¶Unique

The kindness and love of God our Savior has appeared, so that we should be made heirs of his Kingdom (3:1 - 7)
- \$Complement

Conclusion: Shun the fellowship of heretics, but greet one another in the Faith (3:8 - 15)
- ¶Complement

Shun the fellowship of those who teach false doctrines (3:8 - 11)
- ¶Complement

Greet one another in the faith (3:12 - 15)
- Opposite

Chapter 2.2 (James): Demonstrate your faith with godly works (1:1 - 5:20)
- \$Complement

Introduction: James to the twelve tribes: if you lack wisdom, ask of God without a double mind (1:1 - 8)
- ¶Opposite

James to the twelve tribes of Israel scattered abroad (1:1)
- ¶Opposite

If you lack wisdom, ask God in faith, but not with a double mind (1:2 - 8)
- \$Complement

Body: If you have been truly born again, put the Word of God into practice with good works (1:9 - 4:12)
- ¶Unique

Receive the Word with meekness, and be doers of the Word and not hearers only (1:9 - 27)
- ¶Complement

God has chosen the poor of this world who are rich in faith, but the rich oppress you (2:1 - 13)
- ¶Complement

True faith in Christ must be accompanied by godly works or it is not true faith (2:14 - 26)
- ¶Opposite

Make your tongue to serve and to praise God instead of the flesh (3:1 - 18)
- ¶Opposite

Do not speak evil of one another (4:1 - 12)
- \$Unique

Conclusion: Be patient with each other, and pray for one another as did Job and the prophets (4:13 - 5:20)
- ¶Complement

Be patient with each other; and follow the examples of Job and the prophets (4:13 - 5:11)
- ¶Complement

Pray for one other; and pray earnestly like the prophet Elijah (5:12 - 20)

- Complement

Chapter 2.3 (3 John): Walk in Biblical truth in spite of the power-seekers in the assembly (1:1 - 14)
- \$Unique

Introduction: I wish that you might prosper and be in health (1:1 - 4)
- ¶Unique

The elder to the well beloved Gaius (1:1)
- ¶Complement

Beloved, I wish above all things that you may prosper and be healthy (1:2a)
- ¶Complement

Even as your soul prospers (1:2b)
- ¶Opposite

I rejoiced when the brethren came and testified of the truth that is in you (1:3)
- ¶Opposite

I have no greater joy than to hear that my children walk in truth (1:4)
- \$Complement

Body: I will deal with the power-seeker; Diotrephes, when I come to visit the church (1:5 - 11)
- ¶Opposite

You do well when you help the missionaries (1:5 - 8)
- ¶Opposite

Therefore we should receive such, that we might be co-laborers for the truth (1:9)
- ¶Complement

Diotrephes disparages us with malicious talk (1:10a)
- ¶Complement

Diotrephes refuses to receive the missionaries, and forbids them that would (1:10b)
- ¶Unique

Beloved, do not follow that which is evil, but that which is good (1:11)
- \$Complement

Conclusion: Final greetings (1:12 - 14)
- ¶Opposite

Demetrius has a good testimony (1:12)
- ¶Opposite

I had many things to write, but I do not want to write to you with ink and pen (1:13 - 14a)
- ¶Complement

Peace to you (1:14b)
- ¶Complement

Our friends greet you (1:14c)
- ¶Unique

Greet the friends by name (1:14d)

- Complement

Chapter 2.4 (2 John): Walk in Biblical truth in spite of the antichrists in the world (1:1 - 13)
- \$Unique

Introduction: I love the elect lady and her children, because of the Truth of Christ (1:1 - 3)
- ¶Unique

The elder to the elect lady and her children (1:1a)
- ¶Complement

Whom I love in the truth (1:1b)
- ¶Complement

And not only I, but also all they that have known the truth (1:1c)
- ¶Opposite

For the truth's sake, which dwells in us, and shall be with us forever (1:3)
- ¶Opposite

Grace be with you, mercy, and peace, from God the Father; and from the Lord Jesus Christ (1:2)
- \$Complement

Body: Love one another through obedience to the Commandments of Christ (1:4 - 8)
- ¶Unique

I rejoiced greatly, that I found of your children walking in truth(1:4)
- ¶Complement

And now I beseech you, lady, that we love one another (1:5)
- ¶Complement

This is true love, that we walk after his Commandments (1:6a)
- ¶Opposite

Walk in the doctrine of Christ, because many deceivers have entered into the world (1:6b - 7)
- ¶Opposite

Look to yourselves, that we do not lose those things which we have achieved (1:8)
- \$Complement

Conclusion: Allow only true servants of God into your home, but not deniers of the deity of Christ (1:9 - 13)
- ¶Opposite

Whosoever falls away, and does not remain in the doctrine of Christ, does not have God (1:9a)
- ¶Opposite

He that remains in the doctrine of Christ, he has both the Father and the Son (1:9b)
- ¶Complement

If anyone comes to you, but does not bring this doctrine, do not receive him into your house church (1:10 - 11)
- ¶Complement

I trust to come to you and speak face to face, that our joy may be full (1:12)
- ¶Unique

The children of your elect sister greets you (1:13)

- Unique

Chapter 2.5 (1 John): Walk in obedience to his Commandments (1:1 - 5:21)
- \$Complement

Introduction: The Eternal Life and Light of Jesus cannot coexist peacefully in the life of a believer with sin (1:1 - 4)
- ¶Opposite

John and the other apostles witnessed the manifestation of Eternal Life in the Person of Jesus Christ (1:5 - 10)
- ¶Opposite

If we confess our sins, He is faithful and just to forgive us our sins (1:7 - 11)
- \$Complement

Body: A true child of God will manifest the holiness and truth of Jesus Christ in his life (2:1 - 5:4)
- ¶Opposite

We know that we know Christ as our Savior if we do his Commandments (2:1 - 11)
- ¶Opposite

If any man loves the world, the love of the Father is not in him (2:12 - 17)
- ¶Complement

An Antichrist will deny the Father and the Son (2:18 - 27)
- ¶Complement

A true child of God cannot continually sin (2:28 - 3:24)
- ¶Unique

God is love (4:1 - 5:4)
- \$Unique

Conclusion: Eternal life is found only in Jesus, the Son of God, and the true God (5:5 - 21)
- ¶Complement

Eternal life is found only in Jesus, the Son of God (5:5 - 13)
- ¶Complement

Jesus is the true God and Eternal Life (5:14 - 21)

Fellowship, Chapter 1.1 (Ecclesiastes): The frustration and emptiness of life without God (1:1 - 12:14)

§Unique Introduction: What is gained in this life if nothing is permanent? (1:1 - 3:9)

‣**§Opposite** Everything in this world is an endless cycle of some kind (1:1 - 11)

‣**§Opposite** When I die, all my work will be left to someone else, and he may be a fool (1:12 - 3:9)

§Complement Body: Life without God under the sun is empty and frustrating (3:10 - 10:20)

‣**§Unique** Without God, a man is no better than a beast (3:10 - 4:6)

‣**§Complement** A man cannot take anything with him to the grave (5:1 - 7:10)

‣**§Complement** Wisdom is better than wickedness (7:11 - 8:15)

‣**§Opposite** The righteous and the wicked (8:16 - 9:12)

‣**§Opposite** The wise and the fool (9:13 - 10:20)

§Complement Conclusion: God will bring you into Judgment (11:1 - 12:14)

‣**§Complement** Therefore, remember now your Creator in your youth (11:1 - 12:7)

‣**§Complement** Therefore, fear God and keep his Commandments (12:8 - 14)

§Unique Introduction: What is gained in this life if nothing is permanent? (1:1 - 3:9)

‣**§Opposite** Everything in this world is an endless cycle of some kind (1:1 - 11)

Unique ^{1:1}The words of the Preacher, *Solomon* the son of David, king in Jerusalem.

^{1:2}“Vanity of vanities,” says the Preacher. “Vanity of vanities; everything is vanity. ^{1:3}What *real* gain does a man have for all his labor which he takes under the sun?

Complement ^{1:4}“One generation passes away, and another generation comes; but the Earth remains forever. ^{1:5}The sun

Fellowship, Chapter 1.2 (Philippians): The peace and joy of fellowship with Jesus Christ (1:1 - 4:23)	
\$Complement	Introduction: Christian believers need grace and the peace of God to grow spiritually (1:1 - 11)
¶Opposite	Paul and Timothy sent grace and peace from the Triune God to the Assembly of believers at Philippi (1:1 - 6)
¶Opposite	Paul communicated his desire to see the believers in Philippi grow spiritually (1:7 - 11)
\$Complement	Body: Death to self is necessary for spiritual growth (1:12 - 4:9)
¶Opposite	Paul's suffering for the sake of the Gospel in prison had been an example for others to follow (1:12 - 26)
¶Opposite	The suffering and glorification of Christ for the sake of others is our example to follow (1:27 - 2:11)
¶Complement	Die to your own wants and needs while you hold forth the Word of Life (2:12 - 30)
¶Complement	Avoid those who attempt to enslave you with a worldly value system (3:1 - 16)
¶Unique	Focus on the Savior and not on the things of this world (3:17 - 4:9)
\$Unique	Conclusion: Give of your physical and spiritual blessings to others (4:10 - 23)
¶Complement	Give sacrificially to supply the needs of missionaries, and God will supply your needs (4:10 - 20)
¶Complement	Give greetings to other believers in Christ, and the grace of Christ will be with you (4:21 - 23)

	\$Complement	Introduction: Christian believers need grace and the peace of God to grow spiritually (1:1 - 11)
	¶Opposite	Paul and Timothy sent grace and peace from the Triune God to the Assembly of believers at Philippi (1:1 - 6)
Unique		1:1Paul and Timothy, the servants of Jesus Christ,
Complement		to all the saints in Christ Jesus which are at Philippi,
Complement		with the Overseers and Deacons;
Opposite		1:2Grace to you, and peace,
Opposite		from God our Father and the Lord Jesus Christ.
	¶Opposite	Paul communicated his desire to see the believers in Philippi grow spiritually (1:7 - 11)
Opposite		1:3I thank my God upon every remembrance of you 1:4(always in every prayer of mine for you all making request with joy), 1:5for your fellowship in the Gospel from the first day until now;
Opposite		1:6being confident of this very thing, that he who has begun a good work in you will perform <i>it</i> until the Day of Jesus Christ.
Complement		1:7Even as it is right for me to think this of you all (because I have you in my heart), inasmuch as both in my chains, and in the defense and confirmation of the Gospel, you all are sharers of my grace.
Complement		1:8For God is my record, how greatly I long after you all in the affections of Jesus Christ.
Unique		1:9And this I pray, that your love may abound yet more and more in knowledge and <i>in</i> all discernment; 1:10that you may approve things that are excellent; <i>and</i> that you may be sincere and without offense until the Day of Christ: 1:11being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.
	\$Complement	Body: Death to self is necessary for spiritual growth (1:12 - 4:9)
	¶Opposite	Paul's suffering for the sake of the Gospel in prison had been an example for others to follow (1:12 - 26)
Unique		1:12But I want you to understand, brethren, that the things <i>which happened</i> to me have fallen out rather to the furtherance of the Gospel, 1:13so that my chains in Christ are well known in all the palace, and in all other <i>places</i> ; 1:14and many of the brethren in the Lord, growing confident by my chains, are much more bold to speak the Word without fear. 1:15Some indeed preach Christ even of envy and strife; and some also of good will: 1:16the one preaches Christ of contention, not sincerely, supposing to add affliction to my chains; 1:17but the other of love, knowing that I am set for the defense of the Gospel.
Complement		1:18What then? Notwithstanding, every way (whether in pretense, or in truth) Christ is preached; and I rejoice in it.
Complement		Indeed, and I will <i>continue</i> to rejoice: 1:19for I know that this shall turn to my deliverance <i>from prison</i> through your prayer, and the supply of the Spirit of Jesus Christ; 1:20according to my earnest expectation and <i>my</i> hope, that in nothing I shall be ashamed, but <i>that</i> with all boldness, as always, <i>so</i> now also Christ shall be magnified in my body; whether <i>it is</i> by life, or by death: 1:21for to me to live <i>is</i> Christ, and to die <i>is</i> gain.
Opposite		1:22But if I live in the flesh, this <i>is</i> the fruit of my labor; yet what I shall choose I do not know: 1:23for I am in a strait between two <i>things</i> ; having a desire to depart, and to be with Christ, which is far better.
Opposite		1:24Nevertheless, to remain in the flesh <i>is</i> more necessary for you; 1:25and having this confidence, I know that I shall remain and continue with you all for your furtherance and joy of faith, 1:26so that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
	¶Opposite	The suffering and glorification of Christ for the sake of others is our example to follow (1:27 - 2:11)
Opposite		1:27Only let your conduct be worthy of the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the Gospel.
Opposite		1:28 And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God: 1:29for to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 1:30having the same conflict which you saw in me, and now hear <i>to be</i> in me.
Complement		2:1Therefore, if <i>there is</i> any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2:2fulfill my joy, that you be like-minded, having the same love, <i>being</i> of one accord, of one mind.
Complement		2:3 <i>Let nothing be done</i> through strife or vainglory; but in lowliness of mind, let each one esteem others better than themselves: 2:4each one of you not concerned for his own things, but each one also for the things of others.
Unique		2:5Let this mind be in you, which was also in Christ Jesus, 2:6who, <i>although</i> existing in the form of God, thought it unimportant to be equal with God; 2:7but he emptied himself, and took upon himself the form of a servant, and was made in the likeness of men; 2:8and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. 2:9Therefore God also has highly exalted him, and given him a Name which is above every name, 2:10that at the Name of Jesus every knee should bow, of <i>those</i> in Heaven, and <i>those</i> in Earth, and <i>those</i> under the Earth; 2:11and <i>that</i> every tongue should confess that Jesus Christ <i>is</i> Lord, to the glory of God the Father.
	¶Complement	Die to your own wants and needs while you hold forth the Word of Life (2:12 - 30)
Unique		2:12Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 2:13for it is God who works in you both to will and to do of <i>his</i> good pleasure.
Complement		2:14Do all things without murmuring and disputing, 2:15that you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation; among whom you shine as lights in the world; 2:16holding forth the Word of Life, so that I may rejoice in the Day of Christ, that I have not run in vain; neither labored in vain.
Complement		2:17Moreover, even if I am poured out <i>like a drink offering</i> upon the sacrifice and service of your faith, I joy, and rejoice with you all. 2:18For the same reason also do you joy, and rejoice with me.
Opposite		2:19But I trust in the Lord Jesus to send Timotheus shortly to you, that I also may be of good comfort, when I know your situation: 2:20for I have no man like-minded, who will naturally care for your situation: 2:21for all seek their own, not the things which are Jesus Christ's. 2:22But you know the proof of him, that, as a son with the father, he has served with me in the Gospel. 2:23Therefore I hope to send him presently, as soon as I shall see how it will go with me.
Opposite		2:24But I trust in the Lord that I also myself shall come shortly. 2:25Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and a fellow-soldier; but your messenger, and he that ministered to my wants: 2:26for he longed after you all, and was full of heaviness, because you had heard that he had been sick: 2:27for indeed he was sick close to death, but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 2:28Therefore I sent him the more earnestly, that, when you see him again, you may rejoice, and that I may be the less sorrowful. 2:29Therefore receive him in the Lord with all gladness; and hold such in reputation, 2:30because for the work of Christ he was near to death, not regarding his life, to supply your lack of service toward me.
	¶Complement	Avoid those who attempt to enslave you with a worldly value system (3:1 - 16)
Unique		3:1Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed <i>is</i> not grievous, but for you <i>it is</i> safe.
Complement		3:2Beware of dogs; beware of evil workers; beware of the concision: 3:3for we are the <i>true</i> circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
Complement		3:4Though I might also have confidence in the flesh. If any other man thinks that he has <i>reasons</i> for which he might trust in the flesh, I <i>have</i> more: 3:5circumcised the eighth day, of the stock of Israel, <i>of</i> the tribe of Benjamin, <i>and</i> a Hebrew of the Hebrews; as touching the Law, a Pharisee; 3:6concerning zeal; persecuting the Assembly; touching the righteousness which is in the Law <i>of Moses</i> , blameless.
Opposite		3:7But what things were gain to me, those I counted loss for Christ. 3:8And indeed, I count all things <i>as</i> loss for the excellence of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things. And I count them <i>as</i> dung, that I may win Christ, 3:9and be found in him; not having my own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith; 3:10that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, 3:11if by any means I might attain to the resurrection of the dead. 3:12Not as though I had already attained, either were already perfect; but I follow after <i>him</i> , if I may apprehend that for which also I am apprehended of Christ Jesus.
Opposite		3:13Brethren, I do not count myself to have apprehended; but <i>this</i> one thing <i>I do</i> , forgetting those things which are behind, and reaching forth to those things which are before, 3:14I press toward the mark for the prize of the high calling of God in Christ Jesus. 3:15Let us therefore, as many as are <i>spiritually</i> mature, be thus minded; and if in anything you are otherwise minded, God shall reveal even this to you. 3:16Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing.
	¶Unique	Focus on the Savior and not on the things of this world (3:17 - 4:9)
Opposite		3:17Brethren, be followers together of me, and mark them who walk so as you have us for an example. 3:18For many walk, of whom I have told you often, and even now tell you weeping, <i>as</i> the enemies of the cross of Christ; 3:19whose end <i>will be</i> destruction, whose God <i>is their</i> belly, and <i>whose</i> glory is in their shame, who mind earthly things.
Opposite		3:20For our citizenship is in Heaven; from whence also we look for the Savior, the Lord Jesus Christ; 3:21who shall change our vile body, that it may be fashioned like his glorious body; according to the working whereby he is able even to subdue all things to himself.
Complement		4:1Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, <i>my</i> dearly beloved. 4:2I urge Euodias, and <i>also</i> urge Syntyche, that they be of the same mind in the Lord. 4:3And I entreat you also, true yokefellow, help those women who labored with me in the Gospel, with Clement also, and <i>with</i> other my fellowlaborers, whose names <i>are</i> in the Book of Life.
Complement		4:4Rejoice in the Lord always; <i>and</i> again I say, rejoice. 4:5Let your gentleness be known to all men; the Lord <i>is</i> near. 4:6Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 4:7And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.
Unique		4:8Finally, brethren, whatsoever things are true, whatsoever things <i>are</i> honest, whatsoever things <i>are</i> just, whatsoever things <i>are</i> pure, whatsoever things <i>are</i> lovely, whatsoever things <i>are</i> of good report; if <i>there is</i> any virtue, and if <i>there is</i> any praise, think on these things. 4:9Those things, which you have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.
	\$Unique	Conclusion: Give of your physical and spiritual blessings to others (4:10 - 23)
	¶Complement	Give sacrificially to supply the needs of missionaries, and God will supply your needs (4:10 - 20)
Opposite		4:10But I rejoiced in the Lord greatly, that now at the last your care of me has flourished again; in which you were also eager, but you lacked opportunity.
Opposite		4:11Not that I speak in respect of want: for I have learned, in whatsoever state I am, to be content. 4:12I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 4:13I can do all things through Christ who strengthens me. 4:14Notwithstanding you have done well, that you communicated with my affliction.
Complement		4:15Now you Philippians know also, that in the beginning of the Gospel, when I left Macedonia, no Assembly communicated with me as concerning giving and receiving, but only you: 4:16for even in Thessalonica you sent once and again to my necessity. 4:17Not because I desire a gift, but I desire fruit that may abound to your account.
Complement		4:18But I have all, and abound; I am full, having received of Epaphroditus the things <i>which were sent</i> from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.
Unique		4:19But my God shall supply all your need according to his riches in glory by Christ Jesus. 4:20Now unto God and our Father <i>be</i> glory into the Ages of the Ages. Amen.
	¶Complement	Give greetings to other believers in Christ, and the grace of Christ will be with you (4:21 - 23)
Opposite		4:21Greet every saint in Christ Jesus.
Opposite		The brethren who are with me greet you.
Complement		4:22All the saints greet you;
Complement		chiefly they that are of Caesar's household.
Unique		4:23The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.

Fellowship, Chapter 1.3 (Ruth): Fellowship in Courtship (1:1 - 4:22)	
§Unique	Introduction: Elimelech and his family moved to Moab to escape famine; later, Naomi was left alone (1:1 - 5)
¶Opposite	Elimelech and his family moved to Moab to escape famine (1:1 - 2)
¶Opposite	Later, Naomi was left alone with her two daughters in law (1:3 - 5)
§Complement	Body: God brought Ruth from Moab to meet her future husband Boaz (1:6 - 3:18)
¶Unique	Ruth insisted on accompanying Naomi back to Judah, but her sister returned to her family (1:6 - 18)
¶Complement	Naomi went to her home in Bethlehem in Judah with Ruth at the beginning of barley harvest (1:19 - 22)
¶Complement	Ruth went to glean grain in the fields after the reapers (2:1 - 7)
¶Opposite	Boaz met Ruth and blessed her for her godly testimony (2:8 - 23)
¶Opposite	Boaz agreed to marry Ruth according to the custom of the near kinsman (3:1 - 18)
§Complement	Conclusion: God gave Boaz and Ruth a son, Obed; who became the grandfather of David (4:1 - 22)
¶Complement	Boaz purchased Ruth to be his wife before the elders of his people (4:1 - 12)
¶Complement	The neighbor women named the son of Boaz and Ruth, Obed; who became the grandfather of David (4:13 - 22)

	§Unique	Introduction: Elimelech and his family moved to Moab to escape famine; later, Naomi was left alone (1:1 - 5)
	¶Opposite	Elimelech and his family moved to Moab to escape famine (1:1 - 2)
Unique		^{1:1} Now it came to pass in the days when the judges ruled, that there was a famine in the land.
Complement		And a certain man of Bethlehem-Judah went to sojourn in the country of Moab: he, his wife, and his two sons.
Complement		^{1:2} And the name of the man <i>was</i> Elimelech; and the name of his wife <i>was</i> Naomi; and the names of his two sons <i>were</i> Mahlon and Chilion, Ephrathites of Bethlehem-Judah.
Opposite		And they came into the country of Moab;
Opposite		and they continued there <i>for some time</i> .
	¶Opposite	Later, Naomi was left alone with her two daughters in law (1:3 - 5)
Opposite		^{1:3} And Elimelech Naomi's husband died;
Opposite		and she was left <i>alone</i> , and her two sons.
Complement		^{1:4} And they took them wives of the women of Moab: the name of the one <i>was</i> Orpah, and the name of the other Ruth.
Complement		And they dwelt there about ten years.
Unique		^{1:5} And Mahlon and Chilion also died, both of them; and the woman was left <i>alone</i> of her two sons and her husband.
	§Complement	Body: God brought Ruth from Moab to meet her future husband Boaz (1:6 - 3:18)
	¶Unique	Ruth insisted on accompanying Naomi back to Judah, but her sister returned to her family (1:6 - 18)
Opposite		^{1:6} Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. ^{1:7} Therefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. ^{1:8} And Naomi said to her two daughters-in-law, "Go, return each <i>of you</i> to her mother's house; Jehovah deal kindly with you, as you have dealt with the dead, and with me. ^{1:9} Jehovah grant you that you may find rest, each <i>of you</i> in the house of her husband."
Opposite		Then she kissed them <i>goodbye</i> , and they lifted up their voice and wept. ^{1:10} And they said to her, "Surely we will return with you to your people." ^{1:11} And Naomi said, "Return <i>home</i> , my daughters. Why will you go with me? <i>Are</i> there still <i>more</i> sons in my womb, that they may be your husbands? ^{1:12} Return, my daughters, go <i>your way</i> : for I am too old to have a husband. If I should say, 'I have hope; I would have a husband also tonight, and would also bear sons', ^{1:13} would you wait for them until they were grown? Would you refrain from having husbands for them? No, my daughters: for it grieves me much for your sakes that the hand of Jehovah has gone out against me."
Complement		^{1:14} And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law <i>goodbye</i> .
Complement		But Ruth clung to her; ^{1:15} and she said, "Behold, your sister-in-law has gone back to her people, and to her gods. You <i>also</i> return after your sister-in-law."
Unique		^{1:16} And Ruth said, "Ask me not to leave you, <i>nor</i> to return from following after you: for where you go, I will go; and where you lodge, I will lodge; your people <i>shall be</i> my people, and your God my God. ^{1:17} Where you die, I will die, and there will I be buried. Jehovah do so to me, and more also, <i>if anything</i> but death separates you and me."
		^{1:18} When she saw that she was determined to go with her, then she stopped talking to her.
	¶Complement	Naomi went to her home in Bethlehem in Judah with Ruth at the beginning of barley harvest (1:19 - 22)
Unique		^{1:19} So they two went, until they came to Bethlehem. And it came to pass, when they came to Bethlehem, that all the city was moved about them; and they said, " <i>Is</i> this Naomi?"
Complement		^{1:20} And she said to them, "Call me not Naomi; call me Mara: for the Almighty has dealt very bitterly with me.
Complement		^{1:21} I went out full, and Jehovah has brought me home again empty. Why <i>then</i> do you call me Naomi, seeing Jehovah has testified against me, and the Almighty has afflicted me?"
Opposite		^{1:22} So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab;
Opposite		and they came to Bethlehem in the beginning of barley harvest.
	¶Complement	Ruth went to glean grain in the fields after the reapers (2:1 - 7)
Unique		^{2:1} And Naomi had a relative of her <i>late</i> husband, a mighty man of wealth, of the family of Elimelech; and his name <i>was</i> Boaz.
Complement		^{2:2} And Ruth the Moabitess said to Naomi, "Let me now go to the field; and glean ears of grain after <i>him</i> in whose sight I shall find grace." And she said to her, "Go, my daughter."
Complement		^{2:3} And she went, and came; and she gleaned in the field after the reapers; and it so happened that she came to a part of the field <i>belonging</i> to Boaz, who <i>was one</i> of the relatives of Elimelech.
Opposite		^{2:4} And behold, Boaz came from Bethlehem, and said to the reapers, "Jehovah <i>be</i> with you." And they answered him, "Jehovah bless you."
Opposite		^{2:5} Then Boaz said to his servant that was set over the reapers, "Whose girl is this?" ^{2:6} And the servant that was set over the reapers answered and said, "It is the Moabitish girl that came back with Naomi out of the country of Moab; ^{2:7} and she said, 'Please, let me glean and gather after the reapers among the sheaves'; so she came, and has continued even from the morning until now, that she waited a little in the house."
	¶Opposite	Boaz met Ruth and blessed her for her godly testimony (2:8 - 23)
Unique		^{2:8} Then Boaz said to Ruth, "Do you not hear, my daughter? Do not go to glean in another field; neither go from here, but stay here fast by my <i>servant</i> girls; ^{2:9} <i>let</i> your eyes <i>be</i> on the field that they reap, and go after them. Have I not commanded the young men that they shall not touch you? And when you are thirsty, go to the vessels, and drink of <i>that</i> which the young men have drawn."
Complement		^{2:10} Then she fell on her face, and bowed herself to the ground, and said to him, "Why have I found grace in your eyes, that you should take knowledge of me, seeing I <i>am</i> a Gentile?" ^{2:11} And Boaz answered and said to her, "It has been fully shown me, all that you have done to your mother-in-law since the death of your husband; and <i>how</i> you have left your father and your mother, and the land of your nativity, and have come to a people which you did not know before. ^{2:12} Jehovah repay your work, and a full reward be given you of Jehovah God of Israel, under whose wings you have come to trust."
Complement		^{2:13} Then she said, "Let me find favor in your sight, my lord, because you have comforted me; and because you have spoken friendly to your maidservant, though I am not like one of your maidservants." ^{2:14} And Boaz said to her, "At mealtime, come here, and eat of the bread, and dip your morsel in the vinegar." And she sat beside the reapers; and he reached out <i>to give</i> her parched <i>grain</i> . And she ate, and was satisfied, and left.
Opposite		^{2:15} And when she had risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her. ^{2:16} And allow to fall also <i>some</i> of the handfuls on purpose for her; and leave <i>them</i> , so that she may glean <i>them</i> ; and do not rebuke her." ^{2:17} So she gleaned in the field until evening; and she beat out what she had gleaned; and it was about an ephah of barley.
Opposite		^{2:18} And she took <i>it</i> up, and went into the city; and her mother-in-law saw what she had gleaned. And she brought forth, and gave to her what she had reserved after she was satisfied. ^{2:19} And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed is he that took knowledge of you." And she showed her mother-in-law with whom she had worked, and she said, "The man's name with whom I worked today <i>is</i> Boaz." ^{2:20} And Naomi said to her daughter-in-law, "Blessed <i>is</i> he of Jehovah, who has not left off his kindness to the living and to the dead!" And Naomi said to her, "The man <i>is</i> related to us, one of our near relatives." ^{2:21} And Ruth the Moabitess said, "He also said to me, 'You shall keep fast by my young men, until they have ended all my harvest.'" ^{2:22} And Naomi said to Ruth her daughter-in-law, " <i>It is</i> good, my daughter, that you go out with his <i>servant</i> girls, that they do not meet you in any other field." ^{2:23} So she kept fast by the <i>servant</i> girls of Boaz to glean, until the end of barley harvest and of wheat harvest. And she lived with her mother-in-law.
	¶Opposite	Boaz agreed to marry Ruth according to the custom of the near kinsman (3:1 - 18)
Opposite		^{3:1} Then Naomi her mother-in-law said to her, "My daughter, shall I not seek rest for you, that it may be well with you? ^{3:2} And now <i>is</i> not Boaz <i>one</i> of our relatives, whose <i>servant</i> girls you were with? Behold, he winnows barley tonight in the threshingfloor. ^{3:3} Therefore wash yourself, and anoint yourself, and put your clothing upon you; and get down to the floor. <i>But</i> do not make yourself known to the man, until he has finished eating and drinking. ^{3:4} And it shall be, when he lies down, that you shall take note of the place where he shall lie. And you shall go in, and uncover his feet, and lay yourself down; and he will tell you what you shall do." ^{3:5} And she said to her, "All that you say to me I will do."
Opposite		^{3:6} And she went down to the floor, and did according to all that her mother-in-law told her. ^{3:7} And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain; and she came softly, and uncovered his feet, and laid herself down. ^{3:8} And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. ^{3:9} And he said, "Who <i>are</i> you?" And she answered, "I <i>am</i> Ruth your maidservant; therefore spread your skirt over your maidservant: for you <i>are</i> a close relative."
Complement		^{3:10} And he said, "Blessed <i>are</i> you of Jehovah, my daughter: <i>for</i> you have shown more kindness in the latter end than at the beginning, inasmuch as you did not follow young men, whether poor or rich. ^{3:11} And now, my daughter, fear not; I will do to you all that you request: for all the city of my people knows that you <i>are</i> a virtuous woman. ^{3:12} And now it is true that I <i>am your</i> close relative; nevertheless, there is a relative closer than I. ^{3:13} Wait this night; and it shall be in the morning, <i>that</i> if he will perform the part of a relative to you, good; let him do the relative's part; but if he will not do the part of a relative to you, then will I do the part of a relative to you, <i>as</i> Jehovah lives. Lie down until the morning."
Complement		^{3:14} And she lay at his feet until the morning; and she rose up before one could know another. And he said, "Let it not be known that a woman came into the floor."
Unique		^{3:15} Also he said, "Bring the veil that <i>you have</i> upon you, and hold it." And when she held it, he measured six <i>measures</i> of barley, and laid <i>it</i> on her; and she went into the city. ^{3:16} And when she came to her mother-in-law, she said, "How <i>are</i> you, my daughter?" And she told her all that the man had done to her. ^{3:17} and she said, "He gave me these six <i>measures</i> of barley: for he said to me, 'Do not go empty to your mother-in-law.'" ^{3:18} Then she said, "Sit still, my daughter, until you know how the matter will fall: for the man will not be in rest, until he has finished the thing this day."
	§Complement	Conclusion: God gave Boaz and Ruth a son, Obed; who became the grandfather of David (4:1 - 22)
	¶Complement	Boaz purchased Ruth to be his wife before the elders of his people (4:1 - 12)
Opposite		^{4:1} Then Boaz went up to the gate, and sat down there. And, behold, the relatives of whom Boaz spoke came by, to whom he said, "Hold on, such a one! Turn aside, <i>and</i> sit down here." And he turned aside, and sat down. ^{4:2} And he took ten men of the elders of the city, and said, "Sit down here." And they sat down. ^{4:3} And he said to the relative, "Naomi, that has returned out of the country of Moab, is selling a parcel of land, which <i>belonged to</i> our brother Elimelech; ^{4:4} and I thought to inform you, saying, 'Buy <i>it</i> before the inhabitants, and before the elders of my people.' If you will redeem <i>it</i> , redeem <i>it</i> ; but if you will not redeem <i>it</i> , <i>then</i> tell me, that I may know: for <i>there</i> is no one to redeem <i>it</i> beside you; and I <i>am</i> after you." And he said, "I will redeem <i>it</i> ."
Opposite		^{4:5} Then Boaz said, "What day you buy the field of the hand of Naomi, you must also buy <i>it</i> of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." ^{4:6} And the relative said, "I cannot redeem <i>it</i> for myself, lest I mar my own inheritance; redeem my right to yourself: for I cannot redeem <i>it</i> ." ^{4:7} Now this <i>was the custom</i> in former time in Israel concerning redeeming and concerning exchanging, in order to confirm all things; a man took off his shoe, and gave <i>it</i> to his neighbor; and this <i>was</i> a testimony in Israel. ^{4:8} Therefore the relative said to Boaz, "Buy <i>it</i> for yourself." So he drew off his shoe.
Complement		^{4:9} And Boaz said to the elders, and <i>to</i> all the people, "You <i>are</i> witnesses this day, that I have purchased all that <i>was</i> Elimelech's, and all that <i>was</i> Chilion's and Mahlon's, of the hand of Naomi.
Complement		^{4:10} "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, so that the name of the dead is not cut off from among his brethren, and from the gate of his place; <i>you are</i> witnesses this day."
Unique		^{4:11} And all the people that <i>were</i> in the gate, and the elders, said, " <i>We are</i> witnesses. Jehovah make the woman that has come into your house like Rachel and like Leah, which two built the house of Israel. And do worthily in Ephrath, and be famous in Bethlehem; ^{4:12} and let your house be like the house of Pharez, whom Tamar bare to Judah, of the seed which Jehovah shall give you of this young woman."
	¶Complement	The neighbor women named the son of Boaz and Ruth, Obed; who became the grandfather of David (4:13 - 22)
Opposite		^{4:13} So Boaz took Ruth, and she was his wife; and when he went in to her, Jehovah gave her conception; and she bore a son.
Opposite		^{4:14} And the women said to Naomi, "Blessed <i>is</i> Jehovah, which has not left you this day without a relative, that his name may be famous in Israel. ^{4:15} And he shall be to you a restorer of <i>your</i> life, and a nourisher of your old age: for your daughter-in-law (who loves you, who is better to you than seven sons) has born him."
Complement		^{4:16} And Naomi took the child, and laid it in her bosom, and became nurse to it.
Complement		^{4:17} And the women her neighbors gave it a name, saying, "A son is born to Naomi." And they called his name Obed. He <i>is</i> the father of Jesse, the father of David.
Unique		^{4:18} Now these <i>are</i> the generations of Pharez: Pharez begot Hezron; ^{4:19} and Hezron begot Ram; and Ram begot Amminadab; ^{4:20} and Amminadab begot Nahshon; and Nahshon begot Salmon; ^{4:21} and Salmon begot Boaz; and Boaz begot Obed; ^{4:22} and Obed begot Jesse; and Jesse begot David.

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	§Unique	Introduction: Solomon courted the Shunammite woman (1:1 - 6)
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Opposite		[DoJ] “We will be glad and rejoice in you; we will remember your love more than wine.
Opposite		[DoJ] “The upright love you.”
Complement		[SW] 1:5“I <i>am</i> dark, but lovely, O you daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.
Complement		[SW] 1:6“Do not look upon me, because I <i>am</i> dark; because the sun has looked upon me.
Unique		[SW] “My mother’s children were angry with me; they made me the keeper of the vineyards; <i>but</i> my own vineyard have I not kept.”
	§Complement	Body: The marriage of Solomon and the Shulamite woman had blessings and trials (1:7 - 6:12)
	¶Opposite	Solomon and the daughters of Jerusalem complimented the Shulamite woman (1:7 - 17)
Unique		[SW] 1:7“Tell me, O you whom my soul loves, where do you feed <i>your flock</i> , <i>and</i> where do you make <i>your flock</i> to rest at noon: for why should I be as one that turns aside by the flocks of your companions?”
Complement		[SoJ] 1:8“If you do not know, O you fairest among women, go your way forth by the footsteps of the flock, and feed your kids beside the shepherds’ tents. 1:9I have compared you, O my love, to a company of horses in Pharaoh’s chariots. 1:10Your cheeks are lovely with rows <i>of jewels</i> , your neck with chains <i>of gold</i> .”
Complement		[DoJ] 1:11“We will make you borders of gold with studs of silver.”
Opposite		[SW] 1:12“While the king <i>sits</i> at his table, my spikenard sends forth its smell. 1:13A bundle of myrrh <i>is</i> my well-beloved to me; he shall lie all night between my breasts. 1:14My beloved <i>is</i> to me <i>as</i> a cluster of henna blooms in the vineyards of En-gedi.”
Opposite		[SoJ] 1:15“Behold, you <i>are</i> beautiful, my love; behold, you <i>are</i> beautiful. You <i>have</i> doves’ eyes. 1:16Behold, you <i>are</i> beautiful, my beloved; moreover, pleasant; also our bed <i>is</i> green. 1:17The beams of our house <i>are</i> cedar, <i>and</i> our rafters of fir.”
	¶Opposite	The Shulamite woman recalled her relationship with Solomon (2:1 - 3:5)
Opposite		[SW] 2:1“I <i>am</i> the rose of Sharon, <i>and</i> the lily of the valleys.”
Opposite		[SoJ] 2:2“As the lily among thorns, so <i>is</i> my love among the daughters.”
Complement		[SW] 2:3“As the apple tree among the trees of the wood, so <i>is</i> my beloved among the sons. I sat down under his shadow with great delight, and his fruit <i>was</i> sweet to my taste. 2:4He brought me to the banqueting house, and his banner over me <i>was</i> love. 2:5Stay me with cakes <i>of raisins</i> , comfort me with apples: for I <i>am</i> love-sick. 2:6His left hand <i>is</i> under my head, and his right hand embraces me. 2:7I charge you, O you daughters of Jerusalem, by the gazelles, and by the hinds of the field, that you do not stir up, nor awaken <i>my</i> love, until he pleases.
Complement		[SW] 2:8“The voice of my beloved! Behold, he comes leaping upon the mountains, skipping upon the hills. 2:9My beloved <i>is</i> like a gazelle or a young stag. Behold, he stands behind our wall; he looks forth at the windows, showing himself through the lattice. 2:10My beloved spoke, and said to me, ‘Rise up, my love, my beautiful one, and come away. 2:11For, lo, the winter is past; the rain is over <i>and</i> gone; 2:12the flowers appear on the earth; the time of the singing <i>of birds</i> has come, and the voice of the turtledove is heard in our land; 2:13the fig tree is putting forth her green figs, and the vines <i>with</i> the tender grape give a <i>good</i> smell. Arise, my love, my beautiful one; and come away. 2:14O my dove, <i>who is</i> in the clefts of the rock, in the secret <i>places</i> of the stairs, let me see your countenance; let me hear your voice: for sweet <i>is</i> your voice, and your countenance <i>is</i> lovely. 2:15Take us the foxes, the little foxes, that spoil the vines: for our vines <i>have</i> tender grapes.’ 2:16My beloved <i>is</i> mine, and I <i>am</i> his; he feeds among the lilies. 2:17Until the day breaks, and the shadows flee away, turn, my beloved, and be like a gazelle or a young stag upon the mountains of Bether.
Unique		[SW] 3:1“By night on my bed I searched for him whom my soul loves; I searched for him; but I did not find him. 3:2I will rise now, and go about the city in the streets; and in the broad ways I will seek him whom my soul loves. I searched for him, but I did not find him. 3:3The watchmen that go about the city found me; <i>to whom I said</i> , ‘Did you see him whom my soul loves?’ 3:4 <i>It was</i> but a little that I passed from them, but I found him whom my soul loves; I held him, and would not let him go, until I had brought him into my mother’s house, and into the chamber of her that conceived me. 3:5I charge you, O you daughters of Jerusalem, by the gazelles, and by the hinds of the field, that you do not stir up, nor awaken <i>my</i> love, until he pleases.”
	¶Complement	Solomon and his wife were united in marriage (3:6 - 5:1)
Unique		[SW] 3:6“Who <i>is</i> this that comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? 3:7Behold his bed, which <i>is</i> Solomon’s; sixty valiant men <i>are</i> around it, of the valiant of Israel. 3:8They all hold swords, <i>being</i> expert in war; every man <i>has</i> his sword upon his thigh because of fear in the night. 3:9King Solomon made himself a palanquin of the wood of Lebanon. 3:10He made its pillars <i>of</i> silver, its bottom of gold, its covering <i>of</i> purple; <i>and</i> the midst of it being paved <i>with</i> love, for the daughters of Jerusalem. 3:11Go forth, O you daughters of Zion, and behold king Solomon with the crown with which his mother crowned him in the day of his marriage, and in the day of the gladness of his heart.”
Complement		[SoJ] 4:1“Behold, you <i>are</i> beautiful, my love; behold, you <i>are</i> beautiful. You <i>have</i> doves’ eyes within your locks. Your hair <i>is</i> as a flock of goats, that appear from mount Gilead. 4:2Your teeth <i>are</i> like a flock of <i>sheep that are evenly</i> shorn, which came up from the washing; of which every one bears twins, and none <i>is</i> barren among them. 4:3Your lips <i>are</i> like a thread of scarlet, and your speech <i>is</i> lovely. Your temples <i>are</i> like a piece of a pomegranate within your locks. 4:4Your neck <i>is</i> like the tower of David built for an armory, whereon there hang a thousand bucklers; all shields of mighty men. 4:5Your two breasts <i>are</i> like two young gazelles that are twins, which feed among the lilies. 4:6Until the day breaks, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.
Complement		[SoJ] 4:7“ <i>You are</i> all beautiful, my love; <i>there is</i> no spot in you! 4:8Come with me from Lebanon, <i>my</i> spouse; <i>come</i> with me from Lebanon. Look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, from the mountains of the leopards. 4:9You have ravished my heart, my sister, <i>my</i> spouse; you have ravished my heart with one of your eyes, with one chain of your neck. 4:10How beautiful is your love, my sister, <i>my</i> spouse! How much better is your love than wine, and the smell of your ointments than all spices! 4:11Your lips, O <i>my</i> spouse, drop <i>as</i> the honeycomb; honey and milk <i>are</i> under your tongue; and the fragrance of your garments <i>is</i> like the fragrance of Lebanon. 4:12A garden enclosed <i>is</i> my sister, <i>my</i> spouse; a spring shut up, a fountain sealed. 4:13Your plants <i>are</i> an orchard of pomegranates, with pleasant fruits; henna blooms, with spikenard; 4:14spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; 4:15a fountain of gardens, a well of living water, and streams from Lebanon.”
Opposite		[SW] 4:16“Awake, O north wind; and come, you south; blow upon my garden, <i>that</i> its spices may flow out. Let my beloved come into his garden, and eat his pleasant fruits.”
Opposite		[SoJ] 5:1“I have come into my garden, my sister, <i>my</i> spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink; moreover, drink abundantly, O beloved.”
	¶Complement	Solomon and his wife were temporarily separated (5:2 - 16)
Unique		[SW] 5:2“I sleep, but my heart awakes; <i>it is</i> the voice of my beloved that knocks, <i>saying</i> , ‘Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, <i>and</i> my locks with the drops of the night.’ 5:3I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?
Complement		[SW] 5:4“ <i>My beloved</i> put in his hand by the opening <i>of the door</i> , and my bowels were moved for him. 5:5I rose up to open to my beloved; and my hands dropped <i>with</i> myrrh, and my fingers <i>with</i> sweet smelling myrrh, upon the handles of the lock. 5:6I opened to my beloved; but my beloved had withdrawn himself, <i>and was</i> gone. My soul failed when he spoke. I searched for him, but I could not find him; I called him, but he gave me no answer.
Complement		[SW] 5:7“ <i>The watchmen</i> that went about the city found me; they struck me; they wounded me; the guards of the walls took away my veil from me. 5:8I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I <i>am</i> lovesick.”
Opposite		[DoJ] 5:9“ <i>What is</i> your beloved more than <i>another</i> beloved, O you fairest among women? What <i>is</i> your beloved more than <i>another</i> beloved, that you so charge us?”
Opposite		[SW] 5:10“ <i>My beloved</i> <i>is</i> white and ruddy; the most distinguished among ten thousand. 5:11His head <i>is as</i> the most fine gold; his locks <i>are</i> bushy, <i>and</i> black as a raven. 5:12His eyes <i>are as the eyes of</i> doves by the rivers of water, washed with milk, and fity set. 5:13His cheeks <i>are</i> as a bed of spices, <i>as</i> sweet flowers. His lips <i>are like</i> lilies, dropping sweet smelling myrrh. 5:14His hands <i>are as</i> gold rings set with the beryl. His belly <i>is as</i> bright ivory overlaid <i>with</i> sapphires. 5:15His legs <i>are as</i> pillars of marble, set upon sockets of fine gold. His countenance <i>is as</i> Lebanon, excellent as the cedars. 5:16His mouth <i>is</i> most sweet; moreover, he <i>is</i> altogether lovely. This <i>is</i> my beloved, and this <i>is</i> my friend, O daughters of Jerusalem.”
	¶Unique	Solomon wooed his wife with praise (6:1 - 12)
Opposite		[DoJ] 6:1“Where has your beloved gone, O you fairest among women? Where has your beloved turned aside, that we may seek him with you?”
Opposite		[SW] 6:2“ <i>My beloved</i> has gone down into his garden, to the beds of spices; to feed in the gardens, and to gather lilies. 6:3 <i>I am</i> my beloved’s, and my beloved <i>is</i> mine; he feeds among the lilies.”
Complement		[SoJ] 6:4“ <i>You are</i> beautiful, O my love, as Tirzah, lovely as Jerusalem, <i>as</i> impressive as <i>an army</i> with banners. 6:5Turn your eyes away from me: for they have overcome me. Your hair <i>is</i> as a flock of goats that appear from Gilead. 6:6Your teeth <i>are</i> as a flock of sheep which go up from the washing, of which every one bears twins, and <i>there is</i> not one barren among them. 6:7As a piece of a pomegranate <i>are</i> your temples within your locks.
Complement		[SoJ] 6:8“ <i>There are</i> sixty queens, and eighty concubines, and virgins without number. 6:9My dove, my undefiled <i>is but</i> one; she <i>is</i> the <i>only</i> one of her mother; she <i>is</i> the choice <i>one</i> of her that bore her. The daughters saw her, and blessed her; <i>moreover</i> , the queens and the concubines, and they praised her, <i>saying</i> , 6:10‘Who <i>is</i> she <i>that</i> looks forth as the morning, beautiful as the moon, clear as the sun, and <i>as</i> striking as <i>an army</i> with banners?’
Unique		[SoJ] 6:11“ <i>I went</i> down into the garden of nuts to see the fruits of the valley, <i>and</i> to see whether the vine flourished, <i>and</i> the pomegranates budded. 6:12Or ever I was aware, my soul made me like the chariots of Amminadib.”
	§Complement	Conclusion: The marriage of Solomon and the Shulamite woman was strong (6:13 - 8:14)
	¶Complement	The Shulamite woman praised her husband before the daughters of Jerusalem (6:13 - 8:7)
Opposite		[DoJ] 6:13“Return, return, O Shulamite; return; return, that we may look upon you. What would you see in the Shulamite, as it were, the dance of Mahanaim?”
Opposite		[SoJ] 7:1“ <i>How beautiful</i> are your feet with shoes, O prince’s daughter! The joints of your thighs <i>are</i> like jewels, the work of the hands of a cunning workman. 7:2Your navel <i>is like</i> a round goblet, <i>which</i> does not want spiced wine. Your belly <i>is like</i> a heap of wheat set about with lilies. 7:3Your two breasts <i>are</i> like two young gazelles <i>that are</i> twins. 7:4Your neck <i>is</i> as a tower of ivory. Your eyes <i>are like</i> the fish pools in Heshbon, by the gate of Bath-rabbim. Your nose <i>is</i> as the tower of Lebanon which looks toward Damascus. 7:5Your head upon you <i>is</i> like Carmel, and the hair of your head like purple; the king <i>is</i> held in the galleries. 7:6How beautiful and how pleasant you are, O love, for delights! 7:7This your stature <i>is</i> like a palm tree, and your breasts to clusters <i>of grapes</i> . 7:8I said, ‘I will go up to the palm tree; I will take hold of its branches.’ Now also your breasts shall be as clusters of the vine, and the smell of your nose like apples; 7:9and the roof of your mouth like the best wine for my beloved, that goes <i>down</i> sweetly, causing the lips of those that are asleep to speak.”
Complement		[SW] 7:10“ <i>I am</i> my beloved’s; and his desire <i>is</i> toward me. 7:11Come, my beloved, let us go forth into the field; let us lodge in the villages. 7:12Let us go up early to the vineyards; let us see if the vine flourishes, <i>and</i> the tender grape appears, <i>and</i> the pomegranates bud forth; <i>there will</i> I give you my loves. 7:13The mandrakes give a smell, and at our gates <i>are</i> all manner of pleasant <i>fruits</i> , new and old, <i>which</i> I have laid up for you, O my beloved.
Complement		[SW] 8:1“O that you <i>were</i> as my brother, that sucked the breasts of my mother! <i>When</i> I would find you outside, I would kiss you; moreover, I would not be despised. 8:2I would lead you, <i>and</i> bring you into my mother’s house, <i>who</i> would instruct me; I would cause you to drink of spiced wine of the juice of my pomegranate. 8:3His left hand <i>would be</i> under my head, and his right hand would embrace me. 8:4I charge you, O daughters of Jerusalem, that you do not stir up, nor awaken <i>my</i> love, until he pleases.”
Unique		[SoJ] 8:5“ <i>Who is</i> this that comes up from the wilderness, leaning upon her beloved? I raised you up under the apple tree; there your mother brought you forth; there she brought you forth <i>that</i> bore you. 8:6Set me as a seal upon your heart, as a seal upon your arm: for love <i>is as</i> strong as death; jealousy <i>is as</i> cruel as the grave; its coals <i>are</i> coals of fire, <i>which have</i> a most vehement flame. 8:7Many waters cannot quench love; neither can the floods drown it. If a man would give all the substance of his house for love, it would be utterly despised.”
	¶Complement	Solomon favored the Shulamite woman (8:8 - 14)
Opposite		[DoJ] 8:8“ <i>We have</i> a little sister, and she has no breasts. What shall we do for our sister in the day when she shall be spoken for? [DoJ] 8:9If she <i>is</i> a wall, we will build upon her a fortress of silver; and if she <i>is</i> a door, we will enclose her with boards of cedar.”
Opposite		[SW] 8:10“ <i>I am</i> a wall, and my breasts like towers; then was I in his eyes as one that found favor.
Complement		[SW] 8:11“Solomon had a vineyard at Baal-hamon; he leased out the vineyard to keepers. Everyone for its fruit was to bring a thousand <i>pieces</i> of silver.
Complement		[SW] 8:12“ <i>My vineyard</i> , which <i>is</i> mine, <i>is</i> before me; you, O Solomon, <i>must have</i> a thousand, and those that keep its fruit two hundred.
Unique		[SW] 8:13“ <i>You that dwell</i> in the gardens, the companions listen to your voice; cause me to hear <i>it</i> . 8:14Hurry, my beloved, and be like a gazelle or a young stag upon the mountains of spices.”

§Complement Introduction: Paul to Philemon, my dearly beloved friend and fellow-laborer; and to the Assembly in your house (1:1 - 3)

¶Unique Paul and Timothy (1:1a)

¶Complement To Philemon (1:1b)

¶Complement And to others in your house (1:2)

¶Opposite Grace to you, and peace (1:3a)

¶Opposite from God our Father and the Lord Jesus Christ (1:3b)

§Complement Body: Receive Onesimus as myself for the sake of Christian love (1:4 - 19)

¶Unique Hearing of your Christian love and faith (1:4 - 7)

¶Complement I implore you for the sake of Christian love (1:8 - 9)

¶Complement I implore you for my Christian convert Onesimus (1:10 - 13)

¶Opposite Perhaps Onesimus left you for a divine purpose? (1:14 - 16)

¶Opposite Receive Onesimus as myself (1:17 - 19)

§Unique Conclusion: Prepare to receive me also (1:20 - 25)

¶Opposite Brother, let me have joy of you in the Lord (1:20-21)

¶Opposite Prepare me also a lodging (1:22)

¶Complement Epaphras greets you (1:23)

¶Complement also Marcus, Aristarchus, Demas, and Lucas, my fellowlaborers (1:24)

¶Unique The grace of our Lord Jesus Christ be with your spirit. Amen (1:25)

§Complement Introduction: Paul to Philemon, my dearly beloved friend and fellow-laborer, and to the Assembly in your house (1:1 - 3)

¶Unique 1:1 Paul, a prisoner of Jesus Christ,
and Timothy *our* brother,

¶Complement to Philemon our dearly beloved and fellow-laborer,

¶Complement 1:2 and to *our* beloved Apphia, and Archippus our fellow-soldier, and to the Assembly in your house:

¶Opposite 1:3 Grace to you and peace,

¶Opposite from God our Father and the Lord Jesus Christ.

§Complement Body: Receive Onesimus as myself for the sake of Christian love (1:4 - 19)

¶Unique 1:4 I thank my God, making mention of you always in my prayers 1:5 (hearing of your love and faith, which you have toward the Lord Jesus, and toward all saints), 1:6 that the communication of your faith may become effective by the acknowledging of every good thing which is in you in Christ Jesus: 1:7 for we have great joy and consolation in your love, because the affections of the saints are refreshed by you, brother.

¶Complement 1:8 Therefore, though I might be very bold in Christ to command you that which is convenient, 1:9 yet for love's sake I rather implore *you*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

¶Complement 1:10 I implore you for my son Onesimus, whom I have begotten in my chains; 1:11 who in time past was useless to you, but now *is* very useful *both* to you and to me; 1:12 whom I have sent *to you* again. Therefore receive him, that is, my own affections, 1:13 whom I would have kept with me, that in your place he might have ministered to me in the chains of the Gospel.

¶Opposite 1:14 But without your mind, I would do nothing; that your benefit should not be as it were of necessity, but willingly: 1:15 for perhaps therefore, he left for a season, that you should receive him forever; 1:16 not now as a servant, but above a servant: a brother beloved, especially to me; but how much more to you, both in the flesh, and in the Lord?

¶Opposite 1:17 Therefore, if you count me *as* a partner, receive him as myself. 1:18 If he has wronged you, or owes *you* anything, put that on my account. 1:19 I Paul have written *it* with my own hand, I will repay *it*. Although I do not say to you how you owe to me even your own self besides.

§Unique Conclusion: Prepare to receive me also (1:20 - 25)

¶Opposite 1:20 Yea, brother, let me have joy of you in the Lord; refresh my affections in the Lord. 1:21 Having confidence in your obedience, I wrote to you, knowing that you will also do more than I say.

¶Opposite 1:22 But at the same time, prepare me also a lodging: for I trust that through your prayers, I shall be given to you.

¶Complement 1:23 Epaphras (my fellow-prisoner in Christ Jesus) greets you;

¶Complement 1:24 *also* Marcus, Aristarchus, Demas, *and* Lucas, my fellowlaborers.

¶Unique 1:25 The grace of our Lord Jesus Christ *be* with your spirit.
Amen.

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Unique	1:1Paul,
a servant of God and apostle of Jesus Christ,	
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Complement	and a full knowledge of the truth which agrees with godliness;
1:2in assurance of Eternal Life,	
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Unique	1:5For this reason, I left you in Crete:
that you should set in order the things that are lacking;	
Complement	and ordain elders in every city, as I directed you:
Complement	1:6if any are blameless, the husband of <i>only</i> one wife, <i>and</i> having faithful children not accused of riot or rebelliousness.
1:7For an Overseer must be blameless, as the steward of God: not self-willed, not quick-tempered, not close to wine, not a fighter, not <i>greedy for</i> dishonest gain;	
Opposite	1:8but <i>given to</i> hospitality, a lover of good, sober, just, holy, <i>and</i> temperate; 1:9holding fast the faithful Word as he has been taught, that he may be able by sound teaching both to exhort and to convince the quarrelers.
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1:11whose mouths must be shut; who subvert whole families; teaching things which they should not, for the sake of dishonest gain. 1:12One of them, their own prophet, said, “Cretians <i>are</i> always liars, evil brutes, <i>and</i> unemployed gluttons.”	
Opposite	1:13This witness is true; therefore, rebuke them sharply, that they may be sound in the Faith; 1:14not giving heed to Jewish fables, and commandments of men that turn from the truth.
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Complement	2:4that they may teach the young women to love their husbands, <i>and</i> to love their children; 2:5 <i>to be</i> discreet, chaste, homemakers, good, <i>and</i> obedient to their own husbands: that the Word of God be not blasphemed.
2:6Likewise, exhort the young men to be sober minded;	
Opposite	2:7in all things showing yourself <i>as</i> an model of good works: in doctrine <i>showing</i> incorruptness, seriousness, and sincerity; 2:8 <i>having</i> sound speech that cannot be condemned, so that he that is of the contrary part may be ashamed, having nothing evil to say about you.
¶Complement Teach the doctrines of godliness and holiness that they may adorn the doctrine of God in all things (2:9 - 15)	
Unique	2:9 <i>Exhort</i> servants to be obedient to their own masters, <i>and</i> to please <i>them</i> well in <i>all things</i> ;
not quarreling; 2:10not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.	
Complement	2:11For the grace of God that brings salvation has appeared to all men; 2:12teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present Age;
Complement	2:13looking for that Blessed Hope, even the glorious appearing of our great God and Savior Jesus Christ; 2:14who gave himself for us, that he might redeem us from all iniquity; and purify for himself a special people, zealous of good works.
2:15These things speak, exhort, and rebuke, with all authority.	
Opposite	Let no man despise you.
¶Unique The kindness and love of God our Savior has appeared, so that we should be made heirs of his Kingdom (3:1 - 7)	
Opposite	3:1Remind them to be subject to principalities and authorities; to obey magistrates, to be ready to every good work; 3:2to speak evil of no man; not to be contentious, <i>but</i> gentle, showing all meekness toward all men.
Opposite	3:3For we ourselves also were sometimes foolish, disobedient, <i>and</i> deceived; slaves to various lusts and pleasures; living in malice and envy; hateful, <i>and</i> hating one another.
3:4But then the kindness and love of God our Savior toward man appeared:	
Complement	3:5not by works of righteousness which we have done; but according to his mercy, he has saved us by the washing of regeneration and the renewing of the Holy Spirit; 3:6which he shed on us abundantly through Jesus Christ our Savior;
Unique	3:7so that, being justified by his grace,
we should be made heirs according to the assurance of Life into the Ages.	
§Complement Conclusion: Shun the fellowship of heretics, but greet one another in the Faith (3:8 - 15)	
¶Complement Shun the fellowship of those who teach false doctrines (3:8 - 11)	
Opposite	3:8 <i>This is a</i> faithful saying; and I want you to affirm these things constantly, that they who have believed God may be careful to lead in good works; these things are good and beneficial to men.
Opposite	3:9But avoid foolish questions, and genealogies, and contentions, and strivings about the Law: for they are useless and vain.
3:10A man that is a heretic after the first and second admonition, shun <i>him</i> ;	
Complement	3:11knowing that he that is such has been subverted;
Unique	and he sins,
being condemned of himself.	
¶Complement Greet one another in the faith (3:12 - 15)	
Opposite	3:12When I shall send to you Artemas or Tychicus, be diligent to come to me to Nicopolis: for I have decided to winter there. 3:13Bring Zenas the lawyer and Apollos on their journey diligently, so that nothing is lacking to them.
Opposite	3:14And let ours also learn to maintain good works for necessary uses, so they are not unfruitful.
3:15All that are with me greet you.	
Complement	Greet them that love us in the Faith.
Unique	Grace <i>be</i> with you all.
Amen.	

Works, Chapter 2.2 (James): Demonstrate your faith with godly works (1:2 - 5:20)	
§Complement	Introduction: James to the twelve tribes: if you lack wisdom, ask of God without a double mind (1:1 - 8)
¶Opposite	James to the twelve tribes of Israel scattered abroad (1:1 - 4)
¶Opposite	If you lack wisdom, ask God in faith, but not with a double mind (1:5 - 8)
§Complement	Body: If you have been truly born again, put the Word of God into practice with good works (1:9 - 4:12)
¶Unique	Receive the Word with meekness, and be doers of the Word and not hearers only (1:9 - 27)
¶Complement	God has chosen the poor of this world who are rich in faith, but the rich oppress you (2:1 - 13)
¶Complement	True faith in Christ must be accompanied by godly works or it is not true faith (2:14 - 26)
¶Opposite	Make your tongue to serve and to praise God instead of the flesh (3:1 - 18)
¶Opposite	Do not speak evil of one another (4:1 - 12)
§Unique	Conclusion: Be patient with each other, and pray for one another as did Job and the prophets (4:13 - 5:20)
¶Complement	Be patient with each other, and follow the examples of Job and the prophets (4:13 - 5:11)
¶Complement	Pray for one other, and pray earnestly like the prophet Elijah (5:12 - 20)

	§Complement	Introduction: James to the twelve tribes: if you lack wisdom, ask of God without a double mind (1:1 - 8)
	¶Opposite	James to the twelve tribes of Israel scattered abroad (1:1 - 4)
Unique	1:1	James,
		a servant of God and of the Lord Jesus Christ;
Complement		to the twelve tribes of <i>Israel</i> that are scattered abroad:
Complement		greeting.
Opposite	1:2	My brethren, count it all joy when you fall into diverse temptations; ^{1:3} knowing <i>this</i> , that the testing of your faith works patience.
Opposite	1:4	But let patience have <i>her</i> perfect work, that you may be perfect and entire, lacking nothing.
	¶Opposite	If you lack wisdom, ask God in faith, but not with a double mind (1:5 - 8)
Opposite	1:5	If any of you lacks wisdom, let him ask of God, that gives to all liberally, and does not reproach;
Opposite		and it shall be given him.
Complement	1:6	But let him ask in faith, not doubting at all:
Complement		for he that doubts is like a wave of the sea driven with the wind and tossed.
Unique	1:7	For do not let that man think that he shall receive anything from the Lord.
	1:8	A double-minded man is unstable in all his ways.
	§Complement	Body: If you have been truly born again, put the Word of God into practice with good works (1:9 - 4:12)
	¶Unique	Receive the Word with meekness, and be doers of the Word and not hearers only (1:9 - 27)
Opposite	1:9	Let the brother of low degree rejoice in that he is exalted. ^{1:10} But <i>let</i> the rich <i>rejoice</i> , in that he is made low, because as the flower of the grass shall he pass away. ^{1:11} For the sun rose with burning heat, and it withered the grass, and its flower fell, and the grace of its appearance perished; so also, the rich man shall fade away in his ways.
Opposite	1:12	Blessed is the man that endures temptation: for when he has been tested, he shall receive the crown of Life, which the Lord has promised to them that love him. ^{1:13} Let no man say when he is tempted, “I am tempted by God”: for God cannot be tempted with evil; neither does he tempt any man. ^{1:14} But every man is tempted, when he is drawn away by his own lust, and enticed. ^{1:15} Then when lust has conceived, it births sin; and sin, when it is fully grown, brings forth death.
Complement	1:16	Do not go astray <i>from the truth</i> , my beloved brethren. ^{1:17} Every good gift and every perfect gift is from above, and comes down from the Father of Lights, with whom is no variation; neither shadow of turning. ^{1:18} Of his own will, he begot us with the Word of truth, that we should be a kind of firstfruits of his creatures. ^{1:19} Therefore, my beloved brethren, let every man be swift to hear, slow to speak, <i>and</i> slow to wrath: ^{1:20} for the wrath of man does not work the righteousness of God. ^{1:21} Therefore having put aside all filthiness and excess of evil, receive with meekness the implanted Word, which is able to save your souls.
Complement	1:22	But be doers of the Word, and not hearers only, deceiving your own selves. ^{1:23} For if anyone is a hearer of the Word, and not a doer, he is like a man beholding his natural face in a mirror: ^{1:24} for he beholds himself, and goes his way, and immediately forgets what manner of man he was. ^{1:25} But whoso looks into the perfect Law of liberty, and continues <i>in it</i> (he being not a forgetful hearer, but a doer of the work), this man shall be blessed in his deed.
Unique	1:26	If any man among you seems to be religious, <i>and yet</i> does not control his tongue, but deceives his own heart, this man’s religion <i>is</i> vain.
	1:27	Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction; <i>and</i> to keep himself unspotted from the world.
	¶Complement	God has chosen the poor of this world who are rich in faith, but the rich oppress you (2:1 - 13)
Unique	2:1	My brethren, do not have the faith of our Lord Jesus Christ, <i>the God</i> of glory, with discrimination <i>against the poor</i> .
	2:2	For if a man comes into your Synagogue with a gold ring <i>and dressed</i> in rich clothes, and a poor man also comes in wearing filthy clothes, ^{2:3} and you show preference to the man wearing the rich clothing, and say to him, “You sit here in a good place”, but you say to the poor, “You stand there”, or “Sit here under my footstool”, ^{2:4} are you not then prejudiced in yourselves? And <i>have you not</i> become judges of evil thoughts?
Complement	2:5	Listen, my beloved brethren: Has not God chosen the poor of this world <i>who are</i> rich in faith, and <i>who are also</i> heirs of the Kingdom that he has promised to them that love him?
Complement	2:6	But you have despised the poor. Do not rich men oppress you, and drag you before the judgment seats?
	2:7	Do they not blaspheme that worthy Name by which you are called?
Opposite	2:8	If, however, you fulfill the royal Law according to the Scripture: “ <i>You shall love your neighbor as yourself</i> ”, you do well; ^{2:9} but if you discriminate <i>against the poor</i> , you commit sin, and are convicted by the Law as transgressors. ^{2:10} For whosoever shall keep the whole Law, and yet offend in one <i>point</i> , he is guilty of all. ^{2:11} For he that said, “ <i>Do not commit adultery</i> ,” said also, “ <i>Do not kill</i> .” Therefore, if you do not commit adultery, but you <i>also</i> kill, you have become a transgressor of the <i>entire</i> Law.
Opposite	2:12	So speak, and so do, as they that shall be judged by the Law of liberty. ^{2:13} For he shall have judgment without mercy, <i>on him who</i> has shown no mercy; and mercy rejoices over judgment.
	¶Complement	True faith in Christ must be accompanied by godly works or it is not true faith (2:14 - 26)
Unique	2:14	My brethren, what benefit <i>is it</i> , if a man says that he has faith, but has no works?
		Can faith <i>alone</i> save him?
Complement	2:15	<i>For example</i> , if a brother or sister is naked, and has no daily food, ^{2:16} and one of you says to them, “Go in peace; be warmed and filled”, notwithstanding you do not give them those things that are necessary to the body: what good <i>is it</i> ?
Complement	2:17	Even so faith, if it has no works, is dead, being alone. ^{2:18} Indeed, a man may say, “You have faith, and I have works; show me your faith without your works, and I will show you my faith by my works.”
Opposite	2:19	You believe that there is one God; you do well; the demons also believe, and tremble.
Opposite	2:20	But will you know, O vain man, that faith without works is dead? ^{2:21} Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? ^{2:22} Do you see <i>how</i> that faith assisted his works; and out of the works faith was fully developed? ^{2:23} And the Scripture was fulfilled which says, “ <i>Abraham believed God, and his faith was credited to him for righteousness</i> ”; and he was called “ <i>the Friend of God</i> .” ^{2:24} You all see, then, how that by works a man is justified, and not by faith alone. ^{2:25} Likewise also, was not Rahab the prostitute justified by works, when she had received the messengers, and sent <i>them</i> out another way? ^{2:26} For as the body without the spirit is dead, so faith without works is also dead.
	¶Opposite	Make your tongue to serve and to praise God instead of the flesh (3:1 - 18)
Unique	3:1	My brethren, be not many teachers, knowing that we shall receive the greater condemnation:
	3:2	for in many things, we offend everyone.
Complement		If any man does not offend in word, the same <i>is</i> a perfect man, <i>and</i> able also to bridle the whole body. ^{3:3} Behold, we put bridles in the horses’ mouths, so that they may obey us; and we turn around their entire body. ^{3:4} Behold also the ships, which although <i>they are</i> so large, and <i>are</i> driven by fierce winds; yet, they are guided with a very small rudder, wheresoever the governor chooses.
Complement	3:5	Even so, the tongue is a little member, and boasts great things. Behold, how great a forest a little fire burns!
	3:6	And the tongue <i>is</i> a fire, a world of iniquity; so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of Hell. ^{3:7} For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tame, and has been tamed by mankind; ^{3:8} but no man can tame the tongue; <i>it is</i> an unruly evil, full of deadly poison. ^{3:9} With it, we bless God, even the Father; and with it, we curse men, which are made after the similitude of God. ^{3:10} Out of the same mouth proceeds <i>both</i> blessing and cursing. My brethren, these <i>things</i> should not be so. ^{3:11} Does a fountain send forth at the same place <i>both</i> sweet <i>water</i> and bitter? ^{3:12} Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So no fountain <i>can</i> yield both salt water and fresh.
Opposite	3:13	Who <i>is</i> a wise man and endued with knowledge among you? Let him show from his good conduct, his works done in the meekness of wisdom. ^{3:14} But if you have bitter envying and strife in your hearts, do not boast or lie against the truth. ^{3:15} This wisdom does not descend from above, but is earthly, sensual, <i>and</i> demonic. ^{3:16} for where <i>there is</i> envying and strife, <i>there is</i> confusion and every evil work.
Opposite	3:17	But the wisdom that is from above is first pure, then peaceful, gentle, <i>and</i> easy to be entreated, full of mercy and good fruits, without prejudice, and without hypocrisy. ^{3:18} And the fruit of righteousness is sown in peace by them that make peace.
	¶Opposite	Do not speak evil of one another (4:1 - 12)
Opposite	4:1	Where do wars and fighting <i>come</i> from among you? Do <i>they</i> not <i>come</i> from here, <i>even</i> of your lusts that war in your <i>bodily</i> members? ^{4:2} You lust, but do not have; you kill, and desire to have, but cannot obtain; you fight and make war: yet, you do not have, because you do not ask <i>of God</i> . ^{4:3} You ask <i>of God</i> , but do not receive, because you ask amiss, that you may consume <i>it</i> upon your lusts. ^{4:4} <i>You</i> adulterers and adulteresses, do you not know that the friendship of the world <i>of sin</i> is hatred of God? Therefore, whosoever chooses to be a friend of the world <i>of sin</i> has become an enemy of God. ^{4:5} Do you think that the Scripture says in vain, “ <i>The spirit that dwells in us lusts to envy</i> ?”
Opposite	4:6	But he gives more grace; therefore, he says, “ <i>God resists the proud, but gives grace to the humble</i> .”
	4:7	Therefore, submit yourselves to God; resist the devil, and he will flee from you; ^{4:8} draw near to God, and he will draw near to you. Cleanse <i>your</i> hands, <i>you</i> sinners; and purify <i>your</i> hearts, <i>you</i> double minded. ^{4:9} Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and <i>your</i> joy to heaviness. ^{4:10} Humble yourselves in the sight of the Lord, and he shall lift you up.
Complement	4:11	Brethren, do not speak evil one of another.
Complement		He that speaks evil of <i>his</i> brother, and judges his brother, speaks evil of the Law, and judges the Law; but if you judge the Law, you are not a doer of the Law, but a judge.
Unique	4:12	There is <i>only</i> one Lawgiver, who is able <i>both</i> to save and to destroy.
		Who are you that judges another?
	§Unique	Conclusion: Be patient with each other, and pray for one another as did Job and the prophets (4:13 - 5:20)
	¶Complement	Be patient with each other, and follow the examples of Job and the prophets (4:13 - 5:11)
Opposite	4:13	Come now! <i>Those of you that</i> say, “Today or tomorrow, we will go into such a city, and continue there a year, and buy and sell, and make money”; ^{4:14} whereas you do not know what <i>shall happen even</i> on the next day. For what <i>is</i> your life? It is even a vapor that appears for a little time, and then vanishes away. ^{4:15} For that <i>reason</i> , you <i>should</i> say, “If the Lord has willed <i>it</i> , we shall live, and do this, or that.” ^{4:16} But now you rejoice in your boasting; all such rejoicing is evil; ^{4:17} therefore to him that knows to do good, but does not do <i>it</i> : to him, it is sin.
Opposite	5:1	Come now, <i>you</i> rich men! Weep and howl for your miseries that shall come upon <i>you</i> . ^{5:2} Your riches have been corrupted, and your garments are moth-eaten. ^{5:3} Your gold and silver has become rusted; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the Last Days. ^{5:4} Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, cries out. And the cries of them which have reaped have entered into the ears of the Lord of Hosts. ^{5:5} You have lived in pleasure and luxury upon the Earth; you have nourished your hearts, as in a day of slaughter. ^{5:6} You have condemned <i>and</i> killed the just, <i>and</i> he does not resist you.
Complement	5:7	Therefore, brethren, be patient until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth; and has long patience for it, until he receives the early and latter rain. ^{5:8} You also, be patient; establish your hearts: for the coming of the Lord is drawing near.
Complement	5:9	Do not complain one against another, brethren, lest you are condemned; behold, the Judge is standing before the door.
Unique	5:10	My brethren, take the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.
	5:11	Behold, we count them happy which endure. You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very kind, and compassionate.
	¶Complement	Pray for one other, and pray earnestly like the prophet Elijah (5:12 - 20)
Opposite	5:12	But above all things, my brethren, do not swear; neither by Heaven, nor by the Earth, neither by any other oath; but let your yes be yes; and <i>your</i> no, no; lest you fall into condemnation.
Opposite	5:13	Is anyone among you afflicted? Let him pray. Is anyone merry? Let him sing psalms. ^{5:14} Is anyone sick among you? Let him call for the elders of the Assembly; and let them pray over him, anointing him with oil in the Name of the Lord; ^{5:15} and the prayer of faith shall deliver the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him.
Complement	5:16	Confess <i>your</i> faults one to another, and pray one for another, that you may be healed. The powerful prayer of a righteous man avails much.
Complement	5:17	Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it did not rain on the earth by the space of three years and six months. ^{5:18} And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.
Unique	5:19	Brethren <i>in Christ</i> , if any of you wanders from the truth, and one brings him back <i>to the Lord</i> , ^{5:20} let him know, that the one who brings the sinner back from the error of his way, shall save a soul from death; and he shall hide a multitude of sins.

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§Unique	Introduction: I wish that you might prosper and be in health (1:1 -4)
¶Unique	The elder to the well beloved Gaius (1:1)
¶Complement	Beloved, I wish above all things that you may prosper and be healthy (1:2a)
¶Complement	Even as your soul prospers (1:2b)
¶Opposite	I rejoiced when the brethren came and testified of the truth that is in you (1:3)
¶Opposite	I have no greater joy than to hear that my children walk in truth (1:4)
§Complement	Body: I will deal with the power-seeker, Diotrephes, when I come to visit the church (1:5 -11)
¶Opposite	You do well when you help the missionaries (1:5 - 7)
¶Opposite	Therefore we should receive such, that we might be co-laborers for the truth (1:8)
¶Complement	Diotrephes disparages us with malicious talk (1:9 - 10a)
¶Complement	Diotrephes refuses to receive the missionaries, and forbids them that would (1:10b)
¶Unique	Beloved, do not follow that which is evil, but that which is good (1:11)
§Complement	Conclusion: I will see you soon (1:12 - 14)
¶Opposite	Demetrius has a good testimony (1:12a)
¶Opposite	Yea, and we also bear witness (1:12b)
¶Complement	I do not want to write to you with ink and pen (1:13)
¶Complement	I shall shortly see you, and we shall speak face to face (1:14a)
¶Unique	Greet the friends by name (1:14b)

	§Unique	Introduction: I wish that you might prosper and be in health (1:1 -4)
¶Unique	1:1	The elder to the well beloved Gaius, whom I love in the truth.
¶Complement	1:2	Beloved, I wish above all things that you may prosper and be healthy;
¶Complement		even as your soul prospers.
¶Opposite	1:3	For I rejoiced greatly when the brethren came, and they testified of the truth that is in you, even as you walk in the truth.
¶Opposite	1:4	I have no greater joy than to hear that my children walk in truth.
	§Complement	Body: I will deal with the power-seeker, Diotrephes, when I come to visit the church (1:5 -11)
¶Opposite	1:5	Beloved, you do faithfully whatsoever you do to the <i>missionary</i> brothers, and to strangers, ^{1:6} who have borne witness of your selfless love before the Assembly; whom, if you bring forward on their journey after a godly sort, you shall do well, ^{1:7} because for his Name’s sake, they went forth: taking nothing of the Gentiles.
¶Opposite	1:8	Therefore, we should receive such, that we might be co-laborers for the truth.
¶Complement	1:9	I wrote to the Assembly; but Diotrephes does not receive us, who loves to have the preeminence among them. ^{1:10} Therefore, if I come, I will remember his deeds which he does: disparaging us with malicious talk.
¶Complement		And, not satisfied with this, he refuses to receive the <i>missionary</i> brothers; and forbids them that would, and <i>even</i> casts <i>them</i> out of the Assembly.
¶Unique	1:11	Beloved, do not follow that which is evil, but that which is good; he that does good is of God; but he that does evil has not seen God.
	§Complement	Conclusion: I will see you soon (1:12 - 14)
¶Opposite	1:12	Demetrius has <i>a</i> good testimony of all, and of the truth itself.
¶Opposite		Yea, and we <i>also</i> bear witness; and you know that our testimony is true.
¶Complement	1:13	I had many things to write, but I do not want to write to you with ink and pen;
¶Complement	1:14	but I trust I shall shortly see you, and we shall speak face to face.
¶Unique		Peace to you; <i>our</i> friends greet you; greet the friends by name.

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Works, Chapter 2.4 (2 John): Walk in Biblical truth in spite of the antichrists in the world (1:1 - 13)

§Unique Introduction: I love the elect lady and her children, because of the Truth of Christ (1:1 - 3)

¶Unique The elder to the elect lady and her children; whom I love in the truth (1:1a)

¶Complement And not only I, but also all they that have known the truth (1:1b)

¶Complement For the truth's sake, which dwells in us, and shall be with us forever (1:2)

¶Opposite Grace be with you, mercy, and peace, (1:3a)

¶Opposite from God the Father; and from the Lord Jesus Christ (1:3b)

§Complement Body: Love one another through obedience to the Commandments of Christ (1:4 - 8)

¶Unique I rejoiced greatly, that I found of your children walking in truth (1:4)

¶Complement And now I beseech you, lady, that we love one another (1:5)

¶Complement This is true love, that we walk after his Commandments (1:6a)

¶Opposite Walk in the doctrine of Christ, because many deceivers have entered into the world (1:6b - 7)

¶Opposite Be vigilant, that we do not lose those things which we have achieved (1:8)

§Complement Conclusion: I will see you soon (1:9 - 13)

¶Opposite Whosoever is an apostate, and does not remain in the doctrine of Christ, does not have God (1:9)

¶Opposite If any denier of the deity of Christ comes to you, do not receive him into your house church (1:10-11)

¶Complement I do not want to write to you with ink and pen (1:12a)

¶Complement I shall shortly see you, and we shall speak face to face (1:12b)

¶Unique The children of your elect sister greets you (1:13)

§Unique Introduction: I love the elect lady and her children, because of the Truth of Christ (1:1 - 3)

¶Unique 1:1The elder to the elect lady and her children;
whom I love in the truth;

¶Complement and not only I, but also all they that have known the truth;

¶Complement 1:2for the truth's sake, which dwells in us, and shall be with us forever.

¶Opposite 1:3Grace be with you, mercy, *and* peace,

¶Opposite from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

§Complement Body: Love one another through obedience to the Commandments of Christ (1:4 - 8)

¶Unique 1:4I rejoiced greatly, that I found your children walking in truth,
as we have received a Commandment from the Father.

¶Complement 1:5And now I beseech you, lady, not as though I wrote a new Commandment to you; but that which we
had from the beginning, that we love one another.

¶Complement 1:6And this is *true* love, that we walk after his Commandments.

¶Opposite This is the Commandment, that, as you have heard *the doctrine of Christ* from the beginning, you should
walk in it: 1:7for many deceivers have entered into the world, who do not confess that Jesus Christ has come
in the flesh: this is a deceiver and an antichrist.

¶Opposite 1:8Be vigilant, so that we do not lose those things which we have achieved, but that we receive a full reward.

§Complement Conclusion: I will see you soon (1:9 - 13)

¶Opposite 1:9Whosoever is an apostate, and does not remain in the doctrine of Christ, does not have God; he that
remains in the doctrine of Christ, he has both the Father and the Son.

¶Opposite 1:10If anyone comes to you, but does not bring this doctrine, do not receive him into *your* house *church*;
neither bid him “Welcome”: 1:11for he that bids him “Welcome” is a partaker of his evil deeds.

¶Complement 1:12Having many things to write to you, I would not *write* with paper and ink;

¶Complement but I trust to come to you and speak face to face, that our joy may be full.

¶Unique 1:13The children of your elect sister greets you.
Amen.

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	§Complement	Introduction: The Eternal Life and Light of Jesus cannot coexist peacefully in the life of a believer with sin (1:1 - 10)
	¶Opposite	John and the other apostles witnessed the manifestation of Eternal Life in the Person of Jesus Christ (1:1 - 4)
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Complement		1:2for the Life was manifested;
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Opposite		1:7But if we walk in the Light, as he is in the Light, we have fellowship one with another; and the blood of Jesus Christ his Son <i>constantly</i> cleanses us from all sin.
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	¶Opposite	We know that we know Christ as our Savior if we do his Commandments (2:1 - 11)
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Complement		2:3And by this, we know that we know him: if we do his Commandments. 2:4He that says, “I know him”, but does not do his Commandments, is a liar, and the truth is not in him.
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		2:19They went out from us, but they were not of us: for if they had been of us, they would <i>no doubt</i> have continued with us. But <i>they went out</i> , that they might be made manifest that they were not all of us.
Complement		2:20But you have an Anointing from the Holy One, and you know all things. 2:21I have not written to you because you do not know the truth, but because you do know it, and that no lie is of the truth.
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Opposite		2:27But the Anointing which you have received of him remains in you; and you do not need that any man teach you; but as the same Anointing teaches you of all things, and is truth, and is no lie, and even as he has taught you, you shall remain in him.
	¶Complement	A true child of God cannot continually sin (2:28 - 3:24)
Unique		2:28And now, little children, remain in him, so that when he shall appear, we may have confidence, and not be ashamed before him at his coming.
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Complement		3:1Behold, what manner of love the Father has bestowed upon us, that we should be called the children of God; therefore the world does not know us, because it did not know him. 3:2Beloved, we are now the children of God; and what we will be has not yet been revealed; but we know that, when he shall appear, we shall be like him: for we shall see him as he is. 3:3And every man that has this hope in him purifies himself, even as Jesus is pure. 3:4Whosoever commits sin also transgresses the Law: for sin is the transgression of the Law. 3:5And you know that he was manifested to take away our sins; and no sin is in him. 3:6Whosoever remains in him does not practice sin; <i>but</i> whosoever continually sins has not seen him; neither <i>[has he ever]</i> known him.
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		3:8He that continually sins is of the devil: for the devil sins from the beginning. The Son of God was manifested for this purpose, that he might destroy the works of the devil. 3:9Whosoever is born of God does not continually sin: for his Seed remains in him; and he cannot continually sin, because he is born of God. 3:10In this the children of God and the children of the devil are distinguished: whosoever does not do righteous works is not of God; neither he that does not love his <i>Christian</i> brother: 3:11for this is the message that you heard from the beginning, that we should love one another. 3:12Not as Cain, <i>who</i> was of that Evil one, and killed his brother. And why did he kill him? Because his own works were evil, and his brother’s <i>were</i> righteous.
Opposite		3:13Marvel not, my brethren, if the world hates you. 3:14We know that we have passed from <i>spiritual</i> death to <i>spiritual</i> Life, because we love the <i>Christian</i> brethren. He that does not love <i>his</i> brother remains in <i>spiritual</i> death. 3:15Whosoever hates his brother is a murderer; and you know that no murderer has Eternal Life dwelling in him. 3:16In this, we know the love of <i>God</i> , because <i>Jesus</i> laid down his life for us; and we should lay down <i>our</i> lives for the brethren. 3:17But whoso has this world’s <i>material</i> good, and sees <i>that</i> his brother has need, and shuts up his bowels <i>of compassion</i> from him, how does the love of God dwell in him?
Opposite		3:18My little children, let us not love in word; neither in tongue; but in deed and in truth. 3:19And by this we know that we are of the truth, and shall assure our hearts before him: 3:20because if our heart condemns us, God is greater than our heart, and knows all <i>things</i> . 3:21Beloved, if our heart does not condemn us, <i>then</i> do we have confidence toward God; 3:22and whatsoever we ask, we receive from him, because we keep his Commandments, and do those things that are pleasing in his sight. 3:23And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and should love one another, as he gave us Commandment. 3:24And he that keeps his Commandments, dwells in him, and he in him. And by this we know that he dwells in us, by the <i>Holy</i> Spirit which he has given us.
	¶Unique	God is love (4:1 - 5:3)
Opposite		4:1Beloved, believe not every spirit; but test the spirits <i>to see</i> whether they are of God, because many false prophets have gone out into the world. 4:2By this <i>test</i> , you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is of God; 4:3and every spirit that does not confess that Jesus Christ has come in the flesh, is not of God. And this is that <i>spirit</i> of Antichrist; of which, you have heard that it would come; and even now, it is already in the world.
Opposite		4:4You are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world. 4:5They are of the world; therefore they speak of the world, and the world hears them. 4:6We are of God; he that knows God hears us; he that is not of God does not hear us. By this, we know the Spirit of truth, and the spirit of error.
Complement		4:7Beloved, let us love one another: for love is of God; and every one that loves is born of God, and knows God. 4:8He that does not love, does not know God: for God is love. 4:9By this, the love of God was manifested toward us, because God sent his only begotten Son into the world, that we might live through him. 4:10In this is love: not that we loved God, but that he loved us, and sent his Son <i>to be</i> the propitiation for our sins.
Complement		4:11Beloved, if God so loved us, we should also love one another. 4:12No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us. 4:13By this we know that we dwell in him, and he in us, because he has given us of his Spirit. 4:14And we have seen and testify that the Father sent the Son <i>to be</i> the Savior of the world. 4:15Whosoever shall confess that Jesus is the Son of God: God dwells in him, and he in God. 4:16And we have known and believed the love that God has to us. God is love; and he that dwells in love dwells in God, and God in him. 4:17Herein is our love made perfect, that we may have boldness in the Day of Judgment; because as he is, so are we in this world. 4:18There is no fear in love; but perfect love casts out fear, because fear has torment. He that fears is not made perfect in love.
Unique		4:19We love him, because he first loved us. 4:20If a man says, “I love God”, but <i>also</i> hates his brother, he is a liar: for he that does not love his brother whom he has seen, how can he love God whom he has not seen? 4:21And we have this Commandment from him, that he who loves God, <i>must</i> also love his brother. 5:1Whosoever believes that Jesus is the Christ is born of God; and every one that loves him that begot loves him also that is begotten of him.
		5:2By this, we know that we love the children of God, when we love God, and keep his Commandments: 5:3for this is the love of God, that we keep his Commandments; and his Commandments are not grievous.
	§Unique	Conclusion: Eternal life is found only in Jesus, the Son of God, and the true God (5:4 - 21)
	¶Complement	Eternal life is found only in Jesus, the Son of God (5:4 - 13)
Opposite		5:4For whatsoever is born of God overcomes the world; and this is the victory that overcomes the world, <i>even</i> our faith.
Opposite		5:5Who is he that overcomes the world, but he that believes that Jesus is the Son of God?
Complement		5:6This is he that came by water and blood, <i>even</i> Jesus Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, because the Spirit is truth: 5:7for there are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit; and these three are one; 5:8and there are three that bear witness in Earth: the Spirit, the water, and the blood; and these three agree in one. 5:9If we receive the witness of men, the witness of God is greater: for this is the witness of God which he has testified of his Son.
Complement		5:10He that believes on the Son of God has the witness in himself. He that does not believe God has made him a liar, because he does not believe the record that God gave of his Son.
Unique		5:11And this is the record, that God has given to us Eternal Life, and this Life is in his Son. 5:12He that has the Son has Life; <i>and</i> he that does not have the Son of God does not have Life.
		5:13These things have I written to you that believe on the Name of the Son of God, that you may know that you have Eternal Life, and that you may <i>continue to</i> believe on the Name of the Son of God.
	¶Complement	Jesus is the true God, and Eternal Life (5:14 - 21)
Opposite		5:14And this is the confidence that we have in him, that if we ask anything according to his will, he hears us; 5:15and if we know that he hears us, whatsoever we ask, we know that we have <i>obtained</i> the petitions that we desired of him.
Opposite		5:16If any man sees his brother sin a sin <i>which</i> is not unto death: he shall ask, and he shall give him life for them that do not sin unto death. There is a sin unto death; I do not say that he should pray for it. 5:17All unrighteousness is sin; and there is a sin not unto death.
Complement		5:18We know that whosoever is born of God does not continually sin; but he that is begotten of God protects himself, and <i>therefore</i> the Evil one does not touch him.
Complement		5:19We know that we are of God, and the whole world lies in wickedness.
Unique		5:20And we know that the Son of God has come, and has given us an understanding, that we may know him that is true, and we are in him that is true, <i>even</i> in his Son Jesus Christ. This <i>Jesus</i> is the true God, and Eternal Life.
		5:21Little children, protect yourselves from the idols. Amen.

Book 5.4 (1 & 2 Corinthians): The Way of Inward Spiritual Maturity

Complement Part 1 (1st Corinthians): Mature in your faith by glorifying God in the assembly (1:1 - 16:24)

- Unique Chapter 1.1: Glorify God in the assembly through selfless unity around Christ and the gospel (1:1 - 4:21)
- §Complement Introduction: Greetings from Paul and Sosthenes, with the faithfulness and grace of God (1:1 - 9)

¶Opposite Greetings from Paul and Sosthenes, with grace and peace from the Father and the Lord Jesus Christ (1:1 - 3)

¶Opposite The faithfulness and grace of God will confirm you until the coming of Christ (1:4 - 9)
- §Complement Body: True wisdom is only found in the gospel of Christ and in the written Word of God (1:10 - 3:23)

¶Unique The members of the assembly were divided by personality worship of famous preachers (1:10 - 16)

¶Complement The preaching of the gospel of Christ is far greater than human wisdom (1:17 - 31)

¶Complement True wisdom is revealed by the Holy Spirit through the Scriptures (2:1 - 16)

¶Opposite The members of the assembly were carnal and immature believers (3:1 - 9)

¶Opposite To be truly wise, you must become a fool in the eyes of the world (3:10 - 23)
- §Unique Conclusion: Selfishness and pride will inhibit your spiritual growth (4:1 - 21)

¶Complement The only judgment that is important is the Judgment of the Lord Jesus (4:1 - 7)

¶Complement Submit yourselves to the guidance of mature, faithful believers (4:8 - 21)
- Complement Chapter 1.2: Glorify God in your body through selfless love (5:1 - 7:40)
- §Unique Introduction: Excommunicate the sinning brother; and do not celebrate the Lord's Table with him (5:1 - 13)

¶Opposite Excommunicate the sinning brother from membership in your assembly (5:1 - 7a)

¶Opposite Do not celebrate the Lord's Table with the sinning brother (5:7b - 13)
- §Complement Body: Marriage and the single life for believers (6:1 - 7:24)

¶Opposite Judge disputes between church members within the church, and not in public court (6:1 - 11)

¶Opposite Flee fornication, because your body is a Temple of the Holy Spirit (6:12 - 20)

¶Complement A healthy sexual relationship with your spouse helps prevent fornication (7:1 - 5)

¶Complement Marriage is preferable to the single life if lust is a problem (7:6 - 17)

¶Unique Freedom is always preferable to slavery (7:18 - 24)
- §Complement Conclusion: Marriage is a permanent commitment; ensure that it is the will of God beforehand (7:25 - 40)

¶Complement In certain situations, it is preferable to remain single (7:25 - 35)

¶Complement A woman is bound by the Law to remain married to her husband as long as he lives (7:36 - 40)

- Complement Chapter 1.3: Glorify God in your spirit through selfless love (8:1 - 11:1)
- §Unique Introduction: Selfless love is better than knowledge; and there is only one true God (8:1 - 6)

¶Opposite Knowledge inflates the ego, but selfless love builds up the spirit (8:1 - 3)

¶Opposite There are many "gods" in name only, but only one true God (8:4 - 6)
- §Complement Body: Paul did not ask for money from the Corinthian Christians, even though he had the right (8:7 - 9:27)

¶Unique Our liberty to eat anything we wish may be a stumblingblock to weak Christians, and become a sin (8:7 - 13)

¶Complement The apostle Paul had proven his apostolic credentials, so he had the right to be paid (9:1 - 7)

¶Complement Even an oxen has the right to eat grain from the threshingfloor as he winnows the wheat (9:8 - 12)

¶Opposite But Paul refused to live from the offerings of the Corinthians for their sake and the sake of the gospel (9:13 - 17)

¶Opposite Paul wanted the Corinthians to follow his example of self-sacrifice and personal denial for the sake of the gospel (9:18 - 27)
- §Complement Conclusion: God destroyed the Israelites in the wilderness, so deny yourself for the sake of others (10:1 - 11:1)

¶Complement God destroyed the Israelites in the wilderness for their uncontrolled lusts (10:1 - 13)

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- Opposite Chapter 1.4: Focus your worship services on the edification of each other rather than yourselves (11:2 - 14:40)
- §Unique Introduction: God has designed an order of the sexes and requires orderliness in the Supper of the Lord (11:2 - 34)

¶Opposite God has designed men and women for a particular order and priority (11:2 - 16)

¶Opposite Observe the Supper of the Lord in an orderly and dignified manner (11:17 - 34)
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¶Complement Preach only in the native language so that all will understand and be edified (14:1 - 14)

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¶Complement All preaching should be done one at a time in an orderly fashion, not with chaotic gibberish (14:28 - 33)

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- Opposite Chapter 1.5: Be abounding in the work of the Lord because of the Resurrection (15:1 - 16:24)
- §Complement Introduction: Paul was the last apostle, but also the most fruitful in the gospel ministry (15:1 - 11)

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¶Complement The resurrection body is a spiritual body (15:35 - 49)

¶Complement The resurrection body is an immortal body (15:50 - 58)

¶Opposite Paul labored to bring a financial love offering from the Gentile assemblies to the assembly in Jerusalem (16:1 - 7)

¶Opposite Apollos did not want to come to Corinth at that time (16:8 - 12)
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¶Complement Submit yourselves to those (like the house of Stephanas) who labor in the ministry of the saints (16:13 - 18)

¶Complement Love one another and the Lord Jesus Christ (16:19 - 24)

Complement Part 2 (2nd Corinthians): Mature in your faith by glorifying God in your spiritual life (1:1 - 13:14)

- Unique Chapter 2.1: Manifest the fragrance of Christ in your lives and forgive the brother who had sinned (1:1 - 3:18)
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¶Opposite Paul and Timothy to the assembly at Corinth (1:1 - 2)

¶Opposite Whether we are afflicted or comforted, it is for your consolation and salvation (1:3 - 7)
- §Complement Body: The mature faith to do for the assembly was to forgive and restore the brother who had sinned (1:8 - 2:17)

¶Opposite Paul and Timothy despaired of their lives because of their troubles in Asia, but trusted in God to deliver them (1:8 - 14)

¶Opposite All the promises of God in Christ are yes and amen, to the glory of God (1:15 - 22)

¶Complement Paul was determined not to come to the assembly in Corinth again in sorrow (1:23 - 2:4)

¶Complement Paul urged the Corinthian believers to forgive the brother that they had punished for his sin (2:5 - 11)

¶Unique The spiritual aroma of Christ is sweet to believers, but poison to those who are perishing (2:12 - 17)
- §Unique Conclusion: The glorious Holy Spirit gives Life, and the Law kills and blinds (3:1 - 18)

¶Complement The Holy Spirit gives Life and is far more glorious than the Law that kills (3:1 - 11)

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- Complement Chapter 2.2: Keep the eternal consequences of your life in constant view (4:1 - 7:16)
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- §Complement Conclusion: The strong feelings of the Corinthian believers for Paul gave joy to everyone (7:2 - 16)

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¶Opposite It would be beneficial for you to now give, as you were willing to do a year ago (8:10 - 12)

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¶Complement This love offering brings glory to God and increases brotherly love among the saints of God (9:10 - 15)

- Opposite Chapter 2.4: Do not follow false apostles of Satan (10:1 - 11:33)
- §Unique Introduction: Paul was an example of a spiritual Christian in every way (10:1 - 6)

¶Opposite Paul was humble toward the Corinthian believers in person, but bold in his letters to them (10:1 - 2)

¶Opposite Paul used spiritual warfare to bring his thoughts into captivity to Christ (10:3 - 6)
- §Complement Body: Paul wanted to win souls and preach the gospel, instead of playing power games with his critics (10:7 - 11:15)

¶Unique The critics of Paul were more concerned with his physical appearance than his spiritual power (10:7 - 10)

¶Complement Paul refused to try to win a popularity contest with his critics in the assembly in Corinth (10:11 - 13)

¶Complement Paul was more concerned with reaching out to the regions beyond Corinth than trying to dominate them (10:14 - 18)

¶Opposite Paul feared that the Corinthians were vulnerable to following a false Jesus, a false spirit, and a false gospel (11:1 - 6)

¶Opposite The servants of Satan are transformed as ministers of righteousness, whose end shall be according to their works (11:7 - 15)
- §Complement Conclusion: Paul did everything possible to advance the gospel at the risk of his own health and safety (11:16 - 33)

¶Complement The sufferings of Paul for the sake of the gospel proved the truth of his apostleship (11:16 - 28)

¶Complement Paul made a narrow escape from the governor of Damascus early in his ministry (11:29 - 33)

- Opposite Chapter 2.5: Follow the teachings of the true apostle, Paul (12:1 - 13:14)
- §Complement Introduction: Paul would not allow pride to destroy him through his incredible experiences (12:1 - 10)

¶Opposite Paul experienced a vision of being caught up into the third Heaven and Paradise (12:1 - 6)

¶Opposite But Paul gloried in his frailties, so that he would be strong in Christ, but weak in himself (12:7 - 10)
- §Complement Body: Paul demonstrated his apostolic credentials by his godly works (12:11 - 13:4)

¶Opposite Paul had already performed all the signs of an apostle among the Corinthian believers (12:11 - 13)

¶Opposite Paul loved the Corinthian believers more, but they loved him less for it (12:14 - 15)

¶Complement Paul sent Titus and a brother to escort their offering to Jerusalem to prove his integrity (12:16 - 18)

¶Complement Paul did all things for their spiritual strengthening/edification (12:19 - 21)

¶Unique If Paul came again, he would demonstrate the power of God toward them (13:1 - 4)
- §Unique Conclusion: Paul wanted only the best and highest for the Corinthian believers (13:5 - 14)

¶Complement Paul wrote these things, so that the Corinthian believers would grow spiritually (13:5 - 10)

¶Complement Greet one another and the Triune God be with you all (13:11 - 14)

Spiritual Maturity, Chapter 1.1: Glorify God in the Assembly through selfless unity around Christ and the Gospel (1:1 - 4:21)	
§Complement	Introduction: Greetings from Paul and Sosthenes, with the faithfulness and grace of God (1:1 - 9)
¶Opposite	Greetings from Paul and Sosthenes, with grace and peace from the Father and the Lord Jesus Christ (1:1 - 3)
¶Opposite	The faithfulness and grace of God will confirm you until the Coming of Christ (1:4 - 9)
§Complement	Body: True wisdom is only found in the Gospel of Christ and in the written Word of God (1:10 - 3:23)
¶Unique	The members of the Assembly were divided by personality worship of famous preachers (1:10 - 16)
¶Complement	The preaching of the Gospel of Christ is far greater than human wisdom (1:17 - 31)
¶Complement	True wisdom is revealed by the Holy Spirit through the Scriptures (2:1 - 16)
¶Opposite	The members of the Assembly were carnal and immature believers (3:1 - 9)
¶Opposite	To be truly wise, you must become a fool in the eyes of the world (3:10 - 23)
§Unique	Conclusion: Selfishness and pride will inhibit your spiritual growth (4:1 - 21)
¶Complement	The only judgment that is important is the Judgment of the Lord Jesus (4:1 - 7)
¶Complement	Submit yourselves to the guidance of mature, faithful believers (4:8 - 21)

	§Complement	Introduction: Greetings from Paul and Sosthenes, with the faithfulness and grace of God (1:1 - 9)
	¶Opposite	Greetings from Paul and Sosthenes, with grace and peace from the Father and the Lord Jesus Christ (1:1 - 3)
Unique		1:1Paul, called an apostle of Jesus Christ through the will of God, and Sosthenes <i>our</i> brother;
Complement		1:2to the Assembly of God which is at Corinth:
Complement		to them that are sanctified in Christ Jesus (called saints), with all that in every place call upon the Name of Jesus Christ our Lord (both theirs and ours):

Opposite		1:3Grace to you and peace,
Opposite		from God our Father and the Lord Jesus Christ.
	¶Opposite	The faithfulness and grace of God will confirm you until the Coming of Christ (1:4 - 9)
Opposite		1:4I thank my God always on your behalf, for the grace of God which was given you in Jesus Christ, 1:5that in everything you were enriched in him: in all utterance, and <i>in</i> all knowledge 1:6(even as the testimony of Christ was confirmed in you), 1:7so that you come behind in no gift;
Opposite		waiting for the Coming of our Lord Jesus Christ;

Complement		1:8who shall also confirm you until the end,
Complement		<i>that you may be</i> blameless in the Day of our Lord Jesus Christ.
Unique		1:9God <i>is</i> faithful,
		by whom you were called to the fellowship of his Son, Jesus Christ our Lord.

	§Complement	Body: True wisdom is only found in the Gospel of Christ and in the written Word of God (1:10 - 3:23)
	¶Unique	The members of the Assembly were divided by personality worship of famous preachers (1:10 - 16)
Opposite		1:10Now I exhort you, brethren, by the Name of our Lord Jesus Christ, that you all speak the same thing; and <i>that</i> there be no divisions among you; but <i>that</i> you be perfectly joined together in the same mind and in the same judgment.
Opposite		1:11For it has been declared to me concerning you, my brethren, by them <i>of the family</i> of Chloe, that there are contentions among you.
Complement		1:12Now this I say, that every one of you says, “I am of Paul”, and “I of Apollos”, and “I of Cephas”, and “I of Christ.”
Complement		1:13Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?
Unique		1:14I thank God that I baptized none of you, except Crispus and Gaius, 1:15lest anyone should say that I had baptized in my own name.
		1:16And I baptized also the household of Stephanas; besides <i>these</i> , I do not know whether I baptized any others.

	¶Complement	The preaching of the Gospel of Christ is far greater than human wisdom (1:17 - 31)
Unique		1:17For Christ sent me not to baptize, but to preach the Gospel; <i>but</i> not with wisdom of words, lest the cross of Christ should be made ineffective.
		1:18For the preaching of the cross is to them that perish foolishness, but to us who are saved it is the power of God: 1:19for it is written, “ I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. ”
Complement		1:20Where <i>is</i> the wise? Where <i>is</i> the scribe? Where <i>is</i> the disputer of this world? Has not God made foolish the wisdom of this Age? 1:21For after that in the wisdom of God the world by wisdom did not know God, it pleased God by the foolishness of preaching to save them that believe.
Complement		1:22For the Jews require a sign, and the Greeks seek after <i>philosophical</i> wisdom; 1:23but we preach Christ crucified: to the Jews a stumblingblock, and to the Greeks foolishness; 1:24but to them who are called (both Jews and Greeks), Christ <i>is both</i> the power of God and the wisdom of God, 1:25because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
Opposite		1:26For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, <i>and</i> not many noble, <i>are called</i> . 1:27But God has chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things which are mighty; 1:28and base things of the world, and things which are despised has God chosen, and things that are not, to bring to nothing things that are, 1:29that no flesh should glory in his presence.
Opposite		1:30But of him are you in Christ Jesus; who of God is made unto us wisdom, righteousness, sanctification, and redemption; 1:31that, according as it is written, “ He that glories, let him glory in the Lord. ”

	¶Complement	True wisdom is revealed by the Holy Spirit through the Scriptures (2:1 - 16)
Unique		2:1And I, brethren, when I came to you, did not come with excellence of speech or of wisdom, declaring to you the testimony of God: 2:2for I determined not to know anything among you, except Jesus Christ, and him crucified.
		2:3And I was with you in weakness, in fear, and in much trembling. 2:4And my speech and my preaching <i>was</i> not with enticing words of man’s wisdom; but in demonstration of the Spirit and of power, 2:5that your faith should not stand in the wisdom of men, but in the power of God.
Complement		2:6Nevertheless, we do speak wisdom among them that are <i>spiritually</i> mature; yet not the wisdom of this Age, nor of the princes of this Age, that come to nothing; 2:7but we speak the wisdom of God in a mystery, <i>even</i> the hidden <i>wisdom</i> , which God ordained before the Ages unto our glory. 2:8Which none of the princes of this Age knew: for had they known <i>it</i> , they would not have crucified the Lord of glory.
Complement		2:9But as it is written, “ Eye has not seen, nor ear heard; neither has entered into the heart of man, the things which God has prepared for them that love him. ” 2:10But God has revealed <i>them</i> to us by his <i>Holy</i> Spirit: for the Spirit searches all things; indeed, the deep things of God. 2:11For what man knows the <i>hidden</i> things of a man, except the spirit of man which is in him? Even so no man knows the <i>hidden</i> things of God, but the Spirit of God.
Opposite		2:12Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. 2:13Which things also we speak; not in the words which man’s wisdom teaches, but which the Holy Spirit teaches: comparing spiritual things with spiritual.
Opposite		2:14But the natural man does not receive the things of the Spirit of God, because they are foolishness to him; neither can he know <i>them</i> , because they are spiritually discerned. 2:15But he that is spiritual discerns all things, yet he himself is discerned by no man. 2:16For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

	¶Opposite	The members of the Assembly were carnal and immature believers (3:1 - 9)
Unique		3:1And I, brethren, could not speak to you as to spiritual <i>believers</i> ;
		but as to carnal, <i>even</i> as to infants in Christ.
Complement		3:2I have fed you with milk, and not with solid food: for until now you were not able <i>to bear it</i> ; neither yet now are you able: 3:3for you are still carnal.
Complement		For whereas <i>there is</i> among you envying, and strife, and divisions, are you not carnal, and walk as <i>lost</i> men? 3:4For while one says, “I am of Paul”; and another, “ <i>I am</i> of Apollos”: are you not carnal?
Opposite		3:5Who then is Paul, and who <i>is</i> Apollos, but ministers by whom you believed, even as the Lord gave to every man? 3:6I have planted, <i>and</i> Apollos watered; but God gave the increase. 3:7So then neither is he that plants anything; neither he that waters; but <i>it is</i> God that gives the increase.
Opposite		3:8So he that plants and he that waters are one; and every man shall receive his own reward according to his own labor. 3:9For we are co-laborers with God: you are God’s field; <i>you are</i> God’s building.

	¶Opposite	To be truly wise, you must become a fool in the eyes of the world (3:10 - 23)
Opposite		3:10According to the grace of God which was given to me, as a wise architect, I have laid the foundation, and another builds on it. But let every man take heed how he builds upon it: 3:11for no man is able to lay a different foundation beside the one which is laid, which is Jesus Christ. 3:12And if any man builds upon this foundation <i>with</i> gold, silver, precious stones, wood, hay, <i>or</i> stubble: 3:13every man’s work shall be made manifest: for the <i>Day of Judgment</i> shall declare it, because it shall be revealed by fire; and the fire shall test every man’s work of what sort it is: 3:14if any man’s work remains which he has built on it, he shall receive a reward; 3:15if any man’s work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.
Opposite		3:16Do you not know that all of you are a Temple of God, and the Spirit of God dwells in you? 3:17If any man defiles the Temple of God, him shall God destroy: for the Temple of God is holy, which <i>Temple</i> all of you are.
Complement		3:18Let no man deceive himself; if any man among you seems to be wise in this Age, let him become a fool, that he may be <i>truly</i> wise.
Complement		3:19For the wisdom of this world is foolishness with God: for it is written, “ He takes the wise in their own craftiness. ” 3:20And again, “ The Lord knows the thoughts of the wise, that they are vain. ”
Unique		3:21Therefore let no man glory in men:
		for all things are yours, 3:22whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, 3:23and you are Christ’s, and Christ <i>is</i> God’s.

	§Unique	Conclusion: Selfishness and pride will inhibit your spiritual growth (4:1 - 21)
	¶Complement	The only judgment that is important is the Judgment of the Lord Jesus (4:1 - 7)
Opposite		4:1Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
Opposite		4:2Moreover it is required in stewards, that a man be found faithful.
Complement		4:3But with me it is a very small thing that I should be judged by you, or of man’s judgment; indeed, I do not judge my own self: 4:4for I know nothing by myself, yet am I not hereby justified; but he that judges me is the Lord.
Complement		4:5Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.
Unique		4:6And these things, brethren, I have in a figure transferred to myself and <i>to</i> Apollos for your sakes, that you might learn in us not to think <i>of men</i> above that which is written <i>in Scripture</i> , so that none of you are puffed up for one against another.
		4:7For who makes you different <i>from another person</i> ? And what do you have that you did not receive? Now if you received <i>it</i> , why do you glory, as if you had not received <i>it</i> ?
	¶Complement	Submit yourselves to the guidance of mature, faithful believers (4:8 - 21)
Opposite		4:8Now you are full; now you are rich; you have reigned as kings without us, and I would to God you did reign, that we also might reign with you.
Opposite		4:9For I think that God has set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, and to angels, and to men. 4:10We <i>are</i> fools for Christ’s sake, but you <i>are</i> wise in Christ; we <i>are</i> weak, but you <i>are</i> strong; you <i>are</i> honorable, but we <i>are</i> despised. 4:11Even to this present hour we both hunger, and thirst, and are poorly clothed, and are beaten, and have no certain dwelling place. 4:12And we labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; 4:13being defamed, we entreat; we are made as the filth of the world, <i>and are</i> the offscouring of all things until this day.
Complement		4:14I do not write these things to shame you, but as my beloved sons I warn <i>you</i> : 4:15for though you have ten thousand instructors in Christ, yet <i>you do</i> not <i>have</i> many <i>spiritual</i> fathers: for in Christ Jesus I have begotten you through the Gospel.
Complement		4:16Therefore I exhort you, be followers of me. 4:17For this reason I have sent to you Timothy, who is my beloved son, and faithful in the Lord; who shall bring you into remembrance of my ways which are in Christ, as I teach everywhere in every Assembly.
Unique		4:18Now some are proud, as though I would not come to you. 4:19But I will come to you shortly, if the Lord will; and I will know, not the speech of them who are proud, but the power: 4:20for the Kingdom of God is not in word, but in power.
		4:21What do you want? Shall I come to you with a rod; or in love, and the spirit of meekness?

Spiritual	Maturity, Chapter 1.2: Glorify God in your body through selfless love (5:1 - 7:40)
\$Unique	Introduction: Excommunicate the sinning brother, and do not celebrate the Lord’s Table with him (5:1 - 13)
¶Opposite	Excommunicate the sinning brother from membership in your Assembly (5:1 - 8)
¶Opposite	Do not celebrate the Lord’s Table with the sinning brother (5:9 - 13)
\$Complement	Body: Marriage and the single life for believers (6:1 - 7:24)
¶Opposite	Judge disputes between church members within the church, and not in public court (6:1 - 11)
¶Opposite	Flee fornication, because your body is a Temple of the Holy Spirit (6:12 - 20)
¶Complement	A healthy sexual relationship with your spouse helps prevent fornication (7:1 - 5)
¶Complement	Marriage is preferable to the single life if lust is a problem (7:6 - 17)
¶Unique	Freedom is always preferable to slavery (7:18 - 24)
\$Complement	Conclusion: Marriage is a permanent commitment; ensure that it is the will of God beforehand (7:25 - 40)
¶Complement	In certain situations, it is preferable to remain single (7:25 - 35)
¶Complement	A woman is bound by the Law to remain married to her husband as long as he lives (7:36 - 40)

	\$Unique	Introduction: Excommunicate the sinning brother, and do not celebrate the Lord’s Table with him (5:1 - 13)
	¶Opposite	Excommunicate the sinning brother from membership in your Assembly (5:1 - 8)
Unique		⁵¹ It is reported commonly <i>that there is</i> fornication among you; and such fornication as is not so much as named among the Gentiles, that one has the wife of his father.
Complement		⁵² But you are proud; and you have not rather mourned, that he that has done this deed might be excommunicated from among you.
Complement		⁵³ For truly (as absent in body, but present in spirit) I have judged already, as though I were present, <i>concerning</i> him that has so done this deed: ⁵⁴ in the Name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, ⁵⁵ to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus.
Opposite		⁵⁶ Your glorying <i>is</i> not good. Do you not know that a little yeast leavens the whole lump <i>of dough</i> ? ⁵⁷ Therefore purge out the old leaven, that you may be a new lump, as you are unleavened.
Opposite		For even Christ our Passover was sacrificed for us; ⁵⁸ therefore let us keep the feast <i>of the Lord’s Table</i> ; but not with old leaven; neither with the leaven of malice and wickedness; but with the unleavened <i>bread</i> of sincerity and truth.
	¶Opposite	Do not celebrate the Lord’s Table with the sinning brother (5:9 - 13)
Opposite		⁵⁹ I wrote to you in a letter, not to associate with fornicators;
Opposite		⁵¹⁰ yet not completely from the fornicators of this world, or with the covetous, or extortionists, or with idolaters: for then you would be obliged to leave the world.
Complement		⁵¹¹ But now I have written to you not to associate, if any man that is called a <i>Christian</i> brother is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortionist: with such a one, no, <i>you should</i> not <i>even</i> eat.
Complement		⁵¹² For what have I to do to judge them also that are outside? Do you not judge them that are within?
Unique		⁵¹³ But them that are outside <i>the Assembly</i> , God judges. Therefore put away from among yourselves that wicked person.
	\$Complement	Body: Marriage and the single life for believers (6:1 - 7:24)
	¶Opposite	Judge disputes between church members within the church, and not in public court (6:1 - 11)
Unique		⁶¹ Do any of you dare, having a matter against another, to go to court before the unjust, and not before the saints? ⁶² Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? ⁶³ Do you not know that we shall judge angels? How much more things that pertain to this life? ⁶⁴ If then you have judgments of things pertaining to this life, set them to judge who are least esteemed in the Assembly.
Complement		⁶⁵ I speak to your shame. Is it so, that there is not a wise man among you? No, not <i>even</i> one that shall be able to judge between his brethren? ⁶⁶ But brother goes to <i>civil</i> court with brother, and that before the unbelievers.
Complement		⁶⁷ Now therefore there is utterly a fault among you, because you go to court one with another. Why do you not rather take wrong? Why do you not rather <i>allow yourselves</i> to be defrauded? ⁶⁸ No, you do wrong, and defraud, and that <i>your own</i> brethren.
Opposite		⁶⁹ Do you not know that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, ⁶¹⁰ nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionists shall inherit the Kingdom of God.
Opposite		⁶¹¹ And such were some of you; but you were washed, but you were sanctified, but you were justified in the Name of the Lord Jesus, and in the Spirit of our God.
	¶Opposite	Flee fornication, because your body is a Temple of the Holy Spirit (6:12 - 20)
Opposite		⁶¹² All things are lawful to me, but all things are not good; all things are lawful for me, but I will not be brought under the power of any.
Opposite		⁶¹³ Food <i>is</i> for the belly, and the belly for food; but God shall destroy both it and them.
Complement		Now the body <i>is</i> not for fornication, but for the Lord; and the Lord <i>is</i> for the body; ⁶¹⁴ and God has both raised up the Lord Jesus, and will also raise up us by his own power. ⁶¹⁵ Do you not know that your bodies are the parts of Christ’s <i>Body</i> ? Shall I then take the parts of Christ’s <i>Body</i> , and make <i>them</i> the parts of a prostitute’s <i>body</i> ? Certainly not.
Complement		⁶¹⁶ What? Do you not know that he who is joined to a prostitute is one body? For he says, “ Two shall be one flesh. ” ⁶¹⁷ But he that is joined to the Lord is one spirit. ⁶¹⁸ <i>Therefore</i> , flee fornication. Every sin that a man does is outside the body; but he that commits fornication sins against his own body.
Unique		⁶¹⁹ What? Do you not know that your body is a Temple of the Holy Spirit <i>who is</i> in you; which you have of God, and you are not your own? ⁶²⁰ For you were redeemed for a price: therefore glorify God in your body, and in your spirit, which are God’s.
	¶Complement	A healthy sexual relationship with your spouse helps prevent fornication (7:1 - 5)
Unique		⁷¹ Now concerning the things of which you wrote to me: <i>it is</i> good for a man not to touch a woman.
Complement		⁷² Nevertheless, <i>to avoid</i> fornication, let every man have his own wife, and let every woman have her own husband.
Complement		⁷³ Let the husband render to the wife due benevolence; and likewise also the wife to the husband. ⁷⁴ The wife does not have power of her own body, but the husband; and likewise also the husband does not have power of his own body, but the wife.
Opposite		⁷⁵ Do not defraud one the other, unless <i>it is</i> with agreement for a time, that you may give yourselves to fasting and prayer;
Opposite		and come together again, so that Satan does not tempt you for your lack of self control.
	¶Complement	Marriage is preferable to the single life if lust is a problem (7:6 - 17)
Unique		⁷⁶ But I speak this by permission, <i>and</i> not of <i>Scriptural</i> command: ⁷⁷ for I wish that all men were <i>single</i> even as I myself. But every man has his proper gift of God, one after this manner, and another after that.
Complement		⁷⁸ Therefore I say to the unmarried and widows: it is good for them if they remain <i>single</i> even as I; ⁷⁹ but if they cannot contain, let them marry: for it is better to marry than to burn <i>with lust</i> .
Complement		⁷¹⁰ And to the married I command (<i>yet</i> not I, but the Lord): let not the wife depart from <i>her</i> husband; ⁷¹¹ but in case she does depart, let her remain unmarried, or be reconciled to <i>her</i> husband; and let not the husband divorce <i>his</i> wife.
Opposite		⁷¹² But to the rest I speak (not the Lord): if any brother has a wife that does not believe, and she is pleased to dwell with him, let him not divorce her. ⁷¹³ And the woman who has an husband that does not believe, and if he is pleased to dwell with her, let her not leave him: ⁷¹⁴ for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children were unclean; but now they are holy.
Opposite		⁷¹⁵ But if the unbelieving <i>spouse</i> leaves, let him leave. A <i>Christian</i> brother or a sister is not under bondage in such <i>situations</i> ; but God has called us to peace. ⁷¹⁶ For how do you know, O <i>Christian</i> wife, whether you shall save <i>your</i> husband? Or how do you know, O <i>Christian</i> man, whether you shall save <i>your</i> wife? ⁷¹⁷ But as God has distributed to every man, as the Lord has called every one, so let him walk. And so I ordain in all Assemblies.
	¶Unique	Freedom is always preferable to slavery (7:18 - 24)
Opposite		⁷¹⁸ Is any man called <i>in Christ</i> being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised.
Opposite		⁷¹⁹ Circumcision is unimportant, and uncircumcision is unimportant; but the observance of the Commandments of God <i>is important</i> .
Complement		⁷²⁰ Let every man remain in the same calling in which he was called. ⁷²¹ Were you called <i>while you were</i> a slave? Care not for it; but if you may be made free, use <i>it</i> rather.
Complement		⁷²² For he that was called in the Lord <i>being</i> a slave <i>of men</i> , is the Lord’s freeman. Likewise also he that was called, <i>being</i> free, is Christ’s slave.
Unique		⁷²³ You were redeemed for a price; do not be the slaves of men. ⁷²⁴ Brethren, let every man, in whatever he was called, remain with God in it.
	\$Complement	Conclusion: Marriage is a permanent commitment; ensure that it is the will of God beforehand (7:25 - 40)
	¶Complement	In certain situations, it is preferable to remain single (7:25 - 35)
Opposite		⁷²⁵ Now concerning virgins I have no <i>written</i> Commandment of the Lord; yet I give my judgment, as one that has obtained mercy of the Lord to be faithful. ⁷²⁶ Therefore I suppose that this is good for the current distress, that <i>it is</i> good for a man to be <i>single</i> . ⁷²⁷ Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. ⁷²⁸ But if you do marry, you have not sinned. And if a virgin marries, she has not sinned. Nevertheless such shall have trouble in the flesh; but I spare you.
Opposite		⁷²⁹ But I say this, brethren: the time <i>is</i> short. It remains, that both they that have wives, be as though they had none; ⁷³⁰ and they that weep, as though they did not weep; and they that rejoice, as though they did not rejoice; and they that buy, as though they did not possess; ⁷³¹ and they that use this world, as not abusing <i>it</i> : for the fashion of this world is passing away.
Complement		⁷³² But I would have you without anxiety. He that is unmarried cares for the things that belong to the Lord, how he may please the Lord; ⁷³³ but he that is married cares for the things that are of the world, how he may please <i>his</i> wife.
Complement		⁷³⁴ There is a difference <i>also</i> between a wife and a virgin <i>woman</i> . The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit; but she that is married cares for the things of the world, how she may please <i>her</i> husband.
Unique		⁷³⁵ And I speak this for your own benefit; not that I may cast a snare upon you, but for that which is proper, and that you may attend upon the Lord without distraction.
	¶Complement	A woman is bound by the Law to remain married to her husband as long as he lives (7:36 - 40)
Opposite		⁷³⁶ But if any man thinks that he behaves himself improperly towards his virgin <i>daughter</i> ; if she passes the flower of <i>her</i> age, and need so require, let him do what he wishes; he does not sin: let them marry. ⁷³⁷ Nevertheless he that stands steadfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin, does well.
Opposite		⁷³⁸ So then he that gives <i>her</i> in marriage does well; but he that gives <i>her</i> not in marriage does better.
Complement		⁷³⁹ The wife is bound by the Law, as long as her husband is living;
Complement		but if her husband is dead, she is at liberty to be married to whom she wishes: only in the Lord.
Unique		⁷⁴⁰ But she is happier, if she so remains <i>single</i> , after my judgment; and I think also that I have the Spirit of God.

Spiritual Maturity, Chapter 1.3: Glorify God in your spirit through selfless love (8:1 - 11:1)	
§Unique	Introduction: Selfless love is better than knowledge; and there is only one true God (8:1 - 6)
¶Opposite	Knowledge inflates the ego, but selfless love builds up the spirit (8:1 - 3)
¶Opposite	There are many “gods” in name only, but only one true God (8:4 - 6)
§Complement	Body: Paul did not ask for money from the Corinthian Christians, even though he had the right (8:7 - 9:27)
¶Unique	Our liberty to eat anything we wish may be a stumblingblock to weak Christians, and become a sin (8:7 - 13)
¶Complement	The apostle Paul had proven his apostolic credentials, so he had the right to be paid (9:1 - 7)
¶Complement	Even an oxen has the right to eat grain from the threshingfloor as he winnows the wheat (9:8 - 12)
¶Opposite	But Paul refused to live from the offerings of the Corinthians for their sake and the sake of the Gospel (9:13 - 17)
¶Opposite	Paul wanted the Corinthians to follow his example of self-sacrifice and personal denial for the sake of the Gospel (9:18 - 27)
§Complement	Conclusion: God destroyed the Israelites in the wilderness, so deny yourself for the sake of others (10:1 - 11:1)
¶Complement	God destroyed the Israelites in the wilderness for their uncontrolled lusts (10:1 - 13)
¶Complement	So imitate the example of Paul and deny yourself for the sake of others (10:14 - 11:1)

	§Unique Introduction: Selfless love is better than knowledge; and there is only one true God (8:1 - 6)
	¶Opposite Knowledge inflates the ego, but selfless love builds up the spirit (8:1 - 3)
Unique	^{8:1} Now concerning things offered to idols: we know that we all have knowledge.
Complement	Knowledge inflates <i>the ego</i> ;
Complement	but selfless love edifies.
Opposite	^{8:2} And if any man thinks that he knows anything, he knows nothing yet as he ought to know.
Opposite	^{8:3} But if any man loves God, the same is known of him.
Opposite	¶Opposite There are many “gods” in name only, but only one true God (8:4 - 6)
Opposite	^{8:4} Therefore as concerning the eating of those things that are offered in sacrifice to idols, we know that an idol <i>is</i> nothing in the world;
Opposite	and that <i>there is</i> no other God but one.
Complement	^{8:5} For though there are <i>things</i> that are called “gods”, whether in Heaven or in Earth
Complement	(as there are many “gods” and many “lords”),
Unique	^{8:6} but to us <i>there is but</i> one <i>true</i> God, the Father, of whom <i>are</i> all things, and we in him; and one Lord Jesus Christ, by whom <i>are</i> all things, and we by him.
	§Complement Body: Paul did not ask for money from the Corinthian Christians, even though he had the right (8:7 - 9:27)
	¶Unique Our liberty to eat anything we wish may be a stumblingblock to weak Christians, and become a sin (8:7 - 13)
Opposite	^{8:7} Nevertheless <i>there is</i> not in every man that knowledge: for some with conscience of the idol until this hour eat <i>it</i> as a thing offered to an idol; and their conscience being weak is defiled.
Opposite	^{8:8} But food does not commend us to God: for neither if we eat, are we the better; nor if we eat not, are we the worse.
Complement	^{8:9} But be careful, lest by any means this liberty of yours becomes a stumblingblock to them that are weak:
	^{8:10} for if any man sees you, who has knowledge, reclining <i>to eat</i> in the idol’s temple, shall not his conscience, he being weak, be emboldened to eat those things which are offered to idols?
Complement	^{8:11} And because of your knowledge, shall the weak brother be destroyed <i>spiritually</i> , for whom Christ died?
Unique	^{8:12} But when you sin this way against the brethren, and wound their weak conscience, you sin against Christ.
	^{8:13} Therefore, if food causes my brother to stumble, I will eat no flesh while the world stands, lest I make my brother to stumble.
	¶Complement The apostle Paul had proven his apostolic credentials, so he had the right to be paid (9:1 - 7)
Unique	^{9:1} Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?
Complement	Are you not my work in the Lord?
Complement	^{9:2} If I am not an apostle to others, yet doubtless I am to you: for the seal of my apostleship are you in the Lord.
Opposite	^{9:3} My answer to them that examine me is this: ^{9:4} do we not have a right to eat and to drink? ^{9:5} Do we not have a right to lead about a sister, a wife; as well as other apostles, and <i>as</i> the brothers of the Lord <i>Jesus</i> , and Cephas?
Opposite	^{9:6} Or I only and Barnabas, do we not have power to forbear working? ^{9:7} Who goes to war anytime at his own expense? Who plants a vineyard, and does not eat of its fruit? Or who feeds a flock, and does not eat of the milk of the flock?
	¶Complement Even an oxen has the right to eat grain from the threshingfloor as he winnows the wheat (9:8 - 12)
Unique	^{9:8} Do I say these things as a man? Or does the Law not say the same <i>thing</i> also? ^{9:9} For it is written in the Law of Moses, “ You shall not muzzle the mouth of the ox that treads out the grain. ”
Complement	Does God take care for oxen? ^{9:10} Or does he say <i>it</i> altogether for our sakes?
Complement	For our sakes, no doubt, <i>this</i> is written, that he that plows should plow in hope; and that he that threshes in hope should be partaker of his hope.
Opposite	^{9:11} If we have sown to you spiritual things, <i>is it</i> a great thing if we shall reap your carnal things? ^{9:12} If others are partakers of <i>this</i> authority over you, <i>are</i> not we rather?
Opposite	Nevertheless we have not used this authority; but we suffer all things, lest we should hinder the Gospel of Christ.

	¶Opposite But Paul refused to live from the offerings of the Corinthians for their sake and the sake of the Gospel (9:13 - 17)
Unique	^{9:13} Do you not know that they who minister about holy things live <i>of the offerings</i> of the Temple? And they who wait at the altar are partakers with the altar?
	^{9:14} Even so has the Lord ordained, that they who preach the Gospel should live of the Gospel.
Complement	^{9:15} But I have used none of these things; neither have I written these things, that it would be so done to me.
Complement	For <i>it would be</i> better for me to die, than that any man should make my glorying void.
Opposite	^{9:16} For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is to me, if I do not preach the Gospel!
Opposite	^{9:17} For if I do this thing willingly, I have a reward; but if against my will, a stewardship <i>of the Gospel</i> has been committed to me.
	¶Opposite Paul wanted the Corinthians to follow his example of self-sacrifice and personal denial for the sake of the Gospel (9:18 - 27)
Opposite	^{9:18} What is my reward then? <i>My reward is</i> , that when I preach the Gospel, I may make the Gospel of Christ without charge, that I do not abuse my authority in the Gospel. ^{9:19} For though I am free from all <i>men</i> , yet have I made myself servant to all, that I might gain even more. ^{9:20} And to the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; ^{9:21} to them that are without Law, as without Law, that I might gain them that are without Law (being not without Law to God, but under the Law to Christ). ^{9:22} To the weak I became as weak, that I might gain the weak. I have become all things to all <i>men</i> , that I might by all means save some.
Opposite	^{9:23} And I do this for the Gospel’s sake, that I might be partaker of it with <i>you</i> .
Complement	^{9:24} Do you not know that they which run in a race all run; but <i>only</i> one receives the prize? So run, that you may obtain.
Complement	^{9:25} And every man contending in athletic competition practices self-control in all things.
Unique	Now they <i>do it</i> to obtain a corruptible crown; but we an incorruptible <i>crown</i> .
	^{9:26} I therefore so run, <i>but</i> not as <i>one</i> without purpose. So fight I; <i>but</i> not as one that <i>uselessly</i> punches the air;
	^{9:27} but I discipline my body, and bring <i>it</i> into subjection, lest that by any means, when I have preached to others, I myself should be disqualified <i>from the ministry</i> .
	§Complement Conclusion: God destroyed the Israelites in the wilderness, so deny yourself for the sake of others (10:1 - 11:1)
	¶Complement God destroyed the Israelites in the wilderness for their uncontrolled lusts (10:1 - 13)
Opposite	^{10:1} Moreover, brethren, I do not want you to be ignorant, how that all our fathers were under the cloud, and all passed through the <i>Red</i> sea; ^{10:2} and were all baptized unto Moses in the cloud and in the sea; ^{10:3} and they all ate the same spiritual food; ^{10:4} and they all drank the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ.
Opposite	^{10:5} But with many of them God was not well pleased: for they were overthrown in the wilderness.
Complement	^{10:6} Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
	^{10:7} Neither be idolaters, as some of them <i>were</i> : as it is written, “ The people sat down to eat and drink; and rose up to play. ” ^{10:8} Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand. ^{10:9} Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents. ^{10:10} Neither murmur, as some of them also murmured, and were destroyed by the destroyer.
Complement	^{10:11} Now all these things happened to them for types; and they are written for our admonition, upon whom the fulfillments of the Ages have come.
Unique	^{10:12} Therefore let him that thinks he stands, take heed lest he falls.
	^{10:13} No temptation has overtaken you but such as is common to man; but God <i>is</i> faithful, who will not allow you to be tempted above that you are able, but will with the temptation also make a way to escape, that you may be able to bear <i>it</i> .
	¶Complement So imitate the example of Paul and deny yourself for the sake of others (10:14 - 11:1)
Opposite	^{10:14} Therefore, my dearly beloved, flee from idolatry. ^{10:15} I speak as to wise men; judge what I say: ^{10:16} the cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? ^{10:17} For we <i>being</i> many are one bread, <i>and</i> one body: for we are all partakers of that one bread. ^{10:18} Behold Israel after the flesh; are not they who eat of the sacrifices partakers of the altar?
Opposite	^{10:19} What am I saying then? That the idol is anything, or that which is offered in sacrifice to idols is anything? ^{10:20} But <i>I say rather</i> , that the things which the heathen sacrifice, they sacrifice to demons, and not to God; and I do not want you to be partakers of demons. ^{10:21} You cannot drink the cup of the Lord, and the cup of demons. You cannot be partakers of the Lord’s Table, and of the table of demons.
Complement	^{10:22} Do we provoke the Lord to jealousy? Are we stronger than he? ^{10:23} All things are lawful for me, but all things are not good; all things are lawful for me, but all things do not strengthen <i>my walk with Christ</i> . ^{10:24} Let no man seek his own, but every man another’s <i>spiritual good</i> .
Complement	^{10:25} Whatsoever is sold in the meat market, eat <i>it</i> , asking no question for conscience’ sake: ^{10:26} for <i>it is written</i> , “ the Earth is the Lord’s, and everything in it .” ^{10:27} If any of them that do not believe <i>in Christ</i> invite you <i>to a feast</i> , and you are disposed to go, whatsoever is set before you, eat, asking no question for conscience’ sake. ^{10:28} But if any man says to you, “This is offered in sacrifice to idols”: do not eat for his sake that showed it, and for conscience’ sake (for “ the Earth is the Lord’s, and everything in it ”). ^{10:29} Conscience, I say, not your own, but of the other. For why is my liberty judged by another <i>man’s</i> conscience? ^{10:30} For if I by grace am a partaker, why am I evil spoken of for that for which I give thanks?
Unique	^{10:31} Therefore whether you eat, or drink, or whatsoever you do, do all to the glory of God. ^{10:32} Give no offense; neither to the Jews, nor to the Gentiles, nor to the Assembly of God; ^{10:33} even as I please all <i>men</i> in all <i>things</i> : not seeking my own good, but the <i>good</i> of many, that they may be saved.
	^{11:1} Be imitators of me, even as I also <i>am</i> of Christ.

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§Unique	Introduction: God has designed an order of the sexes and requires order in the Supper of the Lord (11:2 - 34)
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¶Unique	All preaching in foreign languages in the Assembly must have an interpreter (14:23 - 27)
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¶Complement	All preaching should be done one at a time in an orderly fashion, not with chaotic gibberish (14:28 - 33)
¶Complement	Allow foreign languages, but preaching must be orderly; and only by men (14:34 - 40)

	§Unique	Introduction: God has designed an order of the sexes and requires orderliness in the Supper of the Lord (11:2 - 34)
	¶Opposite	God has designed men and women for a particular order and priority (11:2 - 16)
Unique		^{11:2} Now I praise you, brethren, that you remember me in all things; and <i>that</i> you keep the Ordinances, as I delivered <i>them</i> to you.
Complement		^{11:3} But I would have you know, that the head of every man is Christ; and the head of the woman <i>is</i> the man; and the head of Christ <i>is</i> God. ^{11:4} Every man praying or prophesying, having <i>his</i> head covered, dishonors his head. ^{11:5} But every woman that prays or prophesies with <i>her</i> head uncovered dishonors her head. For that is even the same as if she was shaven: ^{11:6} for if the woman is not covered, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be covered. ^{11:7} For a man indeed should not cover <i>his</i> head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.
Complement		^{11:8} For the man is not of the woman, but the woman of the man; ^{11:9} neither was the man created for the woman, but the woman <i>was created</i> for the man. ^{11:10} For this <i>reason</i> the woman is under obligation to have a cover upon the head because of the angels. ^{11:11} Nevertheless neither is the man without the woman; nor <i>is</i> the woman without the man, in the Lord. ^{11:12} for as the woman <i>was made</i> out of the man, even so the man also <i>was born</i> through the woman; but all things <i>were originally created</i> out of God.
Opposite		^{11:13} Judge in yourselves: is it proper that a woman prays to God uncovered? ^{11:14} Does not even nature itself teach you, that, if a man has long hair, it is a shame to him? ^{11:15} But if a woman has long hair, it is a glory to her: for <i>her</i> hair has been given her for a covering.
Opposite		^{11:16} But if anyone wants to argue about this, we have no other custom, <i>and</i> neither <i>do</i> the Assemblies of God.
	¶Opposite	Observe the Supper of the Lord in an orderly and dignified manner (11:17 - 34)
Opposite		^{11:17} Now in this that I declare <i>to you</i> , I do not praise <i>you</i> , that you come together not for the better, but for the worse. ^{11:18} For first of all, when you come together in the Assembly, I hear that there are divisions among you; and I partly believe it. ^{11:19} for there must be also heresies among you, that they which are approved may be made manifest among you. ^{11:20} Therefore, when you come together into the same place, you are not <i>truly</i> eating the Lord's supper. ^{11:21} for in eating, everyone takes before <i>others</i> his own supper; and one is hungry, and another is drunk.
Opposite		^{11:22} What? Do you not have houses to eat and to drink in? Or do you despise the Assembly of God, and shame them that do not have? What shall I say to you? Shall I praise you in this? I do not praise <i>you</i> .
Complement		^{11:23} For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the <i>same</i> night in which he was betrayed, took bread; ^{11:24} and when he had given thanks, he broke <i>it</i> , and said, " Take, eat: this is a symbol of my body, which is broken for you; do this in remembrance of me. " ^{11:25} After the same manner also <i>he took</i> the cup, after he had eaten, saying, " This cup is a symbol of the New Covenant in my blood; do this, as often as you drink it, in remembrance of me. " ^{11:26} For as often as you eat this bread, and drink <i>this</i> cup, you are celebrating the death of the Lord until he comes <i>again</i> .
Complement		^{11:27} Therefore whosoever shall eat this bread and drink <i>this</i> cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. ^{11:28} But let a man examine himself, and thus let him eat of <i>the</i> bread, and drink of <i>the</i> cup: ^{11:29} for he that eats and drinks unworthily, eats and drinks condemnation to himself, not discerning the Lord's body: ^{11:30} for this reason many <i>are</i> weak and sickly among you, and many sleep <i>in death</i> . ^{11:31} For if we would judge ourselves, we would not be judged; ^{11:32} but when we are judged, we are chastened by the Lord, so that we should not be condemned with the world.
Unique		^{11:33} Therefore, my brethren, when you come together to eat, wait one for another. ^{11:34} And if any man is hungry, let him eat at home, that you do not come together to condemnation. And the rest will I set in order when I come.
	§Complement	Body: Preach in the native language rather than foreign languages, unless you have an interpreter (12:1 - 14:27)
	¶Opposite	The Holy Spirit gives spiritual gifts to every member of the Body of Christ (the Assembly of believers) (12:1 - 31)
Unique		^{12:1} Now concerning spiritual <i>gifts</i> , brethren, I do not want you to be ignorant. ^{12:2} You know that you were heathen, carried away to these mute idols, even as you were led.
		^{12:3} Therefore, I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed; and <i>that</i> no man can say that Jesus is the Lord, but by the Holy Spirit.
Complement		^{12:4} Now there are diversities of gifts, but the same Spirit. ^{12:5} And there are differences of administrations, but the same Lord. ^{12:6} And there are diversities of operations, but it is the same God who works all in all. ^{12:7} But the manifestation of the Spirit is given to every man to benefit from it: ^{12:8} for to one is given by the Spirit the Word of wisdom; to another the Word of knowledge by the same Spirit, ^{12:9} to another faith by the same Spirit; to another the gifts of healing by the same Spirit; ^{12:10} to another the working of miracles; to another prophecy; to another discerning of spirits; to another <i>various</i> kinds of languages; to another the interpretation of languages. ^{12:11} But all these are working that one and the selfsame Spirit, distributing to each one respectively as he appoints. ^{12:12} For as the <i>human</i> body is one, but has many parts, and all the parts of that one body, being many, are one body, so also <i>is</i> Christ. ^{12:13} for in the same Spirit we were all baptized into one Body, whether we <i>were</i> Jews or Gentiles, whether <i>we were</i> slave or free; and we have been all made to drink into the same Spirit.
Complement		^{12:14} For the body is not one part, but many. ^{12:15} If the foot shall say, "Because I am not the hand, I am not of the body", is it therefore not of the body? ^{12:16} And if the ear shall say, "Because I am not the eye, I am not of the body", is it therefore not of the body? ^{12:17} If the whole body <i>was</i> an eye, where <i>is</i> the hearing? If the whole <i>was</i> hearing, where <i>is</i> the smelling? ^{12:18} But now God has set the parts every one of them in the body, as it has pleased him. ^{12:19} And if they were all one part, where <i>is</i> the body? ^{12:20} But now <i>they are</i> many parts, but yet <i>only</i> one body. ^{12:21} And the eye cannot say to the hand, "I have no need of you": nor again the head to the feet, "I have no need of you." ^{12:22} No, much more those parts of the body, which seem to be more feeble, are necessary; ^{12:23} and those <i>parts</i> of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our unattractive <i>parts</i> have more abundant comeliness. ^{12:24} For our pleasing <i>parts</i> have no need; but God has tempered the body together, having given more abundant honor to that <i>part</i> which lacked, ^{12:25} that there should be no schism in the body; but <i>that</i> the parts should have the same care one for another. ^{12:26} And whether one part suffers, all the parts suffer with it; or <i>if</i> one part is honored, all the parts rejoice with it.
Opposite		^{12:27} Now all of you are a Body of Christ, and parts in particular. ^{12:28} And God has set some in the Assembly: first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, <i>and</i> varieties of languages.
Opposite		^{12:29} <i>Are</i> all apostles? <i>No. Are</i> all prophets? <i>No. Are</i> all teachers? <i>No. Are</i> all workers of miracles? <i>No.</i> ^{12:30} Do all have the gifts of healing? <i>No. Do</i> all speak with <i>foreign</i> languages? <i>No. Do</i> all interpret? <i>No.</i> ^{12:31} But desire earnestly the best gifts. And yet <i>now</i> , I show you a much better way.
	¶Opposite	Selfless love will continue forever, so it is the most important of all spiritual gifts (13:1 - 13)
Opposite		^{13:1} Though I speak with the speeches of men and of angels, but have not selfless love, I have become as a noisy brass <i>instrument</i> , or a tinkling cymbal. ^{13:2} And though I have <i>the gift</i> of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, but have not selfless love, I am nothing. ^{13:3} And though I bestow all my goods to feed <i>the poor</i> , and though I give my body to be burned, but have not selfless love, it does me no good.
Opposite		^{13:4} Selfless love suffers long, <i>and</i> is kind; selfless love does not envy; selfless love does not vaunt itself, is not proud, ^{13:5} does not behave itself unseemly, does not seek her own, is not easily provoked, does not think evil; ^{13:6} rejoices not in iniquity, but rejoices in the truth; ^{13:7} bears all things, believes all things, hopes all things, <i>and</i> endures all things.
Complement		^{13:8} Selfless love never ceases; but whether <i>there are</i> prophecies, they shall come to an end; whether <i>there are gifts of foreign</i> languages, they shall cease of their own accord; whether <i>there is</i> knowledge, it shall <i>also</i> come to an end. ^{13:9} For we know in part; and we prophesy in part. ^{13:10} But when that which is complete has come, then that which is in part shall be done away.
Complement		^{13:11} When I was a child, I spoke as a child, I understood as a child, <i>and</i> I thought as a child; but when I became a man, I put away childish things. For now we see <i>as</i> through a mirror, dimly; but then face to face. ^{13:12} Now I know in part; but then shall I know even as also I am known.
Unique		^{13:13} And now faith, hope, <i>and</i> selfless love remains <i>forever</i> ; these three; but the greatest of these <i>is</i> selfless love.
	¶Complement	Preach only in the native language so that all will understand and be edified (14:1 - 14)
Unique		^{14:1} Follow after selfless love, and desire spiritual <i>gifts</i> , but rather that you may prophesy: ^{14:2} for he that speaks in a <i>foreign</i> language does not speak to men, but to God, because no man understands <i>him</i> ; even though in the spirit he speaks <i>spiritual</i> mysteries.
Complement		^{14:3} But he that prophesies speaks to men <i>for</i> edification, exhortation, and comfort. ^{14:4} He that speaks in a <i>foreign</i> language strengthens himself; but he that prophesies edifies the Assembly.
Complement		^{14:5} Now I want all of you to speak with <i>foreign</i> languages, but <i>I wish</i> rather that you prophesied: for greater <i>is</i> he that prophesies than he that speaks with <i>foreign</i> languages, unless he interprets, so that the Assembly may receive edification.
Opposite		^{14:6} Now, brethren, if I come to you speaking with <i>foreign</i> languages, what good shall I do you, unless I shall speak to you either by revelation, or by knowledge, or by prophesying, or by teaching? ^{14:7} And even lifeless things <i>which</i> make a sound, whether pipe or harp, unless they give a distinction in the sounds, how shall it be known what is piped or harped? ^{14:8} For if the trumpet gives an uncertain sound, who shall prepare himself to the battle? ^{14:9} So likewise you, unless you utter by the tongue words easy to be understood, how shall it be known what is spoken? For you shall speak into the air. ^{14:10} There are, it may be, so many kinds of voices in the world, and none of them <i>are</i> without meaning. ^{14:11} Therefore if I do not know the meaning of the voice, I shall be to him that speaks <i>as</i> a foreigner, and he that speaks <i>shall be as</i> a foreigner to me. ^{14:12} Even so you, forasmuch as you are zealous of spiritual <i>gifts</i> , seek that you may abound to the edification of the Assembly.
Opposite		^{14:13} Therefore let him that speaks in a <i>false</i> language pray that he may interpret: ^{14:14} for if I pray in a <i>false</i> language, my spirit prays, but my understanding is unfruitful.
	¶Complement	Pray, sing, and preach the Word of God with the understanding, not in gibberish or a foreign language (14:15 - 22)
Unique		^{14:15} What, then, <i>is the correct way</i> ? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.
Complement		^{14:16} Otherwise when you shall give thanks with the spirit, how shall he that occupies the room of the uneducated say "Amen" at your giving of thanks, seeing he does not understand what you say?
Complement		^{14:17} For you truly give thanks well, but the other is not edified.
Opposite		^{14:18} I thank my God, I speak with <i>foreign</i> languages more than all of you, ^{14:19} yet in the Assembly I would rather speak five words with my understanding (that I might teach others also), than ten thousand words in a <i>foreign</i> language.
Opposite		^{14:20} Brethren, do not be children in understanding (nevertheless in malice be children, but in understanding be men): ^{14:21} in the Law it is written, " With other languages and other lips will I speak to this people; and yet for all that, they will not listen to me,' says [Jehovah]. " ^{14:22} Therefore <i>the gift of foreign</i> languages is for a sign: not to them that believe, but to them that do not believe; but prophesying <i>is</i> not for them that do not believe, but for them who do believe.
	¶Unique	All preaching in foreign languages in the Assembly must have an interpreter (14:23 - 27)
Opposite		^{14:23} If therefore the whole Assembly has come together into one place, and all speak in <i>foreign</i> languages, and uneducated or unbelievers come in, will they not say that you are crazy?
Opposite		^{14:24} But if all prophesy, and one comes in that does not <i>yet</i> believe <i>in Christ</i> , or <i>one</i> uneducated, he is convinced of all, <i>and</i> he is judged of all; ^{14:25} and in this manner the secrets of his heart are revealed; and so falling down on <i>his</i> face he will worship God, and report that God is truly in you.
Complement		^{14:26} What, then, is it, brethren? When you come together, every one of you has a psalm, has a doctrine, has a language, has a revelation, <i>and</i> has an interpretation.
Complement		Let all things be done toward edification.
Unique		^{14:27} If any man speaks in a <i>foreign</i> language, <i>let it be</i> by two, or at the most <i>by</i> three (and by turn), and let one interpret.
	§Complement	Conclusion: The preaching must be orderly and allow only men to preach (14:28 - 40)
	¶Complement	All preaching should be done one at a time in an orderly fashion, not with chaotic gibberish (14:28 - 33)
Opposite		^{14:28} But if there is no interpreter, let him keep silence in the Assembly;
Opposite		and let him speak to himself, and to God.
Complement		^{14:29} Let two or three of the prophets speak; and let the others judge.
Complement		^{14:30} If <i>anything</i> is revealed to another that sits by, let the first be silent: ^{14:31} for you may all prophesy one at a time, that all may learn, and all may be comforted.
Unique		^{14:32} And the spirits of the prophets are subject to the prophets: ^{14:33} for God is not <i>the author</i> of confusion, but of peace, as in all Assemblies of the saints.
	¶Complement	Allow foreign languages, but preaching must be orderly; and only by men (14:34 - 40)
Opposite		^{14:34} Let your women keep silence in the Assemblies: for it is not permitted to them to speak; but <i>they are commanded</i> to be under obedience, as the Law also says.
Opposite		^{14:35} And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the Assembly.
Complement		^{14:36} What? Did the Word of God come out from you? Or did it come only to you? ^{14:37} If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the Commandments of the Lord.
Complement		^{14:38} But if any man is ignorant, let him be ignorant.
Unique		^{14:39} Therefore, brethren, be zealous to prophesy; and do not forbid to speak with <i>foreign</i> languages. ^{14:40} Let all things be done decently, and in order.

Spiritual Maturity, Chapter 1.5: Be abounding in the work of the Lord because of the Resurrection (15:1 - 16:24)	
§Complement	Introduction: Paul was the last apostle, but also the most fruitful in the Gospel ministry (15:1 - 11)
¶Opposite	The Gospel is the death, burial, and resurrection of Christ (15:1 - 6)
¶Opposite	Paul labored in the Gospel ministry more abundantly than all of the other apostles (15:7 - 11)
§Complement	Body: Be abounding in the ministry of the Gospel, because of our glorious future with Jesus Christ (15:12 - 16:12)
¶Unique	After the Millennial Kingdom, Christ shall deliver his Kingdom to God the Father (15:12 - 34)
¶Complement	The resurrection body is a spiritual body (15:35 - 49)
¶Complement	The resurrection body is an immortal body (15:50 - 58)
¶Opposite	Paul labored to bring a financial love offering from the Gentile Assemblies to the Assembly in Jerusalem (16:1 - 7)
¶Opposite	Apollos did not want to come to Corinth at that time (16:8 - 12)
§Unique	Conclusion: Submit yourselves to those who labor in the ministry of the saints, and love the Lord Jesus Christ (16:13 - 24)
¶Complement	Submit yourselves to those (like the house of Stephanas) who labor in the ministry of the saints (16:13 - 18)
¶Complement	Love one another and the Lord Jesus Christ (16:19 - 24)

	§Complement	Introduction: Paul was the last apostle, but also the most fruitful in the Gospel ministry (15:1 - 11)
	¶Opposite	The Gospel is the death, burial, and resurrection of Christ (15:1 - 6)
Unique	15:1	Moreover, brethren, I declare to you the Gospel which I preached to you; which also you have received, and in which you stand.
Complement	15:2	By which also you are saved, if you keep in memory what I preached to you, unless you have believed in vain:
Complement	15:3	for I delivered to you first of all that which I also received: how that Christ died for our sins according to the Scriptures; ^{15:4} and that he was buried, and that he rose again the third day according to the Scriptures.
Opposite	15:5	And that he was seen by Cephas, then by the twelve.
Opposite	15:6	After that, he was seen by over five hundred brethren at one time; of whom the greater part remain until now, but some have fallen asleep.
	¶Opposite	Paul labored in the Gospel ministry more abundantly than all of the other apostles (15:7 - 11)
Opposite	15:7	After that, he was seen by James, <i>and</i> then by all the apostles.
Opposite	15:8	And last of all he was seen by me also, as of one born out of due time: ^{15:9} for I am the least of the apostles, that am not fit to be called an apostle, because I persecuted the Assembly of God.
Complement	15:10	But by the grace of God I am what I am;
Complement		and his grace which <i>was bestowed</i> upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me.
Unique	15:11	Therefore whether <i>it was</i> I or they, so we preach; and so you believed.
	§Complement	Body: Be abounding in the ministry of the Gospel, because of our glorious future with Jesus Christ (15:12 - 16:12)
	¶Unique	After the Millennial Kingdom, Christ shall deliver his Kingdom to God the Father (15:12 - 34)
Opposite	15:12	Now if Christ is preached that he rose from the dead, how say some among you that there is no resurrection of the dead? ^{15:13} But if there is no resurrection of the dead, then Christ has not risen; ^{15:14} and if Christ has not risen, then our preaching <i>is</i> vain, and your faith <i>is</i> also vain. ^{15:15} Moreover, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he did not raise up, if it is true that the dead do not rise. ^{15:16} For if the dead do not rise, then Christ has not risen; ^{15:17} and if Christ has not risen, your faith <i>is</i> vain; you are still in your sins. ^{15:18} Then they also who have fallen asleep in Christ have perished. ^{15:19} If only in this life we have hope in Christ, <i>then</i> of all men we are most miserable.
Opposite	15:20	But now, Christ has risen from the dead, <i>and</i> become the firstfruits of them that slept: ^{15:21} for since death <i>came</i> by man, by man <i>came</i> also the resurrection of the dead: ^{15:22} for as in Adam all die, even so in Christ shall all be made alive. ^{15:23} But every man in his own order: Christ the firstfruits, <i>and</i> afterward they that are Christ's at his Coming.
Complement	15:24	Then <i>comes</i> the end, when he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all rule and all authority and power: ^{15:25} for he must reign, until he has put all enemies under his feet. ^{15:26} The last enemy <i>that</i> shall be destroyed <i>is</i> death: ^{15:27} for he “ has put all things under his feet. ”
Complement		But when he says, “ All things are put under <i>him</i> ”, <i>it is</i> obvious that he is excepted, who did put all things under him. ^{15:28} And when all things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all.
Unique	15:29	Otherwise what shall they do who are baptized concerning the dead, if the dead do not rise at all? Why are they then baptized concerning the dead? ^{15:30} And why do we stand in jeopardy every hour? ^{15:31} I testify by your rejoicing which I have in Christ Jesus our Lord, I die daily. ^{15:32} If after the manner of men I have fought with beasts at Ephesus, what does it advantage me, if the dead do not rise? “ Let us eat and drink: for tomorrow we die. ”
	15:33	Do not be deceived: evil communications corrupt good morals. ^{15:34} Awake to righteousness, and do not sin: for some do not have the knowledge of God; I speak <i>this</i> to your shame.
	¶Complement	The resurrection body is a spiritual body (15:35 - 49)
Unique	15:35	But some <i>man</i> will say, “How are the dead raised up? And with what body do they come?”
	15:36	<i>You</i> fool, that which you sow is not made alive, unless it dies. ^{15:37} And that which you sow, you sow not that body that shall be, but bare grain (it may chance of wheat, or of some other <i>grain</i>). ^{15:38} But God gives it a body as it has pleased him; and to every seed his own body.
Complement	15:39	All flesh <i>is</i> not the same flesh; but <i>there is one kind of</i> flesh of men, another flesh of beasts, another of fish, <i>and</i> another of birds. ^{15:40} <i>There are</i> also celestial bodies, and bodies terrestrial; but the glory of the celestial <i>is</i> one, and the <i>glory</i> of the terrestrial <i>is</i> another. ^{15:41} <i>There is</i> one glory of the sun, and another glory of the moon, and another glory of the stars: for <i>one</i> star differs from <i>another</i> star in glory.
Complement	15:42	So also <i>is</i> the resurrection of the dead: it is sown in corruption, it is raised in incorruption; ^{15:43} it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. ^{15:44} It is sown a natural body, it is raised a spiritual body. There is a natural body; and there is a spiritual body.
Opposite	15:45	And so it is written, the first man Adam was made “ a living soul ”, <i>but</i> the last Adam <i>was</i> a quickening Spirit. ^{15:46} Nevertheless that <i>was</i> not first which is spiritual, but that which is natural; and afterward that which is spiritual. ^{15:47} The first man <i>is</i> of the Earth, earthly; the second man <i>is</i> the Lord from Heaven.
Opposite	15:48	As <i>is</i> the earthy, such <i>are</i> they also that are earthly; and as <i>is</i> the heavenly, such <i>are</i> they also that are heavenly. ^{15:49} And as we have borne the image of the earthly, we shall also bear the image of the heavenly.
	¶Complement	The resurrection body is an immortal body (15:50 - 58)
Unique	15:50	Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption.
Complement	15:51	Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, ^{15:52} in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be transformed: ^{15:53} for this corruptible must put on incorruption, and this mortal <i>must</i> put on immortality.
Complement	15:54	So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, “ Death is swallowed up in victory. ” ^{15:55} “ O death, where is your sting? O grave, where is your victory? ”
Opposite	15:56	The sting of death <i>is</i> sin, and the strength of sin <i>is</i> the Law; ^{15:57} but thanks <i>be</i> to God, who gives us the victory through our Lord Jesus Christ.
Opposite	15:58	Therefore, my beloved brethren, be steadfast, unmovable, <i>and</i> always abounding in the work of the Lord, seeing that you know that your labor is not in vain in the Lord.

	¶Opposite	Paul labored to bring a financial love offering from the Gentile Assemblies to the Assembly in Jerusalem (16:1 - 7)
Unique	16:1	Now concerning the collection for the saints: As I have given order to the Assemblies of Galatia, even so <i>should</i> you do <i>in like manner</i> . ^{16:2} upon the first <i>day</i> of the week, let every one of you lay by him in store, as <i>God</i> has prospered him; that there are no collections when I come.
Complement	16:3	And when I come, whomsoever you shall approve by <i>your</i> letters, them will I send to bring your liberality to Jerusalem.
Complement	16:4	And if it is fitting that I go also, they shall go with me.
Opposite	16:5	Now I will come to you, whenever I may pass through Macedonia: for I am passing through Macedonia.
Opposite	16:6	And it may be that I will stay; moreover, even winter with you, that you may bring me on my journey wherever I go. ^{16:7} For I will not see you now by the way; but I trust to stay a while with you, if the Lord permits.
	¶Opposite	Apollos did not want to come to Corinth at that time (16:8 - 12)
Opposite	16:8	But I will stay at Ephesus until Pentecost:
Opposite	16:9	for a great and effective door has opened to me; and <i>there are</i> many adversaries.
Complement	16:10	Now if Timothy comes, see that he may be with you without fear: for he works the work of the Lord, as I also <i>do</i> .
Complement	16:11	Therefore let no man despise him; but conduct him forth in peace, that he may come to me: for I look for him with the brethren.
Unique	16:12	As concerning <i>our</i> brother Apollos, I greatly desired him to come to you with the brethren; but his will was not at all to come at this time; but he will come when he has a convenient time.
	§Unique	Conclusion: Submit yourselves to those who labor in the ministry of the saints, and love the Lord Jesus Christ (16:13 - 24)
	¶Complement	Submit yourselves to those (like the house of Stephanas) who labor in the ministry of the saints (16:13 - 18)
Opposite	16:13	Be watchful: stand fast in the Faith; behave <i>yourselves</i> like men: be strong.
Opposite	16:14	Let all your things be done with selfless love.
Complement	16:15	I exhort you, brethren (you know the house of Stephanas, that it is the firstfruits of Achaia; and <i>that</i> they have addicted themselves to the ministry of the saints), ^{16:16} that you submit yourselves to such; and to every one that helps with <i>us</i> and labors.
Complement	16:17	I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part, they have supplied.
Unique	16:18	For they have refreshed my spirit and yours; therefore acknowledge them that are such.
	¶Complement	Love one another and the Lord Jesus Christ (16:19 - 24)
Opposite	16:19	The Assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, with the Assembly that is in their house. ^{16:20} All the brethren greet you. Greet one another with a holy kiss.
Opposite	16:21	The greeting of <i>me</i> Paul with my own hand.
Complement	16:22	If any man does not love the Lord Jesus Christ, let him be accursed when the Lord comes.
Complement	16:23	The grace of our Lord Jesus Christ <i>be</i> with you.
Unique	16:24	My love <i>be</i> with you all in Christ Jesus. Amen.

Spiritual Maturity, Chapter 2.1: Manifest the fragrance of Christ in your lives and forgive the brother who had sinned (1:1 - 3:18)	
§Complement	Introduction: Paul and Timothy consoled the Assembly at Corinth concerning their tribulations (1:1 - 7)
¶Opposite	Paul and Timothy to the Assembly at Corinth (1:1 - 2)
¶Opposite	Whether we are afflicted or comforted, it is for your consolation and salvation (1:3 - 7)
§Complement	Body: The mature thing to do for the Assembly was to forgive and restore the brother who had sinned (1:8 - 2:17)
¶Opposite	Paul and Timothy despaired of their lives because of their troubles in Asia, but trusted in God to deliver them (1:8 - 14)
¶Opposite	All the promises of God in Christ are yes and amen, to the glory of God (1:15 - 22)
¶Complement	Paul was determined not to come to the Assembly in Corinth again in sorrow (1:23 - 2:4)
¶Complement	Paul urged the Corinthian believers to forgive the brother that they had punished for his sin (2:5 - 11)
¶Unique	The spiritual aroma of Christ is sweet to believers, but poison to those who are perishing (2:12 - 17)
§Unique	Conclusion: The glorious Holy Spirit gives Life, and the Law kills and blinds (3:1 - 18)
¶Complement	The Holy Spirit gives Life and is far more glorious than the Law that kills (3:1 - 11)
¶Complement	When the hearts of the Jews turn to Christ, the veil of the Law shall be removed (3:12 - 18)

	§Complement	Introduction: Paul and Timothy consoled the Assembly at Corinth concerning their tribulations (1:1 - 7)
	¶Opposite	Paul and Timothy to the Assembly at Corinth (1:1 - 2)
Unique		1:1Paul, an apostle of Jesus Christ by the will of God, and Timothy the brother;
Complement		unto the Assembly of God which is at Corinth,
Complement		with all the saints which are in all Achaia:
Opposite		1:2Grace to you and peace,
Opposite		from God our Father and the Lord Jesus Christ.
	¶Opposite	Whether we are afflicted or comforted, it is for your consolation and salvation (1:3 - 7)
Opposite		1:3Blessed <i>be</i> God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 1:4who comforts us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort with which we ourselves are being comforted of God:
Opposite		1:5for as the sufferings of Christ abound in us, so our consolation also abounds by Christ.
Complement		1:6And whether we are afflicted, <i>it is</i> for your consolation and salvation, which is effective in the endurance of the same sufferings which we also suffer;
Complement		or whether we are comforted, <i>it is</i> for your consolation and salvation.
Unique		1:7And our hope of you <i>is</i> steadfast; knowing, that as you are partakers of the sufferings, so <i>shall you be</i> also of the consolation.
	§Complement	Body: The mature thing to do for the Assembly was to forgive and restore the brother who had sinned (1:8 - 2:17)
	¶Opposite	Paul and Timothy despaired of their lives because of their troubles in Asia, but trusted in God to deliver them (1:8 - 14)
Unique		1:8For we do not want you, brethren, to be ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, to the point that we despaired even of life <i>itself</i> .
Complement		1:9But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raises the dead; 1:10who delivered us from so great a death, and delivers <i>now</i> ; in whom we trust that he will yet deliver <i>us</i> ;
Complement		1:11you also helping together by prayer for us, that for the gift <i>bestowed</i> upon us by the means of many persons thanks may be given by many on our behalf.
Opposite		1:12For our rejoicing is this (the testimony of our conscience), that in simplicity and godly sincerity (not with fleshly wisdom, but by the grace of God), we have conducted ourselves in the world, and more abundantly toward you.
Opposite		1:13For we write no other things to you, than what you read or acknowledge; and I trust you shall acknowledge even to the end 1:14(as also you have acknowledged us in part), that we are your rejoicing, even as you also <i>are</i> ours in the Day of the Lord Jesus.
	¶Opposite	All the promises of God in Christ are yes and amen, to the glory of God (1:15 - 22)
Opposite		1:15And in this confidence I was minded to come to you before, that you might have a second benefit; 1:16and to pass by you into Macedonia, and to come again out of Macedonia to you, and of you to be brought on my way toward Judea.
Opposite		1:17Therefore when I was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yes, yes, and no, no?
Complement		1:18But <i>as</i> God <i>is</i> true, our word toward you was not yes and no: 1:19for the Son of God, Jesus Christ, who was preached among you by us, <i>even</i> by me and Silvanus and Timotheus, was not yes and no, but in him was yes:
Complement		1:20for all the promises of God in him <i>are</i> yes, and in him Amen, unto the glory of God by us.
Unique		1:21Now he who establishes us with you in Christ, and has anointed us, <i>is</i> God;
		1:22who also has sealed us, and given the down-payment of the Spirit in our hearts.

	¶Complement	Paul was determined not to come to the Assembly in Corinth again in sorrow (1:23 - 2:4)
Unique		1:23Moreover I call God for a record upon my soul, that to spare you I did not come as yet to Corinth; 1:24not because we rule over your faith, but <i>rather</i> are helpers of your joy: for by faith you stand.
Complement		2:1But I determined this with myself, that I would not come again to you in heaviness:
Complement		2:2for if I make you sorry, who is he then that makes me glad, but the same who is made sorry by me?
Opposite		2:3And I wrote this same <i>letter</i> to you, lest, when I came, I should have sorrow from them of whom I should rejoice; having confidence in you all, that my joy <i>is the joy</i> of you all:
Opposite		2:4for out of much affliction and anguish of heart I wrote to you with many tears: not that you should be grieved, but that you might know the love which I have more abundantly to you.
	¶Complement	Paul urged the Corinthian believers to forgive the brother that they had punished for his sin (2:5 - 11)
Unique		2:5But if anyone has caused grief, he has not grieved me; but in part, that I may not overcharge you all.
Complement		2:6Sufficient to such a man <i>is</i> this punishment, which <i>was inflicted</i> by many.
Complement		2:7So that contrariwise, you <i>should</i> rather forgive <i>him</i> , and comfort <i>him</i> , lest perhaps he might be swallowed up with too much sorrow.
Opposite		2:8Therefore, I beseech you that you would confirm <i>your</i> love toward him: 2:9for to this end also did I write, that I might know the proof of you, whether you are obedient in all things.
Opposite		2:10To whom you forgive anything, I <i>forgive</i> also: for if I forgave anything, to whom I forgave <i>it</i> , for your sakes <i>I forgave it</i> in the person of Christ, 2:11lest Satan should get an advantage of us: for we are not ignorant of his devices.
	¶Unique	The spiritual aroma of Christ is sweet to believers, but poison to those who are perishing (2:12 - 17)
Opposite		2:12Furthermore, when I came to Troas to <i>preach</i> Christ's Gospel, and a door was opened to me of the Lord, 2:13I had no rest in my spirit, because I did not find my brother Titus;
Opposite		but taking my leave of them, I went from there into Macedonia.
Complement		2:14Now thanks to God, who always causes us to triumph in Christ; and makes manifest the fragrance of his knowledge by us in every place:
Complement		2:15for we are a sweet fragrance of Christ unto God, in them that are saved, and in them that perish: 2:16to the one, <i>we are</i> the aroma of death unto death; and to the other, <i>we are</i> the aroma of life unto life.
Unique		And who <i>is</i> sufficient for these things?
		2:17For we are not as many, which corrupt the Word of God; but as of sincerity; but as of God, in the sight of God, speak we in Christ.
	§Unique	Conclusion: The glorious Holy Spirit gives Life, and the Law kills and blinds (3:1 - 18)
	¶Complement	The Holy Spirit gives Life and is far more glorious than the Law that kills (3:1 - 11)
Opposite		3:1Do we begin again to commend ourselves? Or do we need, as some <i>others</i> , letters of commendation to you, or <i>letters</i> of commendation from you? 3:2You are our letter written in our hearts, known and read by all men.
Opposite		3:3 <i>And you are</i> manifestly declared to be the letter of Christ ministered by us; written not with ink, but with the Spirit of the Living God; not in tablets of stone, but in fleshly tablets of the heart.
Complement		3:4And such trust have we through Christ toward God: 3:5not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency <i>is</i> of God; 3:6who has also made us able ministers of the New Covenant; not of the letter, but of the <i>Holy</i> Spirit: for the letter kills, but the Spirit gives Life.
Complement		3:7But if the ministry of death, written <i>and</i> inscribed in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance (which <i>glory</i> was to be done away), 3:8how shall the ministry of the Spirit not excel in glory?
Unique		3:9For if the ministry of condemnation <i>is</i> glory, much more does the ministry of righteousness excel in glory: 3:10for even that which was made glorious had no glory in this respect, by reason of the glory that excels:
		3:11for if that which is done away <i>was</i> glorious, much more that which remains <i>is truly</i> glorious.
	¶Complement	When the hearts of the Jews turn to Christ, the veil of the Law shall be removed (3:12 - 18)
Opposite		3:12Seeing then that we have such hope, we use great plainness of speech.
Opposite		3:13And not as Moses; <i>who</i> put a veil over his face, so that the children of Israel could not steadfastly look to the end of that which has been abolished.
Complement		3:14But their minds were blinded: for until this day the same veil remains unremoved in the reading of the Old Covenant; which <i>veil</i> is done away in Christ.
Complement		3:15But even to this day, when Moses is read, the veil is upon their heart; 3:16nevertheless, when it shall turn to the Lord, the veil shall be removed.
Unique		3:17Now the Lord is the Spirit; and where the Spirit of the Lord <i>is</i> , there <i>is</i> liberty.
		3:18But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory into glory, <i>even</i> as by the Spirit of the Lord.

Spiritual Maturity, Chapter 2.2: Keep the eternal consequences of your life in constant view (4:1 - 7:16)	
\$Unique	Introduction: Satan hides the Gospel from the Lost, but the Holy Spirit dwells in all believers (4:1 - 15)
¶Opposite	Satan has blinded the minds of those who do not believe in Christ (4:1 - 7)
¶Opposite	Born-again Christians have the same Holy Spirit of faith (4:8 - 15)
\$Complement	Body: Believers should live with the Judgment Seat of Christ in mind (4:16 - 7:1)
¶Unique	Believers in Christ long to be with Him, because of the afflictions of this life (4:16 - 5:7)
¶Complement	The Judgment Seat of Christ in the future is a powerful incentive to live for God here in this life (5:8 - 15)
¶Complement	Believers have been transformed inwardly by the Holy Spirit and given the Gospel (5:16 - 21)
¶Opposite	Do not be lazy in sharing the Gospel, because today is the day of salvation (6:1 - 10)
¶Opposite	Do not be unequally yoked with unbelievers (6:11 - 7:1)
\$Complement	Conclusion: The strong feelings of the Corinthian believers for Paul gave joy to everyone (7:2 - 16)
¶Complement	Paul and his coworkers were comforted by the news of their feelings for him (7:2 - 8)
¶Complement	Paul and his coworkers rejoiced for Titus, because of his experience with the Corinthian believers (7:9 - 16)

	\$Unique	Introduction: Satan hides the Gospel from the Lost, but the Holy Spirit dwells in all believers (4:1 - 15)
	¶Opposite	Satan has blinded the minds of those who do not believe in Christ (4:1 - 7)
Unique		⁴¹ Therefore seeing we have this ministry, as we have received mercy, we faint not.
		⁴² But we have renounced the hidden things of dishonesty: not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the Truth, commending ourselves to every man’s conscience in the sight of God.
Complement		⁴³ But if our Gospel is hidden, it is hidden to them that are lost;
Complement		⁴⁴ in whom the god of this Age has blinded the minds of them who do not believe, lest the light of the glorious Gospel of Christ, who is the image of God, might shine into them.
Opposite		⁴⁵ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake: ⁴⁶ for God, who commanded the light to shine out of darkness, has shined in our hearts, to <i>give</i> the light of the knowledge of the glory of God in the face of Jesus Christ.
Opposite		⁴⁷ But we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us.
	¶Opposite	Born-again Christians have the same Holy Spirit of faith (4:8 - 15)
Opposite		⁴⁸ <i>We are</i> troubled on every side, yet not distressed; <i>we are</i> perplexed, but not in despair; ⁴⁹ persecuted, but not forsaken; cast down, but not destroyed; ⁴¹⁰ always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. ⁴¹¹ For we who live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.
Opposite		⁴¹² So then, death works in us, but life in you.
Complement		⁴¹³ We having the same Spirit of faith; according as it is written, “ I believed; and therefore have I spoken. ”
Complement		We also believe, and therefore speak: ⁴¹⁴ knowing that he who raised up the Lord Jesus shall raise up us also by Jesus, and shall present <i>us</i> with you.
Unique		⁴¹⁵ For all things <i>are</i> for your sakes, that the abundant grace through the thanksgiving of many might redound to the glory of God.
	\$Complement	Body: Believers should live with the Judgment Seat of Christ in mind (4:16 - 7:1)
	¶Unique	Believers in Christ long to be with Him, because of the afflictions of this life (4:16 - 5:7)
Opposite		⁴¹⁶ For which cause we faint not; but though our outward man perishes, yet the inward <i>man</i> is renewed day by day: ⁴¹⁷ for our light affliction, which is but for a moment, works for us a far more exceeding <i>and</i> eternal weight of glory;
Opposite		⁴¹⁸ while we look not at the things which are seen, but at the things which are unseen: for the things which are seen <i>are</i> temporary; but the things which are unseen <i>are</i> eternal: ⁵¹⁴ for we know that if our earthly house of <i>this</i> tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens: ⁵² for in this <i>tabernacle</i> we groan, earnestly desiring to be clothed upon with our house which is from Heaven ⁵³ (if it is true that being clothed, we shall not be found naked): ⁵⁴ for we that are in <i>this</i> tabernacle are groaning, being burdened: not so that we would be unclothed, but clothed upon; that mortality might be swallowed up of Life.
Complement		⁵⁵ Now he that has wrought us for the selfsame thing <i>is</i> God, who has also given us the down-payment of the Spirit.
Complement		⁵⁶ Therefore <i>we are</i> always confident, knowing that, while we are at home in the body, we are absent from the Lord:
Unique		⁵⁷ for we walk by faith, <i>and</i> not by sight.
	¶Complement	The Judgment Seat of Christ in the future is a powerful incentive to live for God here in this life (5:8 - 15)
Unique		⁵⁸ We are confident, and willing rather to be absent from the body, and to be present with the Lord.
		⁵⁹ Therefore, whether present or absent, we labor to be well-pleasing to him: ⁵¹⁰ for we must all appear before the Judgment Seat of Christ, that every one may receive <i>for</i> the things <i>done while</i> in his body: according to that he has done, whether <i>it is</i> good or bad.
Complement		⁵¹¹ Therefore, knowing the terror of the Lord, we persuade men.
Complement		But we are made manifest to God; and I trust also are made manifest in your consciences.
Opposite		⁵¹² For we do not commend ourselves again to you, but give you occasion to glory on our behalf, that you may have something to <i>answer</i> them who glory in appearance, and not in heart: ⁵¹³ for whether we are beside ourselves, <i>it is</i> to God; or whether we are sober, <i>it is</i> for your cause.
Opposite		⁵¹⁴ For the love of Christ compels us; because we judge this, that if one died for all, then all were <i>spiritually</i> dead; ⁵¹⁵ and <i>that</i> he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.
	¶Complement	Believers have been transformed inwardly by the Holy Spirit and given the Gospel (5:16 - 21)
Unique		⁵¹⁶ Therefore, henceforth we know no man after the flesh; moreover, though we have known Christ after the flesh, yet now henceforth, we know <i>him</i> no more.
Complement		⁵¹⁷ Therefore, if any man <i>is</i> in Christ, <i>he is</i> a new creation: old things have passed away; behold, all things have become <i>permanently</i> new.
Complement		⁵¹⁸ And all things <i>are</i> of God, who has reconciled us to himself by Jesus Christ; and has given to us the ministry of reconciliation: ⁵¹⁹ namely, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them; and has committed to us the Word of reconciliation.
Opposite		⁵²⁰ Now then we are ambassadors for Christ; as though God implored <i>you</i> by us, we implore <i>you</i> in Christ’s stead: be reconciled to God!
Opposite		⁵²¹ For he made him <i>to be</i> sin for us, who knew no sin, that we might be made the righteousness of God in him.
	¶Opposite	Do not be lazy in sharing the Gospel, because today is the day of salvation (6:1 - 10)
Unique		⁶¹ We then, <i>as</i> workers together <i>with him</i> , urge <i>you</i> also that you do not receive the grace of God in vain: ⁶² for he says, “ I have heard you in a time accepted; and in the day of salvation have I helped you. ”
Complement		Behold, now <i>is</i> the accepted time!
Complement		Behold, now <i>is</i> the day of salvation!
Opposite		⁶³ Giving no offense in anything, that the ministry be not blamed; ⁶⁴ but in all <i>things</i> approving ourselves as the ministers of God: in much patience, in afflictions, in necessities, in distresses, ⁶⁵ in stripes, in imprisonments, in tumults, in labors, in watching, <i>and</i> in fasting; ⁶⁶ by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by unfeigned love, ⁶⁷ by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, ⁶⁸ by honor and dishonor, by evil report and good report;
Opposite		as deceivers, and <i>yet</i> true; ⁶⁹ as unknown, and <i>yet</i> well known; as dying, and, behold, we live; as chastened, and not killed; ⁶¹⁰ as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and <i>yet</i> possessing all things.
	¶Opposite	Do not be unequally yoked with unbelievers (6:11 - 7:1)
Opposite		⁶¹¹ O <i>you</i> Corinthians, our mouth has been <i>freely</i> opened to you; our heart has been enlarged. ⁶¹² You are not restricted in us, but you are restricted in your own affections.
Opposite		⁶¹³ Now for a recompense in the same: (I speak as to <i>my</i> children) you be enlarged also.
Complement		⁶¹⁴ Be not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? And what communion has light with darkness? ⁶¹⁵ And what agreement has Christ with Belial? Or what part has he that believes with an infidel? ⁶¹⁶ And what agreement has the Temple of God with idols? For all of you are a Temple of the Living God; as God has said, “ I will dwell in them, and walk in them; and I will be their God; and they shall be my people. ”
Complement		⁶¹⁷ “ Therefore come out from among them, and be separate,’ says the Lord; ‘and touch not the unclean thing; and I will receive you, ⁶¹⁸and will be a Father to you; and you shall be my sons and daughters,’ says the Lord Almighty. ”
Unique		⁷¹ Therefore having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God.
	\$Complement	Conclusion: The strong feelings of the Corinthian believers for Paul gave joy to everyone (7:2 - 16)
	¶Complement	Paul and his coworkers were comforted by the news of their feelings for him (7:2 - 8)
Opposite		⁷² Receive us; we have wronged no man; we have corrupted no man; we have defrauded no man.
Opposite		⁷³ I do not speak <i>this</i> to condemn <i>you</i> : for I have said before, that you are in our hearts to die and live with <i>you</i> .
Complement		⁷⁴ Great <i>is</i> my boldness of speech toward you; great <i>is</i> my glorying of you; I am filled with comfort; I am exceedingly joyful in all our tribulation: ⁷⁵ for when we came into Macedonia, our flesh had no rest; but we were troubled on every side: outside <i>were</i> battles, inside <i>were</i> fears.
Complement		⁷⁶ Nevertheless God, that comforts those that are cast down, comforted us by the coming of Titus; ⁷⁷ and not by his coming only, but by the consolation with which he was comforted in you, when he told us your earnest desire, your mourning, <i>and</i> your fervent mind toward me, so that I rejoiced even more.
Unique		⁷⁸ For though I made you sorrowful with a letter, I do not regret it, though I did regret it: for I perceive that the same letter has made you sorry; though <i>it were</i> but for a while.
	¶Complement	Paul and his coworkers rejoiced for Titus, because of his experience with the Corinthian believers (7:9 - 16)
Opposite		⁷⁹ Now I rejoice, not that you were made sorry, but that you sorrowed to repentance: for you were made sorry after a godly manner, that you might receive damage by us in nothing: ⁷¹⁰ for godly sorrow works repentance to salvation not to be repented of; but the sorrow of the world works death.
Opposite		⁷¹¹ For behold this selfsame thing, that you sorrowed after a godly sort: what earnestness it wrought in you; yea, <i>what</i> clearing of yourselves; yea, <i>what</i> indignation; yea, <i>what</i> fear; yea, <i>what</i> vehement desire; yea, <i>what</i> zeal; yea, <i>what</i> vindication! In all <i>things</i> you have approved yourselves to be clear in this matter.
Complement		⁷¹² Therefore, though I wrote to you, <i>I did</i> not <i>do it</i> for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear to you. ⁷¹³ Therefore we were comforted in your comfort.
Complement		Moreover, and we exceedingly rejoiced the more for the joy of Titus, because his spirit was refreshed by you all: ⁷¹⁴ for if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which <i>I made</i> before Titus, is found a truth.
Unique		⁷¹⁵ And his inward affection is more abundant toward you, while he remembers the obedience of you all, how with fear and trembling you received him.
		⁷¹⁶ Therefore, I rejoice that I have confidence in you in all <i>things</i> .

Spiritual Maturity, Chapter 2.3: Keep a light hold on the things of this world (8:1 - 9:15)	
\$Unique	Introduction: The Assemblies of Macedonia followed the example of the Lord in giving everything they had for others (8:1 - 9)
¶Opposite	The Assemblies of Macedonia begged Paul to allow them to contribute money to the Assembly in Jerusalem (8:1 - 7)
¶Opposite	Jesus gave Himself for our sins, so that we through his poverty might be rich (8:8 - 9)
\$Complement	Body: Financial offerings must be handled with honesty and transparency in the sight of all (8:10 - 9:5)
¶Opposite	It would be beneficial for you to now give, as you were willing to do a year ago (8:10 - 12)
¶Opposite	Your abundance may be a supply for their need, and their abundance may be a supply for your need (8:13 - 15)
¶Complement	The Assemblies chose a trustee to accompany Titus to ensure honesty and transparency (8:16 - 21)
¶Complement	Titus and the two brothers are considered the messengers of the Assemblies and the glory of Christ (8:22 - 24)
¶Unique	I have sent these brethren to go before us, so that you will be prepared with the financial gift when we arrive (9:1 - 5)
\$Complement	Conclusion: Voluntary love offerings bring glory to God and increase brotherly love among the saints (9:6 - 15)
¶Complement	Love offerings are not a tithe, but a voluntary gift, which God will bless (9:6 - 9)
¶Complement	This love offering brings glory to God and increases brotherly love among the saints of God (9:10 - 15)

	\$Unique	Introduction: The Assemblies of Macedonia followed the example of the Lord in giving everything they had for others (8:1 - 9)
	¶Opposite	The Assemblies of Macedonia begged Paul to allow them to contribute money to the Assembly in Jerusalem (8:1 - 7)
Unique		8:1Moreover, brethren, we make known unto you the grace of God <i>that was</i> bestowed on the Assemblies of Macedonia:
		8:2how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their generosity.
Complement		8:3For according to <i>their</i> ability, I bear witness, indeed, even beyond <i>their</i> ability, <i>they were</i> willing of themselves: 8:4asking us with much urgency, that we would receive the gift, and the fellowship of the ministry to the saints.
Complement		8:5And <i>they did this</i> , not as we expected, but <i>they</i> first gave their own selves to the Lord; and to us, by the will of God.
Opposite		8:6Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
Opposite		8:7Therefore, as you abound in every <i>thing: in</i> faith, utterance, knowledge, and <i>in</i> all diligence, and <i>in</i> your love to us; <i>see</i> that you abound in this grace also.
	¶Opposite	Jesus gave Himself for our sins, so that we through his poverty might be rich (8:8 - 9)
Opposite		8:8I speak not by command;
Opposite		but by occasion of the eagerness of others, and to test the sincerity of your love.
Complement		8:9For you know the grace of our Lord Jesus Christ,
Complement		that though he was rich,
Unique		yet, for your sakes, he became poor;
		so that through his poverty, you might be rich.
	\$Complement	Body: Financial offerings must be handled with honesty and transparency in the sight of all (8:10 - 9:5)
	¶Opposite	It would be beneficial for you to now give, as you were willing to do a year ago (8:10 - 12)
Unique		8:10And herein I give <i>my</i> advice:
		for this is beneficial for you, who have begun before;
Complement		not only to do,
Complement		but also to be willing to begin more than a year ago.
Opposite		8:11Now therefore perform the action, that as <i>there was</i> a readiness to will, so <i>there may be</i> a performance also out of that which you have:
Opposite		8:12for if there is first a willing mind, <i>it is</i> accepted according to that a man has, <i>and</i> not according to what he does not have.
	¶Opposite	Your abundance may be a supply for their need, and their abundance may be a supply for your need (8:13 - 15)
Opposite		8:13For <i>I do</i> not <i>mean</i> that other men be eased, and you burdened;
Opposite		8:14but by an equality:
Complement		<i>that</i> now at this time your abundance <i>may be a supply</i> for their need;
Complement		that their abundance also may be <i>a supply</i> for your need;
Unique		that there may be equality:
		8:15as it is written, “ <i>He that had gathered much had nothing left over; and he that had gathered little had no lack.</i> ”

	¶Complement	The Assemblies chose a trustee to accompany Titus to ensure honesty and transparency (8:16 - 21)
Unique		8:16But thanks to God, who put the same earnest care into the heart of Titus for you:
		8:17for indeed he accepted the exhortation; but being more eager, of his own accord he went to you.
Complement		8:18And we have sent with him the brother, whose praise in the Gospel <i>is known</i> throughout all the Assemblies.
Complement		8:19And not only <i>that</i> , but he was also chosen by the Assemblies to travel with us with this grace, which is administered by us to the glory of the same Lord, and <i>declaration</i> of your ready mind.
Opposite		8:20Avoiding this, that no man should blame us in this abundance which is administered by us;
Opposite		8:21providing for honest things, not only in the sight of the Lord, but also in the sight of men.
	¶Complement	Titus and the two brothers are considered the messengers of the Assemblies and the glory of Christ (8:22 - 24)
Unique		8:22And we have sent with them our brother;
		whom we have oftentimes proved diligent in many things, but now much more diligent upon the great confidence which <i>I have</i> in you.
Complement		8:23If <i>anyone inquires</i> of Titus, <i>he is</i> my partner and fellow-helper concerning you;
Complement		or <i>if</i> our brethren <i>are inquired of</i> , <i>they are</i> the messengers of the Assemblies, <i>and</i> the glory of Christ.
Opposite		8:24Therefore show them, and before the Assemblies, the proof of your love;
Opposite		and of our boasting on your behalf.
	¶Unique	I have sent these brethren to go before us, so that you will be prepared with the financial gift when we arrive (9:1 - 5)
Opposite		9:1For as touching the ministering to the saints, it is needless for me to write to you:
Opposite		9:2for I know the eagerness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready <i>to give</i> a year ago; and your zeal has inspired very many.
Complement		9:3Yet I have sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, you may be ready;
Complement		9:4lest perhaps if they of Macedonia come with me, and find you unprepared, we (that we do not say, you) should be ashamed in this same confident boasting.
Unique		9:5Therefore I thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty, of which you had notice before;
		that the same might be ready, as <i>a matter of</i> bounty, and not as <i>of</i> covetousness.
	\$Complement	Conclusion: Voluntary love offerings bring glory to God and increase brotherly love among the saints (9:6 - 15)
	¶Complement	Love offerings are not a tithe, but a voluntary gift, which God will bless (9:6 - 9)
Opposite		9:6But this <i>I say</i> : he who sows sparingly shall also reap sparingly;
Opposite		and he who sows bountifully shall also reap bountifully.
Complement		9:7Every man according as he purposes in his heart, <i>so let him give</i> ;
Complement		not grudgingly, or of necessity: for God loves an enthusiastic giver.
Unique		9:8And God <i>is</i> able to make all grace abound toward you, so that you, always having all sufficiency in all <i>things</i> , may abound to every good work:
		9:9as it is written, “ <i>He has dispersed abroad; he has given to the poor; his righteousness remains forever.</i> ”
	¶Complement	This love offering brings glory to God and increases brotherly love among the saints of God (9:10 - 15)
Opposite		9:10Now he that ministers seed to the sower both minister bread for <i>your</i> food, and multiply your seed sown; and increase the fruits of your righteousness: 9:11being enriched in everything to all bountifulness;
Opposite		which causes through us thanksgiving to God.
Complement		9:12For the administration of this service not only supplies the need of the saints,
Complement		but is abundant also by many thanksgivings to God.
Unique		9:13While by the experiment of this ministry, they glorify God for your professed subjection to the Gospel of Christ, and for <i>your</i> generous distribution to them, and to all; 9:14and by their prayer for you, who long after you for the exceeding grace of God in you.
		9:15Thank God for his unspeakable gift.

§Unique	Introduction: Paul was an example of a spiritual Christian in every way (10:1 - 6)
¶Opposite	Paul was humble toward the Corinthian believers in person, but bold in his letters to them (10:1 - 2)
¶Opposite	Paul used spiritual warfare to bring his thoughts into captivity to Christ (10:3 - 6)
§Complement	Body: Paul wanted to win souls and preach the Gospel, instead of playing power games with his critics (10:7 - 11:15)
¶Unique	The critics of Paul were more concerned with his physical appearance than his spiritual power (10:7 - 10)
¶Complement	Paul refused to try to win a popularity contest with his critics in the Assembly in Corinth (10:11 - 13)
¶Complement	Paul was more concerned with reaching out to the regions beyond Corinth than trying to dominate them (10:14 - 18)
¶Opposite	Paul feared that the Corinthians were vulnerable to following a false Jesus, a false spirit, and a false gospel (11:1 - 6)
¶Opposite	The servants of Satan are transformed as ministers of righteousness, whose end shall be according to their works (11:7 - 15)
§Complement	Conclusion: Paul did everything possible to advance the Gospel at the risk of his own health and safety (11:16 - 33)
¶Complement	The sufferings of Paul for the sake of the Gospel proved the truth of his apostleship (11:16 - 28)
¶Complement	Paul made a narrow escape from the governor of Damascus early in his ministry (11:29 - 33)

	§Unique	Introduction: Paul was an example of a spiritual Christian in every way (10:1 - 6)
	¶Opposite	Paul was humble toward the Corinthian believers in person, but bold in his letters to them (10:1 - 2)
Unique		10:1Now I Paul myself implore you, by the meekness and gentleness of Christ;
Complement		who, in presence, <i>am</i> humble among you,
Complement		but, being absent, am bold toward you.
Opposite		10:2But I ask, so that I may not be bold when I am present with that confidence, with which I think to be bold against some,
Opposite		who think of us as if we walked according to the flesh.
	¶Opposite	Paul used spiritual warfare to bring his thoughts into captivity to Christ (10:3 - 6)
Opposite		10:3For though we walk in the flesh,
Opposite		we do not war after the flesh.
Complement		10:4For the weapons of our warfare <i>are</i> not carnal,
Complement		but mighty through God to the pulling down of fortresses <i>of sin</i> ;
Unique		10:5casting down imaginations, and every high thing that exalts itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ;
		10:6and having in a readiness to punish all disobedience, when your obedience is fulfilled.
	§Complement	Body: Paul wanted to win souls and preach the Gospel, instead of playing power games with his critics (10:7 - 11:15)
	¶Unique	The critics of Paul were more concerned with his physical appearance than his spiritual power (10:7 - 10)
Opposite		10:7Do you look on things after the outward appearance?
Opposite		If any man trusts to himself that he is Christ’s, let him of himself think this again, that, as he is Christ’s, even so <i>are</i> we Christ’s.
Complement		10:8For though I will boast somewhat more of our authority which the Lord has given us for <i>spiritual</i> strengthening, and not for your destruction,
Complement		I will not be ashamed, 10:9that I may not seem as if I would terrify you by letters.
Unique		10:10For they say, “ <i>His</i> letters <i>are</i> weighty and powerful; but <i>his</i> bodily presence <i>is</i> weak, and <i>his</i> speech contemptible.”
	¶Complement	Paul refused to try to win a popularity contest with his critics in the Assembly in Corinth (10:11 - 13)
Unique		10:11Let such a one think this, that, such as we are in word by letters when we are absent, such <i>will we be</i> also in deed when we are present:
Complement		10:12for we dare not place <i>ourselves</i> in the same rank, nor <i>to</i> compare ourselves with some that commend themselves;
Complement		but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.
Opposite		10:13But we will not boast of things without <i>our</i> measure;
Opposite		but according to the measure of the rule which God has distributed to us, a measure to reach even unto you.
	¶Complement	Paul was more concerned with reaching out to the regions beyond Corinth than trying to dominate them (10:14 - 18)
Unique		10:14For we do not stretch ourselves beyond <i>our measure</i> , as though we did not reach to you: for we have come as far as to you also in <i>preaching</i> the Gospel of Christ:
Complement		10:15not boasting of things without <i>our</i> measure, <i>that is</i> , of other men’s labors;
Complement		but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly: 10:16to preach the Gospel in the <i>regions</i> beyond you; <i>and</i> not to boast in another man’s line of things made ready to our hand.
Opposite		10:17But <i>it is written</i> , “ he that glories, let him glory in the Lord. ”
Opposite		10:18For not he that commends himself is approved, but whom the Lord commends.

	¶Opposite	Paul feared that the Corinthians were vulnerable to following a false Jesus, a false spirit, and a false gospel (11:1 - 6)
Unique		11:1Would to God you could bear with me a little in <i>my</i> folly; and indeed bear with me: 11:2for I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present <i>you as</i> a chaste virgin to Christ.
Complement		11:3But I fear, lest by any means, as the serpent beguiled Eve through his cunning, so your minds might be corrupted from the simplicity that is in Christ.
Complement		11:4For if he that comes preaches another “Jesus” (whom we have not preached), or <i>if</i> you receive a different “spirit” (which you have not <i>already</i> received), or a different “gospel” (which you have not <i>already</i> accepted), you might well continue with <i>him</i> .
Opposite		11:5For I account <i>that</i> I was not inferior to the highest ranking apostles.
Opposite		11:6Even though untrained in speech (but not in knowledge), yet we have been thoroughly made manifest among you in all things.
	¶Opposite	The servants of Satan are transformed as ministers of righteousness, whose end shall be according to their works (11:7 - 15)
Opposite		11:7Have I committed an offense, in abasing myself that you might be exalted, because I have preached the Gospel of God to you freely? 11:8I deprived other Assemblies, taking wages <i>from them</i> , to do you service. 11:9And when I was present with you, and wanted, I was burdensome to no man: for that which was lacking to me the brethren who came from Macedonia supplied. And in all <i>things</i> I have kept myself from being burdensome to you; and <i>so</i> will I keep <i>myself</i> .
Opposite		11:10As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.
Complement		11:11Why? Because I do not love you? God knows. 11:12But what I do, that I will do, so that I may cut off occasion from them who desire occasion, so that whatever they glory in, they may be found even as we.
Complement		11:13For such <i>are</i> false apostles, deceitful workers, transforming themselves into the apostles of Christ.
Unique		11:14And no marvel: for Satan himself is transformed into an angel of light. 11:15Therefore, <i>it is</i> no great thing if his servants also are transformed as the ministers of righteousness, whose end shall be according to their works.
	§Complement	Conclusion: Paul did everything possible to advance the Gospel at the risk of his own health and safety (11:16 - 33)
	¶Complement	The sufferings of Paul for the sake of the Gospel proved the truth of his apostleship (11:16 - 28)
Opposite		11:16I say again, let no man think <i>of me as</i> a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. 11:17That which I speak, I speak <i>it</i> not after the Lord, but as it were foolishly, in this confidence of boasting. 11:18Seeing that many glory after the flesh, I will glory also: 11:19for you suffer fools gladly, seeing you <i>yourselves</i> are wise: 11:20for you suffer, if a man brings you into slavery, if a man devours <i>you</i> , if a man takes <i>something from you</i> , if a man exalts himself, <i>or</i> if a man strikes you on the face.
Opposite		11:21I speak as concerning reproach, as though we were weak.
Complement		Nevertheless wheresoever any are bold (I speak foolishly), I am also bold.
Complement		11:22Are they Hebrews? So <i>am</i> I. Are they Israelites? So <i>am</i> I. Are they the seed of Abraham? So <i>am</i> I.
Unique		11:23Are they ministers of Christ? (I speak as a fool) I <i>am</i> more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often. 11:24Of the Jews five times I received forty <i>stripes</i> except one. 11:25Three times I was beaten with rods; once I was stoned; three times I suffered shipwreck; a night and a day have I been in the deep <i>sea</i> ; 11:26 <i>in</i> journeys often; <i>in</i> perils of waters, <i>in</i> perils from thieves, <i>in</i> perils by <i>my own</i> countrymen, <i>in</i> perils by the heathen, <i>in</i> perils in the city, <i>in</i> perils in the wilderness, <i>in</i> perils in the sea, <i>and in</i> perils among false brethren; 11:27in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness. 11:28 <i>And</i> beside other matters, that which comes upon me daily: the care of all the Assemblies.
	¶Complement	Paul made a narrow escape from the governor of Damascus early in his ministry (11:29 - 33)
Opposite		11:29Who is weak, and I am not weak? Who is offended, and I do not burn?
Opposite		11:30If I must glory, I will glory of the things which concern my frailties. 11:31The God and Father of our Lord Jesus Christ, who is blessed forevermore, knows that I do not lie.
Complement		11:32In Damascus, the governor under Aretas the king kept the city of the Damascenes with a garrison, wanting to arrest me;
Complement		11:33and through a window in a basket was I let down by the wall; and I escaped his hands.

Spiritual Maturity, Chapter 2.5: Follow the teachings of the true apostle, Paul (12:1 - 13:14)	
\$Complement	Introduction: Paul would not allow pride to destroy him through his incredible experiences (12:1 - 10)
¶Opposite	Paul experienced a vision of being caught up into the third Heaven and Paradise (12:1 - 6)
¶Opposite	But Paul gloried in his frailties, so that he would be strong in Christ, but weak in himself (12:7 - 10)
\$Complement	Body: Paul demonstrated his apostolic credentials by his godly works (12:11 - 13:4)
¶Opposite	Paul had already performed all the signs of an apostle among the Corinthian believers (12:11 - 13)
¶Opposite	Paul loved the Corinthian believers more, but they loved him less for it (12:14 - 15)
¶Complement	Paul sent Titus and a brother to escort their offering to Jerusalem to prove his integrity (12:16 - 18)
¶Complement	Paul did all things for their spiritual strengthening/edification (12:19 - 21)
¶Unique	If Paul came again, he would demonstrate the power of God toward them (13:1 - 4)
\$Unique	Conclusion: Paul wanted only the best and highest for the Corinthian believers (13:5 - 14)
¶Complement	Paul wrote these things, so that the Corinthian believers would grow spiritually (13:5 - 10)
¶Complement	Greet one another and the Triune God be with you all (13:11 - 14)

	\$Complement	Introduction: Paul would not allow pride to destroy him through his incredible experiences (12:1 - 10)
	¶Opposite	Paul experienced a vision of being caught up into the third Heaven and Paradise (12:1 - 6)
Unique		12:1It is necessary for me to continue boasting; though it is not profitable for me, I will come to visions and revelations of the Lord.
Complement		12:2I knew a man in Christ more than fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knows): such a one caught up to the third Heaven.
Complement		12:3And I knew such a man (whether in the body, or out of the body, I cannot tell; God knows): 12:4how that he was caught up into Paradise; and he heard unspeakable words, which it is not lawful for a man to utter.
Opposite		12:5Of such a one will I glory.
Opposite		Yet I will not glory of myself, but in my frailties: 12:6for though I would desire to glory, I shall not be a fool: for I will say the truth; but <i>now</i> I forbear, lest any man should think of me above that which he sees me <i>to be</i> , or <i>that</i> he hears of me.
	¶Opposite	But Paul gloried in his frailties, so that he would be strong in Christ, but weak in himself (12:7 - 10)
Opposite		12:7And lest I might be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh: the angel of Satan, that he might afflict me, lest I should be exalted above measure.
Complement		12:8For this thing, I implored the Lord three times, that it might depart from me; 12:9and he said to me, “ My grace is sufficient for you: for my power is made perfect in <i>your</i> weakness. ”
Complement		Most gladly, therefore, will I rather glory in my frailties, that the power of Christ may rest upon me.
Unique		12:10Therefore I take pleasure in frailties, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake: for when I am weak, then am I strong.
	\$Complement	Body: Paul demonstrated his apostolic credentials by his godly works (12:11 - 13:4)
	¶Opposite	Paul had already performed all the signs of an apostle among the Corinthian believers (12:11 - 13)
Unique		12:11I have become a fool in glorying; you have compelled me:
Complement		for I should have been commended by you: for in nothing am I behind the highest ranking apostles, though I am nothing.
Complement		12:12Truly the signs of an apostle were performed among you, in all patience; in signs, wonders, and mighty deeds.
Opposite		12:13For in what way were you inferior to other congregations, except that I myself was not burdensome to you?
Opposite		Forgive me this “wrong”.
	¶Opposite	Paul loved the Corinthian believers more, but they loved him less for it (12:14 - 15)
Opposite		12:14Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I do not seek yours, but you.
Complement		For the children should not lay up for the parents, but the parents for the children.
Complement		
Unique		12:15And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I am loved.

	¶Complement	Paul sent Titus and a brother to escort their offering to Jerusalem to prove his integrity (12:16 - 18)
Unique		12:16But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile.
Complement		12:17Did I make a gain of you by any of them whom I sent to you?
Complement		12:18I asked Titus <i>to go</i> ; and with <i>him</i> , I sent a brother.
Opposite		Did Titus make a gain of you?
Opposite		Did we not walk in the same spirit? <i>Did we</i> not <i>walk</i> in the same steps?
	¶Complement	Paul did all things for their spiritual strengthening/edification (12:19 - 21)
Unique		12:19Again, do you think that we excuse ourselves to you? We speak before God in Christ. But <i>we do</i> all things, dearly beloved, for your <i>spiritual</i> strengthening.
Complement		12:20For I fear; lest, when I come, I will not find you such as I would <i>prefer</i> ;
Complement		and <i>that</i> I shall be found to you such as you do not wish; lest <i>there are</i> debates, envying, wraths, striving, backbiting, whisperings, swellings, <i>or</i> tumults.
Opposite		12:21 <i>And I am afraid that</i> , when I come, my God will again humble me among you;
Opposite		and <i>that</i> I will bewail many who have sinned already, and have not repented of the uncleanness and fornication and licentiousness which they have committed.
	¶Unique	If Paul came again, he would demonstrate the power of God toward them (13:1 - 4)
Opposite		13:1 <i>This is</i> the third <i>time</i> I am coming to you.
Opposite		“ In the mouth of two or three witnesses shall every word be established. ”
Complement		13:2I told you before; and foretell you, as if I were present, the second time; and being absent now I write to them who before have sinned, and to all others, that, if I come again, I will not spare.
Complement		13:3Since you seek a proof of Christ speaking in me; which toward you is not weak, but is mighty in you.
Unique		13:4For though he was crucified through weakness, yet he lives by the power of God. For we also are weak in him; but we shall live with him by the power of God toward you.
	\$Unique	Conclusion: Paul wanted only the best and highest for the Corinthian believers (13:5 - 14)
	¶Complement	Paul wrote these things, so that the Corinthian believers would grow spiritually (13:5 - 10)
Opposite		13:5Examine yourselves, <i>to see</i> whether you are <i>truly</i> in the Faith; test your own selves. Do you not know your own selves, how that Jesus Christ is in you, unless you are reprobates?
Opposite		13:6But I trust that you shall know that we are not reprobates.
Complement		13:7Now I pray to God that you do no evil; not that we should appear approved, but that you should do that which is honest, though we are as reprobates.
Complement		13:8For we can do nothing against the Truth, but for the Truth: 13:9for we are glad, when we are weak and you are strong.
Unique		And this also we wish, <i>even</i> your <i>spiritual</i> maturity.
		13:10Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me for <i>spiritual</i> strengthening, and not to destruction.
	¶Complement	Greet one another and the Triune God be with you all (13:11 - 14)
Opposite		13:11Finally, brethren, rejoice; be mature; be of good comfort; be of one mind; live in peace;
Opposite		and the God of love and peace shall be with you.
Complement		13:12Greet one another with a holy kiss.
Complement		13:13All the saints greet you.
Unique		13:14The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit <i>be</i> with you all. Amen.

Book 5.5 (1 Thessalonians -> Ephesians): The Way of Outward Spiritual Warfare

Complement	Part 1 (1 Thessalonians -> 2 Thessalonians): Reject the theology of the false teachers
Opposite	Chapter 1.1 (1 Thessalonians): Believers are appointed by God to suffer for the sake of Christ (1:1 - 5:28)
\$Unique	Introduction: The evangelistic fervor of the Thessalonian assembly was known far and wide (1:1 - 10)
¶Opposite	Paul, Silvanus, and Timothy to the assembly of the Thessalonians (1:1)
¶Opposite	The Thessalonian believers were examples of repentance and evangelistic fervor for all believers (1:2 - 10)
\$Complement	Body: The Thessalonian believers faced persecution and great temptation to immorality (2:1 - 5:11)
¶Unique	The apostle Paul was both a spiritual guide and close friends with the Thessalonian believers (2:1 - 12)
¶Complement	They became imitators of the assemblies in Judea in their suffering under persecution (2:13 - 3:13)
¶Complement	They needed to abstain from fornication to grow in holiness and sanctification (4:1 - 12)
¶Opposite	The dead in Christ shall rise first, then the living believers, to meet the Lord at the Rapture (4:13 - 18)
¶Opposite	God has not appointed believers of this Age to suffer his wrath through the Great Tribulation period (5:1 - 11)
\$Complement	Conclusion: Stay busy in the ministry and greet one another with a holy kiss (5:12 - 28)
¶Complement	Stay busy in the work of the ministry while waiting for the Rapture (5:12 - 22)
¶Complement	Greet one another with a holy kiss (5:23 - 28)
Opposite	Chapter 1.2 (1 Peter): Endure suffering to purify your faith in Christ (1:1 - 5:14)
\$Complement	Introduction: Your salvation will be tested as gold with fire to purify it (1:1 - 9)
¶Opposite	Peter to the elect strangers to the dispersion (1:1 - 2)
¶Opposite	As believers, you love Him and rejoice with unspeakable joy and full of glory, even though you have never seen Him (1:3 - 9)
\$Complement	Body: Be subject to one another outside the assembly (1:10 - 4:11)
¶Opposite	Be holy to prepare yourselves for the Revelation of Jesus Christ (1:10 - 21)
¶Opposite	Desire the pure milk of the Word of God so that you may grow in grace (1:22 - 2:10)
¶Complement	Be subject to all human authority for the Lord's sake (2:11 - 25)
¶Complement	Wives, be subject to your own husbands (3:1 - 7)
¶Unique	Christ set the example for us of suffering and exaltation afterward by his death, burial, and resurrection (3:8 - 4:11)
\$Unique	Conclusion: Be subject to one another within the assembly (4:12 - 5:14)
¶Complement	Follow the faithful shepherd of the assembly (4:12 - 5:7)
¶Complement	Greet one another with a kiss of selfless love (5:8 - 14)

Complement	Chapter 1.3 (2 Peter): The Day of the Lord will bring destruction upon the False Teachers (1:1 - 3:18)
\$Unique	Introduction: Peter to fellow believers: Add the character traits that will keep you serving the Lord (1:1 - 11)
¶Opposite	Simon Peter to fellow believers in Jesus Christ (1:1 - 2)
¶Opposite	Add the character traits that will keep you serving the Lord all of your lives (1:4 - 11)
\$Complement	Body: The false teachers are servants of Satan (1:12 - 3:7)
¶Unique	We have a Word that is far more certain than personal experience in the Holy Scriptures (1:12 - 21)
¶Complement	The false teachers will cause many to fall into doctrinal heresy (2:1 - 11)
¶Complement	The false teachers are cursed children who will perish in their own corruption (2:12 - 17)
¶Opposite	A sinner that knows the truth, but rejects it, will return to doctrinal error (2:18 - 22)
¶Opposite	The Word of God created the heavens and the Earth, and also preserves it until the Day of Judgment (3:1 - 7)
\$Complement	Conclusion: The Day of the Lord will come as a thief in the night, so grow in grace (3:8 - 18)
¶Complement	The Lord is not slow concerning his promise, but the Day of the Lord will come as a thief in the night (3:8 - 13)
¶Complement	Beware, lest you also are led away with error; but grow in grace (3:14 - 18)
Complement	Chapter 1.4 (Jude): The Lord will return with his saints to judge the false teachers (1:1 - 25)
\$Unique	Introduction: Jude to the sanctified in Christ: Beware of ungodly men in church leadership (1:1 - 4)
¶Opposite	Jude to those who are sanctified by God the Father; preserved in Jesus Christ, and called by the Holy Spirit (1:1 - 2)
¶Opposite	I warn you of certain ungodly men who have crept secretly into church leadership positions (1:3 - 4)
\$Complement	Body: False teachers are rebels against God; they are like dead, fruitless trees and wandering stars (1:5 - 19)
¶Opposite	The Lord harshly judged those who rejected Divine truth and openly embraced wickedness (1:5 - 9)
¶Opposite	Woe to these apostate dreamers, for they will surely perish as Cain, Balaam, and Korah! (1:10 - 11)
¶Complement	These dreamers are like spots in your love-feasts and empty clouds, who are spiritually dead (1:12)
¶Complement	These dreamers are like wandering stars, whose judgment is certain (1:13 - 15)
¶Unique	These dreamers are murmurers and complainers, who are sensual, not having the Holy Spirit (1:16 - 19)
\$Complement	Conclusion: Keep yourselves in the love of God and praise the only wise God our Savior (1:20 - 25)
¶Complement	Keep yourselves in the love of God, and of some, have compassion; and others save with fear (1:20 - 23)
¶Complement	Praise to the only wise God our Savior; be glory and majesty, dominion and power; both now and into all the Ages (1:24 - 25)
Unique	Chapter 1.5 (2 Thessalonians): The Day of Christ will bring destruction upon unbelievers and rebels (1:1 - 3:18)
\$Complement	Introduction: God will punish the persecutors of the Thessalonian believers for their evil deeds (1:1 - 10)
¶Opposite	Paul, Silvanus, and Timothy, to the Thessalonians with grace and peace from God and the Lord Jesus Christ (1:1 - 2)
¶Opposite	God will repay tribulation to those that trouble you at the second coming of Christ to judge the world (1:3 - 10)
\$Complement	Body: After the Holy Spirit is removed from the Earth with the Rapture, then the Wicked one will be revealed (1:11 - 3:5)
¶Unique	Do not be troubled by anyone or anything who says that the Day of Christ is near (1:11 - 2:2)
¶Complement	The Antichrist cannot be revealed until a great apostasy comes first and the Holy Spirit is removed (2:3 - 7)
¶Complement	The Wicked one will come after the working of Satan with all power and signs and lying wonders (2:8 - 12)
¶Opposite	The apostle Paul thanked God for the Thessalonian believers, because they believed the Gospel that he preached (2:13 - 17)
¶Opposite	The Lord is faithful, and the apostle Paul had confidence in them that they would be obedient to his letter (3:1 - 5)
\$Unique	Conclusion: Do not be a burden to others, if possible, while waiting for Christ; the Lord give you peace and be with you all (3:6 - 18)
¶Complement	Do not be a burden to others, if possible, while waiting for Christ (3:6 - 12)
¶Complement	The Lord give you peace and be with you all (3:13 - 18)

Complement	Part 2 (Colossians -> Ephesians): Follow the theology of the true apostles and prophets of God
Opposite	Chapter 2.1 (Galatians): The Finished Work and Divine Person of Christ vs. the Law of Moses (1:1 - 6:18)
\$Unique	Introduction: Paul gave glory to God the Father for his glorious plan and purposes (1:1 - 5)
¶Opposite	Paul was called an apostle by Jesus Christ Himself (1:1 - 2)
¶Opposite	Glory to God the Father; forever and ever (1:3 - 5)
\$Complement	Body: The true Gospel came directly from Jesus Christ: salvation by grace through faith alone without works (1:6 - 5:18)
¶Opposite	Let anyone who preaches a gospel that is different from the apostle Paul be cursed (1:6 - 10)
¶Opposite	Jesus Christ called Paul to be the leading apostle and primary teacher of his Gospel, not Peter (1:11 - 2:21)
¶Complement	The Gospel preached by Paul was salvation by grace through faith alone without the works of the Law of Moses (3:1 - 20)
¶Complement	The Law was a tutor to point us to Jesus Christ, so that we might be justified by faith (3:21 - 5:1)
¶Unique	Walk in obedience to the Spirit, and you shall not fulfill the lust of the flesh (5:2 - 18)
\$Complement	Conclusion: Sow to the Spirit and die to yourself (6:1 - 6:18)
¶Complement	Sow to the Spirit rather than the flesh (6:1 - 6:11)
¶Complement	Die to yourself, like the apostle Paul (6:12 - 6:18)
Opposite	Chapter 2.2 (Colossians): The Divine Person and Finished Work of Christ vs. the Gnostic Heresy (1:1 - 4:18)
\$Complement	Introduction: Paul and Timothy greet the saints, who produce spiritual fruit because of the Gospel (1:1 - 8)
¶Opposite	Paul and Timothy greet the saints at Colosse with grace and peace from God the Father and the Lord Jesus Christ (1:1 - 2)
¶Opposite	The Gospel produces spiritual fruit in the lives of all who have been born again (1:3 - 8)
\$Complement	Body: We are complete in the Finished Work of Jesus Christ; Gnosticism is not of God (1:9 - 4:1)
¶Unique	The ministry of Paul was to preach Christ in you, the expectation of glory (1:9 - 29)
¶Complement	The Colossians should become rooted and built up in Jesus Christ, and not in gnosticism (2:1 - 12)
¶Complement	The Finished Work of Christ on the cross repudiates the teachings of Gnosticism (2:13 - 23)
¶Opposite	Put off the old man, put on selfless love, and put in the Word of Christ (3:1 - 17)
¶Opposite	Put the Word of Christ into action at home and on the job (3:18 - 4:1)
\$Unique	Conclusion: Pray for one another, and for missionaries in prison for their faith (4:2 - 18)
¶Complement	Pray for and greet one another in Christ (4:2 - 15)
¶Complement	Pray for missionaries in prison for their faith (4:16 - 18)

Complement	Chapter 2.3 (2 Timothy): The holy design of the New Covenant servant of the Living God (1:1 - 4:22)
\$Unique	Introduction: Paul to Timothy: Be not ashamed of Jesus Christ, who has called you with a holy calling (1:1 - 10)
¶Opposite	Paul, an apostle of Christ, according to the promise of Life in Christ, to Timothy (1:1 - 2)
¶Opposite	Be not ashamed of the testimony of Jesus Christ, who has called us with a holy calling (1:3 - 10)
\$Complement	Body: Study to show yourself approved unto God, in spite of the reprobrates who oppose you (1:11 - 4:8)
¶Opposite	Hold fast the form of sound words, and protect what you heard from the apostle Paul (1:11 - 18)
¶Opposite	I suffer trouble for the Gospel, but I endure all things for the sake of the elect, that they may be saved (2:1 - 13)
¶Complement	Study to show yourself approved unto God, but shun profane and vain babblings (2:14 - 26)
¶Complement	Reprobates will always be there to oppose the Faith, but they will fail (3:1 - 17)
¶Unique	Carry on the work of your ministry, because the time of my departure is near (4:1 - 8)
\$Complement	Conclusion: The Lord stood with me, and the Lord be with your spirit (4:9 - 22)
¶Complement	In spite of all who abandoned me, the Lord stood with me (4:9 - 18)
¶Complement	The Lord Jesus Christ be with your spirit, and grace be with you (4:19 - 22)
Complement	Chapter 2.4 (1 Timothy): The holy design of the New Covenant assembly of the Living God (1:1 - 6:21)
\$Unique	Introduction: The elderly apostle greets and admonishes his young pastoral student in the faith (1:1 - 4)
¶Opposite	Paul's greetings to Timothy (1:1 - 2)
¶Opposite	Paul's admonitions to Timothy (1:3 - 4)
\$Complement	Body: Mercy, holiness, and purity are required for leadership in the assembly of God (1:5 - 5:25)
¶Unique	Paul obtained mercy from Christ in spite of his wicked life as an example for all future believers in Christ (1:5 - 17)
¶Complement	The members of the assembly must pray and live holy lives (1:18 - 2:15)
¶Complement	The leaders of the assembly must be men, seasoned in the faith, and good examples for the flock (3:1 - 16)
¶Opposite	Preach Biblical doctrines to your flock and practice personal holiness (4:1 - 5:2)
¶Opposite	Beware of allowing sin and favoritism into the church assembly (5:3 - 25)
\$Complement	Conclusion: Do not seek to be wealthy and protect your calling to serve the Lord from false teachings (6:1 - 21)
¶Complement	Be content with what you already have (6:1 - 10)
¶Complement	Protect the sacred ministry, which has been committed to your trust, from false teachings (6:11 - 21)
Unique	Chapter 2.5 (Ephesians): The Holy Position of the New Covenant Child of God in the Body of Christ (1:1 - 6:24)
\$Complement	Introduction: The saints of God have a glorious inheritance in Christ our Savior (1:1 - 14)
¶Opposite	Grace and blessings from God our Father and the Lord Jesus Christ to the faithful in Christ Jesus (1:1 - 2)
¶Opposite	In Christ, we have a guaranteed inheritance and have been sealed until the day of Redemption (1:3 - 14)
\$Complement	Body: Use the gifts of Christ to put off the works of the old man and be a blessing to others (1:15 - 6:9)
¶Opposite	The Resurrection of Christ guarantees a glorious future for those who have trusted in his Finished Work on the cross (1:15 - 2:10)
¶Opposite	Therefore, Paul prayed that believers might comprehend the love of Christ, which passes knowledge (2:11 - 3:21)
¶Complement	Every born again believer is given grace according to the measure of the gift of Christ (4:1 - 16)
¶Complement	Therefore, put off the works of the old man which is corrupt (4:17 - 5:21)
¶Unique	Love your spouse and children, and be a testimony for Christ at your workplace (5:22 - 6:9)
\$Unique	Conclusion: Put on the whole armor of God, and pray for others (6:10 - 24)
¶Complement	Prepare yourself for spiritual warfare for Christ through prayer and sanctification (6:10 - 18)
¶Complement	Your prayers for others will bring peace, love, and grace from God the Father and the Lord Jesus Christ (6:19 - 24)

Spiritual Warfare, Chapter 1.1 (1 Thessalonians): believers are appointed by God to suffer for the sake of Christ (1:1 - 5:28)	
§Unique	Introduction: The evangelistic fervor of the Thessalonian Assembly was known far and wide (1:1 - 10)
¶Opposite	Paul, Silvanus, and Timothy to the Assembly of the Thessalonians (1:1)
¶Opposite	The Thessalonian believers were examples of repentance and evangelistic fervor for all believers (1:2 - 10)
§Complement	Body: The Thessalonian believers faced persecution and great temptation to immorality (2:1 - 5:11)
¶Unique	The apostle Paul was both a spiritual guide and close friends with the Thessalonian believers (2:1 - 12)
¶Complement	They became imitators of the Assemblies in Judea in their suffering under persecution (2:13 - 3:13)
¶Complement	They needed to abstain from fornication to grow in holiness and sanctification (4:1 - 12)
¶Opposite	The dead in Christ shall rise first, then the living believers, to meet the Lord in the air at the Rapture (4:13 - 18)
¶Opposite	God has not appointed believers of this Age to suffer his wrath through the Great Tribulation period (5:1 - 11)
§Complement	Conclusion: Stay busy in the ministry and greet one another with a holy kiss (5:12 - 28)
¶Complement	Stay busy in the work of the ministry while waiting for the Rapture (5:12 - 22)
¶Complement	Greet one another with a holy kiss (5:23 - 28)

	§Unique	Introduction: The evangelistic fervor of the Thessalonian Assembly was known far and wide (1:1 - 10)
	¶Opposite	Paul, Silvanus, and Timothy to the Assembly of the Thessalonians (1:1)
Unique		1:1Paul and Silvanus and Timothy: to the Assembly of the Thessalonians;
Complement		<i>which is</i> in God the Father,
Complement		and the Lord Jesus Christ:
Opposite		Grace to you, and peace,
Opposite		from God our Father and the Lord Jesus Christ.
	¶Opposite	The Thessalonian believers were examples of repentance and evangelistic fervor for all believers (1:2 - 10)
Opposite		1:2We give thanks to God always for you all, making mention of you in our prayers; ^{1:3} <i>and</i> remembering, without ceasing, your work of faith, labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; ^{1:4} knowing, brethren beloved, your election of God.
Opposite		1:5For our Gospel came not to you in word only; but also in power, and in the Holy Spirit, and in much assurance (as you know what manner of men we were among you for your sake).
Complement		1:6And you became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Spirit, ^{1:7} so that you were examples to all that believe in Macedonia and Achaia.
Complement		1:8For the Word of the Lord sounded out from you: not only in Macedonia and Achaia, but also in every place your faith toward God is spread abroad, so that we do not need to speak anything.
Unique		1:9For they themselves show of us what manner of entering in we had to you, and how you turned to God from idols to serve the Living and true God;
		^{1:10} and to wait for his Son from Heaven, whom he raised from the dead, <i>even</i> Jesus, who delivered us from the wrath to come.
	§Complement	Body: The Thessalonian believers faced persecution and great temptation to immorality (2:1 - 5:11)
	¶Unique	The apostle Paul was both a spiritual guide and close friends with the Thessalonian believers (2:1 - 12)
Opposite		2:1For yourselves, brethren, know that our entrance in to you was not in vain; ^{2:2} but even after we had suffered before, and were shamefully treated (as you know) at Philippi, we were bold in our God to speak the Gospel of God to you in much conflict: ^{2:3} for our exhortation <i>was</i> not of deceit, nor of uncleanness, nor in guile.
Opposite		2:4But as we were allowed of God to be put in trust with the Gospel, even so we speak: not as pleasing men, but God, who tests our hearts. ^{2:5} For we never used flattering words at any time (as you know), nor a cloak of covetousness: God <i>is</i> witness. ^{2:6} Nor did we seek the glory of men: not of you, nor <i>even</i> of others, when we might have been burdensome, as the apostles of Christ.
Complement		2:7But we were gentle among you, even as a nurse cherishes her children. ^{2:8} So, in this manner longing for you with affection, we were pleased to have imparted to you, not only the Gospel of God, but also our own souls, because you were dear to us.
Complement		2:9For you remember, brethren, our labor and travail: for working night and day (because we would not be a <i>financial</i> burden to any of you), we preached the Gospel of God to you.
Unique		^{2:10} You <i>are</i> witnesses, and God <i>also</i> , how piously and justly and blamelessly we behaved ourselves among you that believe;
		^{2:11} as you know how we exhorted and comforted and charged every one of you (as a father <i>does</i> his children), ^{2:12} that you might walk worthy of God, who calls you into his Kingdom and glory.
	¶Complement	They became imitators of the Assemblies in Judea in their suffering under persecution (2:13 - 3:13)
Unique		2:13For this reason also, we thank God without ceasing: because, when you received the Word of God which you heard of us, you did not receive <i>it as</i> the word of men, but as it is in truth, the Word of God, which also works effectively in you that believe.
Complement		2:14For you, brethren, became imitators of the Assemblies of God in Christ Jesus which are in Judea: for you also have suffered like things of your own countrymen, even as they <i>have</i> of the Jews; ^{2:15} who killed both the Lord Jesus, and their own prophets, and have persecuted us. And they please not God, and are contrary to all men: ^{2:16} forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath has come upon them to the uttermost.
Complement		2:17But we, brethren, being taken from you for a short time in presence (<i>but</i> not in heart), endeavored the more abundantly to see your face with great desire; ^{2:18} therefore we wanted to come to you (even I Paul, once and again); but Satan hindered us. ^{2:19} For what <i>is</i> our hope, or joy, or crown of rejoicing? <i>Is it</i> not even you in the presence of our Lord Jesus Christ at his coming? ^{2:20} For you are our glory and joy.
Opposite		3:1Therefore when we could no longer forbear, we thought it good to be left at Athens alone; ^{3:2} and we sent Timotheus, our brother, and minister of God, and our fellow-laborer in the Gospel of Christ, to establish you, and to comfort you concerning your faith; ^{3:3} that no man should be moved by these afflictions. For yourselves know that we are appointed to this: ^{3:4} for truly, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and you know. ^{3:5} For this reason, when I could no longer forbear, I sent to know your faith, lest by some means the tempter has tempted you, and our labor is in vain.
Opposite		3:6But now when Timotheus came from you to us, and brought us good news of your faith and selfless love, and that you have good remembrance of us always, desiring greatly to see us, as we also <i>to see</i> you; ^{3:7} therefore, brethren, we were comforted over you in all our affliction and distress by your faith: ^{3:8} for now we live, if you stand fast in the Lord: ^{3:9} for what thanks can we render to God again for you, for all the joy with which we joy for your sakes before our God: ^{3:10} night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? ^{3:11} Now God himself, even our Father and our Lord Jesus Christ, direct our way to you. ^{3:12} Also the Lord make you to increase and abound in selfless love one toward another, and toward all <i>men</i> , even as we <i>do</i> toward you: ^{3:13} to the end he may establish your hearts blameless in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.
	¶Complement	They needed to abstain from fornication to grow in holiness and sanctification (4:1 - 12)
Unique		4:1Furthermore then we urge you, brethren, and exhort <i>you</i> by the Lord Jesus, that as you have received of us how you ought to walk and to please God, <i>so</i> you should increase more and more.
		4:2For you know what commands we gave you by the Lord Jesus.
Complement		4:3For this is the will of God, <i>even</i> your sanctification, that you should abstain from fornication; ^{4:4} that every one of you should know how to possess his vessel in sanctification and honor, ^{4:5} <i>and</i> not in <i>the</i> passion of evil desire, even as the Gentiles that do not know God; ^{4:6} <i>and</i> that no <i>man</i> goes beyond and defrauds his brother in <i>any such</i> matter: for the Lord <i>is</i> the avenger of all such, as we also have forewarned you and testified. ^{4:7} For God has not called us to uncleanness, but to holiness.
Complement		4:8Therefore, he that despises, despises not man, but God, who has also given to us his Holy Spirit.
Opposite		4:9But as touching brotherly love you do not need that I write to you: for you yourselves are taught by God to love one another. ^{4:10} And indeed you do it toward all the brethren which are in all Macedonia.
Opposite		But we urge you, brethren, that you increase more and more; ^{4:11} and that you study to be quiet; and to do your own business; and to work with your own hands (as we commanded you), ^{4:12} so that you may walk honestly toward them that are outside <i>the Assembly</i> ; and <i>that</i> you may have lack of nothing.
	¶Opposite	The dead in Christ shall rise first, then the living believers, to meet the Lord at the Rapture (4:13 - 18)
Unique		4:13But I do not want you to be ignorant, brethren, concerning them who are asleep, that you sorrow not, even as others who have no hope: ^{4:14} for if we believe that Jesus died and rose again, even so, those also who sleep in Jesus will God bring with him:
		^{4:15} for this we say to you by the Word of the Lord, that we who are alive <i>and</i> remain until the Coming of the Lord shall not precede them who are asleep.
Complement		4:16For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first;
Complement		4:17then we, who are alive <i>and</i> remain <i>behind</i> , shall be caught up together with them in the clouds, to meet the Lord in the air.
Opposite		And so, we shall always be with the Lord.
Opposite		4:18Therefore comfort one another with these words.
	¶Opposite	God has not appointed believers of this Age to suffer his wrath through the Great Tribulation period (5:1 - 11)
Opposite		5:1But of the times and the seasons, brethren, you have no need that I write to you: ^{5:2} for yourselves know perfectly that the Day of the Lord so comes as a thief in the night: ^{5:3} for when they shall say, “Peace and safety”, then sudden destruction comes upon them, as labor pains upon a woman with child; and they shall not escape.
Opposite		5:4But you, brethren, are not in darkness, that that Day should overtake you as a thief. ^{5:5} You are all the children of Light, and the children of the day. We are not of the night, nor of darkness; ^{5:6} therefore let us not sleep, as <i>do</i> others; but let us watch and be sober. ^{5:7} for they that sleep, sleep in the night; and they that are drunk are drunk in the night.
Complement		5:8But let us, who are of the day, be sober, putting on the breastplate of faith and selfless love; and for a helmet, the assurance of salvation:
Complement		5:9for God has not appointed us to wrath, but to obtain deliverance by our Lord Jesus Christ; ^{5:10} who died for us, so that, whether we wake or sleep, we should live together with him;
Unique		5:11therefore comfort yourselves together; and edify one another, even as also you do.
	§Complement	Conclusion: Stay busy in the ministry and greet one another with a holy kiss (5:12 - 28)
	¶Complement	Stay busy in the work of the ministry while waiting for the Rapture (5:12 - 22)
Opposite		5:12And we urge you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you; ^{5:13} and to esteem them very highly in love for their work’s sake.
Opposite		<i>And</i> be at peace among yourselves.
Complement		5:14Now we exhort you, brethren, warn them that are rebellious, comfort the feebleminded, support the weak, <i>and</i> be patient toward all <i>men</i> .
Complement		5:15See that no one renders evil for evil to anyone; but always follow that which is good, both among yourselves, and to all.
Unique		5:16Rejoice evermore; ^{5:17} pray without ceasing; ^{5:18} in everything, give thanks: for this is the will of God in Christ Jesus concerning you.
		^{5:19} Quench not the Spirit; ^{5:20} despise not prophesying; ^{5:21} test all things: hold fast that which is good; ^{5:22} abstain from all appearance of evil.
	¶Complement	Greet one another with a holy kiss (5:23 - 28)
Opposite		5:23Now the very God of peace sanctify you wholly; and <i>may</i> your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ. ^{5:24} Faithful <i>is</i> he that calls you, who also will do <i>it</i> .
Opposite		5:25Brethren, pray for us.
Complement		5:26Greet all the brethren with a holy kiss.
Complement		5:27I charge you by the Lord, that this letter be read to all the holy brethren.
Unique		5:28The grace of our Lord Jesus Christ <i>be</i> with you. Amen.

Spiritual Warfare, Chapter 1.2 (1st Peter): Endure suffering to purify your faith in Christ (1:1 - 5:14)	
§Complement	Introduction: Your salvation will be tested as gold with fire to purify it (1:1 - 9)
¶Opposite	Peter to the elect strangers of the dispersion (1:1 - 2)
¶Opposite	As believers, you love Him and rejoice with unspeakable joy and full of glory, even though you have never seen Him (1:3 - 9)
§Complement	Body: Be subject to one another outside the Assembly (1:10 - 4:11)
¶Opposite	Be holy to prepare yourselves for the Revelation of Jesus Christ (1:10 - 21)
¶Opposite	Desire the pure milk of the Word of God so that you may grow in grace (1:22 - 2:10)
¶Complement	Be subject to all human authority for the Lord's sake (2:11 - 25)
¶Complement	Wives, be subject to your own husbands (3:1 - 7)
¶Unique	Christ set the example for us of suffering and exaltation afterward by his death, burial, and resurrection (3:8 - 4:11)
§Unique	Conclusion: Be subject to one another within the Assembly (4:12 - 5:14)
¶Complement	Follow the faithful shepherd of the Assembly (4:12 - 5:7)
¶Complement	Greet one another with a kiss of selfless love (5:8 - 14)

	§Complement	Introduction: Your salvation will be tested as gold with fire to purify it (1:1 - 9)
	¶Opposite	Peter to the elect strangers of the dispersion (1:1 - 2)
Unique		^{1:1} Peter, an apostle of Jesus Christ,
Complement		to the strangers of the dispersion from Pontus, Galatia, Cappadocia, Asia, and Bithynia:
Complement		^{1:2} Chosen according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:
Opposite		Grace to you,
Opposite		and peace be multiplied.
	¶Opposite	As believers, you love Him and rejoice with unspeakable joy and full of glory, even though you have never seen Him (1:3 - 9)
Opposite		^{1:3} Blessed <i>is</i> the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again to a living hope by the resurrection of Jesus Christ from the dead, ^{1:4} to an inheritance <i>that is</i> incorruptible, undefiled, and enduring; reserved in Heaven for you; ^{1:5} who are kept by the power of God through faith unto salvation ready to be revealed in the Last Time.
Opposite		^{1:6} In which <i>salvation</i> you greatly rejoice; though now for a season, if it is necessary, you are distressed through manifold temptations: ^{1:7} that the trial of your faith (being much more precious than of gold that perishes, though it is tested with fire) might be found unto praise and honor and glory at the Revelation of Jesus Christ.
Complement		^{1:8} Whom, having not seen, you love;
Complement		in whom, though now you do not see <i>him</i> , yet believing, you rejoice with joy unspeakable and full of glory;
Unique		^{1:9} receiving the result of your faith, <i>even</i> the salvation of <i>your</i> souls.
	§Complement	Body: Be subject to one another outside the Assembly (1:10 - 4:11)
	¶Opposite	Be holy to prepare yourselves for the Revelation of Jesus Christ (1:10 - 21)
Unique		^{1:10} Of which salvation, the prophets have inquired and searched diligently (who prophesied of the grace <i>that would come</i> to you); ^{1:11} searching what, or what manner of time the Spirit of Christ which was in them was indicating, when it testified beforehand the sufferings of Christ, and the glory that would follow; ^{1:12} to whom it was revealed, that not to themselves, but to us they ministered the things which are now reported to you by them that have preached the Gospel to you with the Holy Spirit sent down from Heaven; which things the angels desire to look into.
Complement		^{1:13} Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace being offered to you at the Revelation of Jesus Christ;
Complement		^{1:14} as obedient children, not conforming yourselves according to the former lusts in your ignorance; ^{1:15} but as he who has called you is Holy, so you <i>also</i> be holy in all manner of conduct: ^{1:16} because it is written, “ You be holy: for I am Holy. ”
Opposite		^{1:17} And if you call on the Father (who without respect of persons judges according to every man’s work), pass the time of your sojourning <i>here</i> in fear, ^{1:18} forasmuch as you know that you were not redeemed with corruptible things, <i>such as</i> silver and gold, from your vain conduct <i>received</i> by <i>religious</i> tradition from your fathers; ^{1:19} but with the precious blood of Christ, as of a Lamb without blemish and without spot.
Opposite		^{1:20} Who truly was foreordained before the foundation of the world, but was revealed in these Last Times for you; ^{1:21} who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.
	¶Opposite	Desire the pure milk of the Word of God so that you may grow in grace (1:22 - 2:10)
Opposite		^{1:22} Seeing that you have purified your souls in obeying the Truth through the Spirit unto sincere love of the brethren, <i>see also that you</i> love one another with a pure heart fervently;
Opposite		^{1:23} having been born again (not of corruptible seed, but of incorruptible) by the Word of God, which lives and endures forever: ^{1:24} for “ all flesh is as grass ”, and all the glory of man <i>is</i> as the flower of grass. “ The grass withers, and its flower falls away ”, ^{1:25} “ but the Word of the Lord endures forever. ” And this is the Word which by the Gospel has been preached to you.
Complement		^{2:1} Therefore, laying aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking, ^{2:2} as newborn babes, desire the pure milk of the Word, that you may grow thereby ^{2:3} (if indeed you have tasted that the Lord <i>is</i> gracious); ^{2:4} to whom <i>continually</i> coming, <i>as to</i> a Living Stone (being rejected indeed by men, but chosen by God, <i>and</i> precious), ^{2:5} you also, as living stones, are being built up a spiritual House, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
Complement		^{2:6} Therefore also it is contained in the Scripture: “ Behold, I lay in Zion a chief corner Stone: elect, precious; and he that believes on him shall not be ashamed. ” ^{2:7} Therefore, to you that believe, <i>he is</i> precious; but to them that are disobedient: the Stone which the builders rejected, the same is made the head of the corner, ^{2:8} and a Stone of stumbling, and a Rock of offense, <i>even to them</i> that stumble at the Word, being disobedient (to which also they were appointed).
Unique		^{2:9} But you <i>are</i> a chosen generation, a royal priesthood, a holy nation, <i>and</i> a special people, that you should show forth the praises of him who has called you out of darkness into his marvelous Light; ^{2:10} which in times past <i>were</i> not a people, but <i>are</i> now the people of God; which had not obtained mercy, but now have obtained mercy.
	¶Complement	Be subject to all human authority for the Lord's sake (2:11 - 25)
Unique		^{2:11} Dearly beloved, I urge <i>you</i> , as strangers and pilgrims: abstain from fleshly lusts, which war against the soul; ^{2:12} having your behavior among the Gentiles noble; so that (whereas they speak against you as evildoers) they might (by <i>your</i> good works which they see) glorify God in the day of visitation.
Complement		^{2:13} Therefore, submit yourselves to all human authority for the Lord’s <i>sake</i> : whether it is to the king, as supreme; ^{2:14} or to governors, as to them that are sent by him for the punishment of evildoers, and for the praise of them that do well: ^{2:15} for this is the will of God, that by doing good you may put to silence the ignorance of foolish men; ^{2:16} as free, and not using <i>your</i> liberty for a cloak of evil, but as the servants of God.
Complement		^{2:17} Honor all <i>men</i> ; love the brethren; fear God; honor the king.
Opposite		^{2:18} Servants, <i>be</i> subject to <i>your</i> masters with all fear; not only to the good and gentle, but also to the perverse: ^{2:19} for this is acceptable, if a man for conscience toward God endures grief, suffering wrongfully. ^{2:20} For what praise <i>is it</i> , if you sin and are being beaten <i>for it</i> , you shall take it patiently? But, if you do good and suffer <i>for it</i> , taking it patiently, this <i>is</i> acceptable with God.
Opposite		^{2:21} For even unto this were you called, because Christ also suffered for us, leaving us an example, that you should follow his steps; ^{2:22} who did not sin; neither was guile found in his mouth; ^{2:23} who, when he was reviled, reviled not in return; when he suffered, he did not threaten, but committed <i>himself</i> to him that judges righteously; ^{2:24} who his own self carried our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes you were healed: ^{2:25} for you were as sheep going astray, but have now returned to the Shepherd and Overseer of your souls.
	¶Complement	Wives, be subject to your own husbands (3:1 - 7)
Unique		^{3:1} Likewise, you wives, <i>be</i> in subjection to your own husbands, so that, if any do not obey the Word of God, they may also without the Word be won <i>to Christ</i> by the conduct of the wives; ^{3:2} while they observe your pure conduct in fear.
Complement		^{3:3} Of which let it not be the outward <i>adornment</i> of braiding the hair, and wearing gold <i>ornaments</i> , or the wearing of worldly clothing; ^{3:4} but <i>rather let it be</i> the hidden man of the heart, in that which is not corruptible, <i>even the ornament</i> of a meek and quiet spirit, which is of great price in the sight of God.
Complement		^{3:5} For in this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands; ^{3:6} even as Sarah obeyed Abraham, calling him lord, whose daughters you are, as long as you do well, and are not afraid with any dismay.
Opposite		^{3:7} Likewise, you husbands, dwell with <i>them</i> according to knowledge;
Opposite		giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of <i>Eternal</i> Life, that your prayers be not hindered.
	¶Unique	Christ set the example for us of suffering and exaltation afterward by his death, burial, and resurrection (3:8 - 4:11)
Opposite		^{3:8} Finally, all of <i>you be</i> of one mind; having compassion one of another, love as brethren; <i>be</i> pitiful; <i>be</i> courteous; ^{3:9} not returning evil for evil, or railing for railing, but contrariwise blessing; knowing that you are called unto this, that you should inherit a blessing. ^{3:10} For “ he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; ^{3:11} let him reject evil, and do good; let him seek peace, and pursue it: ^{3:12} for the eyes of [Jehovah] are over the righteous, and his ears are open to their prayers; but the face of [Jehovah] is against them that do evil. ” ^{3:13} And who <i>is</i> he that will harm you, if you are followers of that which is good?
Opposite		^{3:14} But if you suffer for righteousness’ sake, happy <i>are you!</i> And be not afraid of their terror; neither be troubled, ^{3:15} but sanctify the Lord God in your hearts. And <i>be</i> ready always to <i>give</i> an answer to every man that asks you a reason for the expectation that is in you with meekness and fear; ^{3:16} having a good conscience, so that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conduct in Christ: ^{3:17} for <i>it is</i> better, if the will of God is so, that you suffer for doing well, <i>rather</i> than for doing evil.
Complement		^{3:18} For Christ also has once for all time suffered for sins, the Just for the unjust, that he might bring us to God; having been put to death in the flesh, but made alive by the Spirit; ^{3:19} in which also he went and preached to the spirits in prison; ^{3:20} which at one time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was being prepared, in which few, that is, eight souls were delivered by water. ^{3:21} Which in corresponding fashion baptism also now delivers us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ; ^{3:22} who has gone into Heaven, and is on the right hand of God: angels and authorities and powers being made subject to him.
Complement		^{4:1} Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that has suffered in the flesh has ceased from sin, ^{4:2} that he no longer should live the rest of <i>his</i> time in the flesh to the lusts of men, but to the will of God: ^{4:3} for the time past of <i>our</i> life is enough for us to have done the will of the Gentiles, when we walked in licentiousness, lusts, drunkenness, reveling, drinking, and abominable idolatries; ^{4:4} therefore they think it is strange that you do not run with <i>them</i> to the same excess of riot, speaking evil of <i>you</i> ; ^{4:5} who shall give account to him that is ready to judge the living and the dead. ^{4:6} For this reason also was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
Unique		^{4:7} But the end of all things is near; therefore be sober, and watch unto prayer. ^{4:8} And above all things have fervent selfless love among yourselves: for selfless love shall cover the multitude of sins. ^{4:9} Use hospitality one to another without grudging. ^{4:10} As every man has received a <i>spiritual</i> gift, <i>even so</i> minister the same <i>gift</i> one to another, as good stewards of the manifold grace of God.
		^{4:11} If any man speaks, <i>let him speak</i> as the oracles of God; if any man ministers, <i>let him do it</i> as of the ability which God gives, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion into the Ages of the Ages. Amen.
	§Unique	Conclusion: Be subject to one another within the Assembly (4:12 - 5:14)
	¶Complement	Follow the faithful shepherd of the Assembly (4:12 - 5:7)
Opposite		^{4:12} Beloved, do not think it strange concerning the fiery trial which is to test you, as though some strange thing happened to you; ^{4:13} but rejoice, inasmuch as you are partakers of Christ’s sufferings, that, when his glory shall be revealed, you may be glad also with overwhelming joy. ^{4:14} If you are reproached for the Name of Christ, happy <i>are you</i> : for the Spirit of glory and of God rests upon you; on their part he is blasphemed; but on your part he is glorified.
Opposite		^{4:15} But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a meddler in other men’s matters. ^{4:16} Yet if <i>any man suffers</i> as a Christian, let him not be ashamed. But let him glorify God in this respect: ^{4:17} for the time <i>has come</i> that judgment must begin at the House of God. And if <i>it first begins</i> at us, what shall <i>be</i> the end of them that do not obey the Gospel of God? ^{4:18} And if the righteous are scarcely saved, where shall the ungodly and the sinner appear? ^{4:19} Therefore let them that suffer according to the will of God commit the keeping of their souls <i>to him</i> in doing good, as to a faithful Creator.
Complement		^{5:1} The elders which are among you I exhort (who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed): ^{5:2} shepherd the flock of God which is among you; overseeing <i>them</i> not by compulsion, but willingly; not for dishonest gain, but of a ready mind; ^{5:3} neither as being lords over God’s heritage, but being examples to the flock. ^{5:4} And when the chief Shepherd shall appear, you shall receive an enduring crown of glory.
Complement		^{5:5} Likewise, you younger, submit yourselves to the elder. Indeed, all of <i>you be</i> subject one to another; and be clothed with humility: for God resists the proud, but gives grace to the humble.
Unique		^{5:6} Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; ^{5:7} casting all your anxiety upon him: for he cares for you.
	¶Complement	Greet one another with a kiss of selfless love (5:8 - 14)
Opposite		^{5:8} Be sober <i>and</i> be vigilant, because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour; ^{5:9} whom resist steadfast in the Faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
Opposite		^{5:10} But the God of all grace, who has called us to his eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, establish, strengthen, <i>and</i> settle <i>you</i> ; ^{5:11} to him <i>be</i> glory and dominion into the Ages of the Ages. Amen.
Complement		^{5:12} By Silvanus (a faithful brother to you, as I regard <i>him</i>) have I written briefly, exhorting and testifying that this is the true grace of God in which you stand.
Complement		^{5:13} The <i>Assembly</i> at Babylon, elected together with <i>you</i> , greets you; and <i>so does</i> my son Marcus. ^{5:14} Greet one another with a kiss of selfless love.
Unique		Peace with you all that are in Christ Jesus. Amen.

Spiritual Warfare, Chapter 1.3 (2 Peter): The Day of the Lord will bring destruction upon the false teachers (1:1 - 3:18)	
\$Unique Introduction: Peter to fellow believers: Add the character traits that will keep you serving the Lord all of your lives (1:1 - 11)	
¶Opposite Simon Peter to fellow believers in Jesus Christ (1:1 - 4)	
¶Opposite Add the character traits that will keep you serving the Lord all of your lives (1:5 - 11)	
\$Complement Body: The false teachers are servants of Satan (1:12 - 3:7)	
¶Unique We have a Word that is far more certain than personal experience in the Holy Scriptures (1:12 - 21)	
¶Complement The false teachers will cause many to fall into doctrinal heresy (2:1 - 11)	
¶Complement The false teachers are cursed children who will perish in their own corruption (2:12 - 17)	
¶Opposite A sinner that knows the truth, but rejects it, will return to doctrinal error (2:18 - 22)	
¶Opposite The Word of God created the heavens and the Earth, and also preserves it until the Day of Judgment (3:1 - 7)	
\$Complement Conclusion: The Day of the Lord will come as a thief in the night, so grow in grace (3:8 - 18)	
¶Complement The Lord is not slow concerning his promise, but the Day of the Lord will come as a thief in the night (3:8 - 13)	
¶Complement Beware, lest you also are led away with error; but grow in grace (3:14 - 18)	

	\$Unique Introduction: Peter to fellow believers: add the character traits that will keep you serving the Lord your entire lives (1:1 - 11)
	¶Opposite Simon Peter to fellow believers in Jesus Christ (1:1 - 4)
Unique	1:1Simon Peter, a servant and an apostle of Jesus Christ;
Complement	to them that were allotted like precious faith with us,
Complement	through the righteousness of our God and Savior Jesus Christ.
Opposite	1:2Grace and peace be multiplied to you, through the knowledge of God and of Jesus our Lord, 1:3because of his divine power, having granted us all things pertaining to life and godliness, through the knowledge of the One having called us to His own glory and virtue.
Opposite	1:4Through which are given to us exceedingly great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
	¶Opposite Add the character traits that will keep you serving the Lord all of your lives (1:5 - 11)
Opposite	1:5 And for this very cause, giving all diligence, add into your faith, virtue; and into <i>your</i> virtue, knowledge; 1:6and into <i>your</i> knowledge, self-control; and into <i>your</i> self-control, patience; and into <i>your</i> patience, godliness; 1:7and into <i>your</i> godliness, brotherly kindness; and into <i>your</i> brotherly kindness, selfless love.
Opposite	1:8For if these things are in you, and abound, they will cause <i>you to be</i> neither hollow nor unfruitful in the knowledge of our Lord Jesus Christ.
Complement	1:9But he that lacks these things is blind, and cannot see far away;
Complement	and he has forgotten that he was purged from his old sins.
Unique	1:10Therefore, brethren, give extra diligence to make your calling and election certain: for if you do these things, you shall never stumble; 1:11for so an entrance shall be ministered to you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.
	\$Complement Body: The false teachers are servants of Satan (1:12 - 3:7)
	¶Unique We have a Word that is far more certain than personal experience in the Holy Scriptures (1:12 - 21)
Opposite	1:12Therefore, I will not be negligent to put you always in remembrance of these things; though you know <i>them</i> , and are established in the present Truth.
Opposite	1:13Indeed, I think it <i>is</i> fitting, as long as I am in this tabernacle, to stir you up by putting <i>you</i> in remembrance; 1:14knowing that shortly I must put off <i>this</i> my tabernacle, even as our Lord Jesus Christ has shown me.
Complement	1:15Moreover I will be diligent that you may be able after my death to have these things always in memory: 1:16for we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ. But we were eyewitnesses of his majesty: 1:17for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, <i>saying, “This is my beloved Son, in whom I am well pleased.”</i> 1:18 And we heard this voice which came from Heaven, when we were with him in the holy mountain.
Complement	1:19We also have a more certain Word of prophecy; unto which you do well that you take heed, as to a Light that shines in a dark place, until the <i>Eternal Day</i> dawns, and the Day Star arises in your hearts.
Unique	1:20Knowing this first, that no prophecy of the Scripture comes of one’s own interpretation: 1:21for the prophecy came at no time by the will of man, but holy men of God spoke <i>as they were</i> carried along by the Holy Spirit.
	¶Complement The false teachers will cause many to fall into doctrinal heresy (2:1 - 11)
Unique	2:1But there were false prophets also among the people, even as there shall be false teachers among you; who secretly shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
Complement	2:2And many shall follow their pernicious ways, by reason of whom the Way of Truth shall be spoken of <i>as</i> evil.
Complement	2:3And through covetousness, they shall make merchandise of you with feigned words; whose judgment now of a long time does not delay, and their damnation does not sleep.
Opposite	2:4For if God spared not the angels that sinned, but cast <i>them</i> down to Tartarus, and delivered <i>them</i> into chains of darkness to be reserved for Judgment; 2:5and spared not the old world, but saved Noah the eighth <i>person</i> , a preacher of righteousness, bringing in the flood upon the world of the ungodly; 2:6and turning the cities of Sodom and Gomorrah into ashes condemned <i>them</i> with an overthrow, making <i>them</i> an example to those that after should live ungodly; 2:7and delivered just Lot, vexed with the filthy conduct of the wicked 2:8(for that righteous man dwelling among them, in seeing and hearing, vexed <i>his</i> righteous soul from day to day with <i>their</i> unlawful deeds); 2:9 <i>then</i> the Lord knows how to deliver the godly out of temptations, and to reserve the unjust to the Day of Judgment to be punished; 2:10but chiefly them that walk after the flesh in the lust of uncleanness, and despise authority. Presumptuous <i>are they, and</i> self-willed: they are unafraid to speak evil of dignities.
Opposite	2:11Whereas angels, which are greater in power and might, do not bring a railing accusation against them before the Lord.
	¶Complement The false teachers are cursed children who will perish in their own corruption (2:12 - 17)
Unique	2:12But these, as natural stupid beasts, made to be taken and destroyed, speak evil of the things that they do not understand. And <i>they</i> shall utterly perish in their own corruption; 2:13and shall receive the reward of unrighteousness, <i>as</i> they that count it pleasure to riot in the daytime.
Complement	Spots <i>are they</i> , and blemishes; sporting themselves with their own deception while they feast with you; 2:14having eyes full of adultery and unable to cease from sin; beguiling unstable souls; <i>and</i> a heart they have exercised with covetous practices.
Complement	<i>They are</i> cursed children, 2:15who have forsaken the right Way; and have gone astray; following the way of Balaam <i>the son</i> of Bosor, who loved the wages of unrighteousness; 2:16but was rebuked for his iniquity: the mute donkey speaking with man’s voice forbade the madness of the prophet.
Opposite	2:17These are wells without water; clouds that are carried with a tempest:
Opposite	to whom the mist of darkness is reserved forever.

	¶Opposite A sinner that knows the truth, but rejects it, will return to doctrinal error (2:18 - 22)
Unique	2:18For when they speak great swelling <i>words</i> of vanity, they allure through the lusts of the flesh, <i>through much</i> licentiousness, those that are escaping from them who live in error. 2:19While they promise them liberty, they themselves are the slaves of corruption.
Complement	For of whom a man is overcome, of the same is he brought in slavery.
Complement	2:20For if after they were escaping the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, <i>but</i> they are again entangled in it and overcome, the latter end is worse with them than the beginning.
Opposite	2:21For it would have been better for them not to have known the Way of righteousness, than after they have known <i>it</i> , to turn from the Holy Commandment delivered to them.
Opposite	2:22But it has happened to them according to the true proverb, “ <i>The dog returned over and over to his own vomit</i> ”; and “the sow that was washed to her wallowing in the mud.”
	¶Opposite The Word of God created the heavens and the Earth, and also preserves it until the Day of Judgment (3:1 - 7)
Opposite	3:1This second letter, beloved, I now write to you: in which I stir up your pure minds by way of remembrance, 3:2that you may be mindful of the words which were spoken before by the holy prophets, and of the command of us the apostles of the Lord and Savior.
Opposite	3:3Knowing this first, that scoffers shall come in the Last Days, walking after their own lusts, 3:4and saying, “Where is the promise of his coming? For since the fathers fell asleep, all things continue as <i>they were</i> from the beginning of the Creation.”
Complement	3:5For they are willingly ignorant of this <i>fact</i> , that by the Word of God the heavens were <i>spoken into existence</i> long ago;
Complement	and the Earth out of the water and in the water has been held together <i>by the same Word</i> ;
Unique	3:6by which the world (that then was), being covered with water, perished; 3:7but the heavens and the Earth, <i>which are</i> now, by the same Word are being kept in store, reserved unto fire against the Day of Judgment and perdition of ungodly men.
	\$Complement Conclusion: The Day of the Lord will come as a thief in the night, so grow in grace and (3:8 - 18)
	¶Complement The Lord is not slow concerning his promise, but the Day of the Lord will come as a thief in the night (3:8 - 13)
Opposite	3:8But, beloved, do not be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years <i>is</i> as one day.
Opposite	3:9The Lord is not slow concerning <i>the fulfillment</i> of his promise (as some men count slackness); but is longsuffering toward us: not willing that any should perish, but that all should come to repentance.
Complement	3:10But the Day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, the Earth also and the works that are in it shall be burned up.
Complement	3:11 <i>Seeing</i> then <i>that</i> all these things shall be dissolved, what manner <i>of persons</i> ought you to be in <i>all</i> holy conduct and godliness; 3:12looking for and hastening to the coming of the Day of God; in which the heavens being on fire shall be dissolved, and the elements shall melt with intense heat?
Unique	3:13Nevertheless we, according to his promise, look for new heavens and a new Earth; in which dwells righteousness.
	¶Complement Beware, lest you also are led away with error; but grow in grace (3:14 - 18)
Opposite	3:14Therefore, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot, and blameless.
Opposite	3:15And consider <i>that</i> the longsuffering of our Lord <i>is</i> salvation; even as our beloved brother Paul also according to the wisdom given to him has written to you; 3:16as also in all <i>his</i> letters, speaking in them of these things, in which are some things hard to be understood; which they that are uninstructed and unstable twist, as <i>they do</i> also the other Scriptures, toward their own destruction.
Complement	3:17You therefore, beloved, seeing <i>that</i> you know <i>these things</i> before, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness.
Complement	3:18But grow in grace; and <i>in</i> the knowledge of our Lord and Savior Jesus Christ.
Unique	To him <i>be</i> the glory both now, and into the Eternal Day. Amen.

Spiritual Warfare, Chapter 1.4 (Jude): The Lord will return with his saints to judge the false teachers (1:1 - 25)	
\$Unique	Introduction: Jude to the sanctified in Christ: Beware of ungodly men in church leadership (1:1 - 4)
¶Opposite	Jude to those who are sanctified by God the Father, preserved in Jesus Christ, and called by the Holy Spirit (1:1 - 2)
¶Opposite	I warn you of certain ungodly men who have crept secretly into church leadership positions (1:3 - 4)
\$Complement	Body: False teachers are rebels against God; they are like dead, fruitless trees and wandering stars (1:5 - 19)
¶Opposite	The Lord harshly judged those who rejected Divine truth and openly embraced wickedness (1:5 - 9)
¶Opposite	Woe to these apostate dreamers, for they will surely perish as Cain, Balaam, and Korah! (1:10 - 11)
¶Complement	These dreamers are like spots in your love-feasts and empty clouds, who are spiritually dead (1:12)
¶Complement	These dreamers are like wandering stars, whose judgment is certain (1:13 - 15)
¶Unique	These dreamers are murmurers and complainers, who are sensual, not having the Holy Spirit (1:16 - 19)
\$Complement	Conclusion: Keep yourselves in the love of God and praise the only wise God our Savior (1:20 - 25)
¶Complement	Keep yourselves in the love of God, and of some, have compassion; and others save with fear (1:20 - 23)
¶Complement	Praise to the only wise God our Savior; be glory and majesty, dominion and power; both now and into all the Ages (1:24 - 25)

	\$Unique	Introduction: Jude to the sanctified in Christ: Beware of ungodly men who have secretly crept into church leadership (1:1 - 4)
	¶Opposite	Jude to those who are sanctified by God the Father, preserved in Jesus Christ, and called by the Holy Spirit (1:1 - 2)
Unique	1:1	Jude, the servant of Jesus Christ and brother of James:
Complement		to them that are sanctified by God the Father,
Complement		and preserved in Jesus Christ, <i>and</i> called:
Opposite	1:2	Mercy to you;
Opposite		peace and love be multiplied.
	¶Opposite	I warn you of certain ungodly men who have crept secretly into church leadership positions (1:3 - 4)
Opposite	1:3	Beloved, when I gave all diligence to write to you of the common salvation, it was necessary for me to write to you, and to exhort <i>you</i> , that you should earnestly contend for the Faith;
Opposite		which was once for all time delivered to the saints.
Complement	1:4	For certain men <i>have</i> crept secretly <i>into church leadership</i> , who were before of old ordained to this condemnation:
Complement		ungodly men, turning the grace of our God into licentiousness;
Unique		and denying the only Lord God, even our Lord Jesus Christ.
	\$Complement	Body: False teachers are rebels against God; they are like dead, fruitless trees and wandering stars (1:5 - 19)
	¶Opposite	The Lord harshly judged those who rejected Divine truth and openly embraced wickedness (1:5 - 9)
Unique	1:5	Therefore I will put you in remembrance, though at one time you knew this: how that, having saved the people out of the land of Egypt: afterward, the Lord destroyed them that did not believe.
Complement	1:6	And the angels which kept not their first position, but left their own habitation, he has reserved in everlasting chains under darkness until the Judgment of the Great Day.
Complement	1:7	<i>Even</i> as Sodom and Gomorrah, and the cities about them, in like manner to those <i>fallen angels</i> , giving themselves over to fornication, and going after forbidden flesh: <i>these</i> are set forth for an example, suffering the vengeance of Eternal Fire.
Opposite	1:8	Likewise, these <i>apostate</i> dreamers also defile the flesh, despise authority, and speak evil of dignitaries.
Opposite	1:9	Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, did not dare to bring against him a railing accusation; but he said, “The Lord rebuke you.”
	¶Opposite	Woe to these apostate dreamers, for they will surely perish as Cain, Balaam, and Korah! (1:10 - 11)
Opposite	1:10	But these <i>dreamers</i> speak evil of those things which they have never known;
Opposite		but what they know naturally, as stupid beasts, in those things they corrupt themselves.
Complement	1:11	Woe unto them!
Complement		For they have gone in the way of Cain;
Unique		and they ran greedily after the error of Balaam for profit; and they perished in the rebellion of Korah.
	¶Complement	These dreamers are like spots in your love-feasts and empty clouds, who are spiritually dead (1:12)
Unique	1:12	These are spots in your love-feasts; feasting together with you, feeding themselves without fear;
Complement		waterless clouds,
Complement		being carried along by winds.
Opposite		fruitless autumn trees having died twice,
Opposite		plucked up by the roots.
	¶Complement	These dreamers are like wandering stars, whose judgment is certain (1:13 - 15)
Unique	1:13	<i>These are</i> raging waves of the sea, foaming out their own shame;
Complement		wandering stars,
Complement		to whom is reserved the blackness of darkness forever.
Opposite	1:14	And Enoch also, the seventh from Adam, prophesied of these, saying, “Behold, the Lord is coming with ten thousands of his saints, 1:15to execute judgment upon all;
Opposite		“and to convict all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard <i>speeches</i> which ungodly sinners have spoken against him.”
	¶Unique	These dreamers are murmurers and complainers, who are sensual, not having the Holy Spirit (1:16 - 19)
Opposite	1:16	These are murmurers <i>and</i> complainers, walking after their own lusts.
Opposite		And their mouth speaks great swelling <i>words</i> , flattering people for the sake of gaining an advantage.
Complement	1:17	But, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:
Complement	1:18	how that they told you there would be mockers in the Last Time, who would walk after their own ungodly lusts.
Unique	1:19	These are they who separate themselves; sensual: not having the <i>Holy</i> Spirit.
	\$Complement	Conclusion: Keep yourselves in the love of God and praise the only wise God our Savior (1:20 - 25)
	¶Complement	Keep yourselves in the love of God, and of some, have compassion; and others save with fear (1:20 - 23)
Opposite	1:20	But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit: 1:21keep yourselves in the love of God,
Opposite		looking for the mercy of our Lord Jesus Christ unto Eternal Life.
Complement	1:22	And of some have compassion,
Complement		making a difference.
Unique	1:23	And others save with fear, pulling <i>them</i> out of the fire: hating even the garment spotted by the flesh.
	¶Complement	Praise to the only wise God our Savior; be glory and majesty, dominion and power, both now and into all the Ages (1:24 - 25)
Opposite	1:24	Now unto him that is able to keep you from falling,
Opposite		and to present <i>you</i> blameless before the presence of his glory with overwhelming joy,
Complement	1:25	to the only wise God our Savior, <i>be</i> glory and majesty,
Complement		dominion and power;
Unique		both now, and into all the Ages. Amen.

	Spiritual Warfare, Chapter 1.5 (2 Thessalonians): The Day of Christ will bring destruction upon unbelievers and rebels (1:1 - 5:28)
\$Complement	Introduction: God will punish the persecutors of the Thessalonian believers for their evil deeds (1:1 - 10)
¶Opposite	Paul, Silvanus, and Timothy, to the Thessalonians with grace and peace from God and the Lord Jesus Christ (1:1 - 2)
¶Opposite	God will repay tribulation to those that trouble you at the Second Coming of Christ to judge the world (1:3 - 10)
\$Complement	Body: After the Holy Spirit is removed from the Earth with the Rapture, then the Wicked one will be revealed (1:11 - 3:5)
¶Unique	Do not be troubled by anyone or anything who says that the Day of Christ is near (1:11 - 2:2)
¶Complement	The Antichrist cannot be revealed until a great apostasy comes first and the restraining Holy Spirit is removed (2:3 - 7)
¶Complement	The Wicked one will come after the working of Satan with all power and signs and lying wonders (2:8 - 12)
¶Opposite	The apostle Paul thanked God for the Thessalonian believers, because they believed the Gospel that he preached (2:13 - 17)
¶Opposite	The Lord is faithful, and the apostle Paul had confidence in them that they would be obedient to his letter (3:1 - 5)
\$Unique	Conclusion: Do not be a burden to others while waiting for Christ; the Lord give you peace (3:6 - 18)
¶Complement	Do not be a burden to others, if possible, while waiting for Christ (3:6 - 12)
¶Complement	The Lord give you peace and be with you all (3:13 - 18)

	\$Complement	Introduction: God will punish the persecutors of the Thessalonian believers for their evil deeds (1:1 - 10)
	¶Opposite	Paul, Silvanus, and Timothy, to the Thessalonians with grace and peace from God and the Lord Jesus Christ (1:1 - 2)
Unique		1:1Paul and Silvanus and Timothy: to the Assembly of the Thessalonians, which is in God our Father, and the Lord Jesus Christ:
Complement		
Complement		
Opposite		1:2Grace to you, and peace,
Opposite		from God our Father and the Lord Jesus Christ.
	¶Opposite	God will repay tribulation to those that trouble you at the Second Coming of Christ to judge the world (1:3 - 10)
Opposite		1:3We are bound to thank God always for you, brethren, as it is right, because your faith is growing exceedingly, and the love of every one of you all abounds toward each other; 1:4so that we ourselves boast about you in the Assemblies of God, for your patience and faith, in all your persecutions and tribulations that you endure;
Opposite		1:5which is a manifest token of the righteous judgment of God, that you may be counted worthy of the Kingdom of God.
Complement		1:6For which you also suffer: seeing it is a righteous thing with God to repay tribulation to them that trouble you.
Complement		1:7And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels; 1:8in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; 1:9who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
Unique		1:10when he shall come to be glorified in his saints, and to be admired in all them that believe in that day (because our testimony among you was believed).
	\$Complement	Body: After the Holy Spirit is removed from the Earth with the Rapture, then the Wicked one will be revealed (1:11 - 3:5)
	¶Unique	Do not be troubled by anyone or anything who says that the Day of Christ is near (1:11 - 2:2)
Opposite		1:11Therefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power,
Opposite		1:12so that the Name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.
Complement		2:1Now we urge you, brethren, by the coming of our Lord Jesus Christ,
Complement		and by our gathering together to him,
Unique		2:2that you be not soon shaken in mind, or be troubled; neither by evil spirit, nor by word, nor by letter as from us, as that the Day of Christ is near.
	¶Complement	The Antichrist cannot be revealed until a great apostasy comes first and the restraining Holy Spirit is removed (2:3 - 7)
Unique		2:3Let no man deceive you by any means: for that Day shall not come, unless a falling away comes first;
Complement		and that man of Sin is revealed, the son of Perdition;
Complement		2:4who opposes and exalts himself above all that is called God, or that is worshiped, so that he as God sits in the Temple of God, showing himself that he is God.
Opposite		2:5Do you not remember, that, when I was still with you, I told you these things?
Opposite		2:6And now you know what restrains that he might be revealed in his time: 2:7for the mystery of iniquity is already working; only he who now is restraining will continue to restrain, until he is taken out of the way.
	¶Complement	The Wicked one will come after the working of Satan with all power and signs and lying wonders (2:8 - 12)
Unique		2:8And then shall that Wicked one be revealed (whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming),
Complement		2:9whose coming is after the working of Satan with all power and signs and lying wonders;
Complement		2:10and with all deceivableness of unrighteousness in them that perish, because they did not receive the love of the Truth, that they might be saved.
Opposite		2:11 And for this reason, God shall send them strong delusion, that they should believe the Lie,
Opposite		2:12that they all might be condemned, who did not believe the Truth, but had pleasure in unrighteousness.
	¶Opposite	The apostle Paul thanked God for the Thessalonian believers, because they believed the Gospel that he preached (2:13 - 17)
Unique		2:13But we are bound to give thanks always to God for you, brethren beloved of the Lord,
Complement		because God has from the beginning chosen you, with reference to salvation, through sanctification of the Spirit and your belief of the Truth;
Complement		2:14unto which he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.
Opposite		2:15Therefore, brethren, stand fast; and hold the doctrines which you have been taught, whether by word, or our letter.
Opposite		2:16Now our Lord Jesus Christ himself, and God, even our Father, who has loved us, and given us everlasting consolation and good hope through grace, 2:17comfort your hearts, and establish you in every good word and work.
	¶Opposite	The Lord is faithful, and the apostle Paul had confidence in them that they would be obedient to his letter (3:1 - 5)
Opposite		3:1Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you;
Opposite		3:2and that we may be delivered from unreasonable and wicked men: for not everyone has faith.
Complement		3:3But the Lord is faithful, who shall establish you, and protect you from the Evil one.
Complement		3:4And we have confidence in the Lord concerning you, that you both do and will do the things that we command you.
Unique		3:5And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.
	\$Unique	Conclusion: Do not be a burden to others while waiting for Christ; the Lord give you peace (3:6 - 18)
	¶Complement	Do not be a burden to others, if possible, while waiting for Christ (3:6 - 12)
Opposite		3:6Now we command you, brethren, in the Name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walks disorderly, and not after the tradition which he received of us.
Opposite		3:7For you yourselves know how you ought to follow us, because we did not behave ourselves disorderly among you; 3:8neither did we eat any man's bread for nothing. But we worked with labor and travail night and day, that we might not be burdensome to any of you.
Complement		3:9Not because we have no authority; but to make ourselves an example to you to follow us:
Complement		3:10for even when we were with you, we commanded you this: that if any would not work, neither should he eat.
Unique		3:11For we hear that there are some who walk among you disorderly, not working at all, but are busybodies.
		3:12Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
	¶Complement	The Lord give you peace and be with you all (3:13 - 18)
Opposite		3:13But you, brethren, be not weary in doing good;
Opposite		3:14and if any man does not obey our word by this letter, note that man; and do not associate with him, that he may be ashamed. 3:15Yet count him not as an enemy, but admonish him as a brother.
Complement		3:16Now the Lord of peace himself give you peace always by all means.
Complement		The Lord be with you all.
Unique		3:17The greeting of Paul with my own hand, which is the token in every letter, so I write: 3:18the grace of our Lord Jesus Christ be with you all. Amen.

Spiritual Warfare, Chapter 2.1 (Galatians): The Finished Work and Divine Person of Christ vs. the Law of Moses (1:1 - 6:18)	
§Unique	Introduction: Paul gave glory to God the Father for his glorious plan and purposes (1:1 - 5)
¶Opposite	Paul was called an apostle by Jesus Christ Himself (1:1 - 2)
¶Opposite	Glory to God the Father; forever and ever (1:3 - 5)
§Complement	Body: The true Gospel came directly from Jesus Christ: salvation by grace through faith alone without works (1:6 - 5:18)
¶Opposite	Let anyone who preaches a gospel that is different from the apostle Paul be cursed (1:6 - 10)
¶Opposite	Jesus Christ called Paul to be the leading apostle and primary teacher of his Gospel, not Peter (1:11 - 2:21)
¶Complement	The Gospel preached by Paul was salvation by grace through faith alone without the works of the Law of Moses (3:1 - 20)
¶Complement	The Law was a tutor to point us to Jesus Christ, so that we might be justified by faith (3:21 - 5:1)
¶Unique	Walk in obedience to the Spirit, and you shall not fulfill the lust of the flesh (5:2 - 18)
§Complement	Conclusion: Sow to the Spirit and die to yourself (6:1 - 6:18)
¶Complement	Sow to the Spirit rather than the flesh (6:1 - 6:11)
¶Complement	Die to yourself and focus your life on the Finished Work of Christ (6:12 - 6:18)

	§Unique	Introduction: Paul gave glory to God the Father for his glorious plan and purposes (1:1 - 5)
	¶Opposite	Paul was called an apostle by Jesus Christ Himself (1:1 - 2)
Unique		^{1:1} Paul, an apostle:
Complement		not of men; neither by man;
Complement		but by Jesus Christ, and God the Father, who raised him from the dead;
Opposite		^{1:2} and all the brethren who are with me,
Opposite		to the Assemblies of Galatia.
	¶Opposite	Glory to God the Father, forever and ever (1:3 - 5)
Opposite		^{1:3} Grace to you and peace,
Opposite		from God the Father and our Lord Jesus Christ;
Complement		^{1:4} who gave himself for our sins,
Complement		that he might deliver us from this present evil Age;
Unique		according to the will of God and our Father:
		^{1:5} to whom <i>be</i> glory into the Ages of the Ages. Amen.
	§Complement	Body: The true Gospel came directly from Jesus Christ: salvation by grace through faith alone without works (1:6 - 5:18)
	¶Opposite	Let anyone who preaches a gospel that is different from the apostle Paul be cursed (1:6 - 10)
Unique		^{1:6} I marvel that you so quickly removed yourselves from him that called you in the grace of Christ into a different gospel; ^{1:7} which is <i>a false gospel</i> ;
		but there are some that trouble you, and would pervert the <i>true</i> Gospel of Christ.
Complement		^{1:8} But though we, or <i>even</i> an angel from the sky, preach any gospel to you different from what we have <i>already</i> preached to you, let him be accursed.
Complement		^{1:9} As we said before, so now I say again, if any <i>man</i> preaches any gospel to you different from what you have <i>already</i> received <i>from us</i> , let him be accursed.
Opposite		^{1:10} For do I now persuade men, or God? Or do I seek to please men?
Opposite		For if I still pleased men, I would not be the servant of Christ.
	¶Opposite	Jesus Christ called Paul to be the leading apostle and primary teacher of his Gospel, not Peter (1:11 - 2:21)
Opposite		^{1:11} But I certify you, brethren, that the Gospel which was preached by me is not after man:
		^{1:12} for I neither received it from man; neither was I taught <i>it</i> . But <i>I received it</i> through the direct manifestation of Jesus Christ.
Opposite		^{1:13} For you have heard of my behavior in time past in the Jews’ religion, how that beyond measure I persecuted the Assembly of God, and <i>tried to</i> destroy it; ^{1:14} and profited in the Jews’ religion above many <i>of</i> my equals in my own nation, being more exceedingly zealous of the traditions of my fathers. ^{1:15} But when it pleased God, who separated me from my mother’s womb, and called <i>me</i> by his grace, ^{1:16} to reveal his Son in me, that I might preach him among the Gentiles, I did not immediately confer with flesh and blood; ^{1:17} neither did I go up to Jerusalem to them who were apostles before me, but I went into Arabia, and <i>later</i> returned again to Damascus. ^{1:18} Then after three years I went up to Jerusalem to see Peter, and stayed with him fifteen days. ^{1:19} But I saw no other of the apostles, except James the Lord’s brother. ^{1:20} Now the things which I write to you, behold, before God, I do not lie.
Complement		^{1:21} Afterward, I came into the regions of Syria and Cilicia; ^{1:22} and was unknown by face to the Assemblies of Judea which were in Christ; ^{1:23} but they had heard only, that he who persecuted us in times past now preaches the Faith he once destroyed. ^{1:24} And they glorified God in me.
Complement		^{2:1} Then fourteen years later, I went up again to Jerusalem with Barnabas, and took Titus with <i>me</i> also. ^{2:2} And I went up according to revelation, and communicated to them that Gospel which I preach among the Gentiles, but privately to them who were of reputation, lest by any means I should run, or had run, in vain. ^{2:3} But neither Titus, who was with me, being a Greek, was compelled to be circumcised; ^{2:4} and that because of false brethren unawares brought in, who came in secretly to spy out our liberty which we have in Christ Jesus, that they might bring us into <i>spiritual</i> slavery: ^{2:5} to whom we gave place by subjection, no, not <i>even</i> for an hour, that the truth of the Gospel might continue with you. ^{2:6} But of these who seemed to be something (whatsoever they were, it makes no difference to me; God accepts no man’s person), for they who seemed to <i>be important</i> in conference added nothing to me. ^{2:7} But conversely, when they saw that the Gospel of the uncircumcision was committed to me, as <i>the Gospel</i> of the circumcision <i>was</i> to Peter ^{2:8} (for he that worked effectively in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles); ^{2:9} and when James, Cephas, and John (who seemed to be pillars) perceived the grace that was given to me, they gave to Barnabas and I the right hands of fellowship, that we <i>should go</i> to the Gentiles, and they to the circumcision. ^{2:10} Only <i>they wished</i> that we should remember the poor; the same which I also was anxious to do.
Unique		^{2:11} But when Peter came to Antioch, I withstood him to the face, because he was to be blamed: ^{2:12} for before <i>the time that</i> certain <i>people</i> came from James, he ate with the Gentiles; but when they came, he withdrew and separated himself: fearing them who were of the circumcision. ^{2:13} And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their hypocrisy. ^{2:14} But when I saw that they walked not uprightly according to the truth of the Gospel, I said to Peter before <i>them</i> all, “If you, being a Jew, live after the manner of Gentiles, and not as do the Jews, why do you compel the Gentiles to live as do the Jews?”
		^{2:15} We <i>who are</i> Jews by nature, and not sinners of the Gentiles, ^{2:16} knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified. ^{2:17} But if, while we seek to be justified by Christ, we ourselves also are found sinners, <i>is</i> therefore Christ the minister of sin? Certainly not: ^{2:18} for if I build again the things which I destroyed, I make myself a transgressor: ^{2:19} for I through the Law am dead to the Law, that I might live unto God. ^{2:20} I have been crucified together with Christ; nevertheless, I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. ^{2:21} I do not frustrate the grace of God: for if righteousness comes by <i>observing</i> the Law, then Christ died for nothing.
	¶Complement	The Gospel preached by Paul is salvation by grace through faith alone without the works of the Law of Moses (3:1 - 20)
Unique		^{3:1} O foolish Galatians! Who has cast a spell on you, that you should not obey the truth, before whose eyes Jesus Christ has been clearly set forth <i>as</i> crucified among you? ^{3:2} I only want to know this from you: did you receive the <i>Holy Spirit</i> by the works of the Law, or by the hearing of faith? ^{3:3} Are you so foolish? Having begun in the Spirit, are you now made complete by the flesh? ^{3:4} Have you suffered so many things in vain? (If it truly was in vain.) ^{3:5} Therefore, the One ministering to you the <i>Holy Spirit</i> , and working miracles among you: <i>does he do it</i> because of <i>your</i> works of the Law, or because of <i>your</i> hearing of faith? ^{3:6} Even as <i>it is written</i> , Abraham “ believed God, and his faith was credited to him for righteousness. ”
		^{3:7} Therefore you know that they which are of faith, the same are the children of Abraham. ^{3:8} And the Scripture, foreseeing that God would justify the Gentiles through faith, preached before the Gospel to Abraham, <i>saying</i> , “ In you shall all nations be blessed. ” ^{3:9} So then they which are of faith are blessed together with faithful Abraham.
Complement		^{3:10} For as many as are of the works of the Law are under the curse: for it is written, “ Cursed is everyone that does not continue in all things which are written in the Book of the Law to do them. ”” ^{3:11} But that no man is justified by the Law in the sight of God, <i>it is</i> evident: for <i>it is written</i> , “ The just shall live by faith. ”” ^{3:12} And the Law is not of faith; but “ The man that does them shall live in them. ”
Complement		^{3:13} Christ has redeemed us from the curse of the Law, having become a curse for us: for it is written, “ Cursed is everyone that hangs on a tree. ”” ^{3:14} that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.
Opposite		^{3:15} Brethren, I speak after the manner of men: though <i>it is</i> but a man’s covenant, yet if <i>it is</i> confirmed, no man cancels or adds to it. ^{3:16} Now the promises were made to Abraham and his Seed. He does not say, “And to seeds”, as of many; but as of one, “ And to your Seed ”, which is Christ. ^{3:17} And this I say, <i>that</i> the <i>Abrahamic</i> Covenant that was confirmed before of God in Christ, the <i>Law of Moses</i> (which was four hundred and thirty years later) cannot cancel, that it should make the promise of no effect: ^{3:18} for if the inheritance <i>is</i> of the Law, <i>it is</i> no longer of promise; but God gave <i>it</i> to Abraham by promise.
Opposite		^{3:19} What then <i>is the purpose of the Law of Moses</i> ? It was added because of transgressions, until the Seed should come to whom the promise was made. <i>And it was</i> ordained by angels in the hand of a mediator. ^{3:20} (Now a mediator is not <i>a mediator of only one party</i> ; but God is one.)
	¶Complement	The Law was a tutor to point us to Jesus Christ, so that we might be justified by faith (3:21 - 5:1)
Unique		^{3:21} <i>Is</i> the Law then against the promises of God? Certainly not: for if there had been a Law given which could have given life, truly righteousness should have been by the Law. ^{3:22} But the Scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. ^{3:23} But before faith came, we were kept under the Law, shut up to the faith which should afterwards be revealed. ^{3:24} Therefore the Law was our tutor <i>to point us</i> to Christ, that we might be justified by faith <i>in him</i> . ^{3:25} But after that faith has come, we are no longer under a tutor: ^{3:26} for you are all the children of God by faith in Christ Jesus. ^{3:27} For as many of you as have been baptized into Christ have put on Christ <i>like a uniform</i> . ^{3:28} There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus; ^{3:29} and if you <i>are</i> Christ’s, then are you Abraham’s seed, and heirs according to the promise.
Complement		^{4:1} Now I say, <i>that</i> the heir, as long as he is a child, differs nothing from a servant, though he is lord of all, ^{4:2} but is under tutors and governors until the time appointed of the father. ^{4:3} Even so we, when we were children, were in slavery under the elements of the world; ^{4:4} but when the fullness of the time came, God sent forth his Son, made of a woman, made under the Law. ^{4:5} to redeem them that were under the Law, that we might receive the adoption of sons. ^{4:6} And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, “Papa, Father!” ^{4:7} Therefore you are no longer a servant, but a son; and if a son, then an heir of God through Christ. ^{4:8} Nevertheless then, when you did not know God, you did service to them which by nature are not gods. ^{4:9} But now, after that you have known God, or rather are known of God, why do you return to the weak and beggarly elements, to which you desire again to be in slavery? ^{4:10} You observe days, and months, and times, and years. ^{4:11} I am afraid for you, lest I have bestowed labor upon you in vain.
Complement		^{4:12} Brethren, I implore you, be as <i>I am</i> : for <i>I am</i> as you <i>are</i> ; you have not injured me at all. ^{4:13} You know how through infirmity of the flesh I preached the Gospel to you at the first. ^{4:14} And my trial which was in my flesh you did not despise, nor reject; but <i>you</i> received me as an angel of God, <i>even</i> as Christ Jesus. ^{4:15} Where is then the blessedness you spoke of? For I bear you witness, that if <i>it had been</i> possible, you would have plucked out your own eyes, and have given them to me. ^{4:16} Have I therefore become your enemy, because I tell you the truth? ^{4:17} They zealously affect you, <i>but not</i> for good; indeed, they would exclude you, that you might affect them. ^{4:18} But <i>it is</i> always good to be zealously affected in <i>a good thing</i> ; and not only when I am present with you.
Opposite		^{4:19} My little children, of whom I travail in birth again until Christ has been formed in you, ^{4:20} I desire to be present with you now, and to change my voice: for I stand in doubt of you. ^{4:21} Tell me, you that desire to be under the Law, do you not hear the Law? ^{4:22} For it is written, that Abraham had two sons, the one by a maidservant, <i>and</i> the other by a free woman. ^{4:23} But he <i>who was</i> of the maidservant was born after the flesh; but he of the free woman <i>was</i> by promise. ^{4:24} Which things are an allegory: for these are the two Covenants: the one from Mount Sinai, which genders to slavery, which is Hagar: ^{4:25} for this Hagar is Mount Sinai in Arabia, and answers to Jerusalem which now is, and is in slavery with her children. ^{4:26} But Jerusalem which is above is free, which is the mother of us all: ^{4:27} for it is written, “ Rejoice, you barren that bear not; break forth and cry, you that travail not: for the desolate has many more children than she which has a husband. ”
Opposite		^{4:28} Now we, brethren, as Isaac was, are the children of promise. ^{4:29} But as then he that was born after the flesh persecuted him <i>that was born</i> after the Spirit, even so <i>it is</i> now. ^{4:30} Nevertheless, what does the Scripture say? “ Cast out the maidservant and her son ”: for the son of the maidservant shall not be heir with the son of the free woman. ^{4:31} So then, brethren, we are not children of the maidservant, but of the free. ^{5:1} Stand fast therefore in the liberty with which Christ has made us free, and be not entangled again with the yoke of slavery.
	¶Unique	Walk in obedience to the Spirit, and you shall not fulfill the lust of the flesh (5:2 - 26)
Opposite		^{5:2} Behold, I Paul say to you, that if you are circumcised, Christ will not benefit you: ^{5:3} for I testify again to every man that is circumcised, that he is a debtor to do the entire Law. ^{5:4} Christ has become of no effect to you (whosoever of you who are <i>seeking to be</i> justified by the Law): you have fallen from grace. ^{5:5} For we, through the Spirit, wait for the hope of righteousness by faith: ^{5:6} for in Jesus Christ, neither circumcision avails anything, nor uncircumcision; but faith which works by love.
Opposite		^{5:7} You did run well. Who hindered you that you should not obey the truth? ^{5:8} This persuasion <i>does not come</i> of him that calls you. ^{5:9} A little yeast leavens the whole lump of <i>dough</i> . ^{5:10} I have confidence in you through the Lord, that you will not be otherwise minded; but he that troubles you shall bear his judgment, whosoever he is. ^{5:11} And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then has the offense of the cross ceased. ^{5:12} I wish they would castrate themselves who trouble you. ^{5:13} For, brethren, you have been called to liberty; only <i>use</i> not liberty for an occasion to the flesh, but by selfless love serve one another: ^{5:14} for all the Law is fulfilled in one word, <i>even</i> in this, “ You shall love your neighbor as yourself. ” ^{5:15} But if you bite and devour one another, take heed that you are not consumed one of another.
Complement		^{5:16} <i>This</i> I say then: walk in <i>obedience</i> to the Spirit, and you shall not fulfill the lust of the flesh: ^{5:17} for the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that you cannot do the things that you wish. ^{5:18} But if you are led of the Spirit, you are not under the Law.
Complement		^{5:19} Now the works of the flesh are evident, which are <i>these</i> : adultery, fornication, uncleanness, evil desires, ^{5:20} idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ^{5:21} envying, murders, drunkenness, partying, and such like: of the which I tell you before, as I have also told you in time past, that they who practice such things shall not inherit the Kingdom of God.
Unique		^{5:22} But the fruit of the <i>Holy Spirit</i> is love, joy, peace, longsuffering, gentleness, goodness, faith, ^{5:23} meekness, <i>and</i> self-control: against such there is no Law. ^{5:24} And they that are Christ’s have crucified the flesh with the affections and lusts. ^{5:25} If we live in the Spirit, let us also walk in <i>obedience</i> to the Spirit. ^{5:26} Let us not become boastful, provoking one another, envying one another.
	§Complement	Conclusion: Sow to the Spirit and die to yourself (6:1 - 6:18)
	¶Complement	Sow to the Spirit rather than the flesh (6:1 - 6:11)
Opposite		^{6:1} Brethren, if a man is overtaken in a fault, you that are spiritual restore such a one in the attitude of meekness; considering yourself, lest you also are tempted. ^{6:2} Carry one another’s burdens, and so fulfill the Law of Christ: ^{6:3} for if a man thinks himself to be something, when he is nothing, he deceives himself.
Opposite		^{6:4} But let every man examine his own work, and then shall he have rejoicing in himself alone, and not in another: ^{6:5} for every man shall <i>ultimately</i> carry his own burden.
Complement		^{6:6} Now let the one being instructed in the Word <i>of God</i> share with him that teaches in all good things.
Complement		^{6:7} Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap: ^{6:8} for he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap Life Everlasting.
Unique		^{6:9} And let us not be weary in doing good: for in due season we shall reap, if we do not faint. ^{6:10} Therefore as we have opportunity, let us do good to all, especially to them who are of the household of faith.
		^{6:11} You see how large a letter I have written to you with my own hand.
	¶Complement	Die to yourself and focus your life on the Finished Work of Christ (6:12 - 6:18)
Opposite		^{6:12} As many as desire to make a fair appearance in the flesh, they compel you to be circumcised, only so that they may not be persecuted for the cross of Christ.
Opposite		^{6:13} For neither they themselves who are circumcised keep the Law; but <i>only</i> desire to have you circumcised, that they may glory in your flesh.
Complement		^{6:14} But God forbid that I should glory, except in the cross of our Lord Jesus Christ; by whom the world has been crucified to me, and <i>I have been crucified</i> to the world. ^{6:15} For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creation. ^{6:16} And as many as walk according to this rule, peace <i>be</i> on them, and mercy; and upon the Israel of God.
Complement		^{6:17} From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
Unique		^{6:18} Brethren, the grace of our Lord Jesus Christ <i>be</i> with your spirit. Amen.

Spiritual Warfare, Chapter 2.2 (Colossians): The Divine Person and Finished Work of Christ vs. the Gnostic Heresy (1:1 - 4:18)	
\$Complement	Introduction: Paul and Timothy greet the saints, who produce spiritual fruit because of the Gospel (1:1 - 8)
¶Opposite	Paul and Timothy greet the saints at Colosse with grace and peace from God the Father and the Lord Jesus Christ (1:1 - 8)
¶Opposite	The Gospel produces spiritual fruit in the lives of all who have been born again (1:3 - 8)
\$Complement	Body: We are complete in the Finished Work of Jesus Christ; Gnosticism is not of God (1:9 - 4:1)
¶Unique	The ministry of Paul was to preach Christ in you, the expectation of glory (1:9 - 29)
¶Complement	The Colossians should become rooted and built up in Jesus Christ, and not in gnosticism (2:1 - 12)
¶Complement	The Finished Work of Christ on the cross repudiates the teachings of Gnosticism (2:13 - 23)
¶Opposite	Put off the old man, put on selfless love, and put in the Word of Christ (3:1 - 17)
¶Opposite	Put the Word of Christ into action at home and on the job (3:18 - 4:1)
\$Unique	Conclusion: Pray for one another, and for missionaries in prison for their faith (4:2 - 18)
¶Complement	Pray for and greet one another in Christ (4:2 - 15)
¶Complement	Pray for missionaries in prison for their faith (4:16 - 18)

	\$Complement	Introduction: Paul and Timothy greet the saints, who produce spiritual fruit because of the Gospel (1:1 - 8)
	¶Opposite	Paul and Timothy greet the saints at Colosse with grace and peace from God the Father and the Lord Jesus Christ (1:1 - 2)
Unique		1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy <i>our</i> brother,
Complement		1:2 to those that are at Colossae,
Complement		holy and faithful brethren in Christ:
Opposite		Grace to you, and peace,
Opposite		from God our Father and the Lord Jesus Christ.
	¶Opposite	The Gospel produces spiritual fruit in the lives of all who have been born again (1:3 - 8)
Opposite		1:3 We give thanks to God and the Father of our Lord Jesus Christ (praying always for you 1:4 since we heard of your faith in Christ Jesus, and of the love <i>which you have</i> to all the saints);
Opposite		1:5 for the hope which is laid up for you in Heaven, of which you heard before in the Word of the truth of the Gospel.
Complement		1:6 Which has come to you (as <i>it has</i> in all the world), and brings forth fruit;
Complement		as <i>it does</i> also in you, since the day you heard <i>the Gospel</i> , and knew the grace of God in truth.
Unique		1:7 As you also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; 1:8 who also declared to us your love in the Spirit.
	\$Complement	Body: We are complete in the Finished Work of Jesus Christ; Gnosticism is not of God (1:9 - 4:1)
	¶Unique	The ministry of Paul was to preach Christ in you, the expectation of glory (1:9 - 29)
Opposite		1:9 For this reason we also, since the day we heard <i>this</i> , do not cease to pray for you, and to desire that you might be filled with the knowledge of his will in all wisdom and spiritual understanding; 1:10 that you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, increasing in the knowledge of God; 1:11 <i>being</i> strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 1:12 giving thanks to the Father, who has made us qualified to be partakers of the inheritance of the saints in Light; 1:13 who has delivered us from the power of darkness, and translated <i>us</i> into the Kingdom of his dear Son.
Opposite		1:14 In whom we have redemption through his blood, <i>even</i> the forgiveness of sins. 1:15 Who is the image of the invisible God, the Firstborn of every creature. 1:16 for all things were created by him: <i>both those</i> that are in Heaven, and that are in Earth, visible and invisible (whether <i>they are</i> thrones, or dominions, or principalities, or powers). All things were created by him, and for him; 1:17 and he is before all things; and in him, all things are being held together. 1:18 And he is the head of the body (the Assembly), who is the Beginning, the Firstborn from the dead, that in all <i>things</i> , he might have the preeminence. 1:19 for it pleased <i>the Father</i> that all fullness <i>of Deity</i> should dwell in him; 1:20 and, having made peace through the blood of his cross, by him to reconcile all things to himself: by him, <i>I say</i> , whether <i>they are</i> things in Earth, or things in Heaven.
Complement		1:21 And you, that at one time were alienated and enemies in <i>your</i> mind by wicked works, yet now has he reconciled <i>you</i> 1:22 in the body of his flesh through death, to present you holy, blameless, and irreproachable in his sight, 1:23 if you continue in the Faith grounded and settled, and <i>are</i> not moved away from the confident expectation of the Gospel, which you have heard, <i>and</i> which was preached to every creature which is under Heaven.
Complement		Of which I Paul am made a minister, 1:24 who now rejoice in my sufferings for you; and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Assembly;
Unique		1:25 of which I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God: 1:26 <i>even</i> the mystery which has been hidden from Ages and from generations, but at this very moment was made clear to his saints; 1:27 to whom God would make known what <i>is</i> the riches of the glory of this mystery among the Gentiles: which is Christ in you, the expectation of glory; 1:28 whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 1:29 Unto which I also labor, striving according to his working, which works in me mightily.
	¶Complement	The Colossians should become rooted and built up in Jesus Christ, and not in gnosticism (2:1 - 12)
Unique		2:1 For I wish that you knew what great conflict I have for you, and <i>for</i> them at Laodicea, and <i>for</i> as many as have not seen my face in the flesh: 2:2 that their hearts might be comforted, being knit together in love, and to all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ: 2:3 in whom are hidden all the treasures of wisdom and knowledge.
Complement		2:4 And I say this, lest any man should beguile you with enticing words: 2:5 for though I am absent in the flesh, yet am I with you in the spirit, enjoying and beholding your order, and the steadfastness of your faith in Christ.
Complement		2:6 Therefore, as you have received Christ Jesus the Lord, <i>in this same manner</i> walk in <i>obedience</i> to him; 2:7 rooted and built up in him, and established in the Faith, as you have been taught; abounding in it with thanksgiving.
Opposite		2:8 Beware lest any man spoils you through <i>Gnostic</i> philosophy and vain deceit, after the tradition of men, after the elements of the world-system; and not after Christ. 2:9 for all the <i>Divine</i> fullness of the Godhead dwells bodily in him.
Opposite		2:10 And you are complete in him, who is the head of all principality and power; 2:11 in whom also you were circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. 2:12 You were buried with him in <i>water</i> baptism; in which also you were raised with <i>him</i> through <i>your</i> faith <i>in</i> the power of God, who raised him from the dead.
	¶Complement	The Finished Work of Christ on the cross repudiates the teachings of Gnosticism (2:13 - 23)
Unique		2:13 And you, being dead in your sins and the uncircumcision of your flesh, has he made spiritually alive together with him; having forgiven you all trespasses: 2:14 blotting out the handwriting of ordinances that was against us, which was contrary to us; and he took it out of the way <i>forever</i> , nailing it to his cross. 2:15 <i>And</i> having disarmed the <i>evil</i> principalities and powers, he made a show of them openly, triumphing over them in it.
Complement		2:16 Therefore, let no man judge you in food, or in drink, or in respect of a feast day, or of the new moon, or of the Sabbath <i>days</i> ; 2:17 which are a shadow of things to come; but the body <i>is</i> of Christ.
Complement		2:18 Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind; 2:19 and not holding fast the Head, out of which all the body by joints and bands gathers nourishment, and being united together, increases with the increase of God.
Opposite		2:20 Therefore if you are dead with Christ from the elements of the world, why, as though living in the world, are you subject to <i>ascetic</i> ordinances 2:21 (touch not; taste not; handle not; 2:22 which all are to perish with the using), after the commandments and doctrines of men?
Opposite		2:23 Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body, not in any honor to the satisfying of the flesh.
	¶Opposite	Put off the old man, put on selfless love, and put in the Word of Christ (3:1 - 17)
Unique		3:1 If then you were raised with Christ, seek those things which are above, where Christ sits on the right hand of God. 3:2 Set your affection on things above, not on things on the Earth: 3:3 for you are dead, and your life is hidden with Christ in God. 3:4 When Christ, <i>who is</i> our life, shall appear, then you also shall appear with him in glory.
Complement		3:5 Therefore mortify your members which are upon the Earth: fornication, impure <i>motives</i> , <i>sexual</i> passion, lust, and covetousness, which is idolatry: 3:6 for which things' sake the wrath of God is coming on the children of disobedience; 3:7 in which you also walked at one time, when you lived in them.
Complement		3:8 But now also put off all these: anger, wrath, malice, blasphemy, <i>and</i> filthy communication out of your mouth. 3:9 Do not lie one to another, seeing that you have put off the old man with his deeds, 3:10 and have put on the new <i>man</i> , which is renewed in knowledge after the image of him that created him, 3:11 where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, slave <i>nor</i> free; but Christ is all, and in all.
Opposite		3:12 Put on, therefore (as the Elect of God, holy and beloved), bowels of mercies, kindness, humbleness of mind, meekness, <i>and</i> longsuffering: 3:13 forbearing one another, and forgiving one another; if any man has a quarrel against any, even as Christ forgave you, so also <i>do</i> you. 3:14 And above all these things <i>put on</i> selfless love, which is the bond of perfection. 3:15 And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.
Opposite		3:16 Let the Word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 3:17 And whatsoever you do in word or deed, <i>do it</i> all in the Name of the Lord Jesus, giving thanks to God and the Father by him.
	¶Opposite	Put the Word of Christ into action at home and on the job (3:18 - 4:1)
Opposite		3:18 Wives, submit yourselves to your own husbands, as it is fitting in the Lord. 3:19 Husbands, love <i>your</i> wives; and be not bitter against them.
Opposite		3:20 Children, obey <i>your</i> parents in all things: for this is well pleasing to the Lord. 3:21 Fathers, provoke not your children <i>to anger</i> , lest they be discouraged.
Complement		3:22 Servants, obey in all things <i>your</i> masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, fearing God.
Complement		3:23 And whatsoever you do, <i>do it</i> heartily, as to the Lord and not to men; 3:24 knowing that of the Lord you shall receive the reward of the inheritance: for you serve the Lord Christ. 3:25 But he that does wrong shall receive for the wrong which he has done; and there is no respect of persons.
Unique		4:1 Masters, give to <i>your</i> servants that <i>pay</i> which is just and fair, knowing that you also have a Master in Heaven.
	\$Unique	Conclusion: Pray for one another, and for missionaries in prison for their faith (4:2 - 18)
	¶Complement	Pray for and greet one another in Christ (4:2 - 15)
Opposite		4:2 Continue in prayer; and watch in the same with thanksgiving; 4:3 at the same time praying also for us, that God would open to us a door of utterance; to speak the mystery of Christ, for which I am also in chains; 4:4 that I may make it manifest, as I ought to speak. 4:5 Walk in wisdom toward them that are outside <i>the</i> <i>Assembly</i> ; redeeming the time. 4:6 Let your speech <i>be</i> always with grace; seasoned with salt, that you may know how you ought to answer every man.
Opposite		4:7 All my state shall Tychicus declare to you, <i>who is</i> a beloved brother, and a faithful minister and fellow-servant in the Lord; 4:8 whom I have sent to you for the same purpose (that he might know your circumstances, and comfort your hearts) 4:9 with Onesimus, a faithful and beloved brother, who is <i>one</i> of you. They shall make known to you all things which <i>are done</i> here.
Complement		4:10 Aristarchus my fellow prisoner greets you; and Marcus, sister's son to Barnabas (concerning whom you received commands: if he comes to you, receive him), 4:11 and Jesus, who is called Justus, who are of the circumcision. These only <i>are my</i> fellow workers in the Kingdom of God, who have been a comfort to me.
Complement		4:12 Epaphras, who is <i>one</i> of you, a servant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God: 4:13 for I bear him witness, that he has a great zeal for you, and them <i>that are</i> in Laodicea, and them in Hierapolis.
Unique		4:14 Luke, the beloved physician, and Demas, greets you. 4:15 Greet the brethren which are in Laodicea, and Nymphas, and the Assembly which is in his house.
	¶Complement	Pray for missionaries in prison for their faith (4:16 - 18)
Opposite		4:16 And when this letter is read among you, cause that it be read also in the Assembly of the Laodiceans; and that you likewise read <i>the Letter</i> from Laodicea.
Opposite		4:17 And say to Archippus, "Take heed to the ministry which you have received in the Lord, that you fulfill it."
Complement		4:18 The greeting by the hand of me Paul.
Complement		Remember my chains.
Unique		Grace <i>be</i> with you. Amen.

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	\$Unique Introduction: Paul to Timothy: Be not ashamed of Jesus Christ, who has called you with a holy calling (1:1 - 10)
	¶Opposite Paul, an apostle of Christ, according to the promise of Life in Christ, to Timothy (1:1 - 2)
Unique	^{1:1} Paul, an apostle of Jesus Christ by the will of God, according to the promise of Life which is in Christ Jesus;
Complement	^{1:2} to Timothy,
Complement	<i>my</i> dearly beloved son:
Opposite	Grace, mercy, <i>and</i> peace <i>to you</i> ,
Opposite	from God the Father and Christ Jesus our Lord.
	¶Opposite Be not ashamed of the testimony of Jesus Christ, who has called us with a holy calling (1:3 - 10)
Opposite	^{1:3} I thank God, whom I serve from <i>my</i> forefathers with <i>a</i> pure conscience, that without ceasing, I remember you in my prayers night and day ^{1:4} (greatly desiring to see you, being mindful of your tears, that I may be filled with joy);
Opposite	^{1:5} having been reminded of the unfeigned faith that is in you; which dwelt first in your grandmother Lois, and your mother Eunice; and I am persuaded that <i>is</i> also in you.
Complement	^{1:6} Therefore, I put you in remembrance that you stir up the gift of God, which is in you by the laying on of my hands: ^{1:7} for God has not given us the spirit of fear, but <i>the Spirit</i> of power, of love, and of a sound mind.
Complement	^{1:8} Therefore, be not ashamed of the testimony of our Lord, nor of me his prisoner; but be a partaker of the afflictions of the Gospel according to the power of God; ^{1:9} who has saved us, and has called <i>us</i> with a holy calling (not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before time everlasting, ^{1:10} but now has been manifested by the appearing of our Savior Jesus Christ);
Unique	who has abolished death; and has brought Life and immortality to light through the Gospel.
	\$Complement Body: Study to show yourself approved unto God, in spite of the reprobates who oppose you (1:11 - 4:8)
	¶Opposite Hold fast the form of sound words, and protect what you heard from the apostle Paul (1:11 - 18)
Unique	^{1:11} Unto which I am appointed a preacher, an apostle, and a teacher of the Gentiles.
	^{1:12} For which cause I also suffer these things; nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.
Complement	^{1:13} Hold fast the form of sound words, which you have heard of me, in faith and love which is in Christ Jesus.
Complement	^{1:14} That good thing which was committed to you protect by the Holy Spirit who dwells in us.
Opposite	^{1:15} This you know, that all they who are in Asia have turned away from me: of whom are Phygellus and Hermogenes.
Opposite	^{1:16} <i>But</i> the Lord give mercy to the household of Onesiphorus: for he often refreshed me, and was not ashamed of my chain; ^{1:17} but when he was in Rome, he sought me out very diligently, and found <i>me</i> . ^{1:18} The Lord grant to him that he may find mercy of the Lord in that day; and in how many <i>other</i> things he ministered to me at Ephesus, you know very well.
	¶Opposite I suffer trouble for the Gospel, but I endure all things for the sake of the elect, that they may be saved (2:1 - 13)
Opposite	^{2:1} You therefore, my son, be strong in the grace that is in Christ Jesus. ^{2:2} And the things that you have heard from me among many witnesses, commit the same to faithful men, who shall be able to teach others also.
Opposite	^{2:3} You therefore endure hardness as a good soldier of Jesus Christ. ^{2:4} No man that makes war entangles himself with the affairs of <i>this</i> life, that he may please him who has chosen him to be a soldier. ^{2:5} And if one also contends in athletic competition, <i>yet</i> he is not crowned, unless he contends lawfully. ^{2:6} The farmer that labors must be <i>the</i> first partaker of the fruits. ^{2:7} Consider what I say, and the Lord give you understanding in all things.
Complement	^{2:8} Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel; ^{2:9} in which I suffer trouble as an evildoer, <i>even</i> unto chains. But the Word of God is not chained; ^{2:10} therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
Complement	^{2:11} <i>It is</i> a faithful saying; for if we are dead with <i>him</i> , we shall also live with <i>him</i> ; ^{2:12} if we suffer, we shall also reign with <i>him</i> ; if we deny <i>him</i> , he also will deny us; ^{2:13} if we do not believe, <i>yet</i> he remains faithful: he cannot deny himself.
Unique	^{2:14} Remind <i>the Assembly</i> of these things; warning <i>them</i> before the Lord not to strive about words for no benefit, <i>but only</i> to the subverting of the hearers.
	¶Complement Study to show yourself approved unto God, but shun profane and vain babblings (2:14 - 26)
Unique	^{2:15} Study to show yourself approved unto God: a workman with no cause to be ashamed, rightly dividing the Word of Truth.
Complement	^{2:16} But shun profane <i>and</i> vain babblings: for they will increase to more ungodliness. ^{2:17} And their word will eat like gangrene: of whom is Hymenaeus and Philetus; ^{2:18} who concerning the truth have gone astray, saying that the resurrection is already past; and they overthrow the faith of some.
Complement	^{2:19} Nevertheless, the foundation of God stands sure, having this seal, “ [Jehovah] knows them that are his. ” And, “ Let every one that names the Name of Christ depart from iniquity. ”
Opposite	^{2:20} But in a great house, there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. ^{2:21} If a man therefore purges himself from these <i>things</i> , he shall be a vessel unto honor, sanctified, very useful to the Master, <i>and</i> prepared for every good work. ^{2:22} Flee also youthful lusts; but follow righteousness, faith, selfless love, <i>and</i> peace, with them that call on the Lord out of a pure heart.
Opposite	^{2:23} But avoid foolish and unlearned questions, knowing that they breed strife. ^{2:24} And the servant of the Lord must not strive, but be gentle to all, able to teach, <i>and</i> patient, ^{2:25} in meekness, instructing those that contradict themselves, if perhaps God will give them repentance to the acknowledging of the truth, ^{2:26} and <i>that</i> they might recover themselves out of the snare of the devil; who are taken captive by him at his will.
	¶Complement Reprobates will always be there to oppose the Faith, but they will fail (3:1 - 17)
Unique	^{3:1} This know also, that in the Last Days perilous times shall come. ^{3:2} For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ^{3:3} without family affection, irreconcilable, false accusers, without self-control, fierce, despisers of those that are good, ^{3:4} traitors, reckless, conceited, <i>and</i> lovers of pleasures more than lovers of God ^{3:5} (having a form of godliness, but denying its power: from such turn away).
	^{3:6} For of this sort are they which creep into houses, and lead captive silly women filled with sins, led away with diverse lusts; ^{3:7} always learning, but never able to come to the knowledge of the Truth.
Complement	^{3:8} Now as Jannes and Jambres withstood Moses, so do these also resist the Truth: men of corrupt minds, reprobate concerning the Faith.
Complement	^{3:9} But they shall proceed no further: for their folly shall be manifest to all <i>men</i> , as theirs also was.
Opposite	^{3:10} But you have fully known my teaching, manner of life, purpose, faith, longsuffering, selfless love, patience, ^{3:11} persecutions, <i>and</i> afflictions, which came to me at Antioch, at Iconium, <i>and</i> at Lystra: what persecutions I endured; but the Lord delivered me out of <i>them</i> all. ^{3:12} Indeed, and all that will live godly in Christ Jesus shall suffer persecution. ^{3:13} But evil men and seducers shall grow worse and worse, deceiving and being deceived.
Opposite	^{3:14} But continue in the things which you have learned and have been assured of, knowing of whom you have learned <i>them</i> ; ^{3:15} and that from a child you have known the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus. ^{3:16} All Scripture <i>is</i> God-breathed; and <i>is</i> beneficial for doctrine, for rebuke, for correction, <i>and</i> for instruction in righteousness; ^{3:17} that the man of God may be complete, <i>and</i> thoroughly equipped for all good work.
	¶Unique Carry on the work of your ministry, because the time of my departure is near (4:1 - 8)
Opposite	^{4:1} I charge <i>you</i> therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his Kingdom: ^{4:2} Preach the Word! Be ready in season <i>and</i> out of season; reprove, rebuke, <i>and</i> exhort with all longsuffering and doctrine.
Opposite	^{4:3} For the time will come when they will not endure sound teaching, but after their own lusts shall they heap to themselves teachers, having itching ears; ^{4:4} and they shall turn away <i>their</i> ears from the Truth, and shall be turned to fables.
Complement	^{4:5} But watch in all things, endure afflictions, do the work of an Evangelist, <i>and</i> make full proof of your ministry.
Complement	^{4:6} For I am now ready to be offered, and the time of my departure is near.
Unique	^{4:7} I have fought a good fight; I have finished <i>my</i> race; I have kept the Faith; ^{4:8} henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.
	\$Complement Conclusion: The Lord stood with me, and the Lord be with your spirit (4:9 - 22)
	¶Complement In spite of all who abandoned me, the Lord stood with me (4:9 - 18)
Opposite	^{4:9} Do your best to come to me shortly: ^{4:10} for Demas has forsaken me, having loved this present Age; and has departed to Thessalonica; Crescens to Galatia; <i>and</i> Titus to Dalmatia. ^{4:11} Only Luke is with me. Take Mark; and bring him with you: for he is beneficial to me for the ministry. ^{4:12} And Tychicus, I have sent to Ephesus. ^{4:13} The cloak that I left at Troas with Carpus, when you come, bring <i>with you</i> ; and the Books, <i>but</i> especially the <i>Scripture</i> parchments.
Opposite	^{4:14} Alexander the coppersmith did me much evil; the Lord reward him according to his works. ^{4:15} Of whom, you beware also: for he has greatly withstood our words.
Complement	^{4:16} At my first defense, no one stood with me; but all forsook me. <i>I pray to God</i> that it may not be laid to their charge.
Complement	^{4:17} Notwithstanding, the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and <i>that</i> all the Gentiles might hear; and I was delivered out of the mouth of the lion.
Unique	^{4:18} And the Lord shall deliver me from every evil work; and will preserve <i>me</i> into his heavenly Kingdom; to whom <i>be</i> glory into the Ages of the Ages. Amen.
	¶Complement The Lord Jesus Christ be with your spirit, and grace be with you (4:19 - 22)
Opposite	^{4:19} Greet Prisca and Aquila, and the household of Onesiphorus.
Opposite	^{4:20} Erastus stayed at Corinth; but I have left Trophimus sick at Miletum. ^{4:21} Do your best to come before winter.
Complement	Eubulus greets you; and <i>also</i> Pudens, Linus, Claudia, and all the brethren.
Complement	^{4:22} The Lord Jesus Christ <i>be</i> with your spirit.
Unique	Grace <i>be</i> with you. Amen.

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\$Unique Introduction: The elderly apostle greets and admonishes his young pastoral student in the faith (1:1 - 4)	
¶Opposite Paul's greetings to Timothy (1:1 - 2)	
¶Opposite Paul's admonitions to Timothy (1:3 - 4)	
\$Complement Body: Mercy, holiness, and purity are required for leadership in the assembly of God (1:5 - 5:25)	
¶Unique Paul obtained mercy from Christ in spite of his wicked life as an example for all future believers in Christ (1:5 - 17)	
¶Complement The members of the assembly must pray and live holy lives (1:18 - 2:15)	
¶Complement The leaders of the assembly must be men, seasoned in the faith, and good examples for the flock (3:1 - 16)	
¶Opposite Preach Biblical doctrines to your flock and practice personal holiness (4:1 - 5:2)	
¶Opposite Beware of allowing sin and favoritism into the church assembly (5:3 - 25)	
\$Complement Conclusion: Do not seek to be wealthy and protect your calling to serve the Lord from false teachings (6:1 - 21)	
¶Complement Be content with what you already have (6:1 - 10)	
¶Complement Protect the sacred ministry, which has been committed to your trust, from false teachings (6:11 - 21)	

	\$Unique Introduction: The elderly apostle greets and admonishes his young pastoral student in the faith (1:1 - 4)
	¶Opposite Paul's greetings to Timothy (1:1 - 2)
Unique	^{1:1} Paul,
	an apostle of Jesus Christ by the command of God our Savior, and Lord Jesus Christ our hope:
Complement	^{1:2} to Timothy,
Complement	<i>my</i> own son in the Faith:
Opposite	Grace, mercy, <i>and</i> peace,
Opposite	from God our Father and Jesus Christ our Lord.
	¶Opposite Paul's admonitions to Timothy (1:3 - 4)
Opposite	^{1:3} As I urged you to remain still at Ephesus
Opposite	(when I went into Macedonia),
Complement	that you might charge some that they teach no other doctrine;
Complement	^{1:4} neither pay attention to fables and endless genealogies which minister questions,
Unique	rather than godly edifying which is in faith: <i>so do.</i>
	\$Complement Body: Mercy, holiness, and Purity are required for leadership in the Assembly of God (1:5 - 5:25)
	¶Unique Paul obtained mercy from Christ in spite of his wicked life as an example for all future believers in Christ (1:5 - 17)
Opposite	^{1:5} Now the goal of the Commandment <i>of Moses</i> is selfless love out of a pure heart, a good conscience, and sincere faith; ^{1:6} from which some having swerved have turned aside to vain words; ^{1:7} desiring to be teachers of the Law, but understanding neither what they say, nor what they affirm.
Opposite	^{1:8} But we know that the Law is good, if a man uses it lawfully; ^{1:9} knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ^{1:10} for fornicators, for homosexuals, for kidnappers, for liars, for perjured persons; and if there is any other thing that is contrary to sound doctrine, ^{1:11} according to the glorious Gospel of the blessed God, which was committed to my trust.
Complement	^{1:12} And I thank Christ Jesus our Lord; who has enabled me, in that he considered me faithful, putting me into the ministry; ^{1:13} who before was a blasphemer, a persecutor, and violent; but I obtained mercy, because I did <i>it</i> ignorantly in unbelief. ^{1:14} And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus.
Complement	^{1:15} This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am <i>the</i> worst. ^{1:16} Nevertheless, I obtained mercy for this reason, that in me first Jesus Christ might show forth all longsuffering, for an example to them who should hereafter believe on him into Everlasting Life.
Unique	^{1:17} Now unto the King eternal, immortal, invisible, the only wise God, <i>be</i> honor and glory into the Ages of the Ages. Amen.
	¶Complement The members of the assembly must pray and live holy lives (1:18 - 2:15)
Unique	^{1:18} <i>And</i> this <i>same leadership</i> responsibility I commit to you, son Timothy, according to the prophecies which went before on you, that by them you might war a good warfare; ^{1:19} holding faith, and a good conscience.
	^{1:20} Which some having put away concerning faith have made shipwreck; of whom is Hymenaeus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme.
Complement	^{2:1} I exhort therefore, that, first of all, supplications, prayers, intercessions, <i>and</i> giving of thanks, be made for all men ^{2:2} (for kings, and <i>for</i> all that are in authority), that we may lead a quiet and peaceful life in all godliness and honesty. ^{2:3} for this <i>is</i> good and acceptable in the sight of God our Savior, ^{2:4} who desires all men to be saved, and to come into the knowledge of the Truth: ^{2:5} for <i>there is only</i> one God, and <i>only</i> one Mediator between God and men: the Man Christ Jesus; ^{2:6} who gave himself a ransom for all <i>mankind</i> , to be testified in due time.
Complement	^{2:7} Unto which I am ordained a preacher, an apostle (I speak the truth in Christ, <i>and</i> do not lie), <i>and</i> a teacher of the Gentiles in faith and truth.
Opposite	^{2:8} Therefore I decree that the men <i>of the Assembly</i> pray in all places, lifting up holy hands, without wrath and doubting. ^{2:9} In like manner also, that women adorn themselves in modest clothing, with modesty and sobriety; not with braided hair, or gold, or pearls, or costly array, ^{2:10} but (which is proper for women professing godliness) with good works.
Opposite	^{2:11} Let the woman learn in silence with all submission. ^{2:12} But I do not allow a woman to teach <i>men</i> , nor to usurp authority over the man, but to be in silence: ^{2:13} for Adam was first formed, then Eve; ^{2:14} and Adam was not deceived, but the woman being deceived was in the transgression. ^{2:15} Notwithstanding she shall be saved in childbearing, if they continue in faith and selfless love and holiness with sobriety.
	¶Complement The leaders of the assembly must be men, seasoned in the faith, and good examples for the flock (3:1 - 16)
Unique	^{3:1} This is a true saying; if a man aspires to the office of an Overseer, he desires a good work. ^{3:2} An Overseer then must be blameless, a husband of only one wife, vigilant, sober, of good behavior, given to hospitality, able to teach; ^{3:3} not next to any wine; not quick-tempered; not greedy for dishonest gain, but patient; not a fighter; not covetous; ^{3:4} one that rules well his own household, having his children in subjection with all gravity. ^{3:5} For if a man does not know how to rule his own household, how shall he take care of the Assembly of God?
	^{3:6} <i>But he must</i> not <i>be</i> a new believer, lest being lifted up with pride, he falls into the condemnation of the devil. ^{3:7} Also, he must have a good testimony of them that are outside <i>the Assembly</i> , lest he falls into reproach and the snare of the devil.
Complement	^{3:8} Likewise the Deacons <i>must be</i> serious, not hypocritical, not next to much wine, not greedy for dishonest gain; ^{3:9} holding the mystery of the Faith in a pure conscience. ^{3:10} And let these also first be tested; then let them use the office of a Deacon, being <i>found</i> blameless. ^{3:11} Even so <i>must</i> their wives <i>be</i> serious, and not slanderers; sober and faithful in all things.
Complement	^{3:12} Let the Deacons be the husbands of only one wife; ruling their children and their own houses well: ^{3:13} for they that have used the office of a Deacon well purchase to themselves a good degree, and great boldness in the Faith which is in Christ Jesus.
Opposite	^{3:14} I write these things to you, hoping to come to you shortly; ^{3:15} but if I delay long, that you may know how you should behave yourself in the House of God; which is the Assembly of the Living God, the pillar and ground of the truth.
Opposite	^{3:16} And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, <i>and</i> carried up <i>to Heaven</i> in glory.
	¶Opposite Preach Biblical doctrines to your flock and practice personal holiness (4:1 - 5:2)
Unique	^{4:1} Now the <i>Holy Spirit</i> speaks clearly, that in the Latter Times some shall depart from the Faith (giving heed to seducing spirits, and doctrines of demons: ^{4:2} speaking lies in hypocrisy, having their conscience seared with a hot iron): ^{4:3} forbidding <i>Pastors</i> to marry; <i>and commanding</i> to abstain from meat, which God has created to be received with thanksgiving by them which believe and know the truth:
	^{4:4} for every creature of God <i>is</i> good; and nothing to be refused (if it is received with thanksgiving), ^{4:5} because it is sanctified by the Word of God and prayer.
Complement	^{4:6} If you put the brethren in remembrance of these things, you shall be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, unto which you have attained.
Complement	^{4:7} But refuse profane and old wives' fables, and exercise yourself <i>rather</i> to godliness: ^{4:8} for bodily exercise benefits <i>a</i> little; but godliness is beneficial to all things, having promise of the life that is now, and of that which is to come. ^{4:9} This <i>is</i> a faithful saying and worthy of all acceptance: ^{4:10} for therefore we both labor and suffer reproach, because we trust in the Living God, who is the Savior of all men, <i>but</i> especially of those that believe. ^{4:11} These things command and teach.
Opposite	^{4:12} Let no man despise your youth, but be an example of the believers: in word, in conduct, in selfless love, in spirit, in faith, <i>and</i> in <i>sexual</i> purity. ^{4:13} Until I come, pay attention to reading <i>the Scriptures</i> , to exhortation, <i>and</i> to teaching. ^{4:14} Do not neglect the gift that is in you, which was given you by prophecy, with the laying on of the hands of the elders. ^{4:15} Meditate upon these things; give yourself wholly to them, that your <i>spiritual</i> growth may appear to everyone. ^{4:16} Take heed to yourself, and to the doctrine; continue in them: for in doing this you shall both save yourself, and them that hear you.
Opposite	^{5:1} Do not rebuke an older man, but treat <i>him</i> like a father, <i>and</i> the younger men as brothers, ^{5:2} the older women as mothers, <i>and</i> the younger <i>women</i> as sisters, with all <i>sexual</i> purity.
	¶Opposite Beware of allowing sin and favoritism into the church assembly (5:3 - 25)
Opposite	^{5:3} Honor widows that are widows in truth; ^{5:4} but if any widow has children or grandchildren, let them learn first to show piety at home, and take care of their parents: for that is good and acceptable before God. ^{5:5} Now she that is a widow in truth (and <i>is</i> desolate) trusts in God, and continues in supplications and prayers night and day. ^{5:6} But the promiscuous woman is <i>spiritually</i> dead while she lives. ^{5:7} And these things give in charge, that they may be blameless. ^{5:8} But if anyone does not provide for <i>the needs of</i> his own <i>relatives</i> , and especially for those of his own household, he has denied the Faith, and is worse than an infidel.
Opposite	^{5:9} Do not let a widow be taken into the <i>Assembly welfare</i> roll under sixty years old, having been the wife of one man, ^{5:10} well reported of for good works: <i>such as</i> , if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, <i>or</i> if she has diligently followed every good work. ^{5:11} But the younger widows refuse: for when they have begun to grow wanton against Christ, they wish to marry; ^{5:12} having condemnation, because they have cast off their first faith. ^{5:13} And after that they learn <i>to be</i> lazy, wandering about from house to house, and not only lazy, but gossips also and busybodies, speaking things which they should not. ^{5:14} I decree therefore that the younger women marry, bear children, guide the house, <i>and</i> give no occasion to the adversary to speak reproachfully: ^{5:15} for some have already turned aside after Satan. ^{5:16} <i>And</i> if any man or woman that believes <i>in Christ</i> has <i>relatives who are</i> widows, let them take care of them; and let the Assembly not be burdened, that it may take care of them that are widows in truth.
Complement	^{5:17} Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word <i>of God</i> and teaching: ^{5:18} for the Scripture says, “ <i>You shall not muzzle the ox that treads out the grain.</i> ” And, “ <i>The laborer is worthy of his pay.</i> ” ^{5:19} Receive no accusation against an elder, except before two or three witnesses. ^{5:20} <i>But</i> them that sin rebuke before all, that others also may fear.
Complement	^{5:21} I charge <i>you</i> before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by favoritism. ^{5:22} Ordain no man prematurely; neither be partaker of other men's sins; keep yourself pure.
Unique	^{5:23} Do not drink water <i>alone</i> any longer, but use a little grape juice for your stomach's sake and your often infirmities.
	^{5:24} Some men's sins are open beforehand, going before to judgment; and some <i>men</i> they follow after. ^{5:25} Likewise also the good works <i>of some</i> are obvious beforehand; and they that are otherwise cannot be hidden.
	\$Complement Conclusion: Do not seek to be wealthy and protect your calling to serve the Lord from false teachings (6:1 - 21)
	¶Complement Be content with what you have (6:1 - 10)
Opposite	^{6:1} Let as many servants as are under the yoke count their own masters worthy of all honor, that the Name of God and <i>his</i> doctrine be not blasphemed.
Opposite	^{6:2} And they that have believing masters, let them not despise <i>them</i> , because they are brothers; but rather do <i>them good</i> service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.
Complement	^{6:3} If any man teaches otherwise, and does not consent to wholesome words, <i>even</i> the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, ^{6:4} he is proud, knowing nothing, but obsessing about questions and strifes of words, of which comes envy, strife, railings, evil surmising, ^{6:5} perverse disputations of men of corrupt minds, and destitute of the truth; supposing that gain is godliness: from such withdraw yourself.
Complement	^{6:6} But godliness with contentment is great gain: ^{6:7} for we brought nothing into <i>this</i> world, <i>and it is</i> certain we can carry nothing out; ^{6:8} and having food and clothing, let us be content with these <i>things</i> .
Unique	^{6:9} But they that want to be rich fall into temptation and a snare, and <i>into</i> many foolish and hurtful lusts, which drown men in destruction and perdition:
	^{6:10} for the love of money is the root of all evil; which while some coveted after, they have wandered from the Faith, and pierced themselves through with many sorrows.
	¶Complement Protect the sacred ministry, which has been committed to your trust, from false teachings (6:11 - 21)
Opposite	^{6:11} But you, O man of God, flee these things! And follow after righteousness, godliness, faith, love, patience, <i>and</i> meekness. ^{6:12} Fight the good fight of faith, <i>and</i> lay hold on Eternal Life, to which you are also called, and have professed a good profession before many witnesses. ^{6:13} I give you charge in the sight of God (who quickens all things), and <i>before</i> Christ Jesus (who witnessed a good confession before Pontius Pilate), ^{6:14} that you keep <i>this</i> command without spot, unrebukable, until the appearing of our Lord Jesus Christ; ^{6:15} who in his times he shall show, <i>who</i> is the blessed and only Potentate: the King of kings, and Lord of lords; ^{6:16} who only has immortality, dwelling in the Light which no man can approach to, whom no man has seen, nor can see: to whom <i>be</i> honor and power everlasting. Amen.
Opposite	^{6:17} Charge them that are rich in this Age, that they be not high-minded, nor trust in uncertain riches; but in the Living God, who gives us richly all things to enjoy; ^{6:18} that they do good; that they be rich in good works, ready to distribute <i>money</i> , <i>and</i> willing to share: ^{6:19} laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.
Complement	^{6:20} O Timothy, protect that which has been committed to your trust:
Complement	avoiding profane <i>and</i> vain babbling, and oppositions of science falsely so called ^{6:21} (which some professing have gone astray concerning the Faith).
Unique	Grace <i>be</i> with you. Amen.

Spiritual Warfare, Chapter 2.5 (Ephesians): The Holy Position of the New Covenant child of God in the Body of Christ (1:1 - 6:24)	
§Complement	Introduction: The saints of God have a glorious inheritance in Christ our Savior (1:1 - 14)
¶Opposite	Grace and blessings from God our Father and the Lord Jesus Christ to the faithful in Christ Jesus (1:1 - 2)
¶Opposite	In Christ, we have a guaranteed inheritance and have been sealed until the day of Redemption (1:3 - 14)
§Complement	Body: Use the gifts of Christ to put off the works of the old man and be a blessing to others (1:15 - 6:9)
¶Opposite	The Resurrection of Christ guarantees a glorious future for those who have trusted in his Finished Work on the cross (1:15 - 2:10)
¶Opposite	Therefore, Paul prayed that believers might comprehend the love of Christ, which passes knowledge (2:11 - 3:21)
¶Complement	Every born again believer receives grace according to the measure of the gift of Christ (4:1 - 16)
¶Unique	Therefore, put off the works of the old man which is corrupt (4:17 - 5:21)
¶Unique	Love your spouse and children, and be a testimony for Christ at your workplace (5:22 - 6:9)
§Unique	Conclusion: Put on the whole armor of God, and pray for others (6:10 - 24)
¶Complement	Prepare yourself for spiritual warfare for Christ through prayer and sanctification (6:10 - 18)
¶Complement	Your prayers for others will bring peace, love, and grace from God the Father and the Lord Jesus Christ (6:19 - 24)

	§Complement	Introduction: The saints of God have a glorious inheritance in Christ our Savior (1:1 - 14)
	¶Opposite	Grace and blessings from God our Father and the Lord Jesus Christ to the faithful in Christ Jesus (1:1 - 2)
Unique		^{1:1} Paul,
		an apostle of Jesus Christ by the will of God,
Complement		to the saints who are at Ephesus,
Complement		and to the faithful in Christ Jesus:
		^{1:2} Grace to you, and peace,
Opposite		from God our Father and the Lord Jesus Christ.
	¶Opposite	In Christ, we have a guaranteed inheritance and have been sealed until the day of Redemption (1:3 - 14)
Opposite		^{1:3} Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly <i>places</i> in Christ: ^{1:4} according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; ^{1:5} having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; ^{1:6} to the praise of the glory of his grace, in which he has made us accepted in the Beloved.
Opposite		^{1:7} In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ^{1:8} in which he has abounded toward us in all wisdom and prudence; ^{1:9} having made known to us the mystery of his will, according to his good pleasure which he has purposed in himself; ^{1:10} that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in Heaven, and which are on Earth: <i>even</i> in him.
		^{1:11} In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will, ^{1:12} that we should be to the praise of his glory, who first trusted in Christ.
Complement		^{1:13} In whom you also <i>trusted</i> , after that you heard the Word of Truth, the Gospel of your salvation;
Unique		in whom also, having believed <i>in Christ</i> , you were sealed with that Holy Spirit of promise,
		^{1:14} which is the down-payment of our inheritance until the redemption of the purchased possession, to the praise of his glory.
	§Complement	Body: Use the gifts of Christ to put off the works of the old man and be a blessing to others (1:15 - 6:9)
	¶Opposite	The Resurrection of Christ guarantees a glorious future for those who have trusted in his Finished Work on the cross (1:15 - 2:10)
Unique		^{1:15} Therefore I also, after I heard of your faith in the Lord Jesus, and love to all the saints, ^{1:16} cease not to give thanks for you, making mention of you in my prayers, ^{1:17} 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;
		^{1:18} the eyes of your understanding being enlightened, that you may know what is the hope of his calling, and what <i>are</i> the riches of the glory of his inheritance in the saints; ^{1:19} and what is the exceeding greatness of his power toward us who believe; according to the working of his mighty power;
Complement		^{1:20} which he wrought in Christ, when he raised him from the dead, and seated <i>him</i> at his own right hand in the heavenly <i>places</i> ; ^{1:21} far above all principality, and power, and might, and dominion, and every name that is named: not only in this Age, but also in that which is to come.
Complement		^{1:22} And he has put all <i>things</i> under his feet, and given him <i>to be</i> the head over all <i>things</i> to the Assembly; ^{1:23} which is his Body, the fullness of him that fills all in all.
		^{2:1} And you, being dead in trespasses and sins; ^{2:2} in which, in time past, you walked according to the course of this Age, according to the prince of the power of the air, the spirit that now works in the children of disobedience; ^{2:3} among whom also we all had our conduct in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
Opposite		^{2:4} But God, who is rich in mercy, for his great love with which he loved us, ^{2:5} even when we were dead in sins, has made us alive together with Christ (by grace you have been permanently saved); ^{2:6} and has raised <i>us</i> up together; and made <i>us</i> sit together in heavenly <i>places</i> in Christ Jesus, ^{2:7} that in the Ages to come he might show the exceeding riches of his grace in <i>his</i> kindness toward us in Christ Jesus. ^{2:8} For by grace you have been permanently saved through faith; and that <i>faith</i> is not out of yourselves: <i>it</i> is the gift of God; ^{2:9} not of <i>our own</i> works, lest any man should boast: ^{2:10} for we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.
	¶Opposite	Therefore, Paul prayed that believers might comprehend the love of Christ, which passes knowledge (2:11 - 3:21)
Opposite		^{2:11} Therefore remember, that you <i>being</i> in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, ^{2:12} that at that time you were separated from Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world.
		^{2:13} But now in Christ Jesus you who once were far away were made near by the blood of Christ: ^{2:14} for he himself is our peace, who has made both one, and has broken down the middle wall of partition <i>between them</i> ; ^{2:15} having abolished in his flesh the enmity, <i>even</i> the Law of Commandments <i>contained</i> in ordinances, in order to make in himself of two one new man: <i>so</i> making peace; ^{2:16} and also that he might reconcile both to God in one body by the cross, having slain the enmity by it. ^{2:17} And he came and preached peace to you who were far away, and to them that were near: ^{2:18} for through him we both have access by the same Spirit to the Father.
Opposite		^{2:19} Now therefore you are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God; ^{2:20} and you are being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner <i>stone</i> ; ^{2:21} in whom all the building fitly framed together is growing into a holy Temple in the Lord; ^{2:22} in whom you also are being built together for a habitation of God through the Spirit.
Complement		^{3:1} For this reason I Paul, the prisoner of Jesus Christ for you Gentiles, ^{3:2} if you have heard of the dispensation of the grace of God which is given me toward you: ^{3:3} how that by revelation he made known to me the mystery (as I wrote before in few words; ^{3:4} whereby, when you read, you may understand my knowledge in the mystery of Christ); ^{3:5} which in other Ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit, ^{3:6} that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel; ^{3:7} of which I was made a minister, according to the gift of the grace of God given to me by the effective working of his power. ^{3:8} Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; ^{3:9} and to make all <i>markind</i> see what is the fellowship of the mystery, which from the beginning of the world has been hidden in God, who created all things by Jesus Christ; ^{3:10} to the intent that now to the principalities and powers in heavenly <i>places</i> the manifold wisdom of God might be known through the Assembly; ^{3:11} according to the Eternal purpose which he purposed in Christ Jesus our Lord; ^{3:12} in whom we have boldness and access with confidence by the faith of him.
Complement		^{3:13} Therefore I desire that you faint not at my tribulations for you, which is your glory. ^{3:14} For this reason I bow my knees to the Father of our Lord Jesus Christ, ^{3:15} of whom every family in Heaven and Earth is named, ^{3:16} that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; ^{3:17} that Christ may dwell in your hearts by faith, that you, being rooted and grounded in love, ^{3:18} may be able to comprehend with all saints what is the breadth, and length, and depth, and height; ^{3:19} and to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.
Unique		^{3:20} Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us,
		^{3:21} to him <i>be</i> glory in the Assembly in Christ Jesus into all the generations of the Age of the Ages. Amen.
	¶Complement	Every born again believer is given grace according to the measure of the gift of Christ (4:1 - 16)
Unique		^{4:1} I therefore, the prisoner of the Lord, urge you that you walk worthy of the vocation in which you are called, ^{4:2} with all lowliness and meekness, with longsuffering, forbearing one another in love; ^{4:3} endeavoring to keep the unity of the Spirit in the bond of peace.
		^{4:4} <i>There</i> is one body, and one Spirit, even as you are called in one hope of your calling; ^{4:5} one Lord, one Faith, one baptism; ^{4:6} one God and Father of all, who <i>is</i> above all, and through all, and in you all.
Complement		^{4:7} But to every one of us is given grace according to the measure of the gift of Christ. ^{4:8} Therefore he says, “ <i>When he ascended up on high, he led captivity captive, and gave gifts unto men.</i> ”
Complement		^{4:9} Now this <i>phrase</i> , “He ascended”: what does it mean but that He also first descended into the lower parts of the Earth? ^{4:10} He that descended is the same also that ascended up far above all heavens, that he might fill all things.
		^{4:11} And he gave some, <i>the calling</i> of apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: ^{4:12} for the perfecting of the saints, for the work of the ministry, <i>and</i> for the building up of the body of Christ; ^{4:13} until we all come into the unity of the Faith, and of the knowledge of the Son of God, into a perfect man, to the measure of the stature of the fullness of Christ;
Opposite		^{4:14} that we <i>should</i> no longer be children, tossed to and fro, and carried about with every wind of doctrine, by the trickery of men in craftiness, by which they lie in wait to deceive; ^{4:15} but speaking the truth in love, that we may grow up into him in all things, who is the head, <i>that is</i> , Christ; ^{4:16} from whom the whole body fitly joined together and knit together by that which every joint supplies, according to the effective working in the measure of every part, makes increase of the body to the building up of itself in love.
	¶Complement	Therefore, put off the works of the old man which is corrupt (4:17 - 5:21)
Unique		^{4:17} This I say therefore, and testify in the Lord, that you henceforth walk not as other Gentiles walk: in the vanity of their mind, ^{4:18} having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; ^{4:19} who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness.
Complement		^{4:20} But you have not so learned Christ, ^{4:21} if it is true that you have heard him, and have been taught by him, as the truth is in Jesus, ^{4:22} that you are to put off concerning the former behavior the old man, which is corrupt according to the deceitful lusts. ^{4:23} And be renewed in the spirit of your mind; ^{4:24} and that you put on the new man, which after God is created in righteousness and true holiness.
Complement		^{4:25} Therefore putting away lying, speak every man truth with his neighbor: for we are members one of another. ^{4:26} Be angry, but sin not; let not the sun go down upon your wrath; ^{4:27} neither give an opportunity to the devil. ^{4:28} Let him that stole steal no longer; but rather let him labor, working with <i>his</i> hands the thing that is good, so that he may have <i>a gift</i> to share with the one having need. ^{4:29} Let no corrupt communication proceed out of your mouth, but that which is good to the use of building up <i>others</i> , that it may minister grace to the hearers. ^{4:30} And grieve not the Holy Spirit of God, in which you were sealed until the Day of Redemption. ^{4:31} Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. ^{4:32} And be kind one to another, tenderhearted: forgiving one another, even as God for Christ's sake has forgiven you.
		^{5:1} Therefore be followers of God, as dear children; ^{5:2} and walk in love, as Christ also has loved us, and has given himself for us an offering and a sacrifice to God for a sweet-smelling aroma. ^{5:3} But <i>as for</i> fornication, and all uncleanness, or covetousness, let it not be once named among you, as becoming saints; ^{5:4} neither filthiness, nor foolish talking, nor jesting, which are not good; but rather giving of thanks. ^{5:5} For you know this, that no fornicator, nor unclean person, nor covetous man (who is an idolater) has any inheritance in the Kingdom of Christ and of God. ^{5:6} Let no man deceive you with vain words: for because of these things the wrath of God is coming upon the children of disobedience. ^{5:7} Therefore do not be partakers with them: ^{5:8} for at one time you were darkness; but now <i>you are</i> Light in the Lord. Walk as children of Light ^{5:9} (for the fruit of the Spirit is in all goodness and righteousness and truth); ^{5:10} testing <i>all things to see</i> what is acceptable to the Lord. ^{5:11} And have no fellowship with the unfruitful works of darkness, but rather rebuke <i>them</i> : ^{5:12} for it is a shame even to speak of those things which are done by them in secret. ^{5:13} But all things that are reprovod are exposed by the Light: for whatsoever exposes is Light. ^{5:14} Therefore he says, “ <i>Awake you that sleep, and arise from the dead, and Christ shall give you Light.</i> ”
Opposite		^{5:15} See then that you walk circumspectly; not as fools, but as wise; ^{5:16} redeeming the time, because the days are evil. ^{5:17} Therefore be not unwise; but understanding what is the will of the Lord. ^{5:18} And be not drunk with wine (in which is excess), but be <i>continually</i> filled with the Spirit: ^{5:19} speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ^{5:20} giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ: ^{5:21} submitting yourselves one to another in the fear of God.
	¶Unique	Love your spouse and children, and be a testimony for Christ at your workplace (5:22 - 6:9)
Opposite		^{5:22} Wives, submit yourselves to your own husbands, as to the Lord: ^{5:23} for the husband is the head of the wife, even as Christ is the head of the Assembly; and he is the Savior of the Body. ^{5:24} Therefore as the Assembly is subject to Christ, <i>so let</i> the wives <i>be</i> to their own husbands in everything.
Opposite		^{5:25} Husbands, love your wives, even as Christ also loved the Assembly, and gave himself for it; ^{5:26} that he might sanctify and cleanse it with the washing of water by the Word, ^{5:27} that he might present it to himself a glorious Assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ^{5:28} So ought men to love their wives as their own bodies. He that loves his wife loves himself: ^{5:29} for no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord <i>nourishes and cherishes</i> the Assembly. ^{5:30} for we are parts of his body, of his flesh, and of his bones. ^{5:31} “ <i>For this reason shall a man leave his father and mother, and shall be joined to his wife; and they two shall be one flesh.</i> ” ^{5:32} This is a great mystery, but I speak concerning Christ and the Assembly. ^{5:33} Nevertheless, let every one of you in particular so love his wife even as himself; and the wife <i>see</i> that she reverences <i>her</i> husband.
Complement		^{6:1} Children, obey your parents in the Lord: for this is right. ^{6:2} “ <i>Honor your father and mother</i> ” (which is the first Commandment with promise), ^{6:3} “ <i>that it may be well with you, and you may live long on the Earth.</i> ”
Complement		^{6:4} And, you fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.
Unique		^{6:5} Servants, be obedient to them that are <i>your</i> masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ; ^{6:6} not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; ^{6:7} with good will doing service, as to the Lord, and not to men; ^{6:8} knowing that whatsoever good thing any man does, the same shall he receive of the Lord, whether <i>he</i> is slave or free.
		^{6:9} And, you masters, do the same things to them, forbearing threatening: knowing that your Master is also in Heaven; neither is there respect of persons with him.
	§Unique	Conclusion: Put on the whole armor of God, and pray for others (6:10 - 24)
	¶Complement	Prepare yourself for spiritual warfare for Christ through prayer and sanctification (6:10 - 18)
Opposite		^{6:10} Finally, my brethren, be strong in the Lord, and in the power of his might. ^{6:11} Put on the whole armor of God, that you may be able to stand against the wiles of the devil: ^{6:12} for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this Age, <i>and</i> against evil spirits in high <i>places</i> .
Opposite		^{6:13} Therefore take to you the whole armor of God, that you may be able to withstand in the evil day; and having done all, to stand.
Complement		^{6:14} Stand therefore, having your waist girded about with truth, and having on the breastplate of righteousness; ^{6:15} and your feet shod with the preparation of the Gospel of peace.
Complement		^{6:16} Above all, having taken up the shield of faith (by which you shall be able to quench all the fiery darts of the Wicked one), ^{6:17} also take the helmet of salvation, and the sword of the Spirit (which is the Word of God):
Unique		^{6:18} praying always with all prayer and supplication in the Spirit; and in accordance with this, <i>continually</i> watching with all perseverance and supplication for all saints.
	¶Complement	Your prayers for others will bring peace, love, and grace from God the Father and the Lord Jesus Christ (6:19 - 24)
Opposite		^{6:19} And <i>pray</i> for me, that utterances may be given to me, that I may open my mouth boldly, to make known the <i>mystery</i> of the Gospel ^{6:20} (for which I am an ambassador in chains), that I may speak boldly in it, as I ought to speak.
Opposite		^{6:21} But that you also may know my affairs <i>and</i> how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; ^{6:22} whom I have sent to you for the same purpose, that you might know our affairs, and <i>that</i> he might comfort your hearts.
Complement		^{6:23} Peace to the brethren, and love with faith,
Complement		from God the Father and the Lord Jesus Christ.
Unique		^{6:24} Grace <i>be</i> with all them that love our Lord Jesus Christ in sincerity. Amen.

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Book 1.1: The righteous and the obedient saint

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	Unique	Chapter 1.1: The righteous saint vs. the evil-doer (Psalm 37 - Imperfect Hebrew Acrostic)
	Complement	Part 1: The evil-doers will perish, but you shall be blessed if you trust in Jehovah
	Complement	Trust in Jehovah and commit your way to Him
	Complement	Cease from anger, and forsake wrath: for evil-doers shall be cut off
	Unique	The arms of the wicked shall be broken; but Jehovah upholds the righteous
	Complement	Part 2: Jehovah will bless you if you trust in Him
	Complement	The steps of a righteous man are ordered by Jehovah; and he delights in his way
	Complement	The righteous shall inherit the land, and dwell in it forever
	Unique	The salvation of the righteous is of Jehovah
	Complement	Chapter 1.2: Jehovah is true, righteous, and good (Psalm 111 - Perfect Hebrew Acrostic)
	Complement	Part 1: The Person and works of Jehovah
	Unique	The works of Jehovah are great; sought out by all those who have pleasure in them
	Complement	Jehovah is gracious and full of compassion, and has made his works to be remembered
	Complement	Jehovah has given food to those who fear Him; He remembers his Covenant forever
	Complement	Part 2: The Commandments and Works of Jehovah
	Unique	The works of Jehovah are truth and judgment, and all his Commandments are sure
	Complement	The Holy and Reverend Jehovah has sent redemption to his people and commanded his Covenant forever
	Complement	The fear of Jehovah is the beginning of wisdom and understanding
	Complement	Chapter 1.3: The righteous saint is wise, generous, and good (Psalm 112 - Perfect Hebrew Acrostic)
	Complement	Part 1: His character
	Unique	He fears Jehovah and delights in his commandments
	Complement	The Light of God dwells with him
	Complement	He is a wise and good man
	Complement	Part 2: His works
	Unique	His heart is steadfast and established in the face of his enemies
	Complement	He gives to the poor and is blessed
	Complement	The wicked will be grieved at the blessing of God on his life
	Opposite	Chapter 1.4: The righteous saint is dedicated to live for Jehovah (Psalm 25 - Imperfect Hebrew Acrostic)
	Complement	Part 1: The mature saint knows that Jehovah is the answer to all of his problems
	Unique	O my God, I trust in you; let no one that waits on you be ashamed
	Complement	Remember not my sins, but remember mercy
	Complement	Pardon my iniquity: for it is great
	Complement	Part 2: The mature saint seeks God's forgiveness from sin and protection from his enemies
	Unique	The soul that fears Jehovah shall dwell at ease
	Complement	Consider my affliction and my enemies: for they are many
	Complement	Let integrity and uprightness preserve me: for I wait upon you
	Opposite	Chapter 1.5: Jehovah blesses and meets the needs of the righteous saint (Psalm 34 - Imperfect Hebrew Acrostic)
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	Opposite	Chapter 2.4: Only the obedient may draw near to Jehovah (Psalm 24)
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		Complement	Part 1: The righteous saint
	Unique	Chapter 1.1: The righteous saint vs. the evil-doer (Psalm 37 - Imperfect Hebrew Acrostic)	
	\$Complement	Part 1: The evil-doers will perish, but you shall be blessed if you trust in Jehovah	
		Complement	Trust in Jehovah and commit your way to Him
Unique	נ	1Fret not yourself because of evil-doers; neither be envious against the workers of iniquity: 2for they shall soon be cut down like the grass, and wither as the green herb.	
Complement	ב	3Trust in Jehovah, and do good; dwell in the land, and truly you shall be fed. 4Delight yourself also in Jehovah; and he shall give you the desires of your heart.	
Complement	א	5Commit your way to Jehovah; and truly also in him, and he shall bring it to pass. 6And he shall bring forth your righteousness as the light, and your judgment as the noonday.	
		Complement	Cease from anger, and forsake wrath: for evil-doers shall be cut off
Unique	ד	7Rest in Jehovah, and wait patiently for him; do not fret yourself because of him who prospers in his way, because of the man who brings wicked devices to pass.	
Complement	ה	8Cease from anger, and forsake wrath; do not fret yourself in any manner to do evil: 9for evil-doers shall be cut off; but those that wait upon Jehovah, they shall inherit the land.	
Complement	ו	10For yet a little while, and the wicked <i>shall</i> not be; moreover, you shall diligently consider his place, and it <i>shall</i> not be; 11but the meek shall inherit the land, and shall delight themselves in the abundance of peace.	
		Unique	The arms of the wicked shall be broken; but Jehovah upholds the righteous
Opposite	ז	12The wicked plots against the just, and gnashes upon him with his teeth. 13The Lord shall laugh at him: for he sees that his day is coming.	
Opposite	ח	14The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of upright conduct. 15Their sword shall enter into their own heart, and their bows shall be broken.	
Complement	ט	16A little that a righteous man has is better than the riches of many wicked: 17for the arms of the wicked shall be broken; but Jehovah upholds the righteous.	
Complement	י	18Jehovah knows the days of the upright; and their inheritance shall be forever. 19They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied.	
Unique	כ	20But the wicked shall perish, and the enemies of Jehovah <i>shall be</i> as the fat of lambs; they shall consume; into smoke shall they consume away.	
		\$Complement	Part 2: Jehovah will bless you if you trust in Him
		Complement	The steps of a righteous man are ordered by Jehovah; and he delights in his way
Unique	ל	21The wicked borrows, and does not repay; but the righteous shows mercy, and gives: 22for <i>those who are</i> blessed of him shall inherit the land; and <i>they that are</i> cursed of him shall be cut off.	
Complement	מ	23The steps of a <i>righteous</i> man are ordered by Jehovah; and he delights in his way. 24Though he falls, he shall not be utterly cast down, because Jehovah upholds <i>him</i> with his hand.	
Complement	נ	25I have been young, and <i>now</i> am old, yet have I not seen the righteous forsaken, nor his seed begging bread. 26 <i>He</i> is always merciful, and lends; and his seed is blessed.	
		Complement	The righteous shall inherit the land, and dwell in it forever
Unique	ס	27Depart from evil, and do good; and dwell forevermore: 28for Jehovah loves judgment, and does not forsake his saints; they are preserved forever, but the seed of the wicked shall be cut off.	
Complement	ע	29The righteous shall inherit the land, and dwell therein forever.	
Complement	פ	30The mouth of the righteous speaks wisdom, and his tongue talks of judgment. 31The Law of his God is in his heart; <i>therefore</i> none of his steps shall slide.	
		Unique	The salvation of the righteous is of Jehovah
Opposite	צ	32The wicked watches the righteous, and seeks to slay him. 33Jehovah will not leave him in his hand, nor condemn him when he is judged.	
Opposite	ק	34Wait on Jehovah, and keep his way, and he shall exalt you to inherit the land; when the wicked are cut off, you shall see <i>it</i> .	
Complement	ר	35I have seen the wicked in great power, and spreading himself like a green bay tree. 36Yet he passed away, and, lo, he <i>was</i> gone; moreover, I sought him, but he could not be found.	
Complement	ש	37Mark the blameless <i>man</i> , and behold the upright: for the end of <i>that</i> man is peace. 38But the transgressors shall be destroyed together; the end of the wicked shall be cut off.	
Unique	ת	39But the salvation of the righteous <i>is</i> of Jehovah; <i>he</i> is their strength in the time of trouble. 40And Jehovah shall help them and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.	
		Complement	Chapter 1.2: Jehovah is true, righteous, and good (Psalm 111 - Perfect Hebrew Acrostic)
		Complement	Part 1: The Person and works of Jehovah
	Unique	The works of Jehovah are great; sought out by all those who have pleasure in them	
Opposite	א	1Praise Jehovah! נ I will praise Jehovah with <i>my</i> whole heart:	
Opposite	ב	in the assembly of the upright, and <i>in</i> the congregation.	
Complement	ג	2The works of Jehovah <i>are</i> great:	
Complement	ד	sought out by all them that have pleasure therein.	
Unique	ה	3His work is honorable and glorious.	
		Complement	Jehovah is gracious and full of compassion, and has made his works to be remembered
Complement	ו	And his righteousness endures forever.	
Complement	ז	4He has made his wonderful works to be remembered.	
Unique	ח	Jehovah is gracious and full of compassion.	
		Complement	Jehovah has given food to those who fear Him; He remembers his Covenant forever
Complement	ט	5He has given food to them that fear him.	
Complement	י	He remembers his Covenant forever.	
Unique	כ	6He has shown his people the power of his works.	
		Complement	Part 2: The Commandments and Works of Jehovah
	Unique	The works of Jehovah are truth and judgment, and all his Commandments are sure	
Opposite	ל	That he might give them the inheritance of the heathen,	
Opposite	מ	7the works of his hands <i>are</i> truth and judgment.	
Complement	נ	All his Commandments <i>are</i> sure.	
Complement	ס	8They stand fast forever and ever.	
Unique	ע	And <i>they are</i> done in truth and uprightness.	
		Complement	The Holy and Reverend Jehovah has sent redemption to his people and commanded his Covenant forever
Complement	פ	9He sent redemption to his people.	
Complement	צ	He has commanded his Covenant forever.	
Unique	ק	Holy and Reverend is his Name.	
		Complement	The fear of Jehovah is the beginning of wisdom and understanding
Complement	ר	10The fear of Jehovah <i>is</i> the beginning of wisdom.	
Complement	ש	A good understanding have all they that do <i>his Commandments</i> .	
Unique	ת	His praise endures forever.	
		Complement	Chapter 1.3: The righteous saint is wise, generous, and good (Psalm 112 - Perfect Hebrew Acrostic)
		\$Complement	Part 1: His character
	Unique	He fears Jehovah and delights in his commandments	
Opposite	א	1Praise Jehovah! נ Blessed is the man <i>that</i> fears Jehovah;	
Opposite	ב	<i>he</i> delights greatly in his Commandments.	
Complement	ג	2His seed shall be mighty upon earth.	
Complement	ד	The generation of the upright shall be blessed.	
Unique	ה	3Wealth and riches <i>shall be</i> in his house.	
		Complement	The Light of God dwells with him
Complement	ו	And his righteousness endures forever.	
Complement	ז	4To the upright, there arises light in the darkness.	
Unique	ח	<i>He</i> is gracious, full of compassion, and righteous.	
		Complement	He is a wise and good man
Complement	ט	5A good man shows favor, and lends.	
Complement	י	He will guide his affairs with discretion.	
Unique	כ	6Surely he shall not be moved forever.	
		\$Complement	Part 2: His works
	Unique	His heart is steadfast and established in the face of his enemies	
Opposite	ל	7The righteous shall be in everlasting remembrance.	
Opposite	מ	8He shall not be afraid of evil news.	
Complement	נ	His heart is steadfast, trusting in Jehovah.	
Complement	ס	9His heart is established.	
Unique	ע	He shall not be afraid, until he looks upon <i>the destruction</i> of his enemies.	
		Complement	He gives to the poor and is blessed
Complement	פ	9He has dispersed; he has given to the poor.	
Complement	צ	His righteousness endures forever.	
Unique	ק	His horn shall be exalted with honor.	
		Complement	The wicked will be grieved at the blessing of God on his life
Complement	ר	10The wicked shall see it, and be grieved.	
Complement	ש	He shall gnash with his teeth, and melt away.	
Unique	ת	The desire of the wicked shall perish.	

	Complement	Chapter 1.3: The righteous saint is wise, generous, and good (Psalm 112 - Perfect Hebrew Acrostic)
	\$Complement	Part 1: His character
	Unique	He fears Jehovah and delights in his commandments
Opposite	י	1Praise Jehovah! 8 Blessed is the man <i>that</i> fears Jehovah;
Opposite	כ	2 <i>he</i> delights greatly in his Commandments.
Complement	ג	3His seed shall be mighty upon earth.
Complement	ד	4 The generation of the upright shall be blessed.
Unique	ה	5Wealth and riches <i>shall be</i> in his house.
	Complement	The Light of God dwells with him
Complement	ו	6 And his righteousness endures forever.
Complement	ז	7To the upright, there arises light in the darkness.
Unique	ח	8 <i>He is</i> gracious, full of compassion, and righteous.
	Complement	He is a wise and good man
Complement	ט	9A good man shows favor, and lends.
Complement	י	10 He will guide his affairs with discretion.
Unique	כ	11Surely he shall not be moved forever.
	\$Complement	Part 2: His works
	Unique	His heart is steadfast and established in the face of his enemies
Opposite	ל	12 The righteous shall be in everlasting remembrance.
Opposite	מ	13He shall not be afraid of evil news.
Complement	נ	14 His heart is steadfast, trusting in Jehovah.
Complement	ס	15His heart is established.
Unique	ז	16 He shall not be afraid, until he looks upon <i>the destruction</i> of his enemies.
	Complement	He gives to the poor and is blessed
Complement	ח	17He has dispersed; he has given to the poor.
Complement	ט	18 His righteousness endures forever.
Unique	י	19 His horn shall be exalted with honor.
	Complement	The wicked will be grieved at the blessing of God on his life
Complement	כ	20The wicked shall see <i>it</i> , and be grieved.
Complement	ל	21 He shall gnash with his teeth, and melt away.
Unique	מ	22 The desire of the wicked shall perish.

	Opposite	Chapter 1.4: The righteous saint is dedicated to live for Jehovah (Psalm 25 - Imperfect Hebrew Acrostic)
	Complement	Part 1: The righteous saint knows that Jehovah is the answer to all of his problems
	Unique	O my God, I trust in you; let no one that waits on you be ashamed
Unique	נ	1To you, O Jehovah, do I lift up my soul.
Complement	ס	2O my God, I trust in you; let me not be ashamed; let not my enemies triumph over me.
Complement	ז	3Moreover, let no one that waits on you be ashamed; let them be ashamed who transgress without cause.
Opposite	ד	4Show me your ways, O Jehovah; teach me your paths.
Opposite	ה	5Lead me in your Truth, and teach me: for you <i>are</i> the God of my salvation; on you do I wait all the day.
	Complement	Remember not my sins, but remember mercy
Complement	ו	6Remember, O Jehovah, your tender mercies and your lovingkindnesses: for they <i>have been</i> ever of old.
Complement	ז	7Remember not the sins of my youth, nor my transgressions; according to your mercy remember me for your goodness' sake, O Jehovah.
Unique	ח	8Good and upright is Jehovah; therefore he will teach sinners in the Way.
	Complement	Pardon my iniquity; for it is great
Complement	ט	9The meek will he guide in judgment; and the meek will he teach his Way.
Complement	י	10All the paths of Jehovah <i>are</i> mercy and truth to those who keep his Covenant and his Testimonies.
Unique	כ	11For your Name's sake, O Jehovah, pardon my iniquity: for it is great.
	Complement	Part 2: The righteous saint seeks God's forgiveness from sin and protection from his enemies
	Unique	The soul that fears Jehovah shall dwell at ease
Unique	ל	12What man is he that fears Jehovah? Him shall he teach in the way <i>that</i> he shall choose.
Complement	מ	13His soul shall dwell at ease; and his seed shall inherit the land.
Complement	נ	14The secret of Jehovah <i>is</i> with them that fear him; and he will show them his Covenant.
Opposite	ס	15My eyes <i>are</i> always toward Jehovah: for he shall pluck my feet out of the net.
Opposite	ז	16Turn to me, and have mercy upon me: for I <i>am</i> desolate and afflicted.
	Complement	Consider my affliction and my enemies: for they are many
Complement	ח	17The troubles of my heart are enlarged; O bring me out of my distresses.
Complement	ט	18Look upon my affliction and my pain, and forgive all my sins.
Unique	י	19Consider my enemies: for they are many; and they hate me with cruel hatred.

Complement	ש	20O keep my soul, and deliver me; let me not be ashamed: for I put my trust in you.
Complement	ת	21Let integrity and uprightness preserve me: for I wait upon you.
Unique	ד	22Redeem Israel, O God, out of all his troubles.
Opposite Chapter 1.5: Jehovah blesses and meets the needs of the righteous saint (Psalm 34 - Imperfect Hebrew Acrostic)		
§Complement Part 1: Jehovah delivered the righteous man out of his troubles		
Complement The righteous man praises Jehovah at all times		
Unique	א	11I will bless Jehovah at all times; his praise shall be continually in my mouth.
Complement	ב	2My soul shall make her boast in Jehovah; the humble shall hear this, and be glad.
Complement	ג	3O magnify Jehovah with me, and let us exalt his Name together.
Complement Jehovah delivers the righteous out of all his fears		
Unique	ד	4I sought Jehovah; and he heard me, and delivered me from all my fears.
Complement	ה	5They looked to him, and were enlightened;
Complement	ו	1and their faces were not ashamed.
Unique Jehovah meets the needs of those who fear and trust in Him		
Opposite	ז	6This poor man cried; and Jehovah heard him, and delivered him out of all his troubles.
Opposite	ח	7The angel of Jehovah camps round about them that fear him, and delivers them.
Complement		
Complement	ט	8O taste and see that Jehovah is good; blessed is the man that trusts in him.
Unique	י	9O fear Jehovah, you his saints: for there is no want to them that fear him.
Unique	כ	10The young lions do lack, and suffer hunger; but they that seek Jehovah shall not want any good thing.
§Complement Part 2: Jehovah hears the prayer of the righteous, but his face is against the evil-doer		
Complement The fear of Jehovah gives long life and good things		
Unique	ל	11Come, you children, listen to me, and I will teach you the fear of Jehovah.
Complement	מ	12What man is he that desires life, and loves many days, that he may see good?
Complement	נ	13Keep your tongue from evil, and your lips from speaking guile.
Complement The face of Jehovah looks upon the righteous		
Unique	ד	14Depart from evil, and do good; seek peace, and pursue it.
Complement	ה	15For the eyes of Jehovah are upon the righteous, and his ears are open to their cry.
Complement	ו	16But the face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth.
Unique Jehovah is the protector and deliverer of the righteous		
Opposite	ז	17The righteous cry, and Jehovah hears, and delivers them out of all their troubles.
Opposite	ח	18Jehovah is near to them who have a broken heart; and delivers those who have a contrite spirit.
Complement	ט	19Many are the afflictions of the righteous, but Jehovah delivers him out of them all. ש 20He keeps all his bones; not one of them is broken.
Complement	ת	21Evil shall slay the wicked, and they that hate the righteous shall be desolate.
Unique	ד	22But Jehovah redeems the soul of his servants; and none of them that trust in him shall be desolate.
Complement Part 2: The obedient saint		
Unique Chapter 2.1: The obedient saint delights in the Law of Jehovah (Psalm 1)		
§Complement Introduction: The character of the righteous		
Unique	1Blessed is the man that walks not in the counsel of the ungodly,	
Complement	nor stands in the way of sinners,	
Complement	nor sits in the seat of the scornful.	
Complement		
Opposite	2But his delight is in the Law of Jehovah;	
Opposite	and in his Law does he meditate day and night.	
Complement		
Complement	3And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season.	
Complement	4Also his leaf shall not wither, and whatsoever he does shall prosper.	
Unique	5The ungodly are not so, but are like the chaff which the wind drives away.	
Complement		
Complement	6Therefore the ungodly shall not stand in the Judgment,	
Complement	nor sinners in the congregation of the righteous.	
Unique	7For Jehovah knows the way of the righteous; but the way of the ungodly shall perish.	
Complement Chapter 2.2: The obedient saint abhors evil in his own house (Psalm 101)		
§Unique Introduction: I will behave myself wisely		
Unique	1I will sing of mercy and judgment; to you, O Jehovah, will I sing.	
Complement	2I will behave myself wisely in a perfect way.	
Complement	O when will you come to me?	
Complement		
Complement	Body: I will set no wicked thing before me or touch it	
Unique	I will walk within my house with a faithful heart.	

	Opposite	Chapter 2.4: Only the obedient may draw near to Jehovah (Psalm 24)
Unique	א	1The earth is Jehovah's; and everything in it; the world, and they that dwell therein: 2for he has founded it upon the seas, and established it upon the rivers.
Complement	ב	3Who shall ascend into the hill of Jehovah? Or who shall stand in his holy place? 4He that has clean hands and a pure heart, who has not lifted up his soul to vanity, nor sworn deceitfully. 5He shall receive the blessing from Jehovah, and righteousness from the God of his salvation.
Complement	ג	6This is the generation of them that seek him, that seek your face, O <i>God</i> of Jacob. Selah.
Opposite	ד	7Lift up your heads, O you gates; and be lifted up, you everlasting doors; and the King of glory shall come in.
Opposite	ה	8Who is this King of glory? Jehovah strong and mighty; Jehovah mighty in battle.
Opposite	ו	9Lift up your heads, O you gates; even lift <i>them</i> up, you everlasting doors; and the King of glory shall come in. 10Who is this King of glory? Jehovah of hosts, he is the King of glory. Selah.
	Opposite	Chapter 2.5: Only the obedient may dwell in the presence of Jehovah (Psalm 15)
Opposite	א	1Jehovah, who shall remain in your Tabernacle?
Opposite	ב	Who shall dwell in your holy hill?
Complement	ג	2He that walks uprightly, and works righteousness; and speaks the truth in his heart; 3does not backbite with his tongue, nor does evil to his neighbor; nor takes up a reproach against his neighbor.
Complement	ד	4In whose eyes a vile person is scorned; but he honors them that fear Jehovah. <i>He</i> that swears to <i>his own</i> harm, and does not change <i>his mind</i> . <i>He</i> does not loan out his money for interest, nor take reward against the innocent.
Unique	ה	He that does these <i>things</i> shall never be moved.

Book 1.2: The backslidden and rebellious saint	
Complement	Part 1: The backslidden saint
Opposite	Chapter 1.1: The backslider focused on the greatness and mercy of Jehovah (Psalm 102)
Opposite	Chapter 1.2: The backslider remembered the grace of Jehovah toward Israel (Psalm 77)
Complement	Chapter 1.3: The backslider rejoiced in the forgiveness of Jehovah (Psalm 30)
§Unique	Introduction: O Jehovah, I cried to you and you healed me
§Complement	Body: Weeping may endure for a night, but joy comes in the morning
§Complement	Conclusion: You have turned my mourning into dancing for joy
Complement	Chapter 1.4: The backslider was restored to fellowship with Jehovah (Psalm 116)
§Unique	Introduction: The sorrows of death led me to call upon the Name of Jehovah
§Complement	Body: Jehovah helped me and delivered my soul from death
§Complement	Conclusion: I am your servant; I will offer thanksgiving and call upon the Name of Jehovah
Unique	Chapter 1.5: The backslider repented of his sins (Psalm 51)
§Complement	Introduction: I confess my sins against you
§Complement	Body: Restore to me the joy of your salvation
§Unique	Conclusion: God desires a broken spirit more than religious acts
Complement	Part 2: The rebellious saint
Opposite	Chapter 2.1: The rebellious saint pled for mercy from Jehovah (Psalm 6)
Opposite	Chapter 2.2: The rebellious saint did not understand the wrath of God upon him (Psalm 88)
Complement	Chapter 2.3: The rebellious saint was consumed by the blow of God's hand (Psalm 39)
§Unique	Introduction: I was mute with silence; my heart was hot within me
§Complement	Body: My life is very short, and our lives are vain
§Complement	Conclusion: Hear my prayer, O Jehovah; and do not keep silent at my tears
Complement	Chapter 2.4: The rebellious saint was pressed sore by the hand of Jehovah (Psalm 38)
§Unique	Introduction: My iniquities have gone over my head; and my body is filled with disease
§Complement	Body: My friends and family shun me
§Complement	Conclusion: My enemies are strong and they multiply
Unique	Chapter 2.5: The rebellious saint repented of his sins (Psalm 32)
§Complement	Introduction: Blessed is the man to whom Jehovah does not impute iniquity and whose spirit is without guile
§Complement	Body: You are my hiding place
§Unique	Conclusion: Many sorrows shall be to the wicked; but he that trusts in Jehovah shall be surrounded by mercy

Complement Part 1: The backslidden saint	
Opposite	Chapter 1.1: The backslider focused on the greatness and mercy of Jehovah (Psalm 102)
Unique	¹ Hear my prayer, O Jehovah, and let my cry come to you. ² Hide not your face from me in the day <i>when</i> I am in trouble; incline your ear to me; in the day <i>when</i> I call answer me speedily. ³ for my days are consumed like smoke, and my bones are burned as a hearth. ⁴ My heart is smitten, and withered like grass, so that I forget to eat my bread. ⁵ By reason of the voice of my groaning my bones stick to my skin. ⁶ I am like a pelican of the wilderness; I am like an owl of the desert. ⁷ I watch; and am as a sparrow alone upon the housetop. ⁸ My enemies reproach me all day long; <i>and they</i> that are mad against me are sworn against me: ⁹ for I have eaten ashes like bread, and mingled my drink with weeping, ¹⁰ because of your indignation and your wrath: for you have lifted me up, and cast me down. ¹¹ <i>My days are like a shadow that declines</i> ; and I am withered like grass.
Complement	¹² But you, O Jehovah, shall endure forever; and your remembrance to all generations. ¹³ You shall arise, <i>and</i> have mercy upon Zion: for the time to favor her, moreover, the set time, has come: ¹⁴ for your servants take pleasure in her stones, and favor its dust. ¹⁵ So shall the heathen fear the Name of Jehovah, and all the kings of the earth your glory.
Complement	¹⁶ When Jehovah shall build up Zion, he shall appear in his glory. ¹⁷ He will regard the prayer of the destitute and not despise their prayer. ¹⁸ This shall be written for the generation to come; and the people who shall be created shall praise Jehovah. ¹⁹ For he has looked down from the height of his Sanctuary; from Heaven did Jehovah behold the earth: ²⁰ to hear the groaning of the prisoner; to release those that are appointed to death; ²¹ to declare the Name of Jehovah in Zion, and his praise in Jerusalem, ²² when the people are gathered together, and the kingdoms, to serve Jehovah.
Opposite	²³ He weakened my strength in the way; he shortened my days. ²⁴ I said, “O my God, take me not away in the midst of my days; your years <i>are</i> throughout all generations.”
Opposite	²⁵ You laid the foundation of the earth of old; and the heavens <i>are</i> the work of your hands. ²⁶ They shall perish, but you shall endure; moreover, all of them shall grow old like a garment; as a vesture shall you change them, and they shall be changed; ²⁷ but you <i>are</i> the same, and your years shall have no end. ²⁸ The children of your servants shall continue, and their seed shall be established before you.

Opposite Chapter 1.2: The backslider remembered the grace of Jehovah toward Israel (Psalm 77)	
Opposite	¹ I cried to God with my voice, <i>even</i> to God with my voice; and he gave ear to me. ² In the day of my trouble, I sought the Lord. My hand stretched out <i>to God</i> in the night, and did not cease; my soul refused to be comforted. ³ I remembered God, and was troubled; I complained, and my spirit was overwhelmed. Selah.
Opposite	⁴ You hold my eyes awake; I am so troubled that I cannot speak. ⁵ I have considered the days of old, the years of ancient times. ⁶ I call to remembrance my song in the night; I commune with my own heart, and my spirit made diligent search, <i>saying</i> : ⁷ “Will the Lord cast off forever? And will he no longer be favorable? ⁸ Has his mercy completely gone forever? Does <i>his</i> promise fail forevermore? ⁹ Has God forgotten to be gracious? Has he in anger shut up his tender mercies?” Selah.
Complement	¹⁰ And I said, “This is my infirmity; <i>but I will remember</i> the years of the right hand of the Most High.” ¹¹ I will remember the works of JAH; surely I will remember your wonders of old. ¹² I will meditate also of all your work, and talk of your doings.
Complement	¹³ Your way, O God, <i>is</i> in the Sanctuary. Who <i>is so</i> great a God as <i>our</i> God? ¹⁴ You <i>are</i> the God that does wonders; you have declared your strength among the people. ¹⁵ You have with <i>your</i> arm redeemed your people, the sons of Jacob and Joseph. Selah.
Unique	¹⁶ The waters saw you, O God; the waters saw you; they were afraid; the depths also were troubled. ¹⁷ The clouds poured out water; the skies sent out a sound; your arrows also went abroad. ¹⁸ The voice of your thunder <i>was</i> in the heaven; the lightning lightened the world; the earth trembled and shook. ¹⁹ Your way <i>is</i> in the sea, and your path in the great waters; and your footsteps are not known. ²⁰ You led your people like a flock by the hand of Moses and Aaron.

Complement Chapter 1.3: The backslider rejoiced in the forgiveness of Jehovah (Psalm 30)	
§Unique	Introduction: O Jehovah, I cried to you and you healed me
Unique	¹ I will extol you, O Jehovah: for you have lifted me up, and have not made my foes to rejoice over me.
Complement	² O Jehovah my God, I cried to you, and you healed me.
Complement	³ O Jehovah, you have brought up my soul from the grave; you have kept me alive, so that I would not go down to the grave.
§Complement	Body: Weeping may endure for a night, but joy comes in the morning
Unique	⁴ Sing to Jehovah, O you saints of his, and give thanks at the remembrance of his holiness: ⁵ for his anger <i>endures only for</i> a moment; in his favor <i>is</i> life. Weeping may endure for a night, but joy <i>comes</i> in the morning.
Complement	⁶ And in my prosperity I said, “I shall never be moved.”
Complement	⁷ Jehovah, <i>only</i> by your favor have you made my mountain to stand strong; you hid your face, and I <i>was</i> troubled.
Opposite	⁸ I cried to you, O Jehovah, and to Jehovah I made supplication: ⁹ “What profit <i>is there</i> in my blood, when I go down to the grave? Shall the dust praise you? Shall it declare your truth?”
Opposite	¹⁰ Hear, O Jehovah, and have mercy upon me. O Jehovah, be my helper.
§Complement	Conclusion: You have turned my mourning into dancing for joy
Complement	¹¹ You have turned for me my mourning into dancing.
Complement	You have put off my sackcloth, and girded me with gladness, ¹² to the end that <i>my</i> glory may sing praise to you, and not be silent.
Unique	O Jehovah my God, I will give thanks to you forever.

Complement Chapter 1.4: The backslider was restored to fellowship with Jehovah (Psalm 116)	
§Unique	Introduction: The sorrows of death led me to call upon the Name of Jehovah
Unique	¹ I love Jehovah, because he has heard my voice <i>and</i> my supplications. ² Because he has inclined his ear to me; therefore will I call upon <i>him</i> as long as I live.
Complement	³ The sorrows of death surrounded me, and the pains of Hell laid hold upon me; I found trouble and sorrow.
Complement	⁴ Then I called upon the Name of Jehovah, “O Jehovah, please, deliver my soul.”
§Complement	Body: Jehovah helped me and delivered my soul from death
Unique	⁵ Gracious <i>is</i> Jehovah, and righteous; moreover, our God <i>is</i> merciful. ⁶ Jehovah preserves the simple. I was brought low, and he helped me.
Complement	⁷ Return to your rest, O my soul: for Jehovah has dealt bountifully with you: ⁸ for you have delivered my soul from death, my eyes from tears, <i>and</i> my feet from falling. ⁹ I will walk before Jehovah in the land of the living.
Complement	¹⁰ I believed; therefore have I spoken. ¹¹ I was greatly afflicted; ¹² I said in my haste, “All men <i>are</i> liars.”
Opposite	¹³ What shall I render to Jehovah <i>for</i> all his benefits toward me? ¹⁴ I will take the cup of salvation, and call upon the Name of Jehovah. ¹⁵ I will pay my vows to Jehovah now in the presence of all his people.
Opposite	¹⁶ Precious in the sight of Jehovah <i>is</i> the death of his saints.
§Complement	Conclusion: I am your servant; I will offer thanksgiving and call upon the Name of Jehovah
Complement	¹⁷ O Jehovah, truly I <i>am</i> your servant; I <i>am</i> your servant, <i>and</i> the son of your maidservant; you have loosened my bonds.
Complement	¹⁸ I will offer to you the sacrifice of thanksgiving, and will call upon the Name of Jehovah.
Unique	¹⁹ I will pay my vows to Jehovah now in the presence of all his people, ²⁰ in the courts of Jehovah's House, in the midst of you, O Jerusalem. Praise Jehovah!

Unique Chapter 1.5: The backslider repented of his sins (Psalm 51)	
§Complement	Introduction: I confess my sins against you
Unique	¹ Have mercy upon me, O God, according to your loving-kindness; according to the multitude of your tender mercies blot out my transgressions.
Complement	² Wash me thoroughly from my iniquity, and cleanse me from my sin: ³ for I acknowledge my transgressions; and my sin is always before me.
Complement	⁴ Against you, you only, have I sinned, and done <i>this</i> evil in your sight, that you might be justified when you speak, <i>and</i> be clear when you judge.
§Complement	Body: Restore to me the joy of your salvation
Opposite	⁵ Behold, I was shaped in iniquity; and in sin did my mother conceive me.
Opposite	⁶ Behold, you desire truth in the inward parts; and in the hidden <i>part</i> you shall make me to know wisdom.
Complement	⁷ Purge me with hyssop, and I shall be clean. Wash me, and I shall be whiter than snow. ⁸ Make me to hear joy and gladness, <i>that</i> the bones <i>which</i> you have broken may rejoice. ⁹ Hide your face from my sins, and blot out all my iniquities.
Complement	¹⁰ Create in me a clean heart, O God; and renew a right spirit within me. ¹¹ Cast me not away from your presence, and take not your Holy Spirit from me. ¹² Restore to me the joy of your salvation; and uphold me <i>with</i> your free Spirit. ¹³ <i>Then</i> will I teach transgressors your ways; and sinners shall be converted to you.
Unique	¹⁴ Deliver me from blood guiltiness, O God, you God of my salvation; <i>and</i> my tongue shall sing aloud of your righteousness.
§Unique	Conclusion: God desires a broken spirit more than religious acts
Complement	¹⁵ O Lord, open my lips; and my mouth shall show forth your praise: ¹⁶ for you do not desire sacrifice, otherwise I would give <i>it</i> ; you do not delight in burnt offering.
Complement	¹⁷ The <i>true</i> sacrifices of God <i>are</i> a broken spirit; a broken and a contrite heart, O God, you will not despise.
Unique	¹⁸ <i>Do good</i> in your good pleasure to Zion; build the walls of Jerusalem. ¹⁹ Then shall you be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering. Then shall they offer bulls upon your altar.

Complement Part 2: The rebellious saint	
Opposite	Chapter 2.1: The rebellious saint pled for mercy from Jehovah (Psalm 6)
Unique	¹ O Jehovah, rebuke me not in your anger; neither discipline me in your hot displeasure. ² Have mercy upon me, O Jehovah: for I <i>am</i> weak. O Jehovah, heal me: for my bones tremble. ³ My soul is also greatly afraid; but you, O Jehovah, deliver me.
Complement	⁴ Return, O Jehovah, how long my soul; oh save me for your mercies' sake. ⁵ for in death <i>there is</i> no remembrance of you; in the grave who shall give you thanks?
Complement	⁶ I am weary with my groaning; I make my bed to swim all night long; I water my couch with my tears. ⁷ My eye is consumed because of grief: it grows old because of all my enemies.
Opposite	⁸ Depart from me, all you workers of iniquity: for Jehovah has heard the voice of my weeping. ⁹ Jehovah has heard my supplication; Jehovah will receive my prayer.
Opposite	¹⁰ Let all my enemies be ashamed and afraid; let them return <i>and</i> be suddenly ashamed.
Opposite	Chapter 2.2: The rebellious saint did not understand the wrath of God upon him (Psalm 88)
Opposite	¹ O Jehovah God of my salvation, I have cried day <i>and</i> night before you. ² Let my prayer come before you, <i>and</i> incline your ear to my cry: ³ for my soul is full of troubles, and my life draws near to the grave. ⁴ I am counted with them that go down into Hell; I am as a man <i>that has</i> no strength; ⁵ adrift among the dead, like the slain that lie in the grave, whom you no longer remember; and they are cut off from your dead. ⁶ You have laid me in the lowest pit, in darkness, in the depths. ⁷ Your wrath lies hard upon me, and you have afflicted <i>me</i> with all your waves. Selah.
Opposite	⁸ You have put away my acquaintance far from me; you have made me an abomination to them. <i>I am</i> shut up, and cannot come forth. ⁹ My eye mourns by reason of affliction.
Complement	Jehovah, I have called daily upon you; I have stretched out my hands to you. ¹⁰ Will you show wonders to the dead? Shall the dead arise <i>and</i> praise you? Selah. ¹¹ Shall your loving-kindness be declared in the grave, <i>or</i> your faithfulness in destruction? ¹² Shall your wonders be known in the dark, and your righteousness in the land of forgetfulness?
Complement	¹³ But I have cried to you, O Jehovah; and in the morning shall my prayer come before you. ¹⁴ Jehovah, why do you cast off my soul? <i>Why</i> do you hide your face from me? ¹⁵ I <i>am</i> afflicted and ready to die from <i>my</i> youth up. <i>While</i> I suffer your terrors I am distracted. ¹⁶ Your fierce wrath goes over me; your terrors have cut me off. ¹⁷ They came around me daily like water; they surrounded me together.
Unique	¹⁸ Loved one and friend have you put far from me, <i>and</i> my acquaintance into darkness.

Complement Chapter 2.3: The rebellious saint was consumed by the blow of Gods hand (Psalm 39)	
§Unique	Introduction: I was mute with silence; my heart was hot within me
Unique	¹ I said, “I will take heed to my ways, so that I do not sin with my tongue; I will keep my mouth with a bridle, while the wicked are before me.”
Complement	² I was mute with silence, I held my peace, <i>even</i> from good; and my sorrow was stirred.
Complement	³ My heart was hot within me; while I <i>was</i> musing the fire burned.
§Complement	Body: My life is very short, and our lives are vain
Unique	I spoke with my tongue, ⁴ “Jehovah, make me to know my end, and the measure of my days, what it <i>is</i> , <i>that</i> I may know how frail I <i>am</i> .”
Complement	⁵ “Behold, you have made my days <i>as</i> a hand-breadth; and my age <i>is</i> as nothing before you; truly every man at his best state is altogether vanity. Selah.
Complement	⁶ “Surely I am a walker in a vain display; surely they are disquieted in vain. He heaps up <i>riches</i> , and does not know who shall gather them.”
Opposite	⁷ “And now, Lord, what do I wait for? My hope <i>is</i> in you. ⁸ Deliver me from all my transgressions; make me not the reproach of the foolish. ⁹ I was mute; I did not open my mouth, because you did <i>it</i> . ¹⁰ Remove your stroke away from me; I am consumed by the blow of your hand.
Opposite	¹¹ “When you correct man with rebukes <i>for his</i> iniquity, you make his beauty to consume away like a moth; surely every man <i>is</i> vanity. Selah.”
§Complement	Conclusion: Hear my prayer, O Jehovah; and do not keep silent at my tears
Complement	¹² “Hear my prayer, O Jehovah, and give ear to my cry.
Complement	“Hold not your peace at my tears: for I <i>am</i> a stranger with you, <i>and</i> a sojourner, as all my fathers <i>were</i> .
Unique	¹³ “O spare me, that I may recover strength, before I go from here, and be no more.”

Complement Chapter 2.4: The rebellious saint was pressed sore by the hand of Jehovah (Psalm 38)	
§Unique	Introduction: My iniquities have gone over my head; and my body is filled with disease
Unique	¹ O Jehovah, rebuke me not in your wrath; neither discipline me in your hot displeasure: ² for your arrows stick fast in me, and your hand presses me sore.
Complement	³ <i>There is</i> no soundness in my flesh because of your anger; neither <i>is there</i> any rest in my bones because of my sin: ⁴ for my iniquities have gone over my head; as a heavy burden they are too heavy for me.
Complement	⁵ My wounds stink <i>and</i> are corrupt because of my foolishness. ⁶ I am troubled; I am bowed down greatly; I go mourning all day long: ⁷ for my groin is filled with a loathsome <i>disease</i> ; and <i>there is</i> no soundness in my flesh. ⁸ I am feeble and sore broken; I have cried by reason of the turmoil of my heart.
§Complement	Body: My friends and family shun me
Unique	⁹ Lord, all my desire is before you; and my groaning is not hidden from you. ¹⁰ My heart pants; my strength fails me; as for the light of my eyes, it also has gone from me.
Complement	¹¹ My lovers and my friends stand aloof from my sore, and my relatives stand far away.
Complement	¹² They also that seek after my life lay snares <i>for me</i> ; and they that seek my harm speak mischievous things, and imagine deceits all day long.
Opposite	¹³ But I, as a deaf <i>man</i> , heard not; and I <i>was</i> like a mute man <i>that</i> opens not his mouth. ¹⁴ Thus I was like a man that hears not, and in whose mouth <i>are</i> no reproofs.
Opposite	¹⁵ For in you, O Jehovah, do I hope. You will hear, O Lord my God: ¹⁶ for I said, “ <i>Hear me</i> , lest they should rejoice over me; when my foot slips, they magnify <i>themselves</i> against me.” ¹⁷ For I <i>am</i> ready to halt, and my sorrow is continually before me: ¹⁸ for I will declare my iniquity; I will be sorry for my sin.
§Complement	Conclusion: My enemies are strong and they multiply
Complement	¹⁹ But my enemies <i>are</i> vigorous, and they <i>are</i> strong. And they that hate me wrongfully are multiplied.
Complement	²⁰ They also that render evil for good are my adversaries, because I follow <i>that which is</i> good.
Unique	²¹ Forsake me not, O Jehovah; O my God, be not far from me. ²² Hurry to help me, O Lord my salvation.

Unique Chapter 2.5: The rebellious saint repented of his sins (Psalm 32)	
§Complement	Introduction: Blessed is the man to whom Jehovah does not impute iniquity and whose spirit is without guile
Unique	¹ Blessed <i>is he whose</i> transgression <i>is</i> forgiven, <i>whose</i> sin <i>is</i> covered.
Complement	² Blessed is the man to whom Jehovah does not impute iniquity; and in whose spirit <i>there is</i> no guile.
§Complement	Body: You are my hiding place
Opposite	³ When I kept silence, my bones became old through my crying all day long: ⁴ for day and night your hand was heavy upon me; my moisture was turned into the drought of summer. Selah.
Opposite	⁵ I acknowledged my sin to you, and I have not hidden my iniquity; I said, “I will confess my transgressions to Jehovah”; and you forgave the iniquity of my sin. Selah.
Complement	⁶ For <i>this reason</i> every one that is godly shall pray to you in a time when you may be found. Surely in the floods of great waters they shall not come near to him.
Complement	⁷ You <i>are</i> my hiding place; you shall preserve me from trouble; you shall surround me with songs of deliverance. Selah.
Unique	⁸ “ <i>I will instruct you and teach you in the way which you shall go; I will guide you with my eye. ⁹Be not as the horse or the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near you.</i> ”
§Unique	Conclusion: Many sorrows shall be to the wicked; but he that trusts in Jehovah shall be surrounded by mercy
Complement	¹⁰ Many sorrows <i>shall be</i> to the wicked;
Complement	but he that trusts in Jehovah, mercy shall surround him.
Unique	¹¹ Be glad in Jehovah, and rejoice, you righteous; and shout for joy, all you <i>that are</i> upright in heart.

Book 1.3: The character and mouth of the righteous	
Complement	Part 1: The character of the righteous
Unique	Chapter 1.1: The righteous will bring forth fruit in old age (Psalm 92)
§Complement	Introduction: I will triumph in the work of your hands
§Complement	Body: You will scatter the workers of iniquity and anoint me with fresh oil
§Unique	Conclusion: The righteous shall flourish in the House of Jehovah
Complement	Chapter 1.2: The righteous thirsts after Jehovah in spite of his enemies (Psalm 143)
§Unique	Introduction: The enemy has persecuted my soul
§Complement	Body: Hear me, O Jehovah, and hide not your face from me
§Complement	Conclusion: Teach me and revive me, O Jehovah
Complement	Chapter 1.3: The righteous praises Jehovah in spite of his enemies (Psalm 71)
§Unique	Introduction: You have been my trust from my youth
§Complement	Body: Be not far from me; but I will hope in you and praise you more and more
§Complement	Conclusion: Your righteousness is very high; and you shall raise me up from the dead
Opposite	Chapter 1.4: Jehovah is the portion of the righteous (Psalm 16)
Opposite	Chapter 1.5: Jehovah is the strength and shield of the righteous (Psalm 28)
Complement	Part 2: The mouth of the righteous
Unique	Chapter 2.1: Deliver me from the workers of iniquity (Psalm 59)
§Complement	Introduction: My enemies lie in wait for my soul
§Complement	Body: The heathen pour out profanity with their mouth; but you are my defense
§Unique	Conclusion: I will sing of your power and your mercy
Complement	Chapter 2.2: Deliver me from my oppressors (Psalm 56)
§Unique	Introduction: When I am afraid, I will trust in you
§Complement	Body: You count my wanderings; put my tears into your bottle
§Complement	Conclusion: Your vows are upon me; I will render praises to you
Complement	Chapter 2.3: Deliver me from my persecutors (Psalm 142)
§Unique	Introduction: I poured out my complaint to Jehovah
§Complement	Body: No man would know me; no man cared for my soul
§Complement	Conclusion: Deliver me from my persecutors and bring my soul out of prison
Opposite	Chapter 2.4: Let my enemies be ashamed and disgraced (Psalm 70)
Opposite	Chapter 2.5: Enlighten my eyes; lest my enemy rejoices (Psalm 13)

Complement Part 1: The character of the righteous	
Unique	Chapter 1.1: The righteous will bring forth fruit in old age (Psalm 92)
§Complement	Introduction: I will triumph in the work of your hands
Unique	¹ <i>It</i> is good to give thanks to Jehovah, and to sing praises to your Name, O <i>God</i> most High; ² to show forth your lovingkindness in the morning, and your faithfulness every night, ³ upon an instrument of ten strings, and upon the psaltery, upon the harp with a solemn sound.
Complement	⁴ For you, Jehovah, have made me glad through your work;
Complement	I will triumph in the works of your hands.
§Complement	Body: You will scatter the workers of iniquity and anoint me with fresh oil
Opposite	⁵ O Jehovah, how great are your works! <i>And</i> your thoughts are very deep.
Opposite	⁶ A stupid man does not know; neither does a fool understand this.
Complement	⁷ When the wicked spring as the grass, and when all the workers of iniquity flourish, <i>it is only</i> that they shall be destroyed forever.
Complement	⁸ But you, Jehovah, <i>are most</i> High forevermore: ⁹ for, lo, your enemies, O Jehovah: for, lo, your enemies shall perish; all the workers of iniquity shall be scattered.
Unique	¹⁰ But my horn shall you exalt like <i>the horn of a</i> wild ox; I shall be anointed with fresh oil. ¹¹ My eye also shall look upon <i>the destruction</i> of my enemies, <i>and</i> my ears shall hear <i>the destruction</i> of the wicked that rise up against me.
§Unique	Conclusion: The righteous shall flourish in the House of Jehovah
Complement	¹² The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.
Complement	¹³ Those that are planted in the House of Jehovah shall flourish in the courts of our God.
Unique	¹⁴ They shall continue to bring forth fruit in old age; they shall be fat and flourishing. ¹⁵ to show that Jehovah is upright; <i>he is</i> my Rock, and <i>there is</i> no unrighteousness in him.
Complement Chapter 1.2: The righteous thirsts after Jehovah in spite of his enemies (Psalm 143)	
§Unique	Introduction: The enemy has persecuted my soul
Unique	¹ Hear my prayer, O Jehovah; give ear to my supplications; in your faithfulness, answer me, <i>and</i> in your righteousness.
Complement	² And enter not into judgment with your servant: for in your sight shall no man living be justified.
Complement	³ For the enemy has persecuted my soul; he has smitten my life down to the ground; he has made me to dwell in darkness, as those that have been long dead.
§Complement	Body: Hear me, O Jehovah, and hide not your face from me
Unique	⁴ Therefore is my spirit overwhelmed within me; my heart within me is desolate. ⁵ I remember the days of old; I meditate on all your works; I muse on the work of your hands. ⁶ I stretch forth my hands to you; my soul <i>thirsts</i> after you, as a thirsty land. Selah.
Complement	⁷ Hear me speedily, O Jehovah; my spirit fails.
Complement	Hide not your face from me, lest I be like them that go down into Hell.
Opposite	⁸ Cause me to hear your lovingkindness in the morning: for in you do I trust. Cause me to know the way wherein I should walk: for I lift up my soul to you.
Opposite	⁹ Deliver me, O Jehovah, from my enemies; I flee unto you to hide me.
§Complement	Conclusion: Teach me and revive me, O Jehovah
Complement	¹⁰ Teach me to do your will: for you <i>are</i> my God; your Spirit <i>is</i> good; lead me into the land of uprightness.
Complement	¹¹ Revive me, O Jehovah, for your Name's sake: for your righteousness' sake bring my soul out of trouble.
Unique	¹² And of your mercy cut off my enemies, and destroy all them that afflict my soul: for <i>I am</i> your servant.

Complement Chapter 1.3: The righteous praises Jehovah in spite of his enemies (Psalm 71)	
§Unique	Introduction: You have been my trust from my youth
Unique	¹ In you, O Jehovah, do I put my trust; let me never be put to confusion. ² Deliver me in your righteousness, and cause me to escape; incline your ear to me, and save me. ³ Be my strong habitation, to which I may continually resort. You have given command to save me: for you <i>are</i> my Rock and my fortress.
Complement	⁴ Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man: ⁵ for you <i>are</i> my hope, O Lord Jehovah; <i>you have been</i> my trust from my youth. ⁶ By you have I been held up from the womb; you are he that took me out of my mother's belly. My praise <i>shall be</i> continually of you.
Complement	⁷ I am as a wonder to many; but you <i>are</i> my strong refuge. ⁸ Let my mouth be filled <i>with</i> your praise <i>and</i> your honor all day long.
§Complement	Body: Be not far from me; but I will hope in you and praise you more and more
Unique	⁹ Cast me not off in the time of old age; forsake me not when my strength is failing: ¹⁰ for my enemies speak against me; and they that lay wait for my soul take counsel together, ¹¹ saying, “God has forsaken him; persecute and take him: for <i>there is</i> no one to save <i>him</i> .”
Complement	¹² O God, be not far from me; O my God, make haste for my help. ¹³ Let them be disgraced <i>and</i> consumed that are adversaries to my soul; let them be covered <i>with</i> reproach and dishonor that seek my harm.
Complement	¹⁴ But I will hope continually, and will yet praise you more and more. ¹⁵ My mouth shall show forth your righteousness <i>and</i> your salvation all day long: for I know not <i>their</i> numbers. ¹⁶ I will go in the strength of the Lord Jehovah; I will make mention of your righteousness, <i>even</i> of yours only.
Opposite	¹⁷ O God, you have taught me from my youth; and until now I have declared your wondrous works.
Opposite	¹⁸ Now also when I am old and gray-headed, O God, forsake me not, until I have shown your strength to <i>this</i> generation, <i>and</i> your power to every one <i>that is</i> to come.
§Complement	Conclusion: Your righteousness is very high; and you shall raise me up from the dead
Complement	¹⁹ Your righteousness also, O God, <i>is</i> very high, <i>you</i> who have done great things.
Complement	O God, who <i>is</i> like you, ²⁰ who have shown me great and severe troubles! You shall make me live again, and shall bring me up again from the depths of the earth. ²¹ You shall increase my greatness, and comfort me on every side.
Unique	²² I will also praise you with the psaltery, <i>even</i> your Truth, O my God; unto you will I sing with the harp, O you Holy One of Israel. ²³ My lips shall greatly rejoice when I sing to you; and my soul, which you have redeemed. ²⁴ My tongue also shall talk of your righteousness all day long: for they are disgraced, for they are brought to shame that seek my harm.

Opposite Chapter 1.4: Jehovah is the portion of the righteous (Psalm 16)	
Unique	¹ Preserve me, O God: for in you do I put my trust.
Complement	² O <i>my soul</i> , you have said to Jehovah, “You are my Lord. My goodness <i>does not extend</i> to you, ³ <i>but</i> to the saints that <i>are</i> in the earth, and <i>to</i> the excellent, in whom <i>is</i> all my delight.”
Complement	⁴ Their sorrows shall be multiplied <i>that</i> hasten <i>after</i> another <i>god</i> ; their drink offerings of blood will I not offer, nor take up their names into my lips.
Opposite	⁵ Jehovah <i>is</i> the portion of my inheritance and of my cup; you maintain my lot. ⁶ The lines have fallen to me in pleasant <i>places</i> ; moreover, I have a wonderful inheritance. ⁷ I will bless Jehovah, who has given me counsel; my reins also instruct me in the night seasons.
Opposite	⁸ I have set Jehovah always before me; because <i>he is</i> at my right hand, I shall not be moved; ⁹ therefore my heart is glad, and my glory rejoices; my flesh also shall rest in hope: ¹⁰ for you will not leave my soul in Hell; neither will you allow your Holy One to see corruption. ¹¹ You will show me the path of Life; in your presence <i>is</i> fullness of joy; at your right hand <i>are</i> pleasures forevermore.
Opposite Chapter 1.5: Jehovah is the strength and shield of the righteous (Psalm 28)	
Opposite	¹ Unto you will I cry, O Jehovah my Rock. Be not silent to me; lest, <i>if</i> you are silent to me, I become like them that go down into Hell. ² Hear the voice of my supplications, when I cry unto you, when I lift up my hands toward your holy Oracle.
Opposite	³ Draw me not away with the wicked, and with the workers of iniquity, who speak peace to their neighbors, but mischief <i>is</i> in their hearts. ⁴ Give them according to their deeds, and according to the wickedness of their endeavors. Give them after the work of their hands; render to them what they deserve. ⁵ Because they regard not the works of Jehovah, nor the operation of his hands, he shall destroy them, and not build them up.
Complement	⁶ Blessed <i>is</i> Jehovah, because he has heard the voice of my supplications. ⁷ Jehovah <i>is</i> my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoices; and with my song will I praise him.
Complement	⁸ Jehovah <i>is</i> their strength, and he <i>is</i> the saving strength of his anointed.
Unique	⁹ Save your people, and bless your inheritance; feed them also, and lift them up forever.

Complement Part 2: The mouth of the righteous	
Unique	Chapter 2.1: Deliver me from the workers of iniquity (Psalm 59)
§Complement	Introduction: My enemies lie in wait for my soul
Unique	¹ Deliver me from my enemies, O my God; defend me from them that rise up against me. ² Deliver me from the workers of iniquity; and save me from bloody men.
Complement	³ For, see, they lie in wait for my soul; the mighty are gathered against me, <i>but not for</i> my transgression, nor <i>for</i> my sin, O Jehovah.
Complement	⁴ They run and prepare themselves without <i>my</i> fault; awake to help me, and behold.
§Complement	Body: The heathen pour out profanity with their mouth; but you are my defense
Opposite	⁵ Therefore, O Jehovah God of hosts, the God of Israel, awake to punish all the heathen; be not merciful to any wicked transgressors. Selah.
Opposite	⁶ They return at evening; they make a sound like a dog, and go around the city. ⁷ Behold, they pour out <i>profanity</i> with their mouth; swords <i>are</i> in their lips: for <i>they say</i> , “Who hears <i>us</i> ?”
Complement	⁸ But you, O Jehovah, shall laugh at them; you shall have all the heathen in derision. ⁹ <i>Because of</i> his strength will I wait upon you: for God <i>is</i> my defense. ¹⁰ The God of my mercy shall go before me; God shall let me look upon <i>the destruction of</i> my enemies.
Complement	¹¹ Slay them not, lest my people forget; scatter them by your power, and bring them down, O Lord our shield. ¹² <i>For</i> the sin of their mouth <i>and</i> the words of their lips, let them even be taken in <i>their</i> pride; and for cursing and lying <i>which</i> they speak.
Unique	¹³ Consume <i>them</i> in wrath, consume <i>them</i> , that they <i>may</i> not <i>be</i> ! And let them know that God rules in Jacob to the ends of the earth. Selah. ¹⁴ And at evening let them return, <i>and</i> let them make a sound like a dog, and go around the city. ¹⁵ Let them wander up and down for food, and grudge if they are not satisfied.
§Unique	Conclusion: I will sing of your power and your mercy
Complement	¹⁶ But I will sing of your power.
Complement	Yea, I will sing aloud of your mercy in the morning; for you have been my defense and refuge in the day of my trouble.
Unique	¹⁷ To you, O my strength, will I sing: for God <i>is</i> my defense, <i>and</i> the God of my mercy.
Complement Chapter 2.2: Deliver me from my oppressors (Psalm 56)	
§Unique	Introduction: When I am afraid, I will trust in you
Unique	¹ Be merciful to me, O God: for man would swallow me up; he fighting daily oppresses me. ² My enemies would daily swallow <i>me</i> up: for <i>there are</i> many that fight against me, O you most High.
Complement	³ When I am afraid, I will trust in you.
Complement	⁴ In God will I praise his Word. I have put my trust in God; <i>therefore</i> I will not fear what flesh can do to me.
§Complement	Body: You count my wanderings; put my tears into your bottle
Unique	⁵ Every day they twist my words; all their thoughts <i>are</i> against me for evil. ⁶ They gather themselves together; they hide themselves; they mark my steps, when they wait for my soul.
Complement	⁷ Shall they escape by iniquity? In <i>your</i> anger, cast down the people, O God.
Complement	⁸ You count my wanderings; put my tears into your bottle. <i>Are they</i> not in your Book?
Opposite	⁹ When I cry <i>unto you</i> , then shall my enemies turn back. I know this, because God <i>is</i> for me.
Opposite	¹⁰ In God will I praise <i>his</i> Word; in Jehovah will I praise <i>his</i> Word. ¹¹ I have put my trust in God; <i>therefore</i> I will not fear what man can do to me.
§Complement	Conclusion: Your vows are upon me; I will render praises to you
Complement	¹² Your vows <i>are</i> upon me, O God;
Complement	I will render praises to you: ¹³ for you have delivered my soul from death.
Unique	<i>Will you not deliver</i> my feet from falling, that I may walk before God in the light of the living?

Complement Chapter 2.3: Deliver me from my persecutors (Psalm 142)	
§Unique	Introduction: I poured out my complaint to Jehovah
Unique	¹ I cried to Jehovah with my voice; with my voice I made my supplication to Jehovah.
Complement	² I poured out my complaint before him;
Complement	I showed before him my trouble.
§Complement	Body: No man would know me; no man cared for my soul
Unique	³ When my spirit was overwhelmed within me, then you knew my path.
Complement	In the way wherein I walked have they secretly laid a snare for me.
Complement	⁴ I looked on <i>my</i> right hand, and beheld, but no man would know me; refuge failed me; no man cared for my soul.
Opposite	⁵ I cried to you, O Jehovah; I said, “You <i>are</i> my refuge <i>and</i> my portion in the land of the living.”
Opposite	⁶ Attend to my cry: for I am brought very low.
§Complement	Conclusion: Deliver me from my persecutors and bring my soul out of prison
Complement	Deliver me from my persecutors: for they are stronger than I.
Complement	⁷ Bring my soul out of prison, that I may praise your Name.
Unique	The righteous shall surround me: for you shall deal bountifully with me.
Opposite Chapter 2.4: Let my enemies be ashamed and disgraced (Psalm 70)	
Unique	¹ <i>Hurry</i> , O God, to deliver me; make haste to help me, O Jehovah.
Complement	² Let them be ashamed and disgraced that seek after my soul. Let them be turned backward and put to confusion that desire my harm. ³ Let them be turned back for a reward of their shame, who say, “Aha, aha.”
Complement	⁴ <i>But</i> let all those that seek you rejoice and be glad in you; and let such as love your salvation say continually, “Let God be magnified.”
Opposite	⁵ But <i>I am</i> poor and needy; make haste to me.
Opposite	O God, you <i>are</i> my help and my deliverer; O Jehovah, make no delay.
Opposite Chapter 2.5: Enlighten my eyes; lest my enemy rejoices (Psalm 13)	
Opposite	¹ How long will you forget me, O Jehovah: forever? How long will you hide your face from me? ² How long shall I take counsel in my soul, <i>having</i> sorrow in my heart daily?
Opposite	How long shall my enemy be exalted over me?
Complement	³ Consider <i>and</i> hear me, O Jehovah my God.
Complement	Enlighten my eyes, lest I sleep in death, ⁴ lest my enemy says, “I have prevailed against him”; <i>and</i> those that trouble me rejoice when I am moved.
Unique	⁵ But I have trusted in your mercy; my heart shall rejoice in your salvation. ⁶ I will sing to Jehovah, because he has dealt bountifully with me.

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Complement Part 1: The character of the Wicked	
Opposite	Chapter 1.1: The wicked do not fear Jehovah (Psalm 36)
Unique	¹ The transgression of the wicked says within my heart, <i>that there is</i> no fear of God before his eyes: ² for he flatters himself in his own eyes, until his iniquity is found to be hateful. ³ The words of his mouth <i>are</i> iniquity and deceit; he has left off to be wise, <i>and</i> to do good. ⁴ He devises mischief upon his bed; he sets himself in a way <i>that is</i> not good; he abhors not evil.
Complement	⁵ Your mercy, O Jehovah, <i>is</i> in the heavens, <i>and</i> your faithfulness <i>reaches</i> unto the clouds. ⁶ Your righteousness <i>is</i> like the great mountains; your Judgments <i>are like</i> a great ocean. O Jehovah, you preserve man and beast.
Complement	⁷ How excellent is your loving-kindness, O God! Therefore the children of men put their trust under the shadow of your wings. ⁸ They shall be abundantly satisfied with the fatness of your House; and you shall make them drink of the river of your pleasures. ⁹ For with you <i>is</i> the fountain of Life; in your Light shall we see Light.
Opposite	¹⁰ O continue your loving-kindness to them that know you, and your righteousness to the upright in heart
Opposite	¹¹ Let not the foot of pride come against me, and let not the hand of the wicked remove me.
Opposite	¹² The workers of iniquity have fallen there; they are cast down, and shall not be able to rise.
Opposite Chapter 1.2: Jehovah will judge the wicked with fire and brimstone (Psalm 11)	
Opposite	¹ In Jehovah do I put my trust.
Opposite	Why do you say to my soul, “Flee <i>as</i> a bird to your mountain?” ² For, see, the wicked bend <i>their</i> bow, they make ready their arrow upon the string, that they may secretly shoot at the upright in heart. ³ If the foundations are destroyed, what can the righteous do?
Complement	⁴ Jehovah <i>is</i> in his Holy Temple; Jehovah’s throne <i>is</i> in Heaven; his eyes behold, his eyelids test, the children of men.
Complement	⁵ Jehovah tests the righteous; but the wicked and him that loves violence his soul hates. ⁶ Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; <i>this shall be</i> the portion of their cup.
Unique	⁷ For the righteous Jehovah loves righteousness: his countenance beholds the upright.

Complement Chapter 1.3: The wicked have set their eyes on the earth (Psalm 17)	
\$Unique	Introduction: I am purposed that my mouth shall not transgress
Unique	¹ Hear the right, O Jehovah; attend to my cry; give ear to my prayer, <i>that goes</i> not out of deceitful lips.
Complement	² Let my sentence come forth from your presence. Let your eyes behold the things that are equal. ³ You have tested my heart; you have visited <i>me</i> in the night; you have tested me, <i>and</i> shall find nothing; I am purposed <i>that</i> my mouth shall not transgress. ⁴ Concerning the words of men, by the Word of your lips I have kept <i>myself from</i> the paths of the destroyer.
Complement	⁵ Hold up my goings in your paths, <i>that</i> my footsteps do not slip. ⁶ I have called upon you: for you will hear me.
\$Complement	Body: Save me and keep me safe from the wicked that oppress me and surround me
Unique	O God, incline your ear to me, <i>and hear</i> my speech.
Complement	⁷ Show your marvelous loving-kindness, O you that save by your right hand them who put their trust <i>in</i> you from those that rise up <i>against them</i> .
Complement	⁸ Keep me as the apple of the eye; hide me under the shadow of your wings ⁹ from the wicked that oppress me; <i>from</i> my deadly enemies, <i>who</i> surround me.
Opposite	¹⁰ They are enclosed in their own fat; with their mouth they speak proudly.
Opposite	¹¹ They have now surrounded us in our steps; they have set their eyes bowing down to the earth, ¹² like a lion <i>that is</i> greedy of his prey, and as it were a young lion lurking in secret places.
\$Complement	Conclusion: Deliver my soul from the wicked, who are your sword and your hand
Complement	¹³ Arise, O Jehovah; disappoint him; cast him down.
Complement	Deliver my soul from the wicked, <i>who are</i> your sword; ¹⁴ from men <i>who are</i> your hand, O Jehovah; from men of the world, <i>who have</i> their portion in <i>this</i> life, and whose belly you fill with your hidden <i>wrath</i> ; they are full of children, and leave the rest of <i>their possessions</i> to their young ones.
Unique	¹⁵ As for me, I will behold your face in righteousness; I shall be satisfied, when I awake, with your likeness.

Complement Chapter 1.4: The wicked have set their eyes against the poor (Psalm 10)	
\$Unique	Introduction: Jehovah, why do you hide yourself from the evil works of the wicked?
Unique	¹ Why do you stand far away, O Jehovah? <i>Why</i> do you hide <i>yourself</i> in times of trouble?
Complement	² The wicked in <i>his</i> pride persecutes the poor; let them be taken in the devices that they have imagined.
Complement	³ For the wicked boasts of his heart’s desire, and blesses the covetous, <i>whom</i> Jehovah abhors.
\$Complement	Body: The wicked are full of sin and want nothing to do with God
Unique	⁴ The wicked, through the pride of his countenance, will not seek <i>God</i> ; all his thoughts are, “ <i>There is</i> no God.” ⁵ His ways are always grievous; your Judgments <i>are</i> far above out of his sight.
Complement	<i>As for</i> all his enemies, he rails at them. ⁶ He has said in his heart, “I shall not be moved: <i>for I shall never be</i> in adversity.” ⁷ His mouth is full of cursing, deceit, and fraud; under his tongue <i>is</i> mischief and vanity.
Complement	⁸ He sits in the lurking places of the villages; in the secret places he murders the innocent; his eyes are secretly set against the poor. ⁹ He lays in wait secretly as a lion in his den; he lays in wait to catch the poor. He catches the poor, when he draws him into his net. ¹⁰ He crouches, <i>and</i> humbles himself; that the poor may fall by his strong ones. ¹¹ He has said in his heart, “God has forgotten; he hides his face; he will never see <i>it</i> .”
Opposite	¹² Arise, O Jehovah; O God, lift up your hand: forget not the humble. ¹³ Why does the wicked scorn God? He has said in his heart, “You will not require <i>it</i> .” ¹⁴ <i>But</i> you have seen <i>it</i> : for you behold mischief and spite, to repay <i>it</i> with your hand. The poor commits himself to you. You are the helper of the fatherless. ¹⁵ Break the arm of the wicked and the evil <i>man</i> ; seek out his wickedness <i>until</i> you find none.
Opposite	¹⁶ Jehovah <i>is</i> King forever and ever; the heathen have perished out of his land.
\$Complement	Conclusion: Jehovah will judge the fatherless and oppressed
Complement	¹⁷ Jehovah, you have heard the desire of the humble;
Complement	you will prepare their heart.
Unique	You will cause your ear to hear: ¹⁸ to judge the fatherless and the oppressed, so that the man of the earth may no longer oppress.

Unique Chapter 1.5: The wicked are liars from birth (Psalm 58)	
\$Complement	Introduction: You work wickedness in your heart and weigh the violence of your hands in the earth
Unique	¹ Do you indeed speak righteousness, O congregation? Do you judge uprightly, O you sons of men?
Complement	² Indeed, you work wickedness in <i>your</i> heart;
Complement	you weigh the violence of your hands in the earth.
\$Complement	Body: Let the wicked melt away as running water; let them be as cut in pieces
Opposite	³ The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies. ⁴ Their poison <i>is</i> like the poison of a serpent; <i>they are</i> like the deaf adder <i>that</i> stops her ear, ⁵ which will not listen to the voice of charmers, charming never so wisely.
Opposite	⁶ Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Jehovah.
Complement	⁷ Let them melt away as water <i>which</i> runs continually.
Complement	<i>When</i> he bends <i>his bow to shoot</i> his arrows, let them be as cut in pieces.
Unique	⁸ As a snail <i>which</i> melts, let <i>every one of them</i> pass away; <i>like</i> the untimely birth of a woman, <i>that</i> they may not see the sun.
\$Unique	Conclusion: The righteous shall rejoice when he sees the vengeance of God
Complement	⁹ Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in <i>his</i> wrath.
Complement	¹⁰ The righteous shall rejoice when he sees the vengeance; he shall wash his feet in the blood of the wicked.
Unique	¹¹ So that a man shall say, “Truly <i>there is</i> a reward for the righteous; truly he is a God that judges in the earth.”

Complement Part 2: The mouth of the wicked	
Opposite	Chapter 2.1: The false tongue shall be pierced by sharp arrows (Psalm 120)
Unique	¹ In my distress I cried to Jehovah, and he heard me: ² “Deliver my soul, O Jehovah, from lying lips, <i>and</i> from a deceitful tongue.”
Complement	³ What shall be given to you? Or what shall be done to you, you false tongue?
Complement	⁴ Sharp arrows of the mighty, with coals of the broom tree.
Opposite	⁵ Woe is me, that I sojourn in Mesech; <i>that</i> I dwell in the tents of Kedar!
Opposite	⁶ My soul has long dwelt with him that hates peace. ⁷ <i>I am</i> for peace; but when I speak, they <i>are</i> for war.

Opposite Chapter 2.2: God shall shoot at the wicked with an arrow (Psalm 64)	
Opposite	¹ Hear my voice, O God, in my prayer.
Opposite	Preserve my life from fear of the enemy. ² Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity; ³ who sharpen their tongue like a sword, <i>and</i> bend <i>their bow to shoot</i> their arrows, <i>even</i> bitter words, ⁴ that they may shoot in secret at the blameless; suddenly do they shoot at him, and are not afraid. ⁵ They encourage themselves <i>in</i> an evil matter; they commune of laying snares secretly; they say, “Who shall see them?” ⁶ They devise wicked things. They accomplish a diligent search; both the inward <i>thought</i> of every one <i>of them</i> , and the heart, <i>is</i> deep.
Complement	⁷ But God shall shoot at them <i>with</i> an arrow; suddenly shall they be wounded. ⁸ So shall they make their own tongue to fall upon themselves.
Complement	All that see them shall flee away; ⁹ and all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing.
Unique	¹⁰ The righteous shall be glad in Jehovah, and shall trust in him; and all the upright in heart shall glory.

Complement Chapter 2.3: The tongue of the wicked is like a sharp razor (Psalm 52)	
\$Unique	Introduction: The tongue of the wicked devises mischief, and you love evil more than good
Unique	¹ Why do you boast yourself in mischief, O mighty man? The goodness of God <i>endures</i> continually.
Complement	² Your tongue devises mischief, like a sharp razor, working deceitfully.
Complement	³ You love evil more than good, <i>and</i> lying rather than to speak righteousness. Selah.
\$Complement	Body: God shall destroy you forever, and root you out of the land of the living
Unique	⁴ You love all devouring words, O <i>you</i> deceitful tongue.
Complement	⁵ God shall likewise destroy you forever.
Complement	He shall take you away, and pluck you out of <i>your</i> dwelling place, and root you out of the land of the living. Selah.
Opposite	⁶ The righteous also shall see, and fear.
Opposite	And they shall laugh at him, <i>saying</i> , “ ⁷ See, <i>this is</i> the man <i>that</i> made not God his strength; but trusted in the abundance of his riches, <i>and</i> strengthened himself in his wickedness.”
\$Complement	Conclusion: I am like a green olive tree in the House of God; I will praise you forever
Complement	⁸ But <i>I am</i> like a green olive tree in the House of God; I trust in the mercy of God forever and ever.
Complement	⁹ I will praise you forever, because you have done <i>it</i> .
Unique	And I will wait on your Name: for <i>it is</i> good before your saints.

Complement Chapter 2.4: The tongue of the violent is like a serpent (Psalm 140)	
\$Unique	Introduction: Protect me from the hands of the wicked and the proud, who have purposed to overthrow my goings
Unique	¹ Deliver me, O Jehovah, from the evil man; preserve me from the violent man, ² who imagine mischief in <i>their</i> heart; continually are they gathered together <i>for</i> war. ³ They have sharpened their tongues like a serpent; adders’ poison is under their lips. Selah.
Complement	⁴ Protect me, O Jehovah, from the hands of the wicked; preserve me from the violent man, who have purposed to overthrow my goings.
Complement	⁵ The proud have hidden a snare for me, and cords; they have spread a net by the wayside; they have set traps for me. Selah.
\$Complement	Body: Hear my supplications, O Jehovah; you have covered my head in the day of battle
Unique	⁶ I said to Jehovah, “You <i>are</i> my God.”
Complement	Hear the voice of my supplications, O Jehovah.
Complement	⁷ O Lord Jehovah, the strength of my salvation, you have covered my head in the day of battle.
Opposite	⁸ Grant not, O Jehovah, the desires of the wicked; further not his wicked device, <i>lest</i> they exalt themselves. Selah.
Opposite	⁹ <i>As for</i> the head of those that surround me, let the mischief of their own lips cover them. ¹⁰ Let burning coals fall upon them; let them be cast into the fire; let deep pits, that they rise not up again. ¹¹ Let not an evil speaker be established in the earth; evil shall hunt the violent man to overthrow <i>him</i> .

\$Complement	Conclusion: I know that Jehovah will maintain the cause of the afflicted; surely the righteous shall give thanks to your Name
Complement	¹² I know that Jehovah will maintain the cause of the afflicted, <i>and</i> the right of the poor.
Complement	¹³ Surely the righteous shall give thanks to your Name.
Unique	The upright shall dwell in your presence.
Unique Chapter 2.5: The teeth of the wicked are like spears and arrows (Psalm 57)	
\$Complement	Introduction: I will cry unto God most high; He shall send from Heaven and save me from the wicked
Unique	¹ Be merciful to me, O God; be cruel to me: for my soul trusts in you; moreover, in the shadow of your wings will I make my refuge, until <i>these</i> calamities have passed over.
Complement	² I will cry unto God most high: unto God that performs <i>all things</i> for me.
Complement	³ He shall send from Heaven, and save me <i>from</i> the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.
\$Complement	Body: The wicked have prepared a net for my steps; my soul is bowed down
Opposite	⁴ My soul is among lions; <i>and</i> I lie <i>among</i> them that are set on fire, <i>even</i> the sons of men, whose teeth <i>are like</i> spears and arrows, and their tongue <i>as</i> a sharp sword.
Opposite	⁵ Be exalted, O God, above the heavens; <i>let</i> your glory <i>be</i> above all the earth.
Complement	⁶ They have prepared a net for my steps.
Complement	My soul is bowed down.
Unique	They have dug a pit before me, into the midst whereof they have fallen <i>themselves</i> . Selah.

\$Unique	Conclusion: I will sing and give praise to you, O Lord
Complement	⁷ My heart is fixed, O God, my heart is fixed; I will sing and give praise. ⁸ Awake up, my glory; awake, psaltery and harp; O <i>myself</i> will awake early.
Complement	⁹ I will praise you, O Lord, among the people; I will sing to you among the nations: ¹⁰ for your mercy <i>is</i> great to the heavens, and your truth to the clouds.
Unique	¹¹ Be exalted, O God, above the heavens; <i>let</i> your glory <i>be</i> above all the earth.

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Unique	1Jehovah is my light and my salvation. Whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?	
Complement	2When the wicked, <i>even</i> my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.	
Complement	3Though an army should camp against me, my heart shall not fear; though war should rise against me, in this <i>will</i> I be confident.	
§Complement		Body: Teach me your way, O Jehovah
Opposite	4One <i>thing</i> have I desired of Jehovah, that I will seek after, that I may dwell in the House of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his Temple: 5for in the time of trouble he shall hide me in his pavilion; in the secret of his Tabernacle shall he hide me: he shall set me up upon a Rock.	
Opposite	6And now shall my head be lifted up above my enemies round about me; therefore will I offer in his Tabernacle sacrifices of joy; I will sing; yea, I will sing praises to Jehovah.	
Complement	7Hear, O Jehovah, <i>when</i> I cry with my voice; have mercy also upon me, and answer me. 8 <i>When you said</i> , “Seek my face”, my heart said to you, “Your face, O Jehovah, will I seek.”	
Complement	9Hide not your face from me; put not your servant away in anger; you have been my help. Leave me not; neither forsake me, O God of my salvation.	
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Complement	My soul thirsts for you; my flesh longs for you in a dry and thirsty land, where <i>there</i> is no water;	
Complement	2to see your power and your glory, so <i>as</i> I have seen you in the Sanctuary.	
§Complement		Body: My lips will praise you while I live
Unique	3Because your lovingkindness <i>is</i> better than life, my lips shall praise you.	
Complement	4Thus will I bless you while I live:	
Complement	I will lift up my hands in your Name.	
Opposite	5My soul shall be satisfied as <i>with</i> marrow and fatness; and my mouth shall praise <i>you</i> with joyful lips, 6when I remember you upon my bed, <i>and</i> meditate on you in the <i>night</i> watches.	
Opposite	7Because you have been my help, therefore in the shadow of your wings will I rejoice. 8My soul follows hard after you; your right hand upholds me.	
§Complement		Conclusion: The king shall rejoice in God
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Complement	2My soul longs, yea, even faints for the courts of Jehovah;	
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§Complement		Body: The House of Jehovah is the source of all blessing
0.05 in	3Moreover, the sparrow has found a house, and the swallow a nest for herself, where she may lay her young, <i>even as we at</i> your altars, O Jehovah of hosts, my King and my God.	
Complement	4Blessed <i>are</i> they that dwell in your House;	
Complement	they will be continually praising you. Selah.	
Opposite	5Blessed <i>is</i> the man whose strength is in you, in whose heart <i>are</i> the ways of God; 6 <i>who</i> passing through the valley of weeping makes it a spring; the rain also fills the pools. 7They go from strength to strength; <i>every one of them</i> in Zion appears before God.	
Opposite	8O Jehovah God of hosts, hear my prayer; give ear, O God of Jacob. Selah.	
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Complement	9Behold, O God our shield, and look upon the face of your anointed.	
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Opposite		Chapter 1.4: The wise saint praises Jehovah in spite of those who mock him (Psalm 42)
Unique	1As the deer longs after the waterbrooks, so longs my soul after you, O God. 2My soul thirsts for God, for the Living God. When shall I come and appear before God? 3My tears have been my food day and night, while they continually say to me, “Where is your God?”	
Complement	4When I remember these <i>things</i> , I pour out my soul in me: for I had gone with the multitude; I went with them to the House of God, with the voice of joy and praise, with a multitude that kept <i>the</i> feast day.	
Complement	5Why are you cast down, O my soul? And <i>why</i> are you disquieted in me? Hope in God: for I shall yet praise him <i>for</i> the help of his countenance.	
Opposite	6O my God, my soul is cast down within me; therefore will I remember you from the land of Jordan and of the Hermonites, from the hill Mizar. 7Deep calls to deep at the sound of your waterspouts; all your waves and your billows have gone over me. 8Jehovah will command his lovingkindness in the daytime; and in the night his song <i>shall be</i> with me, <i>and</i> my prayer to the God of my life.	
Opposite	9I will say to God my Rock, “Why have you forgotten me?” Why do I go mourning because of the oppression of the enemy? 10As with a sword in my bones, my enemies reproach me, while they say daily to me, “Where <i>is</i> your God?” 11Why are you cast down, O my soul? And why are you disquieted within me? Hope in God: for I shall yet praise him, <i>who is</i> the health of my countenance, and my God.	
Opposite		Chapter 1.5: The wise saint is cast down, but hopes in God (Psalm 43)
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Opposite	Why do you cast me off? Why do I go mourning because of the oppression of the enemy?	
Complement	3O send out your Light and your Truth; let them lead me; let them bring me to your holy hill, and to your tabernacles.	
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Unique	1Give ear to my words, O Jehovah; consider my meditation.	
Complement	2Listen to the voice of my cry, my King and my God: for unto you will I pray.	
Complement	3You shall hear my voice in the morning, O Jehovah; in the morning will I direct <i>my prayer</i> to you, and will look up.	
§Complement		Body: Lead me, O Jehovah, because of my enemies, for their inward part is destruction
Opposite	4For you <i>are not</i> a God that has pleasure in wickedness; neither shall evil dwell with you. 5The foolish shall not stand in your sight; you hate all workers of iniquity. 6You will destroy them that speak lies; Jehovah will abhor the bloody and deceitful man.	
Opposite	7But as for me, I will come <i>into</i> your House in the multitude of your mercy, <i>and</i> in your fear will I worship toward your holy Temple.	
Complement	8Lead me, O Jehovah, in your righteousness because of my enemies; make your way straight before my face.	
Complement	9For <i>there is</i> no faithfulness in their mouth; their inward part <i>is</i> destruction; their throat <i>is</i> an open tomb; they flatter with their tongue.	
Unique	10Destroy them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions: for they have rebelled against you.	
§Unique		Conclusion: Let all those who put their trust in you rejoice and be joyful in you
Complement	11But let all those that put their trust in you rejoice; let them always shout for joy, because you defend them.	
Complement	Let them also that love your Name be joyful in you.	
Unique	12For you, Jehovah, will bless the righteous; with favor will you surround him as a shield.	
Complement		Chapter 2.2: The fool has rejected God (Psalm 53)
§Unique		Introduction: The fools are corrupt and have done abominable works
Unique	1The fool has said in his heart, “ <i>There is</i> no God.”	
Complement	They are they, and have done abominable iniquity.	
Complement	<i>There is</i> no one that does good.	
§Complement		Body: God can see that no one does any good; no, not even one
Unique	2God looked down from Heaven upon the children of men, to see if there were <i>any</i> that understood, that sought God.	
Complement	3Every one of them has gone back; they have altogether become filthy.	
Complement	<i>There is</i> no one that does good; no, not <i>even</i> one.	
Opposite	4Have the workers of iniquity no knowledge?	
Opposite	Who eat up my people <i>as</i> they eat bread; they have not called upon God.	
§Complement		Conclusion: God will return the captivity of his people
Complement	5There they were in great fear, <i>where</i> no fear was: for God has scattered the bones of him that camps <i>against</i> you.	
Complement	You have put <i>them</i> to shame, because God has despised them.	
Unique	6Oh that the salvation of Israel <i>would come</i> out of Zion! When God returns the captivity of his people, Jacob shall rejoice, <i>and</i> Israel shall be glad.	

Complement		Chapter 2.3: The fool has rejected Jehovah (Psalm 14)
§Unique		Introduction: The fools are corrupt and have done abominable works
Unique	1The fool has said in his heart, “ <i>There is</i> no God.”	
Complement	They are corrupt; they have done abominable works.	
Complement	<i>There is</i> no one that does good.	
§Complement		Body: Jehovah can see that no one does any good; no, not even one
Unique	2Jehovah looked down from Heaven upon the children of men, to see if there were any that understood, <i>and</i> sought God.	
Complement	3They have all gone aside; they have <i>all</i> together become filthy.	
Complement	<i>There is</i> no one that does good; no, not <i>even</i> one.	
Opposite	4Have all the workers of iniquity no knowledge?	
Opposite	Who eat up my people <i>as</i> they eat bread, and call not upon Jehovah.	
§Complement		Conclusion: Jehovah will return the captivity of his people
Complement	5There they were in great fear: for God <i>is</i> in the generation of the righteous.	
Complement	6You have shamed the counsel of the poor, because Jehovah <i>is</i> his refuge.	
Unique	7Oh, that the salvation of Israel <i>would come</i> out of Zion! When Jehovah returns the captivity of his people, Jacob shall rejoice, <i>and</i> Israel shall be glad.	

Opposite		Chapter 2.4: The ungodly shall be cast into Hell (Psalm 73)
Unique	1Truly God <i>is</i> good to Israel, <i>even</i> to such as are of a clean heart.	
Complement	2But as for me, my feet were almost gone; my steps had almost slipped: 3for I was envious at the foolish, <i>when</i> I saw the prosperity of the wicked: 4for <i>there are</i> no pangs in their death, but their strength <i>is</i> firm. 5They <i>are</i> not in trouble <i>as other</i> men; neither are they plagued like <i>other</i> men. 6Therefore pride surrounds them like a chain, <i>and</i> violence covers them <i>as</i> a garment. 7Their eyes bulge with abundance; they have more than heart could wish. 8They are corrupt, and speak wickedly <i>concerning</i> oppression; they speak loftily. 9They set their mouth against the heavens, and their tongue walks through the earth; 10therefore his people return here; and waters of a full <i>cup</i> are wrung out to them. 11And they say, “How does God know? And is there knowledge in the most High?” 12Behold, these <i>are</i> the ungodly, who prosper in the world; they increase <i>in</i> riches.	
Complement	13Truly I have cleansed my heart <i>in</i> vain, and washed my hands in innocence: 14for I have been plagued <i>by temptation</i> all day long, and disciplined every morning. 15If I say, “I will speak thus”, behold, I would offend <i>against</i> the generation of your children.	
Opposite	16When I thought to know this, it <i>was</i> too painful for me; 17until I went into the Sanctuary of God, <i>then</i> I understood their end. 18Surely you set them in slippery places; you cast them down into destruction. 19How are they <i>brought</i> into desolation, as in a moment! They are utterly consumed with terrors. 20As a dream when <i>one</i> awakes, so, O Lord, when you awake, you shall despise their image. 21Thus my heart was grieved, and I was pricked in my reins. 22So foolish <i>was</i> I, and ignorant; I <i>was like</i> a beast before you.	
Opposite	23Nevertheless I <i>am</i> continually with you; you have held <i>me</i> by my right hand. 24You shall guide me with your Counsel, and afterward receive me into glory. 25Whom do I have in Heaven <i>but you</i> ? And <i>there is</i> no one upon earth <i>that</i> I desire beside you. 26My flesh and my heart fails, <i>but</i> God <i>is</i> the strength of my heart, and my portion forever: 27for, lo, they that are far from you shall perish; you have destroyed all them that go a whoring from you. 28But <i>it is</i> good for me to draw near to God; I have put my trust in the Lord Jehovah, that I may declare all your works.	
Opposite		Chapter 2.5: The proud are like the beasts that perish (Psalm 49)
Opposite	1Hear this, all <i>you</i> people; give ear, all <i>you</i> inhabitants of the world: 2both low and high, rich and poor, together. 3My mouth shall speak of wisdom; and the meditation of my heart <i>shall be</i> of understanding. 4I will incline my ear to a parable; I will open my dark saying upon the harp.	
Opposite	5Why should I fear in the days of evil, <i>when</i> the iniquity of my heels shall surround me? 6They that trust in their wealth, and boast themselves in the multitude of their riches: 7 <i>none of them</i> can by any means redeem his brother, nor give to God a ransom for him 8(for the redemption of their soul is precious, and it ceases forever), 9so that he would still live forever, <i>and</i> not see corruption. 10For he sees <i>that</i> wise men die; likewise the fool and the stupid in person perish, and leave their wealth to others. 11Their inward thought <i>is, that</i> their houses <i>shall continue</i> forever, <i>and</i> their dwelling places to all generations; they <i>even</i> call <i>their</i> lands after their own names.	
Complement	12Nevertheless man <i>being</i> in honor does not remain; he is like the beasts <i>that</i> perish. 13This their way <i>is</i> their foolishness, yet their posterity approves their sayings. Selah. 14Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the Morning; and their beauty shall consume in the grave from their dwelling. 15But God will redeem my soul from the power of the grave: for he shall receive me. Selah.	
Complement	16Be not afraid when one is made rich, when the glory of his house is increased: 17for when he dies, he shall carry nothing away; his glory shall not descend after him. 18Though while he lived he blessed his soul; and <i>men</i> will praise you, when you do well for yourself. 19 <i>But</i> he shall go to the generation of his fathers; they shall never see light.	
Unique	20Man <i>that is</i> in honor, but does not understand, is like the beasts <i>that</i> perish.	

Volume 2: The past and future history of the King of Zion

Unique Book 2.1: Jehovah is the great Helper of Israel and the Creator of the Universe, the one true God

- Complement** Part 1: Jehovah is the great Helper of Israel
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Opposite Chapter 1.1: Jehovah is my personal helper (Psalm 54)	
Unique	¹ Save me, O God, by your Name, and judge me by your strength.
Complement	² Hear my prayer, O God; give ear to the words of my mouth.
Complement	³ For strangers have risen up against me, and oppressors seek after my soul. They have not set God before them. Selah.
Opposite	⁴ Behold, God <i>is</i> my helper; the Lord <i>is</i> with them that uphold my soul; ⁵ he shall reward evil to my enemies; cut them off in your truth.
Opposite	⁶ I will freely sacrifice to you; I will praise your Name, O Jehovah: <i>for it is good</i> . ⁷ For he has delivered me out of all trouble; and my eye has looked upon <i>the destruction of</i> my enemies.
Opposite Chapter 1.2: The help of Israel is in the Name of Jehovah (Psalm 124)	
Opposite	¹ <i>If it had not been</i> Jehovah who was on our side, now may Israel say; ² <i>if it had not been</i> Jehovah who was on our side, when men rose up against us, ³ then they would have swallowed us up alive.
Opposite	When their wrath was kindled against us, ⁴ then the waters would have overwhelmed us; the stream would have gone over our soul; ⁵ then the proud waters would have gone over our soul.
Complement	⁶ Blessed <i>is</i> Jehovah, who has not given us <i>as a</i> prey to their teeth.
Complement	⁷ Our soul is escaped as a bird out of the snare of the bird hunters. The snare is broken; and we have escaped.
Unique	⁸ Our help <i>is</i> in the Name of Jehovah, who made heaven and earth.

Complement Chapter 1.3: Jehovah is the refuge of his people Israel (Psalm 94)	
§Unique Introduction: O God, to whom vengeance belongs, show yourself	
Unique	¹ O Jehovah God, to whom vengeance belongs; O God, to whom vengeance belongs, show yourself. ² Lift up yourself, you Judge of the earth; render a reward to the proud.
Complement	³ Jehovah, how long shall the wicked, how long shall the wicked triumph? ⁴ <i>How long</i> shall they utter <i>and</i> speak hard things, <i>and</i> all the workers of iniquity boast themselves? ⁵ They break your people in pieces, O Jehovah, and afflict your inheritance. ⁶ They kill the widow and the stranger, and murder the fatherless. ⁷ Yet they say, “Jehovah shall not see; neither shall the God of Jacob care.”
Complement	⁸ Understand, you stupid among the people; and <i>you</i> fools, when will you be wise? ⁹ He that planted the ear, shall he not hear? He that formed the eye, shall he not see? ¹⁰ He that disciplines the heathen, shall he not correct? He that teaches man knowledge, <i>shall he not know?</i> ¹¹ Jehovah knows the thoughts of man, that they <i>are</i> vain.
§Complement Body: Blessed is the man whom you discipline, O Jehovah, and teach him out of your Law	
Unique	¹² Blessed <i>is</i> the man whom you discipline, O Jehovah, and teach him out of your Law, ¹³ that you may give him rest from the days of adversity, until the pit has been dug for the wicked.
Complement	¹⁴ For Jehovah will not cast off his people; neither will he forsake his inheritance.
Complement	¹⁵ But judgment shall return to righteousness; and all the upright in heart shall follow it.
Opposite	¹⁶ Who will rise up for me against the evildoers? <i>And</i> who will stand up for me against the workers of iniquity?
Opposite	¹⁷ Unless Jehovah <i>had been</i> my help, my soul would have almost dwelt in silence. ¹⁸ When I said, “My foot is slipping”, your mercy, O Jehovah, held me up. ¹⁹ In the multitude of my thoughts within me your comforts delight my soul.
§Complement Conclusion: Jehovah is my defense, and my God is the Rock of my refuge	
Complement	²⁰ Shall the throne of iniquity have fellowship with you, <i>they</i> who frame mischief by a law?
Complement	²¹ They gather themselves together against the soul of the righteous, and condemn the innocent blood.
Unique	²² But Jehovah is my defense, and my God <i>is</i> the Rock of my refuge; ²³ and he shall bring upon them their own iniquity, and shall cut them off in their own wickedness. <i>Yea</i> , Jehovah our God shall cut them off.
Complement Chapter 1.4: Jehovah is the help and shield of his people Israel (Psalm 115)	
§Unique Introduction: Our God is in the heavens; their gods are silver and gold, which cannot speak, see, smell, or walk	
Unique	¹ Not to us, O Jehovah, not to us, but to your Name give glory, for your mercy, <i>and</i> for your truth's sake.
Complement	² Why should the heathen say, “Where <i>is</i> their God now?” ³ But our God <i>is</i> in the heavens; he has done whatsoever he has pleased.
Complement	⁴ Their idols <i>are</i> silver and gold, the work of men's hands. ⁵ They have mouths, but they do not speak; they have eyes, but they do not see; ⁶ they have ears, but they do not hear; they have noses, but they do not smell; ⁷ they have hands, but they do not handle; they have feet, but they do not walk; neither do they speak through their throat. ⁸ They that make them are like them; <i>so is</i> every one that trusts in them.
§Complement Body: O Israel, trust in Jehovah; He will bless you; He will increase you more and more	
Unique	⁹ O Israel, trust in Jehovah; <i>he is</i> their help and their shield.
Complement	¹⁰ O house of Aaron, trust in Jehovah; <i>he is</i> their help and their shield.
Complement	¹¹ You that fear Jehovah, trust in Jehovah; <i>he is</i> their help and their shield.
Opposite	¹² Jehovah has been mindful of us; he will bless <i>us</i> ; he will bless the house of Israel; he will bless the house of Aaron; ¹³ he will bless them that fear Jehovah, <i>both</i> small and great.
Opposite	¹⁴ Jehovah shall increase you more and more, <i>both</i> you and your children. ¹⁵ <i>You are</i> blessed of Jehovah who made heaven and earth.
§Complement Conclusion: We will bless Jehovah from this time forth and forevermore	
Complement	¹⁶ The heaven, <i>even</i> the heavens, <i>are</i> Jehovah's;
Complement	but the earth has he given to the children of men.
Unique	¹⁷ The dead do not praise Jehovah; neither any that go down into silence. ¹⁸ But we will bless Jehovah from this time forth and forevermore. Praise Jehovah!

Unique Chapter 1.5: Jehovah is the helper of the weak and defenseless (Psalm 146)	
§Complement Introduction: I will praise Jehovah	
Unique	¹ Praise Jehovah! Praise Jehovah, O my soul.
Complement	² While I live, I will praise Jehovah;
Complement	I will sing praises to my God while I have any being.
§Complement Body: Jehovah has mercy upon the weak and helpless	
Opposite	³ Put not your trust in princes, <i>nor</i> in the son of man, in whom <i>there is</i> no help. ⁴ His spirit departs; he returns to his earth; in that very day his thoughts perish.
Opposite	⁵ <i>But</i> happy <i>is he</i> that <i>has</i> the God of Jacob for his helper; whose hope <i>is</i> in Jehovah his God, ⁶ who made heaven and earth, the sea and everything in it; who keeps truth forever; ⁷ who executes judgment for the oppressed; who gives food to the hungry.
Complement	Jehovah releases the prisoners;
Complement	⁸ Jehovah opens <i>the eyes of</i> the blind;
Unique	Jehovah raises them that are bowed down.
§Unique Conclusion: Jehovah shall reign forever unto all generations	
Complement	Jehovah loves the righteous; ⁹ Jehovah preserves the strangers; he relieves the fatherless and the widow.
Complement	But the way of the wicked, he turns upside down.
Unique	¹⁰ Jehovah shall reign forever, <i>even</i> your God, O Zion, unto all generations. Praise Jehovah!

Complement Part 2: Jehovah is the great Creator of the Universe, the one true God	
Opposite Chapter 2.1: From Eternity past to Eternity future, Jehovah is the one true God (Psalm 90)	
Unique	¹ Jehovah, you have been our dwelling place in all generations. ² Before the mountains were brought forth, or ever you had formed the earth and the world, even from Eternity <i>past</i> to Eternity <i>future</i> , you <i>are the true</i> God.
Complement	³ You turn man to destruction, and say, “Return, you children of men.” ⁴ For a thousand years in your sight <i>are</i> like yesterday when it is past, and a watch in the night. ⁵ You carry them away as with a flood; they are as a sleep. In the morning, <i>they are</i> like grass <i>which</i> grows up. ⁶ In the morning it flourishes, and grows up; in the evening it is cut down, and withers.
Complement	⁷ For we are consumed by your anger, and by your wrath are we troubled. ⁸ You have set our iniquities before you, our secret <i>sins</i> in the light of your countenance: ⁹ for all our days are passed away in your wrath; we spend our years like a <i>momentary</i> thought. ¹⁰ The days of our years <i>are</i> seventy; and if by reason of strength <i>they are</i> eighty years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away.
Opposite	¹¹ Who knows the power of your anger? Even according to your fear, <i>so is</i> your wrath. ¹² So teach <i>us</i> to number our days, that we may apply <i>our</i> hearts to wisdom.
Opposite	¹³ Return, O Jehovah. How long? And let it repent you concerning your servants. ¹⁴ O satisfy us early with your mercy, that we may rejoice and be glad all our days. ¹⁵ Make us glad according to the days <i>wherein</i> you have afflicted us, <i>and</i> the years <i>wherein</i> we have seen evil. ¹⁶ Let your work appear to your servants, and your glory to their children; ¹⁷ and let the beauty of Jehovah our God be upon us; and establish the work of our hands upon us; yea, the work of our hands, establish it.
Opposite Chapter 2.2: The Name of Jehovah is excellent in all the earth (Psalm 8)	
Opposite	¹ O Jehovah our Lord, how excellent is your Name in all the earth! Who have set your glory above the heavens.
Opposite	² Out of the mouth of children and infants you have ordained strength because of your enemies, that you might silence the enemy and the avenger.
Complement	³ When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained: ⁴ what is man, that you are mindful of him? The son of man, that you visit him?
Complement	⁵ For you have made him a little lower than the angels, and have crowned him with glory and honor.
Unique	⁶ You made him to rule over the works of your hands. You have put all <i>things</i> under his feet: ⁷ all sheep and oxen; moreover, the beasts of the field, ⁸ the birds of the air, the fish of the sea, and whatsoever passes through the paths of the seas. ⁹ O Jehovah our Lord, how excellent <i>is</i> your Name in all the earth!

Complement Chapter 2.3: Jehovah is the Creator God (Psalm 139)	
§Unique Introduction: Jehovah, you are Omnipresent and Omniscient	
Unique	¹ Jehovah, you have searched me, and known <i>me</i> . ² You know my sitting down and my rising up; you understand my thought far away. ³ You surround my path and my lying down, and are acquainted <i>with</i> all my ways: ⁴ for <i>there is</i> not a word in my tongue, <i>but</i> , lo, O Jehovah, you know it altogether.
Complement	⁵ You have beset me behind and before, and laid your hand upon me.
Complement	⁶ <i>Such</i> knowledge is too wonderful for me; it is high, I cannot <i>grasp</i> it.
§Complement Body: You made me in my mother's womb	
Unique	⁷ Where shall I go from your Spirit? Or where shall I flee from your presence? ⁸ If I ascend up into Heaven you <i>are</i> there. If I make my bed in Hell, behold, you <i>are there</i> . ⁹ If I take the wings of the morning, <i>and</i> dwell in the uttermost parts of the sea, ¹⁰ even there shall your hand lead me, and your right hand shall hold me.
Complement	¹¹ If I say, “Surely the darkness shall cover me”, even the night shall be <i>as</i> light about me. ¹² Moreover, the darkness hides nothing from you, but the night shines like the day; the darkness and the light <i>are</i> both alike <i>to you</i> .
Complement	¹³ For you have possessed my reins; you have covered me in my mother's womb. ¹⁴ I will praise you: for I am fearfully <i>and</i> wonderfully made. Your works <i>are</i> marvelous, and <i>that</i> my soul knows very well. ¹⁵ My substance was not hidden from you, when I was made in secret, <i>and</i> skillfully formed in the lowest parts of the earth. ¹⁶ Your eyes saw my substance, still being imperfect; and in your Book all <i>my members</i> were written, <i>which</i> in continuance were fashioned, when <i>as yet there were</i> none of them.
Opposite	¹⁷ How precious also are your thoughts to me, O God! How great is their sum! ¹⁸ <i>If</i> I could count them, they are more in number than the sand; when I awake, I am still with you.
Opposite	¹⁹ Surely you will slay the wicked, O God; therefore depart from me, you bloody men: ²⁰ for they speak against you wickedly, <i>and</i> your enemies take <i>your Name</i> in vain. ²¹ Do I not hate them, O Jehovah, that hate you? And am not I grieved with those that rise up against you? ²² I hate them with perfect hatred; I count them <i>as</i> my enemies.
§Complement Conclusion: Search me, O God; examine me, and know my heart and my thoughts	
Complement	²³ Search me, O God, and know my heart;
Complement	examine me, and know my thoughts;
Unique	²⁴ and see <i>if there is any</i> wicked way in me, and lead me in the Way Everlasting.

Complement Chapter 2.4: Jehovah alone is the one true God (Psalm 86)	
§Unique Introduction: Bow down your ear, O Jehovah, and hear me: for I am poor and needy	
Unique	¹ Bow down your ear, O Jehovah, <i>and</i> hear me: for I <i>am</i> poor and needy. ² Preserve my soul: for I <i>am</i> holy.
Complement	O you my God, deliver your servant that trusts in you. ³ Be merciful to me, O Lord: for I cry to you daily. ⁴ Rejoice the soul of your servant: for to you, O Lord, do I lift up my soul: ⁵ for you, Lord, <i>are</i> good and ready to forgive; and abundant in mercy to all them that call upon you.
Complement	⁶ Give ear, O Jehovah, to my prayer; and attend to the voice of my supplications. ⁷ In the day of my trouble will I call upon you: for you will answer me.
§Complement Body: You are the only true God	
Unique	⁸ Among the gods <i>there is</i> no one like you, O Lord; neither <i>are there any works</i> like your works.
Complement	⁹ All nations <i>whom</i> you have made shall come and worship before you, O Lord; and shall glorify your Name.
Complement	¹⁰ For you <i>are</i> great, and do wondrous things; you alone <i>are the true</i> God.
Opposite	¹¹ Teach me your way, O Jehovah; I will walk in your truth; unite my heart to fear your Name.
Opposite	¹² I will praise you, O Lord my God, with all my heart; and I will glorify your Name forevermore: ¹³ for great <i>is</i> your mercy toward me; and you have delivered my soul from the lowest Hell.
§Complement Conclusion: You are full of compassion, and gracious, longsuffering, and abundant in mercy and truth	
Complement	¹⁴ O God, the proud have risen against me, and the assemblies of violent <i>men</i> have hunted after my soul, and have not set you before them.
Complement	¹⁵ But you, O Lord, <i>are a</i> God full of compassion, and gracious, longsuffering, and abundant in mercy and truth.
Unique	¹⁶ O turn to me, and have mercy upon me; give your strength to your servant, and save the son of your maidservant. ¹⁷ Show me a sign for good, that they who hate me may see <i>it</i> , and be ashamed, because you, Jehovah, have helped me, and comforted me.

Unique Chapter 2.5: Jehovah is a great King (Psalm 95)	
§Complement Introduction: Let us make a joyful sound to Jehovah with thanksgiving and psalms	
Unique	¹ O come, let us sing to Jehovah.
Complement	Let us make a joyful sound to the Rock of our salvation.
Complement	² Let us come before his presence with thanksgiving, and make a joyful sound to him with psalms.
§Complement Body: For Jehovah is a great God and a great King above all gods	
Opposite	³ For Jehovah <i>is a</i> great God, and a great King above all gods.
Opposite	⁴ In his hand <i>are</i> the deep places of the earth; the strength of the hills <i>is</i> his also. ⁵ The sea <i>is</i> his; and he made it; and his hands formed the dry <i>land</i> .
Complement	⁶ O come, let us worship and bow down;
Complement	let us kneel before Jehovah our Maker.
Unique	⁷ For he <i>is</i> our God; and we <i>are</i> the people of his pasture, and the sheep of his hand.
§Unique Conclusion: Harden not your heart, as in the rebellion	
Complement	Today if you will hear his voice, <i>saying</i> , ⁸ <i>“Harden not your heart, as in the rebellion, and as in the day of testing in the wilderness; when your fathers tested me, proved me, and saw my work.”</i>
Complement	¹⁰ <i>“Forty years long was I grieved with this generation.”</i>
Unique	<i>“And I said, ‘It is a people that go astray in their heart; and they have not known my ways;’ to whom I swore in my wrath that they would not enter into my rest.”</i>

Book 2.2: Jehovah is our righteous Judge and Deliverer	
Complement	Part 1: Jehovah is our righteous Judge
Unique	Chapter 1.1: Jehovah will judge the world in righteousness (Psalm 9)
§Complement	Introduction: You have rebuked the heathen
§Complement	Body: Jehovah remembers his people; consider my trouble from them that hate me
§Unique	Conclusion: The wicked shall be turned into Hell; the needy and the poor shall not always be forgotten
Complement	Chapter 1.2: Jehovah shall judge the people (Psalm 7)
§Unique	Introduction: O Jehovah, if I have done evil, let the enemy persecute me and tread down my life
§Complement	Body: Jehovah shall judge the people; judge me according to my righteousness and my integrity
§Complement	Conclusion: The wicked travails with iniquity; his mischief shall return upon his own head
Complement	Chapter 1.3: God shall judge the people (Psalm 50)
§Unique	Introduction: Jehovah shall gather his saints together and the heavens shall declare his righteousness
§Complement	Body: God does not desire animals for sacrifice, but thanksgiving and obedience
§Complement	Conclusion: Consider this, you that forget God, lest I tear you in pieces and there is no one to save you
Opposite	Chapter 1.4: God is the Judge (Psalm 75)
Opposite	Chapter 1.5: God judges the judges (Psalm 82)
Complement	Part 2: Jehovah is our Deliverer
Unique	Chapter 2.1: Deliverance belongs to Jehovah (Psalm 3)
§Complement	Introduction: Many are those who rise up against me and deride me
§Complement	Body: I slept in peace and awoke with the blessing of Jehovah
§Unique	Conclusion: Arise, O Jehovah; you have smitten all my enemies and broken their teeth
Complement	Chapter 2.2: God shall tread down our enemies (Psalm 60)
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§Complement	Conclusion: God will lead me into the strong city and into Edom
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§Unique	Introduction: I will sing and give praise to God early with my psaltery and harp
§Complement	Body: Be exalted above the heavens, and save me with your right hand
§Complement	Conclusion: God will lead me into the strong city, and into Edom
Opposite	Chapter 2.4: God delivers the meek (Psalm 76)
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Complement Part 1: Jehovah is our righteous Judge	
Unique Chapter 1.1: Jehovah will judge the world in righteousness (Psalm 9)	
§Complement Introduction: You have rebuked the heathen	
Unique	I will praise <i>you</i> , O Jehovah, with my whole heart; I will show forth all your marvelous works. ² I will be glad and rejoice in you; I will sing praise to your Name, O you most High.
Complement	³ When my enemies have turned back, they shall fall and perish at your presence: ⁴ for you have maintained my right and my cause; you sat in the throne judging in righteousness. ⁵ You have rebuked the heathen; you have destroyed the wicked; you have put out their name forever and ever.
Complement	⁶ O you enemy, destructions have come to a perpetual end, and you have destroyed cities; their memory is perished with them.
§Complement Body: Jehovah remembers his people; consider my trouble from them that hate me	
Opposite	⁷ But Jehovah shall endure forever; he has prepared his throne for Judgment. ⁸ And he shall judge the world in righteousness; he shall administer judgment to the people in uprightness.
Opposite	⁹ Jehovah also will be a refuge for the oppressed; a refuge in times of trouble. ¹⁰ And they that know your Name will put their trust in you: for you, Jehovah, have not forsaken them that seek you.
Complement	¹¹ Sing praises to Jehovah, who dwells in Zion; declare among the people his doings. ¹² When he makes inquisition for blood, he remembers them; he does not forget the cry of the humble.
Complement	¹³ Have mercy upon me, O Jehovah; consider my trouble <i>which I suffer</i> of them that hate me (you that lift me up from the gates of death), ¹⁴ so that I may show forth all your praise in the gates of the daughter of Zion; I will rejoice in your salvation.
Unique	¹⁵ The heathen have sunk down in the pit <i>which</i> they made; in the net which they hid is their own foot taken. ¹⁶ Jehovah is known <i>by</i> the Judgment <i>which</i> he executes; the wicked is snared in the work of his own hands. Higgaion. Selah.
§Unique Conclusion: The wicked shall be turned into Hell; the needy and the poor shall not always be forgotten	
Complement	¹⁷ The wicked shall be turned into Hell, <i>and</i> all the nations that forget God:
Complement	¹⁸ for the needy shall not always be forgotten; the expectation of the poor shall <i>not</i> perish forever.
Unique	¹⁹ Arise, O Jehovah; let no man prevail; let the heathen be judged in your sight. ²⁰ Put them in fear, O Jehovah, <i>that</i> the nations may know themselves <i>to be only</i> men. Selah.
Complement Chapter 1.2: Jehovah shall judge the people (Psalm 7)	
§Unique Introduction: O Jehovah, if I have done evil, let the enemy persecute me and tread down my life	
Unique	¹ O Jehovah my God, in you do I put my trust; save me from all them that persecute me, and deliver me, ² lest he tears my soul like a lion tearing <i>me</i> in pieces, while <i>there is</i> no one to deliver.
Complement	³ O Jehovah my God, if I have done this; if there is iniquity in my hands; ⁴ if I have rewarded evil to him that was at peace with me (indeed, I have delivered him that without cause is my enemy), ⁵ let the enemy persecute my soul, and take <i>it</i> .
Complement	Yea, let him tread down my life upon the earth, and lay my honor in the dust. Selah.
§Complement Body: Jehovah shall judge the people; judge me according to my righteousness and my integrity	
Unique	⁶ Arise in your anger, O Jehovah; lift up yourself because of the rage of my enemies, and awake for me <i>to</i> the judgment <i>that</i> you have commanded. ⁷ So shall the congregation of the people surround you: for their sakes therefore return on high.
Complement	⁸ Jehovah shall judge the people;
Complement	judge me, O Jehovah, according to my righteousness, and according to my integrity <i>that is</i> in me.
Opposite	⁹ Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God tests the hearts and reins. ¹⁰ My defense <i>is</i> of God, who delivers the upright in heart.
Opposite	¹¹ God judges the righteous, and God is angry <i>with the wicked</i> every day. ¹² If he does not turn, he will sharpen his sword; he has bent his bow, and made it ready. ¹³ He has also prepared for him the instruments of death; he ordains his arrows against the persecutors.
§Complement Conclusion: The wicked travails with iniquity; his mischief shall return upon his own head	
Complement	¹⁴ Behold, he travails with iniquity, and has conceived mischief, and birthed falsehood. ¹⁵ He made a pit, and dug it, and has fallen into the ditch <i>which</i> he made.
Complement	¹⁶ His mischief shall return upon his own head, and his violent dealing shall come down upon his own crown.
Unique	¹⁷ I will praise Jehovah according to his righteousness, and will sing praise to the Name of Jehovah most high.

Complement Chapter 1.3: God shall judge the people (Psalm 50)	
§Unique Introduction: Jehovah shall gather his saints together and the heavens shall declare his righteousness	
Unique	¹ The mighty God, <i>even</i> Jehovah, has spoken, and called the earth from the rising of the sun to its going down. ² Out of Zion, the perfection of beauty, God has shined.
Complement	³ Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. ⁴ He shall call to the heavens from above, and to the earth, that he may judge his people, <i>saying</i> , ⁵ Gather my saints together to me; those that have made a Covenant with me by sacrifice.
Complement	⁶ And the heavens shall declare his righteousness: for God himself <i>is the</i> Judge. Selah.
§Complement Body: God does not desire animals for sacrifice, but thanksgiving and obedience	
Unique	⁷ Hear, O my people, and I will speak; O Israel, and I will testify against you: I am God, even your God.
Complement	⁸ I will not reprove you for your sacrifices or your burnt offerings, to have been continually before me. ⁹I will take no bull out of your house, nor male goats out of your folds: ¹⁰for every beast of the forest is mine, and the cattle upon a thousand hills. ¹¹I know all the birds of the mountains; and the wild beasts of the field are mine. ¹²If I were hungry, I would not tell you: for the world is mine, and everything in it.
Complement	¹³ Will I eat the flesh of bulls, or drink the blood of goats? ¹⁴Offer to God thanksgiving, and pay your vows to the most High; ¹⁵and call upon me in the day of trouble; I will deliver you, and you shall glorify me.
Opposite	¹⁶ But to the wicked God says, What have you to do to declare my Statutes, or that you should take my Covenant in your mouth; ¹⁷seeing you hate instruction, and cast my words behind you? ¹⁸When you saw a thief, then you consented with him, and have been partaker with adulterers. ¹⁹You give your mouth to evil, and your tongue frames deceit. ²⁰You sit and speak against your brother; you slander your own mother’s son.
Opposite	²¹ You have done these things, and I kept silence. You thought that I was altogether one like yourself; but I will rebuke you, and set them in order before your eyes.
§Complement Conclusion: Consider this, you that forget God, lest I tear you in pieces and there is no one to save you	
Complement	²² Now consider this, you that forget God:
Complement	lest I tear you in pieces, and there is no one to save you.
Unique	²³ Whoso offers praise glorifies me; and to him that orders his conduct rightly will I show the salvation of God.

Opposite Chapter 1.4: God is the Judge (Psalm 75)	
Unique	¹ To you, O God, do we give thanks; <i>to you</i> do we give thanks. For <i>that</i> your Name is near, your wondrous works declare.
Complement	² When I shall receive the congregation I will judge uprightly.
Complement	³ The earth and all its inhabitants are dissolved; I bear up its pillars. Selah.

Opposite	⁴ I said to the fools, “Deal not foolishly”; and to the wicked, “Lift not up the horn; ⁵ lift not up your horn on high; speak <i>not with</i> a stiff neck.” ⁶ For promotion <i>comes</i> neither from the east, nor from the west, nor from the south. ⁷ But God <i>is</i> the Judge: he puts down one, and sets up another. ⁸ for in the hand of Jehovah <i>there is</i> a cup, and the wine is red; it is full of mixture, and he pours out of the same; but the dregs of it, all the wicked of the earth shall wring <i>them</i> out, <i>and</i> drink <i>them</i> .
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Opposite	⁹ But I will declare forever; I will sing praises to the God of Jacob. ¹⁰ All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.
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Opposite Chapter 1.5: God judges the judges (Psalm 82)	
Opposite	¹ God stands in the congregation of the mighty; he judges among the judges, <i>saying</i> , ² How long will you judge unjustly, and accept the persons of the wicked? Selah.
Opposite	³ Defend the poor and fatherless; do justice to the afflicted and needy. ⁴Deliver the poor and needy; free them out of the hand of the wicked.

Complement	⁵ They do not know; neither will they understand. They walk on in darkness; all the foundations of the earth are unstable.
Complement	⁶ I have said, You are mighty; and all of you are children of the most High; ⁷but you shall die like men, and fall like one of the princes.

Unique	⁸ Arise, O God; judge the earth: for you shall inherit all nations.
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Complement Part 2: Jehovah is our Deliverer	
Unique Chapter 2.1: Deliverance belongs to Jehovah (Psalm 3)	
§Complement Introduction: Many are those who rise up against me and deride me	
Unique	¹ Jehovah, how are they increased that trouble me!
Complement	² Many are they who rise up against me.
Complement	Many <i>there are</i> who say of my soul, There is no help for him in God. ” Selah.
§Complement Body: I slept in peace and awoke with the blessing of Jehovah	
Opposite	³ But you, O Jehovah, <i>are</i> a shield for me; my glory, and the One who lifts up my head.
Opposite	⁴ I cried to Jehovah with my voice, and he heard me out of his holy hill. Selah.
Complement	⁵ I laid down and slept;
Complement	I awoke: for Jehovah sustained me.
Unique	⁶ I will not be afraid of ten thousands of people, that have set <i>themselves</i> against me round about.
§Unique Conclusion: Arise, O Jehovah; you have smitten all my enemies and broken their teeth	
Complement	⁷ Arise, O Jehovah; deliver me, O my God: for you have smitten all my enemies <i>upon</i> the cheek bone;
Complement	you have broken the teeth of the ungodly.
Unique	⁸ Deliverance <i>belongs</i> to Jehovah; your blessing <i>is</i> upon your people. Selah.
Complement Chapter 2.2: God shall tread down our enemies (Psalm 60)	
§Unique Introduction: O God, you have cast us off and scattered us	
Unique	¹ O God, you have cast us off; you have scattered us; you have been displeased; O turn yourself to us again.
Complement	² You have made the earth to tremble; you have broken it.
Complement	Heal the breaches thereof: for it shakes.
§Complement Body: You have given a banner to those who fear you; save me and hear me	
Unique	³ You have shown your people hard things; you have made us to drink the wine of astonishment.
Complement	⁴ You have given a banner to them that fear you, that it may be displayed because of the Truth. Selah.
Complement	⁵ That your beloved may be delivered, save <i>with</i> your right hand, and hear me.
Opposite	⁶ God has spoken in his holiness, I will rejoice; I will divide Shechem, and measure out the valley of Succoth. ⁷Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head; Judah is my Lawgiver.
Opposite	⁸ Moab is my washpot; over Edom will I cast out my shoe; Philistia, triumph because of me. ”
§Complement Conclusion: God will lead me into the strong city and into Edom	
Complement	⁹ Who will bring me <i>into</i> the strong city? Who will lead me into Edom?
Complement	¹⁰ <i>Will</i> not you, O God, <i>who</i> had cast us off? And <i>you</i> , O God, <i>who</i> did not go out with our armies?
Unique	¹¹ Give us help from trouble: for vain is the help of man. ¹² Through God we shall do valiantly: for he shall tread down our enemies.
Complement Chapter 2.3: God shall tread down our enemies (Psalm 108)	
§Unique Introduction: I will sing and give praise to God early with my psaltery and harp	
Unique	¹ O God, my heart is fixed; I will sing and give praise, even with my glory.
Complement	² Awake, psaltery and harp;
Complement	<i>I myself</i> will awake early.
§Complement Body: Be exalted above the heavens, and save me with your right hand	
Unique	³ I will praise you, O Jehovah, among the people; and I will sing praises to you among the nations: ⁴ for your mercy <i>is</i> great above the heavens, and your truth <i>reaches</i> to the clouds.
Complement	⁵ Be exalted, O God, above the heavens; and your glory above all the earth.
Complement	⁶ That your beloved may be delivered, save <i>with</i> your right hand, and answer me.
Opposite	⁷ God has spoken in his holiness, I will rejoice; I will divide Shechem, and measure out the valley of Succoth. ⁸Gilead is mine; Manasseh is mine; Ephraim also is the strength of my head; Judah is my Lawgiver;
Opposite	⁹ Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph. ”
§Complement Conclusion: God will lead me into the strong city, and into Edom	
Complement	¹⁰ Who will bring me into the strong city? Who will lead me into Edom?
Complement	¹¹ <i>Will</i> not <i>you</i> , O God, <i>who</i> has cast us off? And will not you, O God, go forth with our armies?
Unique	¹² Give us help from trouble: for vain is the help of man. ¹³ Through God we shall do valiantly: for he shall tread down our enemies.

Opposite Chapter 2.4: God delivers the meek (Psalm 76)	
Unique	¹ In Judah <i>is</i> God known; his Name <i>is</i> great in Israel. ² His Tabernacle is also in Salem, and his dwelling place in Zion. ³ There he broke the arrows of the bow, the shield, the sword, and the battle. Selah.
Complement	⁴ You <i>are</i> more glorious <i>and</i> excellent than the mountains of prey. ⁵ The stouthearted have been plundered; they have slept their sleep; and none of the men of might have found their hands. ⁶ At your rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. ⁷ You, <i>even</i> you, <i>are</i> to be feared; and who may stand in your sight when once you are angry?
Complement	⁸ You caused Judgment to be heard from Heaven; the earth feared, and was still, ⁹ when God arose to Judgment, to deliver all the meek of the earth. Selah.

Opposite	¹⁰ Surely the wrath of man shall praise you; the remainder of wrath shall you restrain.
Opposite	¹¹ Vow, and pay to Jehovah your God. Let all that are round about him bring presents to him that should be feared. ¹² He shall cut off the spirit of princes; <i>he is</i> dreadful to the kings of the earth.

Opposite Chapter 2.5: Jehovah delivers his anointed (Psalm 20)	
Opposite	¹ Jehovah hear you in the day of trouble; the Name of the God of Jacob defend you, ² send you help from the Sanctuary, strengthen you out of Zion, ³ remember all your offerings, and accept your burnt sacrifice (Selah), ⁴ grant you according to your own heart, and fulfill all your counsel. ⁵ We will rejoice in your deliverance, and in the Name of our God will we set up <i>our</i> banners. Jehovah fulfill all your petitions.
Opposite	⁶ Now I know that Jehovah delivers his anointed; he will hear him from his holy Heaven with the saving strength of his right hand.
Complement	⁷ Some <i>trust</i> in chariots, and some in horses, but we will remember the Name of Jehovah our God.
Complement	⁸ They are brought down and fallen; but we are risen, and stand upright.
Unique	⁹ Save, Jehovah; let the king hear us when we call.

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§Unique Conclusion: You have put gladness in my heart; I will lay down in peace and sleep

Complement Part 1 : Jehovah is our merciful Savior

Opposite Chapter 1.1: The saint pleads for mercy from Jehovah (Psalm 123)

Unique ¹Unto you do I lift up my eyes, O you that dwell in the heavens.

Complement ²Behold, as the eyes of servants *look* to the hand of their masters, *and* as the eyes of a maid servant to the hand of her mistress,
Complement so our eyes *wait* upon Jehovah our God, until he has mercy upon us.

Opposite ³Have mercy upon us, O Jehovah, have mercy upon us: for we are exceedingly filled with contempt.

Opposite ⁴Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

Opposite Chapter 1.2: The saint humbles himself before Jehovah (Psalm 131)

Opposite ¹Jehovah, my heart is not arrogant, nor my eyes lofty;

Opposite neither do I exercise myself in great matters, or in things too high for me.

Complement ²Surely I have behaved and quieted myself, as a child that is weaned of his mother;

Complement my soul *is* even as a weaned child.

Unique ³Let Israel hope in Jehovah from henceforth and forever.

Complement Chapter 1.3: The saint waits upon God for deliverance (Psalm 62)

§Unique Introduction: God is my Rock, my salvation, and my defense; I shall not be greatly moved

Unique ¹Truly my soul waits upon God; from him *comes* my salvation.

Complement ²He only *is* my Rock and my salvation.

Complement *He is* my defense; I shall not be greatly moved.

§Complement Body: Wait only upon God; He is my salvation and my glory

Unique ³How long will you imagine mischief against a man? You shall be slain all of you; as a bowing wall *shall you be, and as* a tottering fence. ⁴They only consult to cast *him* down from his excellence; they delight in lies; they bless with their mouth, but they curse inwardly. Selah.

Complement ⁵My soul, wait only upon God: for my expectation *is* from him. ⁶He only *is* my Rock and my deliverance. *He is* my defense; I shall not be moved.

Complement ⁷In God *is* my salvation and my glory; the Rock of my strength, *and* my refuge, *is* in God.

Opposite ⁸Trust in him at all times, *you* people; pour out your heart before him; God *is* a refuge for us. Selah.

Opposite ⁹Surely men of low degree *are* vanity, *and* men of high degree *are* a lie; to be laid in the balance, they *are* altogether *lighter* than vanity.

§Complement Conclusion: Trust not in oppression or robbery; if riches increase, set not your heart upon them

Complement ¹⁰Trust not in oppression, and become not vain in robbery.

Complement If riches increase, set not your heart *upon them*.

Unique ¹¹God has spoken once; twice have I heard this, that power *belongs* to God. ¹²Also to you, O Lord, *belongs* mercy: for you render to every man according to his work.

Complement Chapter 1.4: The saint trusts in Jehovah for protection (Psalm 141)

§Unique Introduction: Let my prayer be set forth before you as incense, my hands as the evening sacrifice

Unique ¹Jehovah, I cry unto you; make haste to me; give ear to my voice, when I cry unto you.

Complement ²Let my prayer be set forth before you *as* incense;

Complement the lifting up of my hands *as* the evening sacrifice.

§Complement Body: Let the righteous smite me, and let him reprove me: it shall be a kindness and an excellent oil

Unique ³Set a watch, O Jehovah, before my mouth; guard the door of my lips. ⁴Let not my heart incline to *any* evil thing, to practice wicked works with men that work iniquity; and let me not eat of their expensive *food*.

Complement ⁵Let the righteous smite me; *it shall be* a kindness;

Complement and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

Opposite ⁶When their judges are overthrown in stony places, they shall hear my words: for they are sweet.

Opposite ⁷Our bones are scattered at the grave’s mouth, as when one plows and breaks up the earth.

§Complement Conclusion: Lord Jehovah, in you is my trust; protect me from the snares and traps of the workers of iniquity

Complement ⁸But my eyes *look* unto you, O Lord Jehovah; in you is my trust; do not leave my soul destitute.

Complement ⁹Protect me from the snares *which* they have laid for me, and the traps of the workers of iniquity.

Unique ¹⁰Let the wicked fall into their own nets, while I escape safely.

Unique Chapter 1.5: The saint waits for Jehovah and hopes in his Word (Psalm 130)

§Complement Introduction: Lord, hear my voice; let your ears be attentive to my supplications

Unique ¹Out of the depths have I cried to you, O Jehovah.

Complement ²Lord, hear my voice;

Complement let your ears be attentive to the voice of my supplications.

§Complement Body: I wait for Jehovah; and in his Word do I hope

Opposite ³If you, Jehovah, should mark iniquities, O Lord, who shall stand?

Opposite ⁴But *there is* forgiveness with you, that you may be feared.

Complement ⁵I wait for Jehovah.

Complement My soul waits; and in his Word do I hope.

Unique ⁶My soul *waits* for the Lord more than they that watch for the morning; *more, I say, than* they that watch for the morning.

§Unique Conclusion: Let Israel hope in Jehovah: for with Him there is mercy and abundant redemption

Complement ⁷Let Israel hope in Jehovah:

Complement for with Jehovah, *there is* mercy; and with him, *there is* abundant redemption.

Unique ⁸And he shall redeem Israel from all his iniquities.

Complement Part 2: Jehovah is our Protector

Opposite Chapter 2.1: The home of the one that fears Jehovah will be blessed (Psalm 128)

Unique ¹Blessed *is* every one that fears Jehovah, that walks in his ways.

Complement ²For you shall eat the labor of your hands; happy *shall you be, and it shall be* well with you.

Complement ³Your wife *shall be* as a fruitful vine by the sides of your house; your children like olive plants around your table.

Opposite ⁴Behold, this is how the man shall be blessed who fears Jehovah: ⁵“Jehovah bless you out of Zion! And may you see the good of Jerusalem all the days of your life; ⁶moreover, may you see your children’s children.”

Opposite Peace upon Israel!

Opposite Chapter 2.2: The protection of Jehovah brings blessing in the home (Psalm 127)

Opposite ¹Unless Jehovah builds the house, they labor in vain that build it; unless Jehovah protects the city, the watchman awakens, *but* in vain.

Opposite ²*It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for so* he gives his beloved sleep.

Complement ³Lo, children *are* an inheritance of Jehovah; the fruit of the womb *is his* reward.

Complement ⁴As arrows in the hand of a mighty man, *so are* the children of one’s youth.

Unique ⁵Happy *is* the man that has his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate.

Complement Chapter 2.3: Jehovah is my Protector (Psalm 121)

§Unique Introduction: My help comes from Jehovah, who made Heaven and Earth

Unique ¹I will lift up my eyes to the hills.

Complement Where does my help comes from?

Complement ²My help *is* from Jehovah, who made Heaven and Earth.

§Complement Body: He that protects you and Israel will not slumber nor sleep

Unique ³He will not allow your foot to be moved.

Complement He that protects you will not slumber;

Complement ⁴behold, he that protects Israel shall neither slumber nor sleep.

Opposite ⁵Jehovah *is* your protector.

Opposite Jehovah *is* your shade upon your right hand: ⁶the sun shall not smite you by day, nor the moon by night.

§Complement Conclusion: Jehovah shall preserve you from evil; He shall preserve your soul

Complement ⁷Jehovah shall preserve you from all evil;

Complement he shall preserve your soul.

Unique ⁸Jehovah shall preserve your going out and your coming in from this time forth, and even forevermore.

Complement Chapter 2.4: Jehovah is my Shepherd (Psalm 23)

§Unique Introduction: Jehovah makes me to lie down in tender green grass, and leads me beside the waters of rest

Unique ¹Jehovah *is* my Shepherd; I shall not want.

Complement ²He makes me to lie down in pastures of tender green grass;

Complement he leads me beside the waters of rest.

§Complement Body: Though I walk through the valley of the shadow of death, I will fear no evil

Unique ³He restores my soul.

Complement He leads me in the paths of righteousness for his Name’s sake.

Complement ⁴Yea, though I walk through the valley of the shadow of death, I will fear no evil: for you *are* with me.

Opposite Your rod and your staff, they comfort me.

Opposite ⁵You prepare a table before me in the presence of my enemies.

§Complement Conclusion: You anoint my head with oil; my cup is running over

Complement You anoint my head with oil;

Complement my cup is running over.

Unique ⁶Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the House of Jehovah forever.

Unique Chapter 2.5: Jehovah makes me dwell in safety (Psalm 4)

§Complement Introduction: You have enlarged me when I was in distress; have mercy upon me and hear my prayer

Unique ¹Hear me when I call, O God of my righteousness.

Complement You have enlarged me *when I was* in distress.

Complement Have mercy upon me, and hear my prayer.

§Complement Body: Offer the sacrifices of righteousness, and put your trust in Jehovah

Opposite ²O you sons of men, how long *will you turn* my glory into shame? *How long* will you love vanity, *and* seek after lying? Selah.

Opposite ³But know that Jehovah has set apart him that is godly for himself; Jehovah will hear when I call to him.

Complement ⁴Tremble in awe, and sin not;

Complement commune with your own heart upon your bed, and be still. Selah.

Unique ⁵Offer the sacrifices of righteousness, and put your trust in Jehovah.

§Unique Conclusion: Only you, Jehovah, make me to dwell in safety

Complement ⁶*There are* many who say, “Who will show us *any* good?” Jehovah, lift up the light of your countenance upon us.

Complement ⁷You have put gladness in my heart, more than in the time *that* their grain and their wine increased.

Unique ⁸I will both lay down in peace, and sleep. For only you, Jehovah, make me to dwell in safety.

Book 2.4: Jehovah is praised by both Jews and Gentiles	
Complement	Part 1: Jehovah is praised by the children of Zion
Unique	Chapter 1.1: Jehovah is worthy of praise because of who He is (Psalm 113)
§Complement	Introduction: Praise the Name of Jehovah, you servants of Jehovah
§Complement	Body: Jehovah is high above all nations and his glory is above the heavens
§Unique	Conclusion: Jehovah raises up the poor and needy, and makes the barren woman to bear children
Complement	Chapter 1.2: Praise Jehovah for his wonders in Heaven and in Earth (Psalm 135)
§Unique	Introduction: Praise the Name of Jehovah, you servants of Jehovah
§Complement	Body: Jehovah controls all of nature at his command, and brought Israel out of Egypt by his power
§Complement	Conclusion: Bless Jehovah, all the tribes of Israel
Complement	Chapter 1.3: Praise Jehovah in the congregation of saints (Psalm 149)
§Unique	Introduction: Sing to Jehovah a new song and his praise in the congregation
§Complement	Body: Let Israel praise his name with the dance and with music
§Complement	Conclusion: Let the saints of Israel praise God and execute vengeance upon the heathen
Opposite	Chapter 1.4: Let everything that has breath praise Jehovah (Psalm 150)
Opposite	Chapter 1.5: Bless Jehovah, all you servants of Jehovah (Psalm 134)
Complement Part 2: Jehovah is praised by the Gentiles	
Unique	Chapter 2.1: All the kings of the earth shall praise you (Psalm 138)
§Complement	Introduction: I will worship and praise your Name
§Complement	Body: Jehovah is high, but respects the lowly and shuns the proud
§Unique	Conclusion: Jehovah will perfect what concerns me, and his mercy endures forever
Complement	Chapter 2.2: All the earth make a joyful sound to Jehovah, the true God (Psalm 100)
§Unique	Introduction: Serve Jehovah with gladness and singing
§Complement	Body: Jehovah, the one true God, has made us
§Complement	Conclusion: Jehovah is good; his mercy is everlasting
Complement	Chapter 2.3: All of Creation, praise Jehovah (Psalm 148)
§Unique	Introduction: Praise Jehovah in the heavens!
§Complement	Body: Jehovah created all things instantly by his command
§Complement	Conclusion: Jehovah exalts the horn of his people, the children of Israel
Opposite	Chapter 2.4: Let all the Gentiles praise you, O God (Psalm 67)
Opposite	Chapter 2.5: Praise Jehovah, all you Gentiles (Psalm 117)

Complement Part 1: Jehovah is praised by the children of Zion	
Unique	Chapter 1.1: Jehovah is worthy of praise because of who He is (Psalm 113)
§Complement	Introduction: Praise the Name of Jehovah, you servants of Jehovah
Unique	¹ Praise Jehovah!
Complement	Praise, O you servants of Jehovah;
Complement	praise the Name of Jehovah.
§Complement Body: Jehovah is high above all nations and his glory is above the heavens	
Opposite	² Blessed is the Name of Jehovah from this time forth and forevermore.
Opposite	³ From the rising of the sun until the going down of the same, Jehovah’s Name <i>is</i> to be praised.
Complement	⁴ Jehovah <i>is</i> high above all nations,
Complement	<i>and</i> his glory <i>is</i> above the heavens.
Unique	⁵ Who is like Jehovah our God, who dwells on high; ⁶ who humbles <i>himself</i> to behold <i>the things that are</i> in Heaven, and in the Earth!
§Unique Conclusion: Jehovah raises up the poor and needy, and makes the barren woman to bear children	
Complement	⁷ He raises up the poor out of the dust, <i>and</i> lifts the needy out of the dunghill, ⁸ that he may set <i>him</i> with princes, <i>even</i> with the princes of his people.
Complement	⁹ He makes the barren woman to keep house, <i>and to be</i> a joyful mother of children.
Unique	Praise Jehovah!
Complement Chapter 1.2: Praise Jehovah for his wonders in Heaven and in Earth (Psalm 135)	
§Unique	Introduction: Praise the Name of Jehovah, you servants of Jehovah
Unique	¹ Praise Jehovah!
Complement	Praise the Name of Jehovah; praise <i>him</i> , O you servants of Jehovah.
Complement	² You that stand in the House of Jehovah, in the courts of the House of our God, ³ praise Jehovah: for Jehovah <i>is</i> good; sing praises to his Name: for <i>it is</i> pleasant.
§Complement Body: Jehovah controls all of nature at his command, and brought Israel out of Egypt by his power	
Unique	⁴ For Jehovah has chosen Jacob to himself, <i>and</i> Israel for his special treasure: ⁵ for I know that Jehovah <i>is</i> great, and <i>that</i> our Lord <i>is</i> above all gods.
Complement	⁶ Whatsoever Jehovah pleased, <i>that</i> did he in heaven and in earth, in the seas, and all deep places. ⁷ He causes the vapors to ascend from the ends of the earth; he makes lightning for the rain; he brings the wind out of his treasures.
Complement	⁸ Who struck the firstborn of Egypt, both of man and beast. ⁹ <i>Who</i> sent tokens and wonders into the midst of you, O Egypt, upon Pharaoh, and upon all his servants. ¹⁰ Who smote great nations, and slew mighty kings: ¹¹ Sihon king of the Amorites, Og king of Bashan, and all the kingdoms of Canaan; ¹² and gave their land <i>for</i> an inheritance, an inheritance to Israel his people.
Opposite	¹³ Your Name, O Jehovah, <i>endures</i> forever; <i>and</i> your memorial, O Jehovah, throughout all generations: ¹⁴ for Jehovah will judge his people, and he will repent himself concerning his servants.
Opposite	¹⁵ The idols of the heathen <i>are</i> silver and gold, the work of men’s hands. ¹⁶ They have mouths, but they speak not; they have eyes, but they see not; ¹⁷ they have ears, but they hear not; neither is there <i>any</i> breath in their mouths. ¹⁸ They that make them are like them; <i>so is</i> everyone that trusts in them.
§Complement Conclusion: Bless Jehovah, all the tribes of Israel	
Complement	¹⁹ Bless Jehovah, O house of Israel; bless Jehovah, O house of Aaron; ²⁰ bless Jehovah, O house of Levi; you that fear Jehovah, bless Jehovah.
Complement	²¹ Blessed is Jehovah out of Zion, who dwells at Jerusalem.
Unique	Praise Jehovah!
Complement Chapter 1.3: Praise Jehovah in the congregation of saints (Psalm 149)	
§Unique	Introduction: Sing to Jehovah a new song and his praise in the congregation
Unique	¹ Praise Jehovah!
Complement	Sing to Jehovah a new song,
Complement	<i>and</i> his praise in the congregation of saints.
§Complement Body: Let Israel praise his name with the dance and with music	
Unique	² Let Israel rejoice in him that made him; let the children of Zion be joyful in their King.
Complement	³ Let them praise his Name in the dance;
Complement	let them sing praises to him with the timbrel and harp.
Opposite	⁴ For Jehovah takes pleasure in his people.
Opposite	He will beautify the meek with salvation.
§Complement Conclusion: Let the saints of Israel praise God and execute vengeance upon the heathen	
Complement	⁵ Let the saints be joyful in glory; let them sing aloud upon their beds.
Complement	⁶ <i>Let</i> the high <i>praises</i> of God <i>be</i> in their mouth, and a two-edged sword in their hand, ⁷ to execute vengeance upon the heathen, <i>and</i> punishments upon the people; ⁸ to bind their kings with chains, and their nobles with fetters of iron; ⁹ to execute upon them the Judgment written. This honor have all his saints.
Unique	Praise Jehovah!

Opposite Chapter 1.4: Let everything that has breath praise Jehovah (Psalm 150)	
Unique	¹ Praise Jehovah!
Complement	Praise God in his Sanctuary. Praise him in the firmament of his power. ² Praise him for his mighty acts. Praise him according to his excellent greatness.
Complement	³ Praise him with the sound of the trumpet. Praise him with the psaltery and harp. ⁴ Praise him with the timbrel and dance. Praise him with stringed instruments and pipes. ⁵ Praise him upon the loud cymbals; praise him upon the high sounding cymbals.
Opposite	⁶ Let everything that has breath praise Jehovah.
Opposite	Praise Jehovah!
Opposite Chapter 1.5: Bless Jehovah, all you servants of Jehovah (Psalm 134)	
Opposite	¹ Behold, bless Jehovah, <i>all you</i> servants of Jehovah,
Opposite	who by night stand <i>in</i> the House of Jehovah.
Complement	² Lift up your hands <i>in</i> the Sanctuary;
Complement	and bless Jehovah.
Unique	³ Jehovah that made heaven and earth bless you out of Zion.
Complement Part 2: Jehovah is praised by the Gentiles	
Unique	Chapter 2.1: All the kings of the earth shall praise you (Psalm 138)
§Complement	Introduction: I will worship and praise your Name
Unique	¹ I will praise you with my whole heart; before the gods will I sing praise to you.
Complement	² I will worship toward your holy Temple, and praise your Name for your loving-kindness and for your truth: for you have magnified your Word above all your Name.
Complement	³ In the day when I cried you answered me, <i>and</i> strengthened me <i>with</i> strength in my soul.
§Complement Body: Jehovah is high, but respects the lowly and shuns the proud	
Opposite	⁴ All the kings of the earth shall praise you, O Jehovah, when they hear the words of your mouth.
Opposite	⁵ Moreover, they shall sing in the ways of Jehovah: for great <i>is</i> the glory of Jehovah.
Complement	⁶ Though Jehovah <i>is</i> high, yet he has respect to the lowly;
Complement	but the proud he knows far away.
Unique	⁷ Though I walk in the midst of trouble, you will revive me; you shall stretch forth your hand against the wrath of my enemies, and your right hand shall save me.
§Unique Conclusion: Jehovah will perfect what concerns me, and his mercy endures forever	
Complement	⁸ Jehovah will perfect <i>that which</i> concerns me.
Complement	Your mercy, O Jehovah, <i>endures</i> forever.
Unique	Forsake not the works of your own hands.
Complement Chapter 2.2: All the earth make a joyful sound to Jehovah, the true God (Psalm 100)	
§Unique	Introduction: Serve Jehovah with gladness and singing
Unique	¹ Make a joyful sound to Jehovah, all the earth.
Complement	² Serve Jehovah with gladness;
Complement	come before his presence with singing.
§Complement Body: Jehovah, the one true God, has made us	
Unique	³ Know that Jehovah, <i>he is the true</i> God.
Complement	<i>It is</i> he <i>that</i> has made us, and not we ourselves.
Complement	<i>We are</i> his people, and the sheep of his pasture.
Opposite	⁴ Enter into his gates with thanksgiving, <i>and</i> into his courts with praise.
Opposite	Be thankful to him, <i>and</i> bless his Name.
§Complement Conclusion: Jehovah is good; his mercy is everlasting	
Complement	⁵ For Jehovah <i>is</i> good;
Complement	his mercy <i>is</i> everlasting;
Unique	and his truth <i>endures</i> to all generations.
Complement Chapter 2.3: All of Creation, praise Jehovah (Psalm 148)	
§Unique	Introduction: Praise Jehovah in the heavens!
Unique	¹ Praise Jehovah! Praise Jehovah from the heavens; praise him in the heights.
Complement	² Praise him, all his angels; praise him, all his hosts.
Complement	³ Praise him, sun and moon; praise him, all you stars of light. ⁴ Praise him, you heavens of heavens, and you waters that <i>are</i> above the heavens.
§Complement Body: Jehovah created all things instantly by his command	
Unique	⁵ Let them praise the Name of Jehovah: for he commanded, and they were created.
Complement	⁶ He has also established them forever and ever;
Complement	he has made a decree which shall not pass.
Opposite	⁷ Praise Jehovah from the earth, you dragons and all deeps, ⁸ fire and hail, snow and vapors, stormy wind fulfilling his Word. ⁹ mountains and all hills, fruitful trees and all cedars, ¹⁰ beasts and all cattle, creeping things and flying bird, ¹¹ kings of the earth and all people, princes and all judges of the earth, ¹² both young men and virgins, old men and children.
Opposite	¹³ Let them praise the Name of Jehovah: for his Name alone is excellent; his glory <i>is</i> above the earth and heaven.
§Complement Conclusion: Jehovah exalts the horn of his people, the children of Israel	
Complement	¹⁴ He also exalts the horn of his people, the praise of all his saints;
Complement	<i>even</i> of the children of Israel, a people near to him.
Unique	Praise Jehovah!
Opposite Chapter 2.4: Let all the Gentiles praise you, O God (Psalm 67)	
Unique	¹ God be merciful to us, and bless us, <i>and</i> cause his face to shine upon us (Selah); ² that your Way may be known upon earth, your saving health among all Gentiles.
Complement	³ Let the people praise you, O God; let all the people praise you. ⁴ O let the Gentiles be glad and sing for joy: for you shall judge the people righteously, and govern the nations upon earth. Selah.
Complement	⁵ Let the people praise you, O God; let all the people praise you.
Opposite	⁶ <i>Then</i> shall the earth yield her increase; <i>and</i> God, <i>even</i> our own God, shall bless us.
Opposite	⁷ God shall bless us; and all the ends of the earth shall fear him.
Opposite Chapter 2.5: Praise Jehovah, all you Gentiles (Psalm 117)	
Opposite	¹ O praise Jehovah, all you Gentiles;
Opposite	praise him, all you people.
Complement	² For his merciful kindness is great toward us;
Complement	and the truth of Jehovah <i>endures</i> forever.
Unique	Praise Jehovah!

Volume 3: The past and future history of the Kingdom of Zion

Opposite Book 3.1: The beginnings of the Old Covenant Kingdom of Zion

- Complement Part 1: From Abraham through Egypt and the wilderness to the Promised Land
 - Unique Chapter 1.1: Jehovah protected and blessed his people from Abraham to the Promised Land (Psalm 105)
 - Complement Chapter 1.2: Give thanks for the mercy of Jehovah, for he brought his people out of Egypt (Psalm 136)
 - Complement Chapter 1.3: Sing aloud to Jehovah, for he brought his people out of Egypt (Psalm 81)
 - Opposite Chapter 1.4: The God of Jacob subdued nature for the sake of his people Israel (Psalm 114)
 - Opposite Chapter 1.5: The God of Jacob shall subdue the Gentiles under his people Israel (Psalm 47)
- Complement Part 2: From the wilderness to the Kingdom of David
 - Unique Chapter 2.1: Jehovah led Israel out of the wilderness and gave them David as their king (Psalm 78)
 - Complement Chapter 2.2: Israel was oppressed by the surrounding nations (Psalm 83)
 - Complement Chapter 2.3: Jehovah brought Israel into a wealthy place (Psalm 66)
 - Opposite Chapter 2.4: Jehovah surrounds his people like the mountains surrounding Jerusalem (Psalm 125)
 - Opposite Chapter 2.5: Jehovah commanded the blessing upon the mountains of Zion (Psalm 133)

Opposite Book 3.2: The Golden Age of the Old Covenant Kingdom of Zion

- Complement Part 1: The glories of the Old Covenant City of Zion
 - Opposite Chapter 1.1: Jehovah is in the midst of the City of God (Psalm 46)
 - Opposite Chapter 1.2: Jehovah dwells in the Hill of God (Psalm 68)
 - Complement Chapter 1.3: The House of Jehovah is in Mount Zion (Psalm 122)
 - Complement Chapter 1.4: The Highest himself shall establish Mount Zion (Psalm 87)
 - Unique Chapter 1.5: The joy of the whole earth is Mount Zion (Psalm 48)
- Complement Part 2: The glories of the Old Covenant Kingdom of David
 - Opposite Chapter 2.1: Jehovah will prolong the life of the Messiah, and his years as many generations (Psalm 61)
 - Opposite Chapter 2.2: Jehovah promised to conditionally bless David and his sons (Psalm 132)
 - Complement Chapter 2.3: Jehovah taught the hands of David to make war (Psalm 18)
 - Complement Chapter 2.4: Jehovah taught the hands of David to make war (Psalm 144)
 - Unique Chapter 2.5: Jehovah anointed David with his holy oil (Psalm 89)

Complement Book 3.3: Jehovah rejected the Old Covenant Kingdom of Zion

- Complement Part 1: Jehovah caused the Kingdom to be destroyed and his people to be exiled to Babylon
 - Unique Chapter 1.1: Jehovah was angry with the people of the Kingdom of Zion (Psalm 79)
 - Complement Chapter 1.2: Jehovah had cast off the people of the Kingdom of Zion (Psalm 74)
 - Complement Chapter 1.3: Jehovah had abandoned the people of the Kingdom of Zion (Psalm 44)
 - Opposite Chapter 1.4: The people of Zion in exile prayed for vengeance against Edom (Psalm 137)
 - Opposite Chapter 1.5: The people of Zion were oppressed by their enemies in exile (Psalm 129)
- Complement Part 2: The people of Zion returned from exile in Persia without a king
 - Unique Chapter 2.1: The people of Zion prayed for deliverance from exile (Psalm 80)
 - Complement Chapter 2.2: The people of Zion prayed for revival after returning from exile (Psalm 85)
 - Complement Chapter 2.3: The people of Zion praised Jehovah for delivering them from exile (Psalm 107)
 - Opposite Chapter 2.4: Jehovah returned his people to the Promised Land from exile in Persia (Psalm 126)
 - Opposite Chapter 2.5: Israel called upon Jehovah to gather them from among the heathen (Psalm 106)

Complement Book 3.4: The Old Covenant Kingdom of Zion rejected their King

- Complement Part 1: The Jews persecuted and conspired against Jesus their King during his Life
 - Opposite Chapter 1.1: Jesus was tempted by Satan and found faultless (Psalm 91)
 - Opposite Chapter 1.2: The Son of God became the faultless Lamb of God at his incarnation (Psalm 40)
 - Complement Chapter 1.3: The enemies of Jesus slandered him and plotted to take away his life (Psalm 31)
 - Complement Chapter 1.4: The enemies of Jesus persecuted and reproached him (Psalm 69)
 - Unique Chapter 1.5: Jesus triumphantly entered into Jerusalem (Psalm 118)
- Complement Part 2: The Jews accused Jesus of blasphemy and slandered Him on the cross before his death
 - Opposite Chapter 2.1: Judas Iscariot betrayed Jesus his master and lost his apostleship (Psalm 109)
 - Opposite Chapter 2.2: Judas Iscariot betrayed Jesus his friend and went down into Hell (Psalm 55)
 - Complement Chapter 2.3: False witnesses accused Jesus of blasphemy (Psalm 35)
 - Complement Chapter 2.4: The chief priests slandered Jesus as he hung on the cross (Psalm 22)
 - Unique Chapter 2.5: The chief priests and Judas Iscariot conspired against Jesus (Psalm 41)

Unique Book 3.5: Jesus shall rule the New Covenant Kingdom of Zion when He returns in glory

- Complement Part 1: Jehovah reigned over Old Covenant Zion
 - Unique Chapter 1.1: Jehovah reigns in Zion (Psalm 99)
 - Complement Chapter 1.2: Jehovah reigns with great power (Psalm 97)
 - Complement Chapter 1.3: Jehovah reigns from all Eternity (Psalm 93)
 - Opposite Chapter 1.4: Celebrate the coming of Jehovah God to judge the world (Psalm 98)
 - Opposite Chapter 1.5: Fear the coming of Jehovah God to judge the world (Psalm 96)
- Complement Part 2: The Lord Jesus Christ will reign over the world as the New Covenant King of Zion
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Unique	Chapter 1.1: Jehovah protected and blessed his people from Abraham to the Promised Land (Psalm 105)
§Complement	Introduction: Remember his marvelous works that he has done
Unique	1 ^O give thanks to Jehovah; call upon his Name, <i>and</i> make known his deeds among the people. ² Sing to him; sing psalms to him; talk of all his wondrous works. ³ Glory in his holy Name; let the heart of them rejoice that seek Jehovah. ⁴ Seek Jehovah, and his strength; seek his face evermore.
Complement	⁵ Remember his marvelous works that he has done; his wonders, and the Judgments of his mouth.
Complement	⁶ O you seed of Abraham his servant, <i>and</i> you children of Jacob his chosen, ⁷ he is Jehovah our God; his Judgments <i>are</i> in all the earth.
§Complement	Body: Jehovah judged Pharaoh and all Egypt with great Judgments
Opposite	⁸ He has remembered his Covenant forever (the Word <i>that</i> he commanded to a thousand generations), ⁹ which he made with Abraham, and his oath to Isaac; ¹⁰ and he confirmed the same to Jacob for a Law, <i>and</i> to Israel for an everlasting Covenant; ¹¹ saying, <i>“To you will I give the land of Canaan, the lot of your inheritance”</i> , ¹² when they were <i>but</i> a few men in number; moreover, very few, and strangers in it.
Opposite	¹³ When they went from one nation to another, <i>and from one kingdom to another people</i> , ¹⁴ he allowed no man to do them wrong; yea, he reproved kings for their sakes, ¹⁵ saying, <i>“Touch not my anointed; and do my prophets no harm.”</i>
Complement	¹⁶ Moreover he called for a famine upon the land; he broke the whole staff of bread. ¹⁷ He sent a man before them, <i>even Joseph, who</i> was sold as a slave; ¹⁸ whose feet they hurt with fetters; he was laid in iron, ¹⁹ until the time that his word came; the Word of Jehovah tested him. ²⁰ The king sent and released him, <i>even</i> the ruler of the people, and let him go free. ²¹ He made him lord of his house, and ruler of all his substance: ²² to bind his princes at his pleasure, and teach his senators wisdom.
Complement	²³ Israel also came into Egypt; and Jacob sojourned in the land of Ham; ²⁴ and he increased his people greatly, and made them stronger than their enemies.
Unique	²⁵ <i>Then</i> he turned their heart to hate his people, <i>and</i> to deal craftily with his servants. ²⁶ He sent Moses his servant, and Aaron whom he had chosen; ²⁷ they showed his signs among them, and wonders in the land of Ham. ²⁸ He sent darkness, and made it dark; and they did not rebel against his Word. ²⁹ He turned their waters into blood, and slew their fish. ³⁰ Their land brought forth frogs in abundance, <i>even</i> in the chambers of their kings. ³¹ He spoke, and there came diverse sorts of flies, <i>and</i> lice in all their territory. ³² He gave them hail for rain, and flaming fire in their land. ³³ He also smote their vines and their fig trees, and broke the trees of their land. ³⁴ He spoke, and the locusts came, and caterpillars, and that without number, ³⁵ and ate up all the herbs in their land, and devoured the fruit of their ground. ³⁶ He also smote all the firstborn in their land, the chief of all their strength.
§Unique	Conclusion: Jehovah brought Israel out of Egypt into the Promised Land
Complement	³⁷ He also brought them forth with silver and gold; and <i>there was</i> not one feeble <i>person</i> among their tribes. ³⁸ Egypt was glad when they left: for the fear of them fell upon them.
Complement	³⁹ He spread a cloud for a covering, and fire to give light in the night. ⁴⁰ <i>The people</i> asked, and he brought quails, and satisfied them with the bread of Heaven. ⁴¹ He opened the rock, and the waters gushed out; it ran in the dry places <i>like</i> a river: ⁴² for he remembered his holy promise, <i>and</i> Abraham his servant.
Unique	⁴³ And he brought forth his people with joy, <i>and</i> his chosen with gladness; ⁴⁴ and gave them the lands of the heathen; and they inherited the labor of the people, ⁴⁵ that they might observe his Statutes, and keep his Laws. Praise Jehovah!
Complement	Chapter 1.2: Give thanks for the mercy of Jehovah, for he brought his people out of Egypt (Psalm 136)
§Unique	Introduction: Give thanks to Jehovah, the supreme God of all gods: for his mercy endures forever
Unique	1 ^O give thanks to Jehovah, because <i>he is</i> good: for his mercy <i>endures</i> forever.
Complement	² O give thanks to the God of gods: for his mercy <i>endures</i> forever.
Complement	³ O give thanks to the Lord of lords: for his mercy <i>endures</i> forever.
§Complement	Body: Jehovah brought Israel through the wilderness: for his mercy endures forever
Unique	⁴ To him who alone does great wonders: for his mercy <i>endures</i> forever; ⁵ to him that by wisdom made the heavens: for his mercy <i>endures</i> forever; ⁶ to him that stretched out the earth above the water: for his mercy <i>endures</i> forever; ⁷ to him that made great lights: for his mercy <i>endures</i> forever; ⁸ the sun to rule by day: for his mercy <i>endures</i> forever; ⁹ the moon and stars to rule by night: for his mercy <i>endures</i> forever.
Complement	¹⁰ To him that smote Egypt in their firstborn: for his mercy <i>endures</i> forever; ¹¹ and brought out Israel from among them: for his mercy <i>endures</i> forever; ¹² with a strong hand, and with a stretched out arm: for his mercy <i>endures</i> forever.
Complement	¹³ To him who divided the Red sea into parts: for his mercy <i>endures</i> forever; ¹⁴ and made Israel to pass through its midst: for his mercy <i>endures</i> forever; ¹⁵ but overthrew Pharaoh and his army in the Red sea: for his mercy <i>endures</i> forever.
Opposite	¹⁶ To him who led his people through the wilderness: for his mercy <i>endures</i> forever.
Opposite	¹⁷ To him who smote great kings: for his mercy <i>endures</i> forever; ¹⁸ and slew famous kings: for his mercy <i>endures</i> forever; ¹⁹ Sihon king of the Amorites: for his mercy <i>endures</i> forever; ²⁰ and Og the king of Bashan: for his mercy <i>endures</i> forever; ²¹ and gave their land for an inheritance: for his mercy <i>endures</i> forever; ²² even an inheritance to Israel his servant: for his mercy <i>endures</i> forever.
§Complement	Conclusion: Jehovah redeemed Israel, and feeds all flesh: for his mercy endures forever
Complement	²³ Who remembered us in our low estate: for his mercy <i>endures</i> forever; ²⁴ and has redeemed us from our enemies: for his mercy <i>endures</i> forever;
Complement	²⁵ who gives food to all flesh: for his mercy <i>endures</i> forever.
Unique	²⁶ O give thanks to the God of Heaven: for his mercy <i>endures</i> forever.
Complement	Chapter 1.3: Sing aloud to Jehovah, for he brought his people out of Egypt (Psalm 81)
§Unique	Introduction: Make a joyful sound to the God of Jacob and blow the trumpet in the new moon
Unique	¹ Sing aloud to God our strength; make a joyful sound to the God of Jacob. ² Take a psalm, and bring here the timbrel, <i>and</i> the pleasant harp with the psaltery.
Complement	³ Blow the trumpet in the new moon, in the time appointed, on our solemn feast day: ⁴ for this <i>was</i> a Statute for Israel, <i>and</i> a Law of the God of Jacob.
Complement	⁵ He ordained this in Joseph for a testimony, when he went out through the land of Egypt, <i>where</i> I heard a language <i>that</i> I did not understand.
§Complement	Body: I am Jehovah your God who brought you out of Egypt: open your mouth wide, and I will fill it
Unique	⁶ <i>“I removed his shoulder from the burden; his hands were delivered from the pots. ⁷You called in trouble, and I delivered you; I answered you in the secret place of thunder; I tested you at the waters of Meribah. Selah.</i>
Complement	⁸ <i>“Hear, O my people, and I will testify to you; O Israel, if you will listen to me: ⁹No strange god shall be in you; neither shall you worship any strange god.</i>
Complement	¹⁰ <i>“I am Jehovah your God, who brought you out of the land of Egypt: open your mouth wide, and I will fill it.”</i>
Opposite	¹¹ <i>“But my people would not listen to my voice, and Israel wanted none of me.</i>
Opposite	¹² <i>“So I gave them up to their own hearts’ lust, and they walked in their own counsels.”</i>
§Complement	Conclusion: If my people had listened to me, I would have subdued their enemies and fed them with honey
Complement	¹³ <i>“Oh that my people had listened to me, and Israel had walked in my ways! ¹⁴I would soon have subdued their enemies, and turned my hand against their adversaries.</i>
Complement	¹⁵ <i>“The haters of Jehovah should have submitted themselves to him, for then their time would have endured forever.</i>
Unique	¹⁶ <i>“He would have fed them also with the finest of the wheat; and with honey out of the rock would I have satisfied you.”</i>
Opposite	Chapter 1.4: The God of Jacob subdued nature for the sake of his people Israel (Psalm 114)
Unique	¹ When Israel went out of Egypt, the house of Jacob from a people of strange language, ² Judah was his Sanctuary, <i>and</i> Israel his dominion.
Complement	³ The <i>Red</i> sea saw <i>God</i> , and fled; Jordan was driven back;
Complement	⁴ the mountains skipped like rams, <i>and</i> the little hills like lambs.
Opposite	⁵ <i>What frightened</i> you, O you sea, that you fled? You Jordan, <i>that</i> you were driven back? ⁶ You mountains, <i>that</i> you skipped like rams; and you little hills, like lambs?
Opposite	⁷ Tremble, you earth, at the presence of the Lord, at the presence of the God of Jacob; ⁸ who turned the rock <i>into</i> a standing water: the flint into a fountain of water.
Opposite	Chapter 1.5: The God of Jacob shall subdue the Gentiles under his people Israel (Psalm 47)
Opposite	¹ O clap your hands, all you people; shout to God with the voice of triumph: ² for Jehovah most High is dreadful; <i>he is</i> a great King over all the earth. ³ He shall subdue the people under us, and the nations under our feet. ⁴ He shall choose our inheritance for us, the excellence of Jacob whom he loved. Selah.
Opposite	⁵ God has gone up with a shout, Jehovah with the sound of a trumpet.
Complement	⁶ Sing praises to God, sing praises.
Complement	Sing praises to our King, sing praises: ⁷ for God is the King of all the earth; sing praises with understanding.
Unique	⁸ God reigns over the heathen; God sits upon the throne of his holiness. ⁹ The princes of the people are gathered together, <i>even</i> the people of the God of Abraham: for the shields of the earth <i>belong</i> to God; he is greatly exalted.
Complement	Part 2: From the wilderness to the Kingdom of David
Unique	Chapter 2.1: Jehovah led Israel out of the wilderness and gave them David as their king (Psalm 78)
§Complement	Introduction: Jehovah commanded Israel to teach their children to learn from the errors of their fathers
Unique	¹ Give ear, O my people, to my Law; incline your ears to the words of my mouth. ² I will open my mouth in a parable; I will utter dark sayings of old, ³ which we have heard and known, and our fathers have told us. ⁴ We will not hide <i>them</i> from their children, showing to the generation to come the praises of Jehovah, and his strength, and <i>his</i> wonderful works that he has done.
Complement	⁵ For he established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our fathers, that they should make them known to their children, ⁶ that the generation to come might know <i>them</i> , <i>even</i> the children <i>which</i> should be born, <i>who</i> should arise and declare <i>them</i> to their children;
Complement	⁷ that they might set their hope in God, and not forget the works of God, but keep his Commandments; ⁸ and might not be as their fathers, a stubborn and rebellious generation; a generation <i>that</i> did not prepare their heart <i>for God</i> , and whose spirit was not steadfast in God.
§Complement	Body: Jehovah continued to bless Israel in spite of their continual rebellion and unbelief against Him
Opposite	⁹ The children of Ephraim, <i>being</i> armed, and carrying bows, turned back in the day of battle. ¹⁰ They did not keep the Covenant of God, and refused to walk in his Law; ¹¹ and <i>they</i> forgot his works, and his wonders that he had shown them.
Opposite	¹² He did marvelous things in the sight of their fathers; in the land of Egypt, <i>and in</i> the field of Zoan. ¹³ He divided the <i>Red</i> sea, and caused them to pass through; and he made the waters to stand as a heap. ¹⁴ In the daytime also he led them with a cloud, and all the night with a light of fire. ¹⁵ He opened the rocks in the wilderness, and gave <i>them</i> drink <i>as out of</i> the great depths <i>of the sea</i> . ¹⁶ He brought streams also out of the rock, and caused waters to run down like rivers.
Complement	¹⁷ And they sinned still more against him by provoking the most High in the wilderness. ¹⁸ And they tested God in their heart by asking food for their lust. ¹⁹ Yea, they spoke against God; they said, “Can God furnish a table in the wilderness? ²⁰ Behold, he struck the rock, so that the waters gushed out, and the streams overflowed. Can he also give bread? Can he provide flesh for his people?” ²¹ Therefore Jehovah heard <i>this</i> , and was furious; so a fire was kindled against Jacob, and anger also came up against Israel, ²² because they did not believe in God, and did not trust in his salvation, ²³ though he had commanded the clouds from above, and opened the doors of Heaven, ²⁴ and had rained down manna upon them to eat, and had given them of the bread of Heaven. ²⁵ Man ate angels’ food; he sent them food to satiation. ²⁶ He caused an east wind to blow in the heaven, and by his power he brought in the south wind. ²⁷ He also rained flesh upon them as dust, and feathered birds like as the sand of the sea; ²⁸ and he let <i>it</i> fall in the midst of their camp round about their habitations. ²⁹ So they ate, and were well filled: for he gave them their own desire; ³⁰ they were not deprived from their lust. But while their food was still in their mouths, ³¹ the wrath of God came upon them, and slew the fattest of them, and struck down the chosen <i>men</i> of Israel.
Complement	³² For all this they sinned still <i>more</i> , and did not believe for his wondrous works. ³³ Therefore he consumed their days in vanity, and their years in trouble. ³⁴ When he slew them, then they sought him; and they returned and inquired early after God. ³⁵ And they remembered that God was their Rock, and the high God their Redeemer. ³⁶ Nevertheless they flattered him with their mouth, and they lied to him with their tongues: ³⁷ for their heart was not right with him; neither were they steadfast in his Covenant. ³⁸ But he, <i>being</i> full of compassion, forgave <i>their</i> iniquity, and did not destroy <i>them</i> ; moreover, many a time he turned his anger away, and did not stir up all his wrath: ³⁹ for he remembered that they <i>were but</i> flesh; a wind that passes away, and does not come again.
Unique	⁴⁰ How often they provoked him in the wilderness, <i>and</i> grieved him in the desert! ⁴¹ Moreover, they turned back and tested God, and limited the Holy One of Israel. ⁴² They did not remember his hand, <i>nor</i> the day when he delivered them from the enemy: ⁴³ how he had done his signs in Egypt, and his wonders in the field of Zoan; ⁴⁴ and had turned their rivers into blood; and their streams, so that they could not drink. ⁴⁵ He sent diverse sorts of flies among them, which devoured them; and frogs, which destroyed them. ⁴⁶ He also gave their increase to the caterpillar, and their labor to the locust. ⁴⁷ He destroyed their vines with hail, and their sycamore trees with frost. ⁴⁸ He gave up their cattle also to the hail, and their flocks to hot thunderbolts. ⁴⁹ He cast upon them the fierceness of his anger, wrath, indignation, and trouble, by sending evil angels <i>among them</i> . ⁵⁰ He made a way to his anger; he did not spare their soul from death, but gave their life over to the plague; ⁵¹ and struck all the firstborn in Egypt, the chief of <i>their</i> strength in the tabernacles of Ham. ⁵² But he made his own people to go forth like sheep, and guided them in the wilderness like a flock. ⁵³ And he led them on safely, so that they did not fear; but the sea overwhelmed their enemies. ⁵⁴ And he brought them to the border of his Sanctuary, <i>even</i> to this mountain, <i>which</i> his right hand had purchased. ⁵⁵ He also cast out the heathen before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. ⁵⁶ Yet they tested and provoked the most high God, and did not keep his Testimonies, ⁵⁷ but turned back, and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow: ⁵⁸ for they provoked him to anger with their high places, and moved him to jealousy with their carved images. ⁵⁹ When God heard <i>this</i> , he was furious, and greatly abhorred Israel, ⁶⁰ so that he forsook the Tabernacle of Shiloh, the tent <i>which</i> he placed among men; ⁶¹ and delivered his strength into captivity, and his glory into the enemy’s hand. ⁶² He gave his people over also to the sword; and was furious with his inheritance. ⁶³ The fire consumed their young men, and their virgins were not given to marriage. ⁶⁴ Their priests fell by the sword; and their widows made no lamentation.
§Unique	Conclusion: Jehovah chose David to feed Jacob his people and Israel his inheritance
Complement	⁶⁵ Then the Lord awoke like one out of sleep, ⁶⁶ and like a mighty man that shouts by reason of wine. ⁶⁷ And he smote his enemies in the hind parts; he put them to a perpetual reproach.
Complement	⁶⁸ Moreover he refused the tabernacle of Joseph, and did not choose the tribe of Ephraim; ⁶⁹ but chose the tribe of Judah, the mount Zion which he loved. ⁷⁰ And he built his Sanctuary like high <i>palaces</i> , like the earth which he has established forever.
Unique	⁷¹ He also chose David his servant, and took him from the sheepfolds; ⁷² from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. ⁷³ So he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands.
Complement	Chapter 2.2: Israel was oppressed by the surrounding nations (Psalm 83)
§Unique	Introduction: Hold not your peace, O God
Unique	¹ Keep not silence, O God;
Complement	hold not your peace;
Complement	and be not still, O God.
§Complement	Body: The enemies of Israel conspired together to destroy them
Unique	² For, look, your enemies make a tumult; and they that hate you have lifted up the head.
Complement	³ They have taken crafty counsel against your people, and consulted against your hidden ones. ⁴ They have said, “Come, and let us cut them off from <i>being</i> a nation, that the name of Israel may be in remembrance no longer.”
Complement	⁵ For they have conspired together with one consent; they have allied against you: ⁶ the tents of Edom and the Ishmaelites, of Moab and the Hagarenes, ⁷ Gebal, Ammon, and Amalek, the Philistines with the inhabitants of Tyre, ⁸ Assyria also is joined with them; they have aided the children of Lot. Selah.
Opposite	⁹ Do to them as <i>to</i> the Midianites; as <i>to</i> Siser, <i>and as to</i> Jabin, at the brook of Kison, ¹⁰ <i>who</i> perished at Endor; they became <i>as</i> dung for the earth.
Opposite	¹¹ Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmunna, ¹² who said, “Let us take to ourselves the houses of God in possession.”
§Complement	Conclusion: O God, persecute them with your tempest, and fill their faces with shame
Complement	¹³ O my God, make them like chaff; as the stubble before the wind. ¹⁴ As the fire burns a wood, and as the flame sets the mountains on fire, ¹⁵ so persecute them with your tempest, and make them afraid with your storm.
Complement	¹⁶ Fill their faces with shame, that they may seek your Name, O Jehovah.
Unique	¹⁷ Let them be disgraced and troubled forever; yea, let them be put to shame, and perish; ¹⁸ that <i>men</i> may know that you, whose Name alone <i>is</i> Jehovah, <i>are</i> the most High God over all the earth.
Complement	Chapter 2.3: Jehovah brought Israel into a wealthy place (Psalm 66)
§Unique	Introduction: Through the greatness of your power, your enemies shall submit themselves to you, and worship you
Unique	¹ Make a joyful sound to God, all the earth; ² sing forth the honor of his Name; make his praise glorious. ³ Say to God, “How dreadful <i>you are</i> in your works!
Complement	⁴ Through the greatness of your power shall your enemies submit themselves to you.
Complement	⁴ “All the earth shall worship you, and shall sing to you; they shall sing to your Name.” Selah.
§Complement	Body: Jehovah dried up the Red Sea and the Jordan river; He rules by his power forever
Unique	⁵ Come and see the works of God; <i>he is</i> dreadful <i>in his</i> doing toward the children of men.
Complement	⁶ He turned the <i>Red</i> sea into dry <i>land</i> ; they went through the <i>Jordan</i> river on foot; there we rejoiced in him.
Complement	⁷ He rules by his power forever; his eyes behold the nations; let not the rebellious exalt themselves. Selah.
Opposite	⁸ O bless our God, you people, and make the voice of his praise to be heard, ⁹ who holds our soul in life, and does not allow our feet to be moved. ¹⁰ For you, O God, have tested us; you have refined us, as silver is refined. ¹¹ You brought us into the net; you laid affliction upon our loins. ¹² You caused men to ride over our heads; we went through fire and through water, but you brought us out into a wealthy <i>place</i> .
Opposite	¹³ I will go into your House with burnt offerings; I will pay my vows, ¹⁴ which my lips have uttered, and my mouth has spoken, when I was in trouble. ¹⁵ I will offer you burnt sacrifices of fattened <i>beasts</i> to you, with the incense of rams; I will offer bulls with goats. Selah.
§Complement	Conclusion: I cried to God with my mouth; truly God has heard my prayer
Complement	¹⁶ Come <i>and</i> hear, all you that fear God, and I will declare what he has done for my soul. ¹⁷ I cried unto him with <i>my mouth</i> , and he was extolled with my tongue.
Complement	¹⁸ If I regard iniquity in my heart, the Lord will not hear <i>me</i> ; ¹⁹ <i>but</i> truly God has heard <i>me</i> ; he has attended to the voice of my prayer.
Unique	²⁰ Blessed is God, who has not turned away my prayer, nor his mercy from me.
Opposite	Chapter 2.4: Jehovah surrounds his people like the mountains surrounding Jerusalem (Psalm 125)
Unique	¹ They that trust in Jehovah <i>shall be</i> as mount Zion, <i>which</i> cannot be moved, <i>but</i> remains forever.
Complement	² As the mountains surround Jerusalem, so Jehovah surrounds his people from henceforth, even forever.
Complement	³ For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands to iniquity.
Opposite	⁴ Do good, O Jehovah, to <i>those that are</i> good, and to <i>them that are</i> upright in their hearts. ⁵ As for such as turn aside to their crooked ways, Jehovah shall lead them forth with the workers of iniquity.
Opposite	<i>But peace shall be</i> upon Israel.
Opposite	Chapter 2.5: Jehovah commanded the blessing upon the mountains of Zion (Psalm 133)
Opposite	¹ Behold, how good and how pleasant <i>is</i> the dwelling of brethren in unity!
Opposite	² <i>It is</i> like the precious ointment upon the head, that ran down upon the beard; <i>even</i> Aaron’s beard, that went down to the skirts of his garments.
Complement	³ <i>It is</i> like the dew of Hermon;
Complement	<i>and it is like the dew</i> that descended upon the mountains of Zion:
Unique	for there Jehovah commanded the blessing, <i>even</i> Life forevermore.

Book 3.3: Jehovah rejected the Old Covenant Kingdom of Zion	
Complement	Part 1: Jehovah caused the Kingdom to be destroyed and his people to be exiled to Babylon
Unique	Chapter 1.1: Jehovah was angry with the people of the Kingdom of Zion (Psalm 79)
§Complement	Introduction: The heathen have defiled the Temple, and slaughtered the people
§Complement	Body: Remember not our former iniquities; help us, and purge away our sins, for your Name's sake
§Unique	Conclusion: Hear the sighing of the prisoner; and render to our neighbors sevenfold their reproach against you
Complement	Chapter 1.2: Jehovah had cast off the people of the Kingdom of Zion (Psalm 74)
§Unique	Introduction: Why are you angry? Remember your congregation, the rod of your inheritance
§Complement	Body: Your enemies have attacked and destroyed the Sanctuary; and there are no prophets
§Complement	Conclusion: The enemy has reproached you, O Jehovah; remember the Covenant that you made with Israel
Complement	Chapter 1.3: Jehovah had abandoned the people of the Kingdom of Zion (Psalm 44)
§Unique	Introduction: You gave the land of Canaan to Israel because you favored them
§Complement	Body: But you have cast us off, and given us like sheep appointed for food
§Complement	Conclusion: Awake, O Lord! Why do you hide your face from us?
Opposite	Chapter 1.4: The people of Zion in exile prayed for vengeance against Edom (Psalm 137)
Opposite	Chapter 1.5: The people of Zion were oppressed by their enemies in exile (Psalm 129)
Complement	Part 2: The people of Zion returned from exile in Persia without a king
Unique	Chapter 2.1: The people of Zion prayed for deliverance from exile (Psalm 80)
§Complement	Introduction: Turn us again, O God, and cause your face to shine; and we shall be saved
§Complement	Body: You brought a vine out of Egypt; but now every one who passes by takes what they want from it
§Unique	Conclusion: Revive us, and we will call upon your Name
Complement	Chapter 2.2: The people of Zion prayed for revival after returning from exile (Psalm 85)
§Unique	Introduction: You have forgiven the iniquity of your people, you have turned from your fierce anger
§Complement	Body: Will you be angry with us forever? Will you not revive us again?
§Complement	Conclusion: Mercy and truth have met together; righteousness shall look down from Heaven
Complement	Chapter 2.3: The people of Zion praised Jehovah for delivering them from exile (Psalm 107)
§Unique	Introduction: Let the redeemed of Jehovah testify, whom He has redeemed from the hand of the enemy
§Complement	Body: Rebels and fools fight against God, but then they cry to Jehovah, and He saves them out of their distresses
§Complement	Conclusion: The righteous shall see it and rejoice; and all iniquity shall stop her mouth
Opposite	Chapter 2.4: Jehovah returned his people to the Promised Land from exile in Persia (Psalm 126)
Opposite	Chapter 2.5: Israel called upon Jehovah to gather them from among the heathen (Psalm 106)

Complement	Part 1: Jehovah caused the Kingdom to be destroyed and his people to be exiled to Babylon
Unique	Chapter 1.1: Jehovah was angry with the people of the Kingdom of Zion (Psalm 79)
§Complement	Introduction: The heathen have defiled the Temple, and slaughtered the people
Unique	¹ O God, the heathen have come into your inheritance; they have defiled your holy Temple; they have laid Jerusalem on heaps.
Complement	² The dead bodies of your servants have they given <i>to be</i> food to the birds of the heaven; the flesh of your saints to the beasts of the earth. ³ They have shed their blood like water round about Jerusalem; and <i>there</i> was none to bury <i>them</i> .
Complement	⁴ We have become a reproach to our neighbors, a scorn and derision to them that are round about us.
§Complement	Body: Remember not our former iniquities; help us, and purge away our sins, for your Name's sake
Opposite	⁵ How long, Jehovah? Will you be angry forever? Shall your jealousy burn like fire?
Opposite	⁶ Pour out your wrath upon the heathen that have not known you, and upon the kingdoms that have not called upon your Name: ⁷ for they have devoured Jacob, and laid waste his dwelling place.
Complement	⁸ O remember not against us former iniquities; let your tender mercies speedily go before us: for we are brought very low.
Complement	⁹ Help us, O God of our salvation, for the glory of your Name; and deliver us, and purge away our sins, for your Name's sake.
Unique	¹⁰ Why should the heathen say, “Where is their God?” Let him be known among the heathen in our sight <i>by</i> the revenging of the blood of your servants <i>which</i> is shed.
§Unique	Conclusion: Hear the sighing of the prisoner, and render to our neighbors sevenfold their reproach against you
Complement	¹¹ Let the sighing of the prisoner come before you; according to the greatness of your power preserve those that are appointed to die.
Complement	¹² And render to our neighbors sevenfold into their bosom their reproach, with which they have reproached you, O Lord.
Unique	¹³ So we your people and sheep of your pasture will give you thanks forever; we will show forth your praise unto all generations.
Complement	Chapter 1.2: Jehovah had cast off the people of the Kingdom of Zion (Psalm 74)
§Unique	Introduction: Why are you angry? Remember your congregation, the rod of your inheritance
Unique	¹ O God, why have you cast <i>us</i> off forever? <i>Why</i> does your anger smoke against the sheep of your pasture?
Complement	² Remember your congregation, <i>which</i> you have purchased of old; the rod of your inheritance, <i>which</i> you have redeemed: this mount Zion, wherein you have dwelt.
Complement	³ Lift up your feet to the perpetual desolations; <i>even all that</i> the enemy has done wickedly in the Sanctuary. ⁴ Your enemies roar in the midst of your congregations; they set up their ensigns <i>for</i> signs.
§Complement	Body: Your enemies have attacked and destroyed the Sanctuary, and there are no prophets
Unique	⁵ <i>A man once</i> was famous according as he had lifted up axes upon the thick trees.
Complement	⁶ But now they break down <i>its</i> carved work at once with axes and hammers. ⁷ They have cast fire into your Sanctuary; they have defiled <i>by casting down</i> the dwelling place of your Name to the ground. ⁸ They said in their hearts, “Let us destroy them together”; they have burned up all the synagogues of God in the land.
Complement	⁹ We do not see our signs; <i>there is</i> no longer any prophet; neither <i>is there</i> among us any that knows how long.
Opposite	¹⁰ O God, how long shall the adversary reproach? Shall the enemy blaspheme your Name forever? ¹¹ Why do you withdraw your hand, even your right hand?
Opposite	Pluck <i>it</i> out of your bosom: ¹² for God is my King of old, working deliverance in the midst of the earth. ¹³ You divided the <i>Red</i> sea by your strength. You broke the heads of the dragons in the water. ¹⁴ You broke the heads of leviathan in pieces, <i>and</i> gave him <i>to be</i> food to the people inhabiting the wilderness. ¹⁵ You divided the fountain and the <i>Jordan</i> river; you dried up mighty rivers. ¹⁶ The day <i>is</i> yours; the night also <i>is</i> yours; you have prepared the light and the sun. ¹⁷ You have set all the borders of the earth. You have made summer and winter.
§Complement	Conclusion: The enemy has reproached you, O Jehovah; remember the Covenant that you made with Israel
Complement	¹⁸ Remember this, <i>that</i> the enemy has reproached <i>you</i> , O Jehovah, and the foolish people have blasphemed your Name.
Complement	¹⁹ O do not deliver the soul of your turtledove to the multitude <i>of the wicked</i> ; do not forget the congregation of your poor forever. ²⁰ Have respect to the Covenant: for the dark places of the earth are full of the habitations of cruelty. ²¹ O let not the oppressed return ashamed; let the poor and needy praise your Name.
Unique	²² Arise, O God, plead your own cause; remember how the foolish man reproaches you daily. ²³ Forget not the voice of your enemies. The tumult of those that rise up against you increases continually.
Complement	Chapter 1.3: Jehovah had abandoned the people of the Kingdom of Zion (Psalm 44)
§Unique	Introduction: You gave the land of Canaan to Israel because you favored them
Unique	¹ We have heard with our ears, O God, our fathers have told us, <i>what</i> work you did in their days, in the times of old; <i>how</i> you drove out the heathen with your hand, and planted them; <i>how</i> you afflicted the people, and cast them out.
Complement	³ For they did not get the land in possession by their own sword; neither did their own arm deliver them;
Complement	but your right hand, and your arm, and the light of your countenance <i>delivered them</i> , because you favored them.
§Complement	Body: But you have cast us off, and given us like sheep appointed for food
Unique	⁴ You are my King, O God; command deliverances for Jacob. ⁵ Through you will we push down our enemies; through your Name will we tread them under that rise up against us: ‘for I will not trust in my bow; neither shall my sword save me. ⁶ But you have saved us from our enemies, and have put them to shame that hated us. ⁸ In God we boast all day long, and praise your Name forever. Selah.
Complement	⁹ But you have cast off, and put us to shame, and do not go forth with our armies. ¹⁰ You make us to turn back from the enemy; and they who hate us plunder for themselves. ¹¹ You have given us like sheep <i>appointed</i> for food, and have scattered us among the heathen. ¹² You sell your people for nothing, and do not increase <i>your wealth</i> by their price. ¹³ You make us a reproach to our neighbors; a scorn and a derision to them that are round about us. ¹⁴ You make us a joke among the heathen, a shaking of the head among the people. ¹⁵ My confusion is continually before me, and the shame of my face has covered me, ¹⁶ for the voice of him that reproaches and blasphemes; by reason of the enemy and avenger.
Complement	¹⁷ All this has come upon us, yet we have not forgotten you; neither have we dealt falsely in your Covenant. ¹⁸ Our heart has not turned back; neither have our steps declined from your way, ¹⁹ though you have broken us to pieces in the place of dragons, and covered us with the shadow of death.
Opposite	²⁰ If we have forgotten the Name of our God, or stretched out our hands to a strange god, ²¹ shall not God search this out? For he knows the secrets of the heart.
Opposite	²² Yea, for your sake we are killed all day long; we are counted as sheep for the slaughter.
§Complement	Conclusion: Awake, O Lord! Why do you hide your face from us?
Complement	²³ Awake, why do you sleep, O Lord? Arise, do not cast <i>us</i> off forever.
Complement	²⁴ Why do you hide your face, and forget our affliction and our oppression? ²⁵ For our soul is bowed down to the dust; our belly clings to the earth.
Unique	²⁶ Arise for our help, and redeem us for your mercies’ sake.

Opposite	Chapter 1.4: The people of Zion in exile prayed for vengeance against Edom (Psalm 137)
Unique	¹ Beside the rivers of Babylon, there we sat down. Moreover, we wept, when we remembered Zion. ² We hung our harps upon the willows in its midst.
Complement	³ For there they that carried us away captive demanded of us a song; and they that plundered us <i>demanded</i> joyfulness, <i>saying</i> , “Sing us <i>one</i> of the songs of Zion!”
Complement	⁴ How can we sing Jehovah’s song in a strange land?
Opposite	⁵ If I forget you, O Jerusalem, let my right hand forget <i>her skill</i> . ⁶ If I do not remember you, let my tongue cling to the roof of my mouth, if I do not prefer Jerusalem above my chief joy.
Opposite	⁷ Remember, O Jehovah, the children of Edom in the day of Jerusalem’s <i>destruction</i> , who said, “ <i>Raze it, raze it, even</i> to its foundation!” ⁸ O daughter of Babylon, who is to be destroyed, happy <i>shall he be</i> , that repays you as you have served us. ⁹ Happy <i>shall he be</i> , that takes and dashes your little ones against the stones.
Opposite	Chapter 1.5: The people of Zion were oppressed by their enemies in exile (Psalm 129)
Opposite	¹ Many a time have they afflicted me from my youth, may Israel now say; ² many a time have they afflicted me from my youth; yet they have not prevailed against me. ³ The plowers plowed upon my back; they made long their furrows.
Opposite	⁴ Jehovah is righteous; he has cut in pieces the cords of the wicked.
Complement	⁵ Let them all be ashamed and turned back that hate Zion.
Complement	⁶ Let them be as the grass <i>upon</i> the housetops, which withers before it grows up; ⁷ with which the reaper fills not his hand; nor he that binds sheaves his bosom.
Unique	⁸ Neither do they who go by say, “The blessing of Jehovah <i>be</i> upon you; we bless you in the Name of Jehovah.”

Complement	Part 2: The people of Zion returned from exile in Persia without a king
Unique	Chapter 2.1: The people of Zion prayed for deliverance from exile (Psalm 80)
§Complement	Introduction: Turn us again, O God, and cause your face to shine; and we shall be saved
Unique	¹ Give ear, O Shepherd of Israel, you that lead Joseph like a flock; you that dwell <i>between</i> the cherubim, shine forth.
Complement	² Before Ephraim and Benjamin and Manasseh, stir up your strength, and come save us.
Complement	³ Turn us again, O God, and cause your face to shine; and we shall be saved.
§Complement	Body: You brought a vine out of Egypt; but now every one who passes by takes what they want from it
Opposite	⁴ O Jehovah God of hosts, how long will you be angry against the prayer of your people? ⁵ You feed them with the bread of hosts; and give them tears to drink in great measure. ⁶ You make us a strife to our neighbors; and our enemies laugh among themselves.
Opposite	⁷ Return us, O God of hosts, and cause your face to shine; and we shall be saved.
Complement	⁸ You brought a vine out of Egypt; you have cast out the heathen, and planted it. ⁹ You prepared <i>room</i> before it, and caused it to take deep root, and it filled the land. ¹⁰ The hills were covered with the shadow of it, and its branches <i>were like</i> the beautiful cedars. ¹¹ She sent out her boughs to the sea, and her branches to the <i>Euphrates</i> river.
Complement	¹² Why <i>then</i> have you broken down her hedges, so that all they who pass by the way pluck her <i>fruit</i> ? ¹³ The boar out of the wood wastes it, and the wild beast of the field devours it.
Unique	¹⁴ Return, please, O God of hosts, look down from Heaven, and behold, and visit this vine, ¹⁵ and the vineyard which your right hand has planted, and the branch <i>that</i> you have made strong for yourself. ¹⁶ <i>It</i> is burned with fire; <i>it</i> is cut down; they perish at the rebuke of your countenance.
§Unique	Conclusion: Revive us, and we will call upon your Name
Complement	¹⁷ Let your hand be upon the man of your right hand, upon the son of man <i>whom</i> you have made strong for yourself.
Complement	¹⁸ So will not we go back from you; revive us, and we will call upon your Name.
Unique	¹⁹ Return us, O Jehovah God of hosts; cause your face to shine; and we shall be saved.
Complement	Chapter 2.2: The people of Zion prayed for revival after returning from exile (Psalm 85)
§Unique	Introduction: You have forgiven the iniquity of your people, you have turned from your fierce anger
Unique	¹ Jehovah, you have been favorable to your land; you have brought back the captivity of Jacob.
Complement	² You have forgiven the iniquity of your people; you have covered all their sin. Selah.
Complement	³ You have taken away all your wrath; you have turned from the fierceness of your anger.
§Complement	Body: Will you be angry with us forever? Will you not revive us again?
Unique	⁴ Turn us, O God of our salvation, and cause your anger toward us to cease.
Complement	⁵ Will you be angry with us forever? Will you draw out your anger to all generations?
Complement	⁶ Will you not revive us again, that your people may rejoice in you? ⁷ Show us your mercy, O Jehovah, and grant us your deliverance.
Opposite	⁸ I will hear what Jehovah God will speak: for he will speak peace to his people, and to his saints; but let them not turn again to folly.
Opposite	⁹ Surely his salvation <i>is</i> near them that fear him, that glory may dwell in our land.
§Complement	Conclusion: Mercy and truth have met together; righteousness shall look down from Heaven
Complement	¹⁰ Mercy and truth have met together; righteousness and peace have kissed <i>each other</i> .
Complement	¹¹ Truth shall spring out of the earth; and righteousness shall look down from Heaven.
Unique	¹² Moreover, Jehovah shall give <i>that which</i> is good; and our land shall yield her increase. ¹³ Righteousness shall go before him, and shall set <i>us</i> in the way of his steps.
Complement	Chapter 2.3: The people of Zion praised Jehovah for delivering them from exile (Psalm 107)
§Unique	Introduction: Let the redeemed of Jehovah testify, whom He has redeemed from the hand of the enemy
Unique	¹ O give thanks to Jehovah: for <i>he</i> is good; for his mercy <i>endures</i> forever.
Complement	² Let the redeemed of Jehovah testify, whom he has redeemed from the hand of the enemy;
Complement	³ and gathered them out of the lands; from the east, from the west, from the north, and from the south.
§Complement	Body: Rebels and fools fight against God, but then they cry to Jehovah, and He saves them out of their distresses
Unique	⁴ They wandered in the wilderness in a solitary way; they found no city to dwell in. ⁵ Hungry and thirsty, their soul fainted in them. ⁶ Then they cried to Jehovah in their trouble, <i>and</i> he delivered them out of their distresses. ⁷ And he led them forth by the right way, that they might go to a city of habitation. ⁸ Oh that <i>men</i> would praise Jehovah for his goodness, and <i>for</i> his wonderful works to the children of men! ⁹ For he satisfies the longing soul, and fills the hungry soul with goodness.
Complement	¹⁰ Such as sit in darkness and in the shadow of death, <i>being</i> bound in affliction and iron, ¹¹ because they rebelled against the words of God, and scorned the Counsel of the most High; ¹² therefore he brought down their heart with labor; they fell down, and <i>there</i> was none to help. ¹³ Then they cried to Jehovah in their trouble, <i>and</i> he saved them out of their distresses. ¹⁴ He brought them out of darkness and the shadow of death, and broke their bands in pieces. ¹⁵ Oh that <i>men</i> would praise Jehovah for his goodness, and <i>for</i> his wonderful works to the children of men! ¹⁶ For he has broken the gates of bronze, and shattered the bars of iron.
Complement	¹⁷ Fools because of their transgression, and because of their iniquities, are afflicted. ¹⁸ Their soul abhors all manner of food; and they draw near to the gates of death. ¹⁹ Then they cry to Jehovah in their trouble, <i>and</i> he saves them out of their distresses. ²⁰ He sent his Word, and healed them, and delivered <i>them</i> from their destructions. ²¹ Oh that <i>men</i> would praise Jehovah for his goodness, and <i>for</i> his wonderful works to the children of men! ²² And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
Opposite	²³ They that go down to the sea in ships, that do business in great water, ²⁴ these see the works of Jehovah, and his wonders in the deep: ²⁵ for he commands, and raises the stormy wind, which lifts up its waves. ²⁶ They mount up to the heaven; they go down again to the depths; their soul is melted because of trouble. ²⁷ They reel to and fro, and stagger like a drunken man, and are at their wit’s end. ²⁸ Then they cry to Jehovah in their trouble, and he brings them out of their distresses. ²⁹ He makes the storm a calm, so that its waves are still. ³⁰ Then are they glad because they are quiet, so he brings them to their desired haven. ³¹ Oh that <i>men</i> would praise Jehovah for his goodness, and <i>for</i> his wonderful works to the children of men! ³² Let them exalt him also in the congregation of the people, and praise him in the assembly of the Elders.
Opposite	³³ He turns rivers into a wilderness, and the water springs into dry ground; ³⁴ a fruitful land into barrenness, for the wickedness of them that dwell therein. ³⁵ He turns the wilderness into a standing water, and dry ground into water springs. ³⁶ And there he makes the hungry to dwell, that they may prepare a city for habitation, ³⁷ and sow the fields, and plant vineyards, which may yield fruits of increase. ³⁸ Also he blesses them, so that they are multiplied greatly; and does not allow their cattle to decrease. ³⁹ Again, they are diminished and brought low through oppression, affliction, and sorrow. ⁴⁰ He pours contempt upon princes, and causes them to wander in the wilderness, <i>where there is</i> no way. ⁴¹ Yet he sets the poor on high from affliction, and makes <i>him</i> families like a flock.
§Complement	Conclusion: The righteous shall see it and rejoice; and all iniquity shall stop her mouth
Complement	⁴² The righteous shall see <i>it</i> , and rejoice;
Complement	and all iniquity shall stop her mouth.
Unique	⁴³ Whoso <i>is</i> wise, and will observe <i>these things</i> , even they shall understand the loving-kindness of Jehovah.

Opposite	Chapter 2.4: Jehovah returned his people to the Promised Land from exile in Persia (Psalm 126)
Unique	¹ When Jehovah returned the captivity of <i>Zion</i> to <i>Jerusalem</i> , we were like them that dream.
Complement	² Then our mouth was filled with laughter; and our tongue with singing.
Complement	Then they said among the heathen, “Jehovah has done great things for them.” ³ Jehovah has done great things for us, <i>whereof</i> we are glad.
Opposite	⁴ Return our captivity, O Jehovah, as the streams in the south.
Opposite	⁵ They that sow in tears shall reap in joy. ⁶ He that goes forth and weeps, bearing precious seed, shall doubtless return with rejoicing, bringing his sheaves <i>with him</i> .
Opposite	Chapter 2.5: Israel called upon Jehovah to gather them from among the heathen (Psalm 106)
Opposite	¹ Praise Jehovah! O give thanks to Jehovah, because <i>he</i> is good: for his mercy <i>endures</i> forever. ² Who can utter the mighty acts of righteousness? <i>Who</i> can show forth all his praise? ³ Blessed <i>are</i> they that keep judgment, <i>and</i> he that does righteousness at all times. ⁴ Remember me, O Jehovah, with the favor <i>that you bear</i> to your people. O visit me with your salvation, ⁵ that I may see the good of your chosen; that I may rejoice in the gladness of your nation; that I may glory with your inheritance.
Opposite	⁶ We have sinned with our fathers; we have committed iniquity; we have done wickedly. ⁷ Our fathers did not understand your wonders in Egypt; they did not remember the multitude of your mercies, but provoked <i>him</i> at the sea, <i>even</i> at the Red sea. ⁸ Nevertheless he saved them for his Name’s sake, so that he might make his mighty power to be known. ⁹ Also he rebuked the Red sea, and it was dried up, so he led them through the depths, as through the wilderness. ¹⁰ And he saved them from the hand of him that hated <i>them</i> , and redeemed them from the hand of the enemy. ¹¹ And the waters covered their enemies; not one of them was left. ¹² Then they believed his words; they sang his praise. ¹³ <i>But</i> they soon forgot his works; they did not wait for his counsel, ¹⁴ but lusted exceedingly in the wilderness, and tested God in the desert. ¹⁵ So he gave them their request, but sent leanness into their soul. ¹⁶ Also they envied Moses in the camp, <i>and</i> Aaron the saint of Jehovah. ¹⁷ The earth opened and swallowed up Dathan, and covered the camp of Abiram. ¹⁸ And a fire was kindled in their company; the flock burned up the wicked. ¹⁹ They made a calf in Horeb, and worshiped the molten statue. ²⁰ Thus they changed their glory into the statue of a cow that eats grass. ²¹ They forgot God their Savior, who had done great things in Egypt, ²² wondrous works in the land of Ham, <i>and</i> dreadful things by the Red sea. ²³ Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he would destroy <i>them</i> . ²⁴ Moreover, they despised the pleasant land; they did not believe his Word, ²⁵ but murmured in their tents, <i>and</i> did not listen to the voice of Jehovah. ²⁶ Therefore he lifted up his hand against them, to overthrow them in the wilderness: ²⁷ to overthrow their seed also among the nations, and to scatter them in the lands. ²⁸ Also they joined themselves to Baal-peor, and ate the sacrifices offered to the dead. ²⁹ Thus they provoked <i>him</i> to anger with their inventions; and the plague broke in upon them. ³⁰ Then Phinehas stood up, and executed judgment; and so the plague was stayed; ³¹ and that was counted to him for righteousness to all generations forevermore. ³² Also they angered <i>God</i> at the waters of strife, so that it went ill with Moses for their sakes, ³³ because they provoked his spirit, so that he spoke unadvisedly with his lips.
Complement	³⁴ They did not destroy the nations, concerning whom Jehovah commanded them; ³⁵ but were mingled among the heathen, and learned their works. ³⁶ And they served their idols, which were a snare to them. ³⁷ Moreover, they sacrificed their sons and their daughters to demons, ³⁸ and shed innocent blood, <i>even</i> the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with blood. ³⁹ Thus were they defiled with their own works, and went a whoring with their own inventions.
Complement	⁴⁰ Therefore the wrath of Jehovah was kindled against his people, insomuch that he abhorred his own inheritance. ⁴¹ And he gave them into the hand of the heathen; and they that hated them ruled over them. ⁴² Also their enemies oppressed them, and they were brought into subjection under their hand. ⁴³ Many times did he deliver them, but they provoked <i>him</i> with their counsel, and were brought low for their iniquity. ⁴⁴ Nevertheless he regarded their affliction, when he heard their cry; ⁴⁵ and he remembered for them his Covenant, and relented according to the multitude of his mercies. ⁴⁶ He also made them to be pitied of all those that carried them captives.
Unique	⁴⁷ Deliver us, O Jehovah our God, and gather us from among the heathen, to give thanks to your holy Name, <i>and</i> to triumph in your praise. ⁴⁸ Blessed is Jehovah God of Israel from Eternity <i>past</i> to Eternity <i>future</i> . And let all the people say, “Amen.” ⁴⁹ Praise Jehovah!

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Complement	Part 1: The Jews persecuted and conspired against Jesus their King during his Life
Opposite	Chapter 1.1: Jesus was tempted by Satan and found faultless (Psalm 91)
Unique	1He that dwells in the secret place of the most High shall remain under the shadow of the Almighty.
Complement	2I will say of Jehovah, “ <i>He is</i> my refuge and my fortress. <i>He is</i> my God; in him will I trust.” 3Surely he shall deliver you from the snare of the bird hunter, and from the destroying plague. 4He shall cover you with his feathers, and under his wings shall you trust. His truth <i>shall be your</i> large shield and small shield.
Complement	5You shall not be afraid of the terror by night; <i>nor</i> for the arrow that flies by day; <i>nor</i> for the plague that walks in darkness; <i>nor</i> for the destruction that wastes at noonday. 7A thousand shall fall at your side, and ten thousand at your right hand. 8 <i>But</i> it shall not come near you: only with your eyes shall you behold and see the reward of the wicked.
Opposite	9Because you have made Jehovah, <i>who is</i> my refuge, <i>even</i> the most High, your habitation, 10no evil shall befall you; neither shall any plague come near your dwelling. 11for he shall give his angels charge over you, to keep you in all your ways. 12They shall bear you up in <i>their</i> hands, lest you dash your foot against a stone. 13You shall tread upon the lion and adder; the young lion and the dragon shall you trample under feet.
Opposite	14“ <i>Because he has set his love upon me; therefore will I deliver him; I will set him on high, because he has known my Name.</i> ” 15 <i>He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him.</i> 16 <i>With long life will I satisfy him, and show him my salvation.</i> ”
Opposite	Chapter 1.2: The Son of God became the faultless Lamb of God at his incarnation (Psalm 40)
Opposite	1I waited patiently for Jehovah; and he inclined to me, and heard my cry. 2He brought me up also out of a horrible pit, out of the mire, and set my feet upon a Rock, <i>and</i> established my goings. 3And he has put a new song in my mouth, <i>every</i> praise to our God; many shall see <i>it</i> , and fear, and shall trust in Jehovah. 4Blessed is that man that makes Jehovah his trust, and respects not the proud, nor such as turn aside to lies.
Opposite	5Many, O Jehovah my God, <i>are</i> your wonderful works <i>which</i> you have done, and your thoughts toward us; they cannot be reckoned up in order to you. <i>If</i> I would declare and speak of <i>them</i> , they are more than can be counted.
Complement	6Sacrifice and offering you did not desire; my ears have you opened; burnt offering and sin offering you have not required. 7Then I said, “Lo, I come; in the Volume of the Book <i>it is</i> written of me.” 8I delight to do your will, O my God; moreover, your Law is within my heart.
Complement	9I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Jehovah; you know. 10I have not hidden your righteousness within my heart; I have declared your faithfulness and your salvation; I have not concealed your loving-kindness and your truth from the great congregation.
Unique	11Withhold not your tender mercies from me, O Jehovah; let your loving-kindness and your truth continually preserve me. 12for innumerable evils have surrounded me; my iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart is failing me. 13Be pleased, O Jehovah, to deliver me; O Jehovah, hurry to help me. 14Let them be ashamed and disgraced together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. 15Let them be desolate for a reward of their shame that say to me, “Aha, aha.” 16Let all those that seek you rejoice and be glad in you; let such as love your salvation say continually, “Jehovah be magnified.” 17But <i>I am</i> poor and needy, <i>yet</i> the Lord thinks upon me; you <i>are</i> my help and my deliverer; do not delay, O my God.

Complement	Chapter 1.3: The enemies of Jesus slandered him and plotted to take away his life (Psalm 31)
§Unique	Introduction: Bow down your ear to me; deliver me speedily
Unique	1In you, O Jehovah, do I put my trust; let me never be ashamed; deliver me in your righteousness. 2Bow down your ear to me; deliver me speedily; be my strong Rock, for a house of defense to save me. 3for you <i>are</i> my Rock and my fortress; therefore for your Name’s sake lead me, and guide me.
Complement	4Pull me out of the net that they have laid secretly for me: for you <i>are</i> my strength. 5Into your hand I commit my spirit; you have redeemed me, O Jehovah God of truth. 6I have hated them that regard lying vanities; but I trust in Jehovah.
Complement	7I will be glad and rejoice in your mercy: for you have considered my trouble; you have known my soul in adversities, 8and have not shut me up into the hand of the enemy; you have set my feet in a large room.
§Complement	Body: While they took counsel together against me, they devised to take away my life
Unique	9Have mercy upon me, O Jehovah: for I am in trouble; my eye is consumed with grief; <i>yea</i> , my soul and my belly: 10for my life is spent with grief, and my years with sighing; my strength fails because of my iniquity, and my bones are consumed.
Complement	11I was a reproach among all my enemies, but especially among my neighbors, and a fear to my acquaintance; they that sav me outside fled from me.
Complement	12I am forgotten like a dead man out of mind; I am like a broken vessel: 13for I have heard the slander of many; fear <i>was</i> on every side. While they took counsel together against me, they devised to take away my life.
Opposite	14But I trusted in you, O Jehovah; I said, “You <i>are</i> my God.” 15My times <i>are</i> in your hand. Deliver me from the hand of my enemies, and from them that persecute me. 16Make your face to shine upon your servant; O save me for your mercies’ sake. 17Let me not be ashamed, O Jehovah: for I have called upon you.
Opposite	Let the wicked be ashamed, <i>and</i> let them be silent in the grave. 18Let the lying lips be put to silence, who speak grievous things proudly and contemptuously against the righteous.
§Complement	Conclusion: Blessed is Jehovah, for He heard my supplications
Complement	19O! how great is your goodness, which you have laid up for them that fear you, <i>which</i> you have prepared for them that trust in you before the sons of men! 20You shall hide them in the secret of your presence from the pride of man; you shall keep them secretly in a pavilion from the strife of tongues.
Complement	21Blessed is Jehovah: for he has shown me his marvelous kindness in a strong city: 22for I said in my haste, “I am cut off from before your eyes”; nevertheless you heard the voice of my supplications when I cried to you.
Unique	23O love Jehovah, all you his saints: <i>for</i> Jehovah preserves the faithful, and abundantly repays the proud doer. 24Be of good courage, and he shall strengthen your heart, all you that hope in Jehovah.

Complement	Chapter 1.4: The enemies of Jesus persecuted and reproached him (Psalm 69)
§Unique	Introduction: They that hate me without a cause are many; they that would destroy me are mighty
Unique	1Save me, O God: for the waters have come into my soul. 2I sink in deep mud, where <i>there is</i> no standing; I have come into deep waters, where the floods overflow me. 3I am weary of my crying; my throat is dried; my eyes fail while I wait for my God.
Complement	4They that hate me without a cause are more than the hairs of my head;
Complement	they that would destroy me, <i>being</i> my enemies wrongfully, are mighty, then I restored <i>that</i> which I did not take away.
§Complement	Body: The zeal of your House has eaten me up
Unique	5O God, you know my foolishness, and my sins are not hidden from you. 6Let not them that wait on you, O Lord Jehovah of hosts, be ashamed for my sake; let not those that seek you be disgraced for my sake, O God of Israel.
Complement	7Because for your sake I have borne reproach; shame has covered my face. 8I have become a stranger to my brethren, and an alien to my mother’s children: 9for the zeal of your House has eaten me up, and the reproaches of them that reproached you have fallen upon me. 10When I wept, <i>and disciplined</i> my soul with fasting, that was to my reproach. 11I also made sackcloth my garment, and I became a joke to them. 12They that sit in the gate speak against me; and <i>I was</i> the song of the drunkards.
Complement	13But as for me, my prayer is to you, O Jehovah, in an acceptable time; O God, in the multitude of your mercy hear me, in the truth of your salvation. 14Deliver me out of the mud, and let me not sink; let me be delivered from them that hate me, and out of the deep water. 15Let the waterflood not overflow me; neither let the deep swallow me up, and let the pit not shut her mouth upon me.
Opposite	16Hear me, O Jehovah: for your loving-kindness is good; turn to me according to the multitude of your tender mercies. 17And hide not your face from your servant: for I am in trouble; hear me speedily. 18Draw near to my soul, and redeem it; deliver me because of my enemies. 19You have known my reproach, and my shame, and my dishonor; my adversaries <i>are</i> all before you. 20Reproach has broken my heart, and I am full of heaviness. And I looked <i>for some</i> to take pity, but <i>there was</i> no one; and for comforters, but I found none. 21They also gave me gall for my food, and in my thirst they gave me vinegar to drink.
Opposite	22Let their table become a snare before them; and <i>that which should have been for their</i> welfare, <i>let it become</i> a trap. 23Let their eyes be darkened, that they see not; and make their loins continually to shake. 24Pour out your indignation upon them, and let your burning anger take hold of them! 25Let their habitation be desolate, <i>and</i> let none dwell in their tents; 26for they persecute <i>him</i> whom you have smitten, and they talk to the grief of those whom you have wounded. 27Add iniquity to their iniquity, and let them not come into your righteousness. 28Let them be blotted out of the Book of the living, and not be written with the righteous.
§Complement	Conclusion: Your heart shall live that seeks God
Complement	29But <i>I am</i> poor and sorrowful; let your salvation, O God, set me up on high. 30I will praise the Name of God with a song, and will magnify him with thanksgiving. 31 <i>This</i> also shall please Jehovah better than an ox or bull that has horns and hoofs.
Complement	32The humble shall see <i>this</i> , and be glad; and your heart shall live that seeks God: 33for Jehovah hears the poor, and does not despise his prisoners.
Unique	34Let the Heaven and earth praise him, the seas, and everything that moves in it: 35for God will save Zion, and will build the cities of Judah; let them say they dwell there, and have it in possession. 36The seed also of his servants shall inherit it; and they that love his Name shall dwell there.

Unique	Chapter 1.5: Jesus triumphantly entered into Jerusalem (Psalm 118)
§Complement	Introduction: Let those that fear Jehovah say, that his mercy endures forever
Unique	1O give thanks to Jehovah: for <i>he is</i> good, because his mercy <i>endures</i> forever. 2Let Israel now say, that his mercy <i>endures</i> forever.
Complement	3Let the house of Aaron now say, that his mercy <i>endures</i> forever.
Complement	4Let them now that fear Jehovah say, that his mercy <i>endures</i> forever.
§Complement	Body: The stone which the builders rejected has become the head stone of the corner
Opposite	5I called upon Jehovah in distress; Jehovah answered me, <i>and set me</i> in a large place. 6Jehovah is on my side; <i>therefore</i> I will not fear. What can man do to me? 7Jehovah takes my part with them that help me; therefore shall I look upon <i>the destruction</i> of them that hate me. 8 <i>It is</i> better to trust in Jehovah than to put confidence in man; <i>’tis</i> better to trust in Jehovah than to put confidence in princes. 10All nations surrounded me; but in the Name of Jehovah will I destroy them. 11They surrounded me like bees, <i>but</i> they are quenched as the fire of thorns: for in the Name of Jehovah will I destroy them.
Opposite	13You have thrust sore at me that I might fall; but Jehovah helped me. 14Jehovah is my strength and song, and has become my salvation. 15The voice of rejoicing and salvation is in the tents of the righteous; the right hand of Jehovah is exalted; the right hand of Jehovah does valiantly. 17I shall not die, but live, and declare the works of Jehovah. 18Jehovah has severely disciplined me, but he has not given me over to death. 19Open the gates of righteousness to me; I will go into them, <i>and</i> I will praise Jehovah: 20 <i>this</i> gate of Jehovah, into which the righteous shall enter. 21I will praise you: for you have heard me, and become my salvation.
Complement	22The stone <i>which</i> the builders rejected has become the head <i>stone</i> of the corner. 23This is the work of Jehovah! It is marvelous in our eyes.
Complement	24This is the day <i>that</i> Jehovah has made; we will rejoice and be glad in it.
Unique	25Please save now, O Jehovah; O Jehovah, please send prosperity now.
§Unique	Conclusion: Blessed is he that comes in the Name of Jehovah
Complement	26Blessed is he that comes in the Name of Jehovah; we have blessed you out of the House of Jehovah. 27Jehovah is the <i>true</i> God, who has shown us Light. Bind the sacrifice with cords, <i>even</i> to the horns of the altar.
Complement	28You <i>are</i> my God, and I will praise you; <i>you are</i> my God, <i>and</i> I will exalt you.
Unique	29O give thanks to Jehovah, because <i>he is</i> good: for his mercy <i>endures</i> forever.

Complement	Part 2: The Jews accused Jesus of blasphemy and slandered Him on the cross before his death
Opposite	Chapter 2.1: Judas Iscariot betrayed Jesus his master and lost his apostleship (Psalm 109)
Unique	1Do not hold you peace, O God of my praise: 2for the mouth of the wicked and the mouth of the deceitful have opened against me; they have spoken against me with a lying tongue. 3They also surrounded me with words of hatred, and fought against me without a cause. 4For my love they are my adversaries, but I <i>give myself</i> to prayer. 5And they have rewarded me evil for good, and hatred for my love.
Complement	6Set a wicked man over him; and let Satan stand at his right hand. 7When he shall be judged, let him be condemned, and let his prayer become sin. 8Let his days be few; and let children be vagabonds continually, and beg; let them seek <i>their bread</i> also out of their desolate places. 11Let the extortionist catch all that he has; and let the flangers prey on his labor. 12Let there be none to extend mercy to him; neither let there be any to favor his fatherless children. 13Let his posterity be cut off; <i>and</i> in the generation following, let their name be blotted out. 14Let the iniquity of his fathers be remembered with Jehovah; and let not the sin of his mother be blotted out. 15Let them be before Jehovah continually, that he may cut off the memory of them from the earth. 16because he did not remember to show mercy, but persecuted the poor and needy man, that he might even slay the innocent as he loved cursing, so let it come to him; as he did not delight in blessing, so let it be far from him. 18As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. 19Let it be to him as the garment <i>which</i> covers him, and for a belt with which he is girded continually. 20 <i>Let this be</i> the reward of my adversaries from Jehovah, and of them that speak evil against my soul.
Opposite	21But do for me, O Lord Jehovah, for your Name’s sake. Because your mercy is good, deliver me: 22for <i>I am</i> poor and needy, and my heart is wounded within me. 23I am gone like the shadow when it declines; I am tossed up and down as the locust. 24My knees are weak through fasting; and my flesh fails of fatness. 25I also became a reproach to them; <i>when</i> they looked upon me, they shook their heads.
Opposite	26Help me, O Jehovah my God; O save me according to your mercy, 27that they may know that this is your hand, <i>that</i> you, Jehovah, have done it. 28Let them curse, but you bless. When they arise, let them be ashamed; but let you, your servant rejoice. 29Let his adversary be clothed with shame, and let him cover themselves with their own confusion, as with a mantle. 30I will greatly praise Jehovah with my mouth; moreover, I will praise him among the multitude. 31for he shall stand at the right hand of the poor, to save <i>him</i> from those that condemn his soul.
Opposite	Chapter 2.2: Judas Iscariot betrayed Jesus his friend and went down into Hell (Psalm 55)
Opposite	1Give ear to my prayer, O God, and do not hide yourself from my supplication. 2Attend to me, and hear me; I mourn in my complaint, and make a commotion, 3because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. 4My heart is very painful within me, and the terrors of death have fallen upon me. 5Fearfulness and trembling have come upon me, and horror has overwhelmed me. 6And I said, “Oh that I had wings like a dove! <i>For then</i> would I fly away, and be at rest. 7Lo, <i>when</i> would I wander far off, <i>and remain</i> in the wilderness. Selah. 9I would hasten my escape from the <i>thindy</i> storm and tempest.”
Opposite	9Destroy, O Lord, <i>and divide</i> their tongues: for I have seen violence and strife in the city. 10Day and night they go around it upon its walls; mischief also and sorrow <i>are</i> in its midst. 11Wickedness is in its midst; deceit and guile depart not from her streets. 12For <i>it was</i> not an enemy <i>that</i> reproached me, then I could have borne <i>it</i> ; neither <i>was it</i> he that hated me <i>that</i> magnified <i>himself</i> against me, then I would have hidden myself from him; 13 <i>but it was</i> you: a man of my equal, my guide, and my acquaintance. 14We took sweet counsel together, <i>and</i> walked to the House of God in company. 15Let death seize upon them, <i>and</i> let them go down quickly into Hell! For wickedness is in their dwellings, <i>and</i> among them.
Complement	16As for me, I will call upon God; and Jehovah shall save me. 17Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. 18He has delivered my soul in peace from the battle <i>that was</i> against me: for there were many with me. 19God shall hear, and afflict them: even he that abides forever. Selah.
Complement	Because they have no changes, therefore they do not fear God. 20He has put forth his hands against such as are at peace with him; he has broken his covenant. 21 <i>The words</i> of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, <i>yet were</i> they drawn swords.
Unique	22Cast your burden upon Jehovah, and he shall sustain you; he shall never allow the righteous to be shaken. 23But you, O God, shall bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days, but I will trust in you.

Complement	Chapter 2.3: False witnesses accused Jesus of blasphemy (Psalm 35)
§Unique	Introduction: Let them be disgraced and put to shame that seek after my soul
Unique	1Plead <i>my cause</i> , O Jehovah, with them that strive with me; fight against them that fight against me. 2Take hold of large shield and small shield, and stand up for my help. 3Draw out the spear also, and stop <i>the way</i> against them that persecute me; say to my soul, “ <i>I am</i> your salvation.”
Complement	4Let them be disgraced and put to shame that seek after my soul. Let them be turned back and brought to confusion that devise my hurt. 5Let them be as chaff before the wind; and let the angel of Jehovah chase <i>them</i> . 6Let their way be dark and slippery; and let the angel of Jehovah persecute them: 7for without cause have they hidden for me their net <i>in</i> a pit, <i>which</i> without cause they have dug for my soul. 8Let destruction come upon him by surprise; and let his net that he has hidden catch himself; into that very destruction let him fall.
Complement	9And my soul shall be joyful in Jehovah; it shall rejoice in his salvation. 10All my bones shall say, “Jehovah, who is like you, who delivers the poor from him that is too strong for him; moreover, the poor and the needy from him that plunders him?”
§Complement	Body: I prayed for my enemies, but they tore me and gnashed upon me with their teeth
Unique	11False witnesses rose up; they laid to my charge <i>things</i> that I did not know. 12They rewarded me evil for good to the bereavement of my soul.
Complement	13But as for me, when they were sick, my clothing <i>was</i> sackcloth; I humbled my soul with fasting; and my prayer returned into my own bosom. 14I behaved myself as though <i>he was</i> my friend or brother; I bowed down heavily, as one that mourns <i>for his</i> mother.
Complement	15But in my adversity they rejoiced, and gathered themselves together; <i>yea</i> , the slanderers gathered themselves together against me, and I did not know <i>it</i> ; they tore <i>me</i> , and did not cease; 16with hypocritical mockers in feasts, they gnashed upon me with their teeth.
Opposite	17Lord, how long will you look on? Rescue my soul from their destructions, my darling from the lions. 18I will give you thanks in the great congregation; I will praise you among much people. 19Let not them that are my enemies wrongfully rejoice over me; <i>neither</i> let them wink with the eye that hate me without a cause. 20for they do not speak peace, but they devise deceitful matters against <i>them that are</i> quiet in the land.
Opposite	21Moreover, they opened their mouth wide against me, <i>and said</i> , “Aha, aha, our eye has seen <i>it</i> .”
Opposite	22You have seen <i>it</i> , O Jehovah; do not keep silence; O Lord, be not far from me. 23Stir yourself up, and awake to my judgment, <i>even</i> to my cause, my God and my Lord. 24Judge me, O Jehovah my God, according to your righteousness; and let them not rejoice over me. 25Let them not say in their hearts, “Ah, so would we have <i>it</i> ”; let them not say, “We have swallowed him up.” 26Let them be ashamed and brought to confusion together that rejoice at my hurt; let them be clothed with shame and dishonor that magnify <i>themselves</i> against me.
§Complement	Conclusion: Let those that favor my righteous cause shout for joy and praise Jehovah
Complement	27 <i>But</i> let them shout for joy, and be glad, that favor my righteous cause.
Complement	Yea, let them say continually, “Let Jehovah be magnified, who has pleasure in the prosperity of his servant.”
Unique	28And my tongue shall speak of your righteousness <i>and</i> of your praise all day long.

Complement	Chapter 2.4: The chief priests slandered Jesus as he hung on the cross (Psalm 22)
§Unique	Introduction: My God, my God, why have you forsaken me?
Unique	1My God, my God, why have you forsaken me? <i>Why are you</i> so far from helping me, <i>and from</i> the words of my crying? 2O my God, I cry in the daytime, but you hear not; and in the night season, and am not silent.
Complement	3But you <i>are</i> holy, O you that inhabit the praises of Israel.
Complement	4Our fathers trusted in you; they trusted, and you delivered them. 5They cried to you, and were delivered; they trusted in you, and were not ashamed.
§Complement	Body: Be not far from me while I am on the cross
Unique	6But <i>I am</i> a worm, and no man; a reproach of men, and despised of the people. 7All they that see me laugh me to scorn; they shoot out the lip; they shake the head, <i>saying</i> , 8“ <i>He</i> trusted on Jehovah <i>that</i> he would deliver him; <i>therefore</i> let him deliver him, seeing he delighted in him.”
Complement	9But you <i>are</i> he that took me out of the womb; you made me hope <i>when I was</i> upon my mother’s breasts. 10I was cast upon you from the womb; you <i>are</i> my God from my mother’s belly.
Complement	11Be not far from me, for trouble is near: for <i>there is</i> no one to help. 12Many bulls have surrounded me; strong <i>bulls</i> of Bashan have encircled me. 13They gaped upon me <i>with</i> their mouths, as a ravening and a roaring lion. 14I am poured out like water; and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. 15My strength is dried up like a potsherd, and my tongue sticks to my jaws; and you have brought me into the dust of death. 16for dogs have surrounded me, <i>and</i> the assembly of the wicked have enclosed me; they pierced my hands and my feet. 17I can count all my bones; they look <i>and stare</i> upon me; 18They part my garments among them, and cast lots upon my vesture. 19But be not far from me, O Jehovah; O my strength, hurry to help me. 20Deliver my soul from the sword; my darling from the power of the dog. 21Save me from the lion’s mouth: for you have heard me from the horns of the wild oxen.
Opposite	22I will declare your Name unto my brethren; in the midst of the congregation will I praise you. 23You that fear Jehovah, praise him; all you the seed of Jacob, glorify him; and fear him, all you the seed of Israel: 24for he has not despised nor abhorred the affliction of the afflicted; neither has he hidden his face from him; but when he cried to him, he heard. 25My praise <i>shall be</i> of you in the great congregation; I will pay my vows before them that fear him.
Opposite	26The meek shall eat and be satisfied; they shall praise Jehovah that seek him; your heart shall live forever.
§Complement	Conclusion: They shall come, and shall declare his righteousness to a people that shall be born, that he has done this
Complement	27All the ends of the world shall remember and turn to Jehovah; and all the families of the nations shall worship before you: 28for the Kingdom is Jehovah’s; and he is the Governor among the nations.
Complement	29All the prosperous upon earth shall eat and worship. All they that go down to the dust shall bow before him; and none can keep alive his own soul.
Unique	30A seed shall serve him; it shall be accounted to the Lord for a generation. 31They shall come, and shall declare his righteousness to a people that shall be born, that he has done <i>this</i> .

Unique	Chapter 2.5: The chief priests and Judas Iscariot conspired against Jesus (Psalm 41)
§Complement	Introduction: Jehovah will not deliver him to the will of his enemies
Unique	1Blessed is he that considers the poor; Jehovah will deliver him in time of trouble.
Complement	2Jehovah will preserve him, and keep him alive; he shall be blessed upon the earth; and you will not deliver him to the will of his enemies.
Complement	3Jehovah will strengthen him upon the bed of languishing; you will make all his bed in his sickness.
§Complement	Body: My familiar friend has lifted up his heel against me
Opposite	4I said, “Jehovah, be merciful to me; heal my soul: for I have sinned against you.”
Opposite	5My enemies speak evil of me, “When shall he die, and his name perish?” 6And if he comes to see <i>me</i> , he speaks vanity; his heart gathers iniquity to itself; <i>then when</i> he goes abroad, he tells <i>it</i> .
Complement	7All that hate me whisper together against me; against me do they plot my harm. 8 <i>They say</i> , “An evil disease sticks fast to him; and <i>now</i> that he lies <i>down</i> he shall rise up no more.”
Complement	9Moreover, my own familiar friend, in whom I trusted, who ate of my bread, has lifted up <i>his</i> heel against me.
Unique	10But you, O Jehovah, be merciful to me, and raise me up, that I may repay them.
§Unique	Conclusion: I know that you favor me; you uphold me in my integrity and set me before your face forever
Complement	11By this I know that you favor me, because my enemy does not triumph over me.
Complement	12And as for me, you uphold me in my integrity, and set me before your face forever.
Unique	13Blessed is Jehovah God of Israel from Eternity <i>past</i> and to Eternity <i>future</i> . Amen, and Amen.

Book 3.5: Jesus shall rule the New Covenant Kingdom of Zion when He returns in glory	
Complement	Part 1: Jehovah reigned over Old Covenant Zion
Unique	Chapter 1.1: Jehovah reigns in Zion (Psalm 99)
§Complement	Introduction: Jehovah is great in Zion; let them praise your great and dreadful Name
§Complement	Body: Moses, Aaron, and Samuel called upon Jehovah; and He answered them
§Unique	Conclusion: You answered them, O Jehovah; you forgave them, though you took vengeance of their inventions
Complement	Chapter 1.2: Jehovah reigns with great power (Psalm 97)
§Unique	Introduction: Clouds and darkness surround Him; a fire goes before Him and burns up his enemies
§Complement	Body: The hills melted like wax at the presence of Jehovah; the heavens declare his righteousness
§Complement	Conclusion: Light is sown for the righteous, and gladness for the upright in heart
Complement	Chapter 1.3: Jehovah reigns from all Eternity (Psalm 93)
§Unique	Introduction: Jehovah is reigning, clothed with majesty and strength
§Complement	Body: Your throne is established of old; you are from Eternity past
§Complement	Conclusion: Jehovah is mightier than the sound of many waters; your Testimonies are very sure
Opposite	Chapter 1.4: Celebrate the coming of Jehovah God to judge the world (Psalm 98)
Opposite	Chapter 1.5: Fear the coming of Jehovah God to judge the world (Psalm 96)
Complement	Part 2: The Lord Jesus Christ will reign over the world as the New Covenant King of Zion
Unique	Chapter 2.1: The King of Zion will marry his Gentile bride (Psalm 45)
§Complement	Introduction: I speak of the King; my tongue is the pen of a skillful writer
§Complement	Body: Your throne, O God, is forever and ever; you love righteousness and hate wickedness
§Unique	Conclusion: The king's daughter is all glorious within; her clothing is embroidered with gold
Complement	Chapter 2.2: Jehovah has set his King on his holy hill of Zion (Psalm 2)
§Unique	Introduction: The human race has rebelled against Jehovah and his Christ
§Complement	Body: The only-begotten Son of Jehovah will smash the rebellion of the human race like a clay pot
§Complement	Conclusion: Kiss the Son of God while you still can
Complement	Chapter 2.3: Jehovah has set a crown of pure gold on the King (Psalm 21)
§Unique	Introduction: You have given the Messiah his heart's desire; you met him with the blessings of goodness
§Complement	Body: His glory is great in your salvation; you have made him most blessed forever
§Complement	Conclusion: You shall destroy the fruit of your enemies from the earth; and make them turn their back
Opposite	Chapter 2.4: The Lord Jesus Christ shall strike through kings in the day of his wrath (Psalm 110)
Opposite	Chapter 2.5: All nations shall serve the Lord Jesus Christ in the Millennial Kingdom (Psalm 72)

	Complement	Part 1: Jehovah reigned over Old Covenant Zion
	Unique	Chapter 1.1: Jehovah reigns in Zion (Psalm 99)
	§Complement	Introduction: Jehovah is great in Zion; let them praise your great and dreadful Name
Unique		¹ Jehovah is reigning; let the people tremble; he sits <i>between</i> the cherubim; let the earth be moved.
Complement		² Jehovah <i>is</i> great in Zion; and he <i>is</i> high above all the people;
Complement		³ let them praise your great and dreadful Name; <i>for it is</i> holy.
	§Complement	Body: Moses, Aaron, and Samuel called upon Jehovah; and He answered them
Opposite		⁴ The king's strength also loves judgment; you establish equity; you execute judgment and righteousness in Jacob.
Opposite		⁵ Exalt Jehovah our God, and worship at his footstool: <i>for he is</i> holy.
Complement		⁶ Moses and Aaron <i>were</i> among his priests, and Samuel among them that call upon his Name.
Complement		⁷ They called upon Jehovah, and he answered them.
Unique		⁷ He spoke to them in the cloudy pillar; they kept his Testimonies, and the Ordinance <i>that</i> he gave them.
	§Unique	Conclusion: You answered them, O Jehovah; you forgave them, though you took vengeance of their inventions
Complement		⁸ You answered them, O Jehovah our God.
Complement		You were a God that forgave them, though you took vengeance of their inventions.
Unique		⁹ Exalt Jehovah our God, and worship at his holy hill: for Jehovah our God <i>is</i> holy.

	Complement	Chapter 1.2: Jehovah reigns with great power (Psalm 97)
	§Unique	Introduction: Clouds and darkness surround Him; a fire goes before Him and burns up his enemies
Unique		¹ Jehovah is reigning; let the earth rejoice, <i>and</i> let the multitude of isles be glad.
Complement		² Clouds and darkness surround him; righteousness and judgment <i>are</i> the habitation of his throne.
Complement		³ A fire goes before him, and burns up his enemies round about <i>him</i> .
	§Complement	Body: The hills melted like wax at the presence of Jehovah; the heavens declare his righteousness
Unique		⁴ His lightning lightened the world; the earth saw <i>it</i> , and trembled.
Complement		⁵ The hills melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth.
Complement		⁶ The heavens declare his righteousness; and all the people see his glory.
Opposite		⁷ Ashamed are all they that serve carved images, that boast themselves of idols; worship him, all <i>you</i> gods.
Opposite		⁸ Zion heard, and was glad; and the daughters of Judah rejoiced because of your Judgments, O Jehovah: ⁹ for you, Jehovah, <i>are</i> high above all the earth; you are exalted far above all gods.
	§Complement	Conclusion: You that love Jehovah, hate evil; light is sown for the righteous, and gladness for the upright in heart
Complement		¹⁰ You that love Jehovah, hate evil; he preserves the souls of his saints; he delivers them out of the hand of the wicked.
Complement		¹¹ Light is sown for the righteous, and gladness for the upright in heart.
Unique		¹² Rejoice in Jehovah, you righteous; and give thanks at the remembrance of his holiness.

	Complement	Chapter 1.3: Jehovah reigns from all Eternity (Psalm 93)
	§Unique	Introduction: Jehovah is reigning, clothed with majesty and strength
Unique		¹ Jehovah is reigning,
Complement		He is clothed with majesty.
Complement		Jehovah is clothed with strength, <i>with which</i> he has girded himself.
	§Complement	Body: Your throne is established of old; you are from Eternity past
Unique		¹ The world also is established, that it cannot be moved.
Complement		² Your throne <i>is</i> established of old.
Complement		You <i>are</i> from Eternity <i>past</i> .
Opposite		³ The rivers have lifted up, O Jehovah, the rivers have lifted up their voice;
Opposite		the rivers lift up their waves.
	§Complement	Conclusion: Jehovah is mightier than the sound of many waters; your Testimonies are very sure
Complement		⁴ Jehovah on high <i>is</i> mightier than the sound of many waters;
Complement		<i>even</i> the mighty waves of the sea.
Unique		⁵ Your Testimonies are very sure. Holiness adorns your House, O Jehovah, forever.

	Opposite	Chapter 1.4: Celebrate the coming of Jehovah God to judge the world (Psalm 98)
Unique		¹ O sing to Jehovah a new song; for he has done marvelous things; his right hand, and his holy arm, has gotten him the victory.
Complement		² Jehovah has made known his salvation; his righteousness has he openly shown in the sight of the heathen.
Complement		³ He has remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God.
Opposite		⁴ Make a joyful sound to Jehovah, all the earth; make a loud sound, rejoice, and sing praise. ⁵ Sing to Jehovah with the harp; with the harp, and the voice of a psalm. ⁶ With trumpets and sound of cornet make a joyful sound before Jehovah, the King. ⁷ Let the sea roar; and everything in it; the world, and they that dwell in it. ⁸ Let the rivers clap <i>their</i> hands; let the hills be joyful together ⁹ before Jehovah.
Opposite		For he is coming to judge the earth; with righteousness shall he judge the world, and the people with equity.

	Opposite	Chapter 1.5: Fear the coming of Jehovah God to judge the world (Psalm 96)
Opposite		¹ O sing to Jehovah a new song; sing to Jehovah, all the earth. ² Sing to Jehovah; bless his Name. Show forth his salvation from day to day. ³ Declare his glory among the heathen, <i>and</i> his wonders among all people: ⁴ for Jehovah <i>is</i> great, and greatly to be praised; he <i>is</i> to be feared above all gods: ⁵ for all the gods of the nations <i>are mere</i> idols; but Jehovah made the heavens. ⁶ Honor and majesty <i>are</i> before him; strength and beauty <i>are</i> in his Sanctuary. ⁷ Give to Jehovah, O you kindreds of the people, give to Jehovah glory and strength. ⁸ Give to Jehovah the glory <i>due</i> to his Name; bring an offering, and come into his courts. ⁹ O worship Jehovah in the beauty of holiness; fear before him, all the earth.
Opposite		¹⁰ Say among the heathen <i>that</i> Jehovah is reigning; the world also shall be established that it shall not be moved. He shall judge the people righteously.
Complement		¹¹ Let the heavens rejoice, and let the earth be glad; let the sea roar, and everything in it.
Complement		¹² Let the field be joyful, and all that <i>is</i> in it.
Unique		¹ Then shall all the trees of the woods rejoice ¹³ before Jehovah: for he is coming, for he is coming to judge the earth. He shall judge the world with righteousness, and the people with his truth.

	Complement	Part 2: The Lord Jesus Christ will reign over the world as the New Covenant King of Zion
	Unique	Chapter 2.1: The King of Zion will marry his Gentile bride (Psalm 45)
	§Complement	Introduction: I speak of the King; my tongue is the pen of a skillful writer
Unique		¹ My heart expresses pleasant words.
Complement		I speak of the things which I have made touching the King.
Complement		My tongue <i>is</i> the pen of a skillful writer.
	§Complement	Body: Your throne, O God, is forever and ever; you love righteousness and hate wickedness
Opposite		² You are fairer than the children of men; grace is poured into your lips; therefore God has blessed you forever.
Opposite		³ Gird your sword upon <i>your</i> thigh, O <i>most</i> mighty, with <i>your</i> glory and your majesty. ⁴ And in your majesty ride prosperously because of truth and meekness <i>and</i> righteousness; and your right hand shall teach you dreadful things. ⁵ Your arrows <i>are</i> sharp in the heart of the King's enemies; <i>therefore</i> the people fall under you.
Complement		⁶ Your throne, O God, <i>is</i> forever and ever; the scepter of your Kingdom <i>is</i> a righteous scepter.
Complement		⁷ You love righteousness, and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your companions.
Unique		⁸ All your garments <i>smell</i> of myrrh, aloes, <i>and</i> cassia; out of the ivory palaces, whereby they have made you glad.
	§Unique	Conclusion: The king's daughter is all glorious within; her clothing is embroidered with gold
Complement		⁹ Kings' daughters <i>were</i> among your honorable women; upon your right hand stood the queen in gold of Ophir.
Complement		¹⁰ Listen, O daughter, and consider, and incline your ear: forget also your own people, and your father's house; ¹¹ so shall the king greatly desire your beauty; for he <i>is</i> your Lord; and <i>you must</i> worship him. ¹² And the daughter of Tyre <i>shall be there</i> with a gift; <i>even</i> the rich among the people shall entreat your favor.
Unique		¹³ The king's daughter <i>is</i> all glorious within; her clothing <i>is</i> embroidered with gold. ¹⁴ She shall be brought to the king in garments of many colors. The virgins her companions that follow her shall <i>also</i> be brought to you. ¹⁵ With gladness and rejoicing shall they be brought; they shall enter into the king's palace. ¹⁶ Instead of your fathers shall be your children, whom you may make princes in all the earth. ¹⁷ I will make your Name to be remembered in all generations; therefore shall the people praise you forever and ever.

	Complement	Chapter 2.2: Jehovah has set his King on his holy hill of Zion (Psalm 2)
	§Unique	Introduction: The human race has rebelled against Jehovah and his Christ
Unique		¹ Why do the heathen rage, and the people imagine a vain thing?
Complement		² The kings of the earth rise up <i>in rebellion</i> ;
Complement		and the rulers conspire together against Jehovah, and against his Christ, <i>saying</i> , ³ “Let us break their bands apart, and cast their cords away from us.”
	§Complement	Body: The only-begotten Son of Jehovah will smash the rebellion of the human race like a clay pot
Unique		⁴ He that sits in the heavens shall laugh; the Lord shall have them in derision.
Complement		⁵ Then shall he speak to them in his wrath;
Complement		and he will terrify them in his extreme displeasure, <i>saying</i> : ⁶ “ Yet have I set my King upon my holy hill of Zion. ”
Opposite		⁷ I will declare the decree: Jehovah has said to me, ‘You are my Son; this day have I begotten you.
Opposite		⁸ “ Ask of me, and I shall give you the heathen for your inheritance, and the uttermost parts of the earth for your possession. You shall break them with a rod of iron; you shall smash them in pieces like a potter's vessel. ”
	§Complement	Conclusion: Kiss the Son of God while you still can
Complement		¹⁰ Now therefore be wise, O you kings; be instructed, you judges of the earth.
Complement		¹¹ Serve Jehovah with fear, and rejoice with trembling.
Unique		¹² Kiss the Son, lest he is angry, and you perish <i>from</i> the way, when his wrath is kindled but a little. Blessed <i>are</i> all they that put their trust in him.

	Complement	Chapter 2.3: Jehovah has set a crown of pure gold on the King (Psalm 21)
	§Unique	Introduction: You have given the Messiah his heart's desire; you met him with the blessings of goodness
Unique		¹ The King shall joy in your strength, O Jehovah; and in your salvation how greatly shall he rejoice!
Complement		² You have given him his heart's desire, and have not withheld the request of his lips (Psalm 45):
Complement		³ for you met him with the blessings of goodness; you set a crown of pure gold on his head.
	§Complement	Body: His glory is great in your salvation; you have made him most blessed forever
Unique		⁴ He asked life of you; <i>and</i> you gave <i>it to</i> him, <i>even</i> length of days forever and ever.
Complement		⁵ His glory is great in your salvation.
Complement		Honor and majesty have you laid upon him: ⁶ for you have made him most blessed forever.
Opposite		You have made him exceedingly glad with your countenance: ⁷ for the King trusts in Jehovah; and through the mercy of the most High he shall not be moved.
Opposite		⁸ Your hand shall find out all your enemies; your right hand shall find out those that hate you. ⁹ You shall make them as a fiery oven in the time of your anger. Jehovah shall swallow them up in his wrath, and the fire shall devour them.
	§Complement	Conclusion: You shall destroy the fruit of your enemies from the earth; and make them turn their back
Complement		¹⁰ You shall destroy their fruit from the earth, and their seed from among the children of men: ¹¹ for they intended evil against you; they imagined a mischievous device, <i>which</i> they are not able to perform.
Complement		¹² Therefore shall you make them turn their back, <i>when</i> you shall make ready <i>your arrows</i> upon your strings against their faces.
Unique		¹³ Be exalted, O Jehovah, in your own strength; so will we sing and praise your power.

	Opposite	Chapter 2.4: The Lord Jesus Christ shall strike through kings in the day of his wrath (Psalm 110)
Unique		¹ Jehovah said to my Lord, “ Sit at my right hand, until I make your enemies your footstool. ” ² Jehovah shall send the rod of your strength out of Zion; rule in the midst of your enemies.
Complement		³ Your people <i>shall be</i> willing in the day of your power.
Complement		In the beauties of holiness from the womb of the morning; you have the dew of your youth.
Opposite		⁴ Jehovah has sworn, and will not repent, <i>saying</i> : “ You are a priest forever after the order of Melchizedek. ”
Opposite		⁵ The Lord at your right hand shall strike through kings in the Day of his wrath. He shall judge among the heathen; he shall fill <i>the places</i> with dead bodies; he shall wound the heads over many countries. ⁷ He shall drink of the wine in the way; therefore shall he lift up the head.
	Opposite	Chapter 2.5: All nations shall serve the Lord Jesus Christ in the Millennial Kingdom (Psalm 72)
Opposite		¹ Give the king your Judgments, O God, and your righteousness to the king's Son. ² He shall judge your people with righteousness, and your poor with justice. ³ The mountains shall bring peace to the people, and the little hills, by righteousness. ⁴ He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor. ⁵ They shall fear you as long as the sun and moon endure, throughout all generations. ⁶ He shall come down like rain upon the mown grass: as showers <i>that</i> water the earth.
Opposite		⁷ In his days shall the righteous flourish; and abundance of peace as long as the moon endures. ⁸ He shall also have dominion from sea to sea, and from the <i>Euphrates</i> river unto the ends of the earth. ⁹ They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. ¹⁰ The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. ¹¹ Moreover, all kings shall fall down before him; all nations shall serve him: ¹² for he shall deliver the needy when he cries; the poor also, and <i>him</i> that has no helper. ¹³ He shall spare the poor and needy, and shall save the souls of the needy. ¹⁴ He shall redeem their soul from deceit and violence; and their blood shall be precious in his sight.
Complement		¹⁵ And he shall live; and to him shall be given of the gold of Sheba; prayer also shall be made through him continually; <i>and</i> daily shall he be praised. ¹⁶ There shall be a handful of grain in the earth upon the top of the mountains; the fruit of it shall shake like Lebanon; and <i>they</i> of the city shall flourish like grass of the earth.
Complement		¹⁷ His Name shall endure forever; his Name shall be continued as long as the sun; and <i>all mankind</i> shall be blessed in him; all nations shall call him blessed.
Unique		¹⁸ Blessed is Jehovah God, the God of Israel, who only does wondrous things; ¹⁹ and blessed <i>be</i> his glorious Name forever; and let the whole earth be filled <i>with</i> his glory. Amen, and amen. ²⁰ The prayers of David the son of Jesse are complete.

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Appendix

Greetings in the Name of the Lord Jesus Christ!

My name is Max Day, the editor and publisher of the Kingdom Study Bible version in both English and Spanish.



Before I explain the Golden Ratio design, I want to share my testimony of salvation with you, so that you will understand where I am coming from, because this information is unlike anything that you have heard before about the Bible, whether you have only been to Sunday School or whether you are a Ph.D graduate from Seminary.

I pay hundreds of dollars every month for advertisements on Facebook, so that I can share this information with people all over the world; but I do not ask for any money of any kind, and I will not and do not accept contributions of any kind, although I have been offered money.

I want everyone to know what God has shown me about the Golden Ratio design without anyone wondering about whether I just want to get rich, like so many other false teachers on TV and radio.

The only thing that I ask for is your careful attention for what I have to say, because it is of the Lord, and it is important, otherwise I wouldn't have spent the last twenty years of my life investigating the Golden Ratio design.

Thank you in advance for your patience, because it will take some time to give a very brief introduction to this topic.

My Testimony of Salvation

I was born in NW Oklahoma on a dairy farm in 1960, into a family of five other children, 10 1/2 miles west of Fairview.

I attended a small Southern Baptist Church west of town sporadically until I was about 13, but had no idea what it really meant to be a Christian.

One day (I believe in the early 1970s), I pedaled my bicycle over to the church (several miles from my home); and the thought came into my mind that I should go into the pastor's house and talk to him. But fear set in and I did not obey the impulse, which was from the Holy Spirit (although I did not know that at the time).

While pedaling back to my home, the head of the deacons of that church stopped to give me a ride. There was an opportunity there for me to hear the Gospel, but it didn't happen; not even a Gospel tract.

One day, while walking outside after dark, I looked up at the sky and asked if God was real or not. I don't remember whether it was before or after the previous incident; but I was searching, because I did not understand anything about God or the Bible.

Some of the "Christian" kids at church didn't like me, and said things that made me angry with Christians in general. I couldn't see much "Christianity" in these "christians". If they had instead shared the Gospel with me, things might have turned out differently.

Around that time, I also got mad (do not remember who or what it was all about-maybe at God), and I spoke to the sky and said that I would sell my soul to the devil if "such and such" (I don't remember what I said exactly). I said that in a moment of youthful frustration and anger. It was incredibly stupid, but I was totally ignorant of the consequences. But Satan and his demons were listening, even if I didn't really believe in him or them.

After that event, my life began to go in the wrong direction. My family got a Ouija board; and strange "spiritual" things began to happen around the house.

About the age of 13, I didn't want to go to church again; and I told my parents. From that time forward, my life began to spin out of control. And God let it happen to me, to show me how much that I needed Him in my life, and that I wasn't going to succeed at anything without Him.

Soon, I got involved with cigarettes and alcohol (stolen from my parent's cupboard), and then marijuana. That led onto harder drugs, including prescription pills, PCP, LSD, and even sniffing substances like ether. By the time I was 16, I had been convicted for possession of Marijuana (6 months probation).

Needless to say, my life was a mess; and it was all my fault. If only I had obeyed the impulse of the Holy Spirit to talk to the preacher, I might have accepted Christ as my Savior at that time, and avoided all of that trouble in my life that came afterward.

My real problem was that I was running from God! I didn't know what or who I was running from; but that was the reality. I just had lots of demons (literally) in my life, and I had no clue what to do about it. I was locked into the devil's "Matrix" world of unbelief and sin. Without the intervention of God the Holy Spirit in my life, my eternal destination was certainly going to be Hell; and later, the Lake of Fire.

Fortunately for me, my criminal record was erased after I turned 18, so I was able to join the Navy and study electronics and have a pretty good job there.

Unfortunately, although I had moved away from my sinner friends at home, I found plenty of other sinners in the Navy who were doing the same things that I had done back home, so my bad habits of drinking and smoking marijuana, mostly, continued, at great risk to my Navy job.

After I was assigned to a ship (USS Virginia, CGN-38) in 1980, my drinking got me into more and more trouble. I would go ashore on shore leave, and come back mostly in a blackout situation: I couldn't remember what I had said or done.

This led to me getting into more and more trouble with the command. Finally, I lost a stripe and was confined to the ship for 60 days in the summer of 1982.

About six months before that summer, I met a Christian in my berthing area; and he was unlike any Christian I had ever met before. He was always carrying a Bible and talking about Jesus, it seemed. He wasn't perfect (who is?), but at least he honestly tried to serve the Lord and be real.

While initially, I thought he was a nut, I had to respect him, because everyone else that I had known who claimed to be a Christian were inconsistent in their testimony: they cursed a little bit, chewed a little bit, and drank a little bit. Their hypocrisy was offensive to everyone, although not many would say that to their face; they would just talk about them behind their backs and laugh at them.

Not all, but most; and the ones that tried to be good Christians would never tell me about Jesus, not even a Gospel tract. So I had no idea what a real Christian was until that day.

This man, Jed Rosenthal, gave me Chick tracts and Christian books on prophecy. I read them and was interested, because I had also been studying politics, especially "conspiracy theory" books about one-world government like "None dare call it conspiracy" by Gary Allen.

The books on prophecy said very similar things to what I was reading about current plans for one-world government by powerful and wealthy people and groups such as the Council on Foreign Relations and the Trilateral Commission. So I could easily see how the prophecies of a one-world government in the letter of Revelation and Daniel were being fulfilled today.

On top of that, I found this text in Revelation to be very compelling:

"And when they shall have finished their testimony, the Beast that ascends out of the Abyss shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and tribes and languages and nations shall see their dead bodies three and a half days, and shall not allow their dead bodies to be put in graves." Revelation 11:7-9

Notice that the text says, "They of the people and tribes and languages and nations shall see their dead bodies three and a half days."

Now keep in mind that the Apostle John wrote this text around 90 A.D., when the highest technology was swords, bows and keeping sheep, basically. He had no conception at all that one day the Earth would have satellites that would allow nearly instantaneous transmission of television images around the world, let alone the Internet. So John could not have written that text on his own; he would never have conceived the technology of satellite TV.

I remember thinking something like, "Wow, here in the Bible where it was written thousands of years ago, it predicts that one day people all over the world will be able to instantly view these two men for 3 and 1/2 days. So there must be a God, because only God could know the future like that; and if there is a God, there is a Heaven; and if there is a Heaven, there is a Hell, and I'm going there!"

The realization of this truth, that I was a sinner and going to Hell, made me very open to the Gospel of Christ. One day after six months of witnessing to me with words, tracts, and books, Jed asked me if I would like to accept Jesus Christ as my Savior, and I said yes. It was the best decision that I ever made!

My days of running from God were over; on August 31, 1982, I repented of my sins, and asked Jesus to forgive me and come into my life; and I met God in the Person of Jesus Christ my Savior, praise the Lord! Amen.

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My calling to serve the Lord

After I trusted Christ, God began to work in my life about serving Him full-time in the ministry. One night I was standing on the O2 level on my ship at night, just looking at the stars, and the ocean as it flowed past; I became overwhelmed with what God had done in my life: my sins were forgiven, and I was going to Heaven instead of Hell! I told the Lord that night that I wanted Him to use me to do something “truly wonderful”. And God has answered that prayer in ways that I can’t even begin to explain.

The very first time I picked up a (KJV) Bible to read it as a believer, God showed me that while the text itself was the Word of God, the arrangement had serious problems, because the text of the Bible was chopped up into small pieces or “verses”, making it hard to see and understand the larger themes and groupings in the text.

Here is one of the more ridiculous examples of the Traditional arrangement.

Ezra 10:31-43, KJV:

- 31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,
- 32 Benjamin, Malluch, and Shemariah.
- 33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.
- 34 Of the sons of Bani; Maadai, Amram, and Uel,
- 35 Benaiah, Bedeiah, Chelluh,
- 36 Vaniah, Meremoth, Eliashib,
- 37 Mattaniah, Mattenai, and Jaasau,
- 38 And Bani, and Binnui, Shimei,
- 39 And Shelemiah, and Nathan, and Adaiah,
- 40 Machnadebai, Shashai, Sharai,
- 41 Azareel, and Shelemiah, Shemariah,
- 42 Shallum, Amariah, and Joseph.
- 43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

Was there some special reason to divide the names into groups of 3? Obviously, the answer is no: it was a device intended to aid memorization of the Bible text; and it had absolutely nothing to do with helping the reader to understand the context of the text.

I could easily cite thousands of other examples of inaccurate text divisions in the traditional arrangement.

The noted Greek Scholar A.T. Robertson said,

“The first step in interpretation is to ignore the modern chapters and verses.”
An Introduction to the Textual Criticism of the New Testament (Nashville: Broadman Press, 1925), p. 101.

Von Soden comments,

“There is no doubt that the chapter divisions which we have inherited from Langton leave much to be desired. These divisions do not rest upon a comprehension of the literary structure of the Biblical books...”
(H. von Soden, Die Schriften des Neuen Testamentes (Goettingen: Vandenhoeck, 1912), I, page 482.)

Von Soden was a liberal; but he agreed with the conservative A.T. Robertson on this point; and his comment was correct.

This was a very strange thing that God had burdened my heart about; and I kept thinking, “This is too big for me alone; what can I do about it? And why am I the only one who seems concerned about it?”

I asked questions about the traditional arrangement in Bible college and Seminary; but strangely, even the most educated and wise men that I could find had no answers! No one seemed interested in solving the problem.

Even worse, those who believed that the KJV was perfect and could not be improved in the slightest were offended at the very suggestion that we needed something better, even if the only change were a different arrangement, and the KJV Old English were retained.

And if you were studying to be a preacher in an Independent, Fundamental, Baptist (IFB, for short) Bible college and seminary, as I was; and you want to be accepted among other IFB pastors and preachers, the last thing that they want to hear from you is that we need a better Bible version than the KJV, because even if you change the arrangement only, but not the words, it isn’t the KJV anymore!

So even though most IFB preachers will acknowledge in private that the traditional arrangement is a problem, they keep silent about it, for fear of losing their friends in the ministry, especially the KJV-only fanatics among the followers of Peter Ruckman.

Proverbs 29:25 “The fear of man brings a snare; but whoso puts his trust in Jehovah shall be safe.”

Now some other modern versions have recognized that the traditional arrangement was poorly done, and tried their own arrangements; but their problem is that they have no rhyme or reason for their arrangements; in the final analysis, the only one who knows why their text divisions were made where they are is the person who made the arrangement. Sometimes it makes sense; other times it doesn’t.

In other words, their authority for their arrangements comes from their own minds; not from an independent system that anyone can measure their arrangement against, such as mathematics (e.g. the Golden Ratio).

The same is true for the traditional arrangement of chapters and verses found in the KJV and other Protestant Reformation Bible versions. The authority for that arrangement (which originated with Robert Stephanus, who authored the “verse” numbering system found in almost all Bible versions) was also only in the mind of Robert Stephanus.

The fact that it is inconsistent and random is proof that it is only a device of man, and not from God, because God is neither random nor inconsistent; but we are often exactly that, even the best of us.

Romans 3:4: “Certainly not; indeed, let God be true, but every man a liar; as it is written, “That you might be justified in your sayings, and might overcome when you are judged.”

Titus 1:2: “in assurance of Eternal Life, which God (that cannot lie) promised before the Ages began;”

Micah 7:4: “The best of them is like a brier; the most upright is sharper than a hedge thorn.”

After I finished my Bible education, the Lord led me to study software programming, so that I could become an engineer.

After my first job in software development, God miraculously opened the door to become a Systems Engineer. I say “miraculously”, because I was not trained in Systems Engineering, and I only had about 2 years of experience in engineering with only a certificate in computer programming at that time. No one would have thought that I was qualified for this job; but my manager was a Christian, and a few months afterward, he said to me, “God told me to hire you.”

I was stunned! So the only reason I was hired was because the Lord wanted me to have that job, and it wasn’t just to help me forward in my career, because I learned later that the principles of Systems Engineering were crucial to help me to understand the Golden Ratio design of the Bible.

It may be that, with the help of the Lord, I could have understood the Golden Ratio design without a Systems Engineering background; however, with hindsight, I am certain that it made the task a lot easier.

After several years, I returned to college and earned another Bachelors degree in Computer Science in 2013. Over time, my career moved from software engineering, to a combination of Systems engineering and Testing, to just Systems Engineering.

Currently, I am a Lead Staff Systems Engineer at Lockheed Martin where I have been working for almost 5 years, at this writing. I have over 14 years of experience in engineering in general, as of 2024.

The point is that God led me into a secular career in engineering so that I could learn the principles of Systems engineering (requirements) to help me to accomplish the work that is represented by the Kingdom Study Bible, which is uniquely arranged according to the Golden Ratio design. No other Bible version in history has ever had this arrangement.

What is Systems Engineering? It is the process of analyzing requirements that are created or approved by the customer for any particular engineering project: aircraft, train, car, bridge, building, etc, for the purpose of creating that same vehicle, aircraft, bridge etc, and maintaining it until the end of its useful life. The analysis must take into account the entire picture: the System of Systems, so that the individual pieces of the engineering puzzle can be understood, and so that each piece of that puzzle will come together into a complete working whole.

Any errors in understanding any piece of that puzzle could potentially result in the destruction of the vehicle, aircraft, bridge etc, along with the loss of human life; therefore, it must be as correct as possible!

To that end, hundreds of millions of dollars are often spent by customers on testing and simulation to verify that the proposed solutions to achieve the engineering goal will work as proposed. And, this process can take many years to complete.

Now let’s apply this to the Bible, the Word of God.

If we are going to understand the Bible correctly, we MUST understand the entire picture: from Genesis to the end of the Bible; and, we must understand how each part of the Bible relates to the other parts; because, if it is the Word of God (and it is), then every word of the Bible has a common origin in the one true Triune God of the Bible, and every word of the Bible has a definite purpose: it is not random, nor it is without meaning.

Hebrews 4:12-13: for the Word of God is living and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not exposed in his sight, but all things are naked and opened to the eyes of him to whom we must give account.”

For the arrangement of the Bible to be correct, all parts of the Bible must work together harmoniously, on every level of the arrangement.

And, the arrangement must make Biblical sense! Any arrangement that contradicts orthodox, Biblical Christianity must be rejected. “Orthodox” in this sense has nothing to do with the Orthodox churches; but rather “orthodox” means the historic Christian faith as agreed by “the Fundamentals of the Faith”.

The fact that the Golden Ratio design demonstrates this is proof that the Traditional Canon all had the same Divine Author, the Holy Spirit.

2 Peter 1:20-21: “Knowing this first, that no prophecy of the Scripture comes of one’s own interpretation: for the prophecy came at no time by the will of man, but holy men of God spoke as they were carried along by the Holy Spirit.”

Also, in the same manner as an engineering project must undergo extensive testing and verification before it can be used as it intended, so also the Golden Ratio design of the Bible must also undergo extensive testing and verification before Christians at large will fully trust it.

This testing and verification is being done every time that I publish a new detailed Bible study on each Book of the Bible on Facebook. The average number of studies per book to date is about 70; this provides excellent coverage of every paragraph in each book; and I provide reasoning and explanation for the Golden Ratio design and how it works. I cannot cover every topic possible in these studies, but I try to ensure that my readers are trained in the correct use of the Scriptures and the applications thereof to their lives.

Thanks to the intense focus on the scriptures that is necessary to produce these studies each week, God has enabled me to amend the themes and arrangement for each subparagraph, paragraph, section, chapter, part, book, volume, and section in the Bible, so that the final arrangement of the Bible according to the Golden Ratio design comes more and more into focus.

This process reminds me of the first large engineering project that I was privileged to serve on in the late 1990s. It was a large US Army howitzer vehicle, nearly fully automated. Although there was a competitor German design, it wasn’t nearly as advanced.

The problem was that no one actually knew what this product would look like in the details. The Army knew what it wanted in broad terms; however, they had hired a large defense contractor to figure out how it should actually work and make it happen; and since no one had ever created such a complex machine before, we could not use the old Systems engineering processes, typical to what Microsoft did with their software at the time: design everything down to the details, code the software and test it in one big cycle: humorously called “The Big Bang”.

This process won’t work when you don’t actually know what the end product will look like in the details! So the contractor used a modern systems engineering approach, which was “iterative development”; and it works.

The process starts small with the design of the core features of the software; code and test it; and then the cycle restarts with one or more new features of the software added to the first iteration; code and test it; and then move on like that with new features added each time; until finally, the final product is created and handed over to the customer.

And even after that, it continues to undergo testing in the real world environments as the customer sends back requests for improvements or fixes for problems that are found.

And finally, years and sometimes even decades later, the product is fully matured and perfected as far as it can go; and probably it will be replaced by something much different. That is the typical lifecycle for almost any engineering product, not just military ones.

Well, amazingly enough, this is almost the exact same process that I used with the development of the Kingdom Study Bible version with the Golden Ratio design!

When the Lord helped me to understand the basic principles of the Golden Ratio design in 2003-2004 (over a period of about a year or so: see “The Golden Ratio design in the Fibonacci Sequence”), I began to think (because I knew that God had called me to find the true arrangement of the Bible), “What if this Golden Ratio design of one unique, two complements, and two opposites (or, UCC-OO) is how God wants the books of the Bible to be arranged?” I was only thinking of the highest levels of the Bible at that time. I had no clue about how this might impact the lower levels down to the text until much later.

And as I began to study the Bible with this new insight from the Lord, it quickly dawned on me that the Golden Ratio design was indeed the key to the Bible arrangement that I had been searching for.

With this in mind, I began to rearrange the books of the Bible the best I could into what might be the correct order, according to the UCC-OO design.

But after I had arranged the books of the Bible into what looked like a reasonable arrangement according to this design, I realized that it didn’t make sense that only the Books themselves would be arranged on their level into this design. No, if this design was from God, then the design should extend to every part of the Bible, on every level.

Over the years since the mid-2000s, God has led me, step by step, into his amazing Word, and how it should be arranged! Using the iterative system engineering process, layer by layer, book by book, the Lord has opened his Word to me to help me to create the final product, which is the Kingdom Study Bible with the Golden Ratio design.

I am amazed that God would want to use a sinner like me to do something so wonderful for his Name’s sake! I am completely unworthy of this privilege, to be entrusted by the Lord handle his Word in this way!

We know what the final product will be: the Traditional Canon of the Scriptures arranged according to the Golden Ratio design. But does the Kingdom Study Bible with the Golden Ratio design match perfectly the true Golden Ratio design, which only God knows in all its perfection and all of its nuances?

The answer, of course, is not yet! In the same manner as any product of human engineering, the Golden Ratio design of the Psalms and possibly the Proverbs. These are the two most difficult areas in the Scriptures to arrange, by far.

I still make small changes to the arrangement on the subparagraph level during the detailed Bible studies; and I am surprised, on occasion (thankfully much less than in the early years), that I must adjust the arrangement on the book level.

The details of all these things must remain with the Lord, because I cannot explain them all. God knows and that is all that matters in the final analysis! I must give an account to the Lord Jesus Christ for my work at his Bema Seat, so I’m doing my best as the Lord enables me, to complete this work.

Instead of trying to explain the process of how I arrived at the Golden Ratio design, I try to focus on the end result: why the Scriptures are arranged in the order that they are in the Golden Ratio design.

The Bible is very difficult to understand, but certainly not impossible; otherwise, why would God have given it to us, if He didn’t want us to understand it?

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Important things to know

The great challenge with trying to explain something like the Golden Ratio design is the fact that most Christians do not know what is actually in the Bible; sadly, this is true even of many pastors and Bible teachers.

So while I'm trying to explain the Golden Ratio design and how it works, whether you get it or not really depends on how familiar you are with the Bible. If you haven't read the Bible even one time, then what I tell you will only sound like a theory, and you probably won't understand.

If you have only read the Bible a few times, or maybe "once a year", that will help your understanding, but not much.

The person who will most likely understand the Golden Ratio design is a person who fits this description:

"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind; and they searched the Scriptures daily, to see whether those things were true. Therefore many of them believed in Christ; also of honorable women who were Greeks, and of men, not a few." Acts 17:11-12

The closer that you fit that description, the more successful that you will be in your quest to understand the Golden Ratio design of the Bible; and when you understand the Golden Ratio design, then you will also begin to truly understand the Bible itself.

Also, if you are more loyal to your denominational statement of beliefs rather than the Bible, this will be difficult for you, because learning the Golden Ratio design means that you must be willing to challenge traditions and widely-accepted beliefs. Many will turn away from the truth rather than risk losing their denominational pension plan or risk losing their friends in their Baptist fellowships.

However, if your first love and loyalty is to the Word of God as the Final Authority for all matters of faith and practice, regardless of the cost to you personally, then read on my friend: this is for you.

As for me, I want to follow the truth, wherever it leads, because Jesus Christ is the Way, THE TRUTH, and the Life: no man comes to the Father, but by Him (John 14:6).

Systems Engineering helped to solve the arrangement problem

Now Systems Engineering (SE for short) is based on the facts as they exist, not on tradition or opinions. Any project that is based on something other than reality and truth will inevitably fail.

One of the major principles of SE is the System of Systems concept; that is, everything in this world is a system within other systems that interact in some way.

The Bible is similar to other systems in that way, because the entire Bible can be considered as a complete system of other systems within it.

Within the entire Bible, you can easily organize the documents into five basic groups (outside of the Psalms): 1) The Law of Moses, 2) the Prophets, 3) the History of Israel, 4) the Gospels, and 5) everything else, which is mostly the apostolic writings, but includes Job and Proverbs, Ecclesiastes, the Song of Solomon, and Ruth.

So each of these subsystems are logical units that belong together. I will explain how this works in detail later on.

I also found that the concept of a "book" as found in most Bible versions was not accurate, to say the least.

Typically, documents such as Obadiah, Haggai, Philemon, 2 John, and 3 John (which are extremely short) are called "Books"; and extremely large documents such as Isaiah, Jeremiah, Ezekiel, the Law of Moses, and the Gospels are also called "Books".

How could this possibly be correct? Would you call a 1 page pamphlet a Book? Of course not! Any book will have large subdivisions, such as chapters, at a minimum. Those five small documents have only a few very small text subdivisions, and so they are not "Books".

What about somewhat larger documents such as Daniel & Zechariah, Joshua & Judges, Hebrews & Romans, 1 & 2 Corinthians, and Job & Proverbs? These documents, individually, are not as large as the extremely large documents that I previously listed; but they are also not in the category of the extremely small documents.

As I forensically studied the Bible from the perspective of a Systems Engineer who also believes in the complete integrity and inspiration of the Holy Bible, I realized that there are three different types of documents in the Bible:

1) Extremely large documents (the Law of Moses, Isaiah, Jeremiah, Ezekiel, Samuel, Kings, Chronicles, and the Gospels - 16 in all): These documents are always subdivided into two groups; and each group has 5 logical divisions. So the total number of subdivisions are always ten.

Within the major subdivisions are several smaller subdivisions which I will explain later. For this discussion, I want to focus attention on the large picture.

Let's call these extremely large documents "Books"; and let's call the two groups "Parts"; and let's call the subdivisions "Chapters". This makes sense and agrees with typical document structure systems used in the publishing industry. You could use other labels, but these labels make the most sense.

So, using these definitions, a Book in the Holy Bible has two parts with five chapters in each part, for a total of ten chapters for every Book.

For the Books listed so far, this adds up to 16 Books and 160 chapters.

2) Medium size documents (Daniel & Zechariah, Joshua & Judges, Hebrews & Romans, 1 & 2 Corinthians, and Job & Proverbs): These documents are always subdivided into five logical divisions (chapters); and their themes clearly show that they belong with another document of similar size. In other words, Daniel & Zechariah have five subdivisions (or chapters) each; and their themes clearly show that they belong together, because they complement each other, like two sides of the same coin. More on that later.

Now since these document pairs belong together, and both documents together have a total of ten chapters (exactly like the Books), let's assume that these pairs of documents constitute logical Books. This makes sense, because a Book has ten chapters and these pairs of documents also have ten chapters total.

An outlier is Revelation, which also has five chapters. It is a "Half-Book", similar to one of the pairs listed above, but the other half of the pair is a group of 5 small documents that complement it perfectly. I will get into the details of that later.

Added together with the totals from #1, we have 21.5 Books and 215 chapters.

3) Small size documents (the ten Minor Prophets, Esther, Lamentations, Ezra, Nehemiah, Haggai, Galatians, Colossians, 1 Timothy, 2 Timothy, Ephesians, 1 Peter, 2 Peter, 1 Thessalonians, 2 Thessalonians, Jude, Ecclesiastes, Philippians, Ruth, the Song of Solomon, Philemon, Titus, James, 1 John, 2 John, 3 John): These documents only have one major subdivision, and a number of smaller divisions within them.

Now, let us assume that each one of these 35 small documents constitute a chapter in a larger logical Book. This makes 3.5 Books + 21.5 Books = 25 Books in total; and 250 chapters in total.

But we still have one important group of documents left: the Psalms. Each one of these psalms (150 in total) are a perfect match for the small size documents in group 3 above, because of the way that their themes group them together. More on that later.

Let's assume that each one of the psalms is a logical chapter in a larger Book of ten chapters. Since we have 150 psalms, then that means we have an additional 15 Books + 25 Books for a total of 40 Books and 400 chapters.

Do the numbers 40 and 400 ring a bell for anyone? They should, because they are prominent and important numbers in the Bible:

It rained for 40 days and 40 nights during the Great Flood of Noah (Genesis 7:11-12).
Moses spent 40 days on Mount Sinai, receiving the Law from Jehovah (Exodus 24:18).
Jesus fasted for 40 days and 40 nights before Satan came to tempt Him (Matthew 4:2).
Israel was afflicted for 400 years in Egypt (Genesis 15:13)

I will explain these things in more detail later.

But without Jesus as my teacher, I would never have found the Golden Ratio design, nor could I have determined how it works

But let me make one thing abundantly clear: it was the Lord Jesus Christ, through the aid of the Holy Spirit, who helped me to discover and then develop the Golden Ratio design of the Bible.

ALL, and I mean all, of the glory belongs to God alone.

I don't mean that I received some kind of "inspiration" in the same manner as the Prophets and Apostles when they recorded the original writings of the Bible.

No, the guidance of the Holy Spirit that I received is the same guidance that every true man of God receives from the Lord when he seeks the aid of the Lord to give him a sermon message to preach each week in his church. It is exactly the same, and is not different.

This kind of guidance from the Holy Spirit does not guarantee inerrancy or infallibility, as spoken of in 2 Timothy 3:16-17 with reference to the original text:

"All Scripture *is* God-breathed; and *is* beneficial for doctrine, for rebuke, for correction, *and* for instruction in righteousness; that the man of God may be complete, *and* thoroughly equipped for all good work."

and 2 Peter 1:20-21:

"Knowing this first, that no prophecy of the Scripture comes of one's own interpretation: for the prophecy came at no time by the will of man, but holy men of God spoke *as they were carried along by the Holy Spirit*."

The type of Spirit-led assistance that I am referring to is typically called "Illumination". I like this explanation of the term (edited for grammar):

The "illumination of the Spirit" is directly related to the role of the Holy Spirit in and through the exegete. The Holy Spirit is not trying to confuse the reader of the inerrant and infallible Word of God, but this Spirit-inspired word (2 Tim. 3:16) is not necessarily easy to understand in all its parts with fallen minds.

The illumination of the Spirit, and other exegetical knowledge, is needful if the text and its propositions are going to be understood properly, and as God intended them. Christians should not think, however, that divine illumination is [only] a special intellectual paradigm for specially gifted teachers or pastors.

Illumination may be defined as the ongoing ministry of the Holy Spirit's supernatural help in clearly delineating the message of the inspired Scriptures to the reader. This does not mean that ever reader is able to clearly interpret the Scriptures, knowing that illumination is not osmosis and is given in degrees.

Illumination is a counterpart to reading, studying and exegeting the Scriptures, using tried hermeneutical principles upon the text to reach its proper meaning. Illumination presses the reader to bridge the cultural gap on the meaning of a given passage to their life-situation and translates the biblical message into the language of today.

It does not mean that the Holy Spirit changes or improves upon the truth in the Bible, but rather, He aids the student of the Word to properly understand the already orthodox position of the faith once delivered to the saints. In this sense there cannot be a dichotomy between orthodox history and orthodox theology.

The history of divine illumination for the church is wed to historical orthodoxy because it is the same Spirit illuminating the Word.

There is a confrontational illumination between the Word and reader. The illuminated text not only says something to the reader, but does something to him in conjunction with the text, and presses him to act.

Psalms 119:105 says, "Your word is a lamp to my feet and a light to my path." Quoted in whole from <https://www.apuritansmind.com/westminster-standards/the-illumination-of-the-holy-spirit-theological-traditionalism/>

Sadly, most Christians have little or no experience with, or conception of, the illumination ministry of the Holy Spirit. This wonderful experience is available to all believers without limit, as long as you meet the requirements for receiving it:

1) You must be born again through repentance from sin and having received Jesus Christ as your personal Savior.

John 3:3: "Jesus answered and said to him, "Truly, truly, I say to you, unless a man is born from above, he cannot see the Kingdom of God."

2) You must be in a state of repentance from all sin and personally committed to serve the Lord Jesus Christ and follow Him at all costs.

"And he said to them all, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me"" Luke 9:23

3) You should ask for wisdom from God to understand his Word:

"If any of you lacks wisdom, let him ask of God, that gives to all liberally, and does not reproach; and it shall be given him. But let him ask in faith, nothing wavering (for he that wavers is like a wave of the sea driven with the wind and tossed): for let not that man think that he shall receive anything from the Lord. A double minded man is unstable in all his ways." James 1:5-8

If you meet these three requirements from the Word of God, you can ask, and receive, the illumination of the Holy Spirit.

Now, any believer, no matter your level of spiritual maturity, can receive the illumination of the Holy Spirit. The question is, how much illumination, not if. If you meet the three requirements, you will receive much more than if you are immature and walking in the flesh.

Now, for those who falsely imagine that I received the Golden Ratio design like a "revelation" or a "teletype" from Heaven, consider this: it took me about 4 years from the start of this ministry in 2001 to discover the basic principles of the Golden Ratio design of the Bible!

And it took me an additional 14 years or so to finally begin to truly understand the overall Golden Ratio design all the way down to the sub-paragraph level.

But even today, there are some parts of the Golden Ratio design that I still don't understand; it is very, very difficult, to say the least, to understand both the large picture on the scale of the entire Bible, and also to understand the micro-picture on the paragraph and sub-paragraph levels.

So yes, while the Lord has AIDED me and guided me along the right path over the last 20 years of study, He did NOT hand it to me on a silver platter, so to speak, through the mechanism of inspired revelation. That is impossible! Only the Prophets and Apostles have enjoyed that wonderful gift.

To look at it from another direction, without the aid and guidance of the Lord, I would have utterly failed to accomplish much of anything, especially with respect to the Golden Ratio design. All of my education, training and experience in systems engineering BY THEMSELVES would never have succeeded in assembling the Golden Ratio design/arrangement of the Bible.

Jesus said, **"I am the Vine, you are the branches; he that remains in me, and I in him, the same brings forth much fruit: for apart from me you can do nothing."** John 15:5.

Yes, we humans can do a great many things in this world; but if we ever want to do something of ETERNAL IMPORTANCE AND VALUE, we must seek the Lord and his will above all things, and allow his will to work through us with as little fleshly hindrance as possible.

Galatians 6:14: "But God forbid that I should glory, except in the cross of our Lord Jesus Christ; by whom the world has been crucified to me; and I have been crucified to the world."

I just want to give FULL credit and glory for anything that is correct and true in the Golden Ratio design to the true Author of the Holy Scriptures, who is God the Holy Spirit, and to God the Father and God the Son, who saved me and called me into the glorious ministry of handling his precious Word in this amazing way.

Romans 16:27 "to God only wise be glory through Jesus Christ into the Ages. Amen."

Truly, without HIM, I can do nothing of eternal value! Amen.

To summarize: System Engineering provided the tools, but God the Holy Spirit provided the wisdom and understanding to discover and to rightly divide the Word of God. Praise the Lord, from whom all blessings flow! Amen.

The Golden Ratio design in the Fibonacci Sequence

If you forensically study the Bible and use the principles of systems engineering alone, you can arrive at the information that I found above concerning the 3 basic types of Bible documents. But even with that information, you will not have the information that you need to put it all together into a structure that makes sense. For example, even if I know that there are five Books in the Law of Moses and five Books in the Gospels, how can I know the correct way to arrange them in order?

The same goes for the Prophets, the history of Israel, and the rest of the documents outside of the Psalms. And within the Psalms, how can I correctly arrange the individual psalms?

The answer is a combination of the THEME and the Golden Ratio design.

First, let's look at the Golden Ratio design. How did I find it?

The Lord led me to find it after many years of theological preparation and Bible study. About 2004 to 2005, the Lord led me in my studies to the Golden Ratio. I had heard of it many years before, but I had no clue that it had any relationship to the Bible at that time.

As I studied the Fibonacci Sequence of 1, 2, 3, 5, 8, 13, 21, 34 etc, I noticed that the first five numbers of this sequence had interesting characteristics:

- 1) The number 1 is UNIQUE. It is the sum of zero + 1. Zero is nothing, so 1 stands alone.
- 2) The numbers 2 and 3 COMPLEMENT each other.

a) Using only the numbers of the Fibonacci Sequence, 2 is the sum of 1 + 1; 3 is the sum of 1 + 2.

1 + 1 = 2

1 + 2 = 3

b) Both of these numbers use 1 as the first addend; but 2 uses 1 as the second addend, while 3 uses 2 as the second addend:

The numbers 2 and 3 are like two sides of the same coin; they both have "1" in common as the first addend. Also, they are right next to each other in the sequence; so they have a tight relationship with each other.

- 3) The numbers 5 and 8 OPPOSE each other:

a) Using only the Fibonacci Sequence, 5 is the sum of 2 + 3, while 8 is the sum of 3 + 5:

2 + 3 = 5

3 + 5 = 8

b) Both of these numbers use 3 as an addend, but 5 has 3 as the second addend, while 8 has 3 as the first addend.

So the characteristics of the numbers 5 and 8 in the Fibonacci Sequence are that they oppose each other in the way that they sum.

Also, 5 and 8 are greatly separated from each other as integers (whole numbers), which is much different than 2 and 3, which are next to each other.

So, the characteristics of the first five numbers of the Fibonacci Sequence are one Unique, two Complementary, and two Opposites, or "UCC-OO".

The Golden Ratio can be derived from the Fibonacci Sequence; therefore, "UCC-OO" is a Golden Ratio design.

The overall Golden Ratio design of the Bible

- Complement Division One: History and Doctrine
 - Opposite Volume 1: The Laws of the Old Covenant Kingdom of Zion
 - Opposite Volume 2: The Prophets of the New Covenant Kingdom of Zion
 - Complement Volume 3: The Past and Future History of the Kingdom of Zion
 - Complement Volume 4: The Past and Future History of the King of Zion
 - Unique Volume 5: The Saints of the Kingdom of God
- Complement Division Two: Prayers (Psalms)
 - Unique Volume 1: The Saints of the Kingdom of Zion
 - Complement Volume 2: The Past and Future History of the King of Zion
 - Complement Volume 3: The Past and Future History of the Kingdom of Zion

Now, this brief outline shows only the five Volumes within Division One: History and Doctrine; and the three Volumes within Division Two: Prayers (The Psalms)

I have omitted the lower level Books within each Volume to simplify this picture.

This is a preview of the content that I am going to share with you below, in which I will provide the "why" for what you see in this outline.

Before I continue, notice that I labeled the higher group of Books as a VOLUME. No, this label is not found in the Bible, but it makes perfect sense. We use the term "Volume" to denote collections of books in other contexts, so why not use it here?

The lower levels of the Golden Ratio design use Books, Parts, Chapters, Sections, Paragraphs, and Subparagraphs, in that order. I cannot go into details on those levels in this place, because I would have to write several books on the subjects. The detailed studies on my website are the place to learn and understand how the Golden Ratio design works in the lowest part of the arrangement.

I have found, through my studies over many years, that man has discovered many systems of things that work; and I believe that they work, because God gave us the common sense to discover these things that work (like terminology for libraries of books). In other words, these systems of good ideas work well, because they came from God, even though they are not recorded in the Scriptures.

"For the fruit of the Spirit is in all goodness and righteousness and truth" Ephesians 5:9

Now we need to be extra careful in what we define as "from God", especially anything outside of the Holy Scriptures. I'm only stating a general principle.

After I have completed Volume 5, I will begin with Division Two, the Psalms.

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**The Golden Ratio design of Volume 1: The Law of Moses
or, The Laws of the Old Covenant Kingdom of Zion**

I am going to give you two very simple and clear examples of the Golden Ratio design in Volumes 1 and 4 (see above). The Golden Ratio design of these two Volumes are easy to understand, so this exercise will provide the basis for moving on to the two more difficult Volumes 2 and 3.

So we will have to jump around in the outline from Volume 1 to 4, then back to 2 and 3; and we will end Division one with Volume 5, and then go on to Division two: The Psalms.

This is where the THEME comes into the picture, and how it works together with the Golden Ratio design:

- 1) The Law of Moses has FIVE Books: Genesis, Exodus, Numbers, Leviticus, and Deuteronomy.
- Unique

The theme of Genesis is "Jehovah chose Israel out of all nations to rebuild the Kingdom of Zion that Adam and Eve lost"
- Complement

The theme of Exodus is "Jehovah led Israel out of Egypt to Mount Sinai to receive his Laws"
- Complement

The theme of Numbers is "Jehovah led Israel from Mount Sinai to Canaan to conquer it"
-
- Opposite

The theme of Leviticus is "Jehovah gave the Laws of the Old Covenant Kingdom of Zion to Moses and Aaron"
- Opposite

The theme of Deuteronomy is "Moses gave the Laws of the Old Covenant Kingdom of Zion to Israel"

2) The traditional arrangement of the Law of Moses puts Leviticus between Exodus and Numbers; but as we will see, that doesn't make any sense when we look at the themes of each Book and compare them to each other.

First of all, notice that the number of Books in the Law of Moses is exactly FIVE: the same as the first five numbers of the Fibonacci Sequence. That is not a coincidence.

Notice that the theme of Genesis is UNIQUE in this group of five Books. It has the Creation, the Flood of Noah, the call of Abraham, Isaac, and Jacob; the journey of Jacob to Padan-Aram (Syria) to get a wife and family with great wealth, and later, his journey to Egypt. It is mostly historical content.

3) Then notice that the themes of Exodus and Numbers COMPLEMENT each other: Exodus (from Egypt to Mount Sinai), Numbers (from Mount Sinai to Canaan). They are like two sides of the same coin, which is the journey of Israel from Egypt to the Promised Land.

Also, these Books are a mix of historical and doctrinal content, roughly half and half.

4) Then notice that Leviticus and Deuteronomy are much different in their contents to the first three Books:

- Opposite

The theme of Leviticus is "Jehovah gave the Laws of the Old Covenant Kingdom of Zion to Moses and Aaron"
- Opposite

The theme of Deuteronomy is "Moses gave the Laws of the Old Covenant Kingdom of Zion to Israel"

In other words, Leviticus is full of direct revelation with Jehovah speaking directly to Moses and Aaron about how to correctly offer an animal sacrifice to Jehovah; in other words, it is a SPEECH (or a series of speeches) BY JEHOVAH. There is very little historical content in this Book.

Deuteronomy, on the other hand, is a SPEECH (or a series of speeches) BY MOSES to the children of Israel. The first half is about "Remember" where they came from and what they experienced. The second half is "Do" the Law of Moses in the Promised Land or perish.

So, these two Books OPPOSE each other, in that Leviticus is a SPEECH BY JEHOVAH, or a series of speeches; and Deuteronomy is also a SPEECH (or a series of speeches) BY MOSES.

Volume 1: The Law of the Old Covenant Kingdom of Zion

- Unique

Genesis: almost all history
- Complement

Exodus: roughly half history, and half doctrine
- Complement

Numbers: roughly half history, and half doctrine
-
- Opposite

Leviticus: almost all doctrine by Jehovah to Moses and Aaron
- Opposite

Deuteronomy: almost all doctrine by Moses to all Israel

Notice that Genesis, Exodus, and Numbers are closely related in their themes and content, while Leviticus and Deuteronomy are both opposed to each other; and much different in their content than Genesis, Exodus, and Numbers.

This is the Golden Ratio design; and it always shows a separation between the UCC and the OO parts of the design, so I put a space between the two groups to show that difference.

The main theme of any UCC-OO group in the Bible is always found in the "CC" part.

Astonishing, isn't it? The parallel between the characteristics of the first five numbers of the Fibonacci sequence and the characteristics of the five Books of Moses is undeniable and real.

But it gets even better! Let's take a look at the five Gospels to see the exact same parallel.

I am building a case that will prove that every part of the Bible follows a similar parallel design with the first five numbers of the Fibonacci sequence, which is a Golden Ratio design.

And what makes this case so powerful is that fact that the Golden Ratio design is based on the themes of each Book (or Volume or Part or Chapter or Section or Paragraph or Subparagraph), which means that the Golden Ratio design is based on the actual content of the Bible, which cannot be changed or argued with!

This is not a theory that I have forced onto the Bible; but rather it is an expression of the Bible itself, finally released to the full view of all after being concealed behind a false matrix of a poor arrangement for thousands of years.

Why God allowed his Word to be that way for so long, and only in the Last Days before his Return to judge the world finally reveal this truth is something that I don't fully understand; but my theory is that God wanted the world to believe his Word by faith rather than showing all of his truth from the beginning.

Now that the true form of the Word of God has been revealed to the world, it serves to add yet more conviction to their own condemnation, because they are openly rebelling against the truth, and now there is no excuse for their unbelief.

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**The Golden Ratio design of Volume 4: The Gospels of Jesus Christ
or, The Past and Future History of the King of Zion**

Now that I have thoroughly explained the Golden Ratio design in the Law of Moses, this process will be easier for the Gospels, because now you are beginning to understand how it works; and it works the exact same way in every part of the Bible!

So I will provide a shorter explanation and go directly to the Golden Ratio design of these Books.

Matthew and Luke oppose each other in their themes

There are FIVE Gospels, the same as the first five numbers of the Fibonacci Sequence, which again, is not a coincidence: Matthew, Luke, John, Mark, and Acts, in order of the Golden Ratio.

Obviously, Matthew must be first: "to the Jew first, and also to the Greek (or Gentile)" (Romans 2:10b).

Matthew was written to the Jews, to explain to them how and why Jesus of Nazareth was their Messiah. He cites Scripture from the Law and the Prophets to show the fulfillment of these in the Life, Death, and Resurrection of Jesus Christ.

Luke, however, was written to the Gentile Christians, not to the Jews:

"It seemed good to me also (having had perfect understanding of all things from the very first) to write to you in order, most excellent Theophilus, that you might know the certainty of those things in which you have been instructed." Luke 1:3-4

Theophilus was a Gentile Christian who was a student of Luke.

So, Matthew and Luke oppose each other in their content and in their themes: Jews vs Christians; much different in almost every way.

John and Mark are very similar to each other

But John and Mark are substantially different than Matthew and Luke. Neither one of them includes the birth of Jesus Christ or John the Baptist.

They both start (or almost immediately start) with the baptism of Jesus by John.

They both show Jesus Christ as a witness or an evangelist:

John: Jesus is a personal witness to Nicodemus, the woman at the well, the man born blind, and his disciples in the upper room and on the way to the Garden, and after his resurrection to his disciples by the Sea of Galilee.

Mark: Jesus is a mass evangelist or a prophet in the style of a documentary about D.L. Moody or Billy Sunday: He went to this city, and healed many and cast out demons; He went to another city and did this or that, etc.

The Book of Acts is UNIQUE in this group of FIVE, because it shows the Apostles as both personal evangelists and as prophets or mass evangelists, which is like a combination of the Gospels of John and Mark.

So, when you use the themes and content of each Book and compare them to the Golden Ratio design of UCC-OO, or its reverse, OO-CCU, the obvious and only correct arrangement of the Gospels is

Volume 4: The Past and Future History of the King of Zion

Opposite Matthew: doctrine aimed at the Lost or incomplete Jews

Opposite Luke: doctrine aimed at Christian Gentiles

Complement John: Jesus is a personal evangelist

Complement Mark: Jesus is a mass evangelist

Unique Acts: The Apostles are both personal and mass evangelists

Do you see? Once again, the principles of the Golden Ratio design are clear: Matthew and Luke are in their own category: opposed to each other and quite different than John, Mark, and Acts.

John and Mark are closely related, like two sides of the same coin, while the Acts is a unique example of the same or similar content in John and Mark, but with the Apostles instead of Jesus Christ.

There is a very good reason that the Golden Ratio design is reversed from the the Law of Moses. I will explain that later.

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**The Golden Ratio design of Volume 2: The Prophets
or, The Prophets of the New Covenant Kingdom of Zion**

Now I started with the two strongest groups in the Bible, the Law and the Gospels, in order to lay the foundation of understanding for applying those same principles to much more difficult areas of the Bible: the Prophets and the History of Israel. Once those are mastered, then the "rest of the Bible" (except Psalms) can be mastered as well.

Psalms is a study all of its own.

First, let's define what documents actually belong in the category of the Prophets:

The Minor Prophets

(There are 10 in all for the Minor Prophets: Micah, Hosea, Zephaniah, Joel, Amos, Habakkuk, Obadiah, Jonah, Nahum, and Malachi; Haggai does not belong in this group, which I will explain later on), Jeremiah, Isaiah, Ezekiel, Daniel, Zechariah.

Using the information I provided previously about the three different types of documents in the Bible, the ten Minor Prophets are the smallest, so each one is a chapter in a larger logical Book: the Minor Prophets.

Also, the Minor Prophets fit perfectly into the design of a large Book, because they organize well into two groups of five Chapters: both with the Golden Ratio design. I cannot go into detail in this study, but you can study this on my website with the web version or with the PDF version of the Bible.

Jeremiah, Isaiah, and Ezekiel are Books, each one divides into two parts, with five chapters in each part, for a total of ten chapters in each Book.

Daniel & Zechariah are each 1/2 Books with five chapters in each document, combined together, they make up a logical Book with two parts and a total of ten chapters.

So again, just like the Law and the Gospels, we find that there are FIVE Books in the Prophets. If we apply the Golden Ratio design to this group, we easily arrive at the correct arrangement, as follows, generally in historical order from the past to the future:

1) Minor Prophets: most of these were written before the fall of Jerusalem to the Babylonians: Amos, Zephaniah, Joel, Hosea, Micah, Habakkuk, Jonah, Nahum (8).

The last two, Obadiah and Malachi, were written after the fall (Obadiah) and after the return of the Jews from Persia (Malachi).

The overriding theme of these documents (not Books, but one single logical Book of ten chapters) is fierce, merciless FUTURE Judgment upon Israel, Judah, Zion, Babylon, Nineveh, Edom and the tribe of Levi. This is the common theme that ties them all together.

The reason that Haggai doesn't belong with these documents is that Haggai principally preaches rebuilding the Temple, not Judgment. He is a prophet, but with a different job, of exhortation to his people to get busy for God and rebuild the Temple. That theme doesn't fit in with the Minor Prophets.

Jeremiah

This Book contains 2 parts with 5 chapters in each part: total of ten chapters. It is a whole Book. The theme of Jeremiah is also Judgment, but upon Jerusalem and the people of Judah, up to and including the fall of Jerusalem to the Babylonians; and beyond for some time after being carried into Egypt with the Jews who fled from the Babylonians.

The content of Jeremiah covers these events, but includes prophecies of Judgment upon Babylon; and these possibly (although not clearly in my opinion) may apply to the Babylon of Revelation.

So, historically, Jeremiah fits well into a timeline that follows the Minor Prophets.

Jeremiah is the Opposite of the Minor Prophets, because the Minor Prophets predicted Judgment upon Israel and Judah, while Jeremiah shows the fulfillment of those prophecies.

Ezekiel

This Book contains 2 parts with 5 chapters in each part: total of ten chapters. It is a whole Book. The theme of Ezekiel is the Temples of Zion: its destruction under the Old Covenant with Jerusalem (part 1), and its rebuilding under the New Covenant during the Millennial Kingdom (part 2).

So Ezekiel is complementary to Isaiah: Temples and Kingdoms of Zion, destroyed under the Old Covenant and rebuilt under the New Covenant. They are like two sides of the same coin.

Ezekiel begins a "sea change" in the content of the Prophets as you move toward the end of Volume 2.

Both Ezekiel and Isaiah have much content related to the New Covenant and the End Times in general, similar to the "Book pair" of Daniel & Zechariah. But Ezekiel should be placed before Isaiah, because it is a transitional Book from the destruction of Jerusalem and the Temple by the Babylonians in the Book of Jeremiah.

The entire first part of Ezekiel is a detailed explanation by Jehovah God as to why He is bringing fierce judgment upon the city of Jerusalem and destroying his own Temple. So, in this way, it is a logical Book to place after Jeremiah.

The second half of Ezekiel is dedicated to prophecies related to the End times and the restoration of his Temple during the Millennial Kingdom of Christ.

Isaiah focuses on the Kingdoms of Israel and Judah, and the restoration of the earthly Kingdom of David during the Millennial Kingdom of Christ.

Then Daniel and Zechariah are both focused on the future Kingdom and King of Zion, starting with the exile to Babylon of the Jews.

So, there is a clear historical progression in these Books from the Minor Prophets to Daniel & Zechariah, if we use the Golden Ratio design of the Bible.

The internal Golden Ratio design of these Books provides additional proof that this is the correct arrangement; but I will not go into that detail here, because it requires a detailed study to explain it. I'm trying to keep this explanation on a very high level.

Isaiah

This Book contains 2 parts with 5 chapters in each part: total of ten chapters. It is a whole Book.

The theme of Isaiah is the Kingdoms of Zion; the content of part 1 covers the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. This is the Old Covenant Kingdom of Zion.

Part 2 extends from Isaiah 40 to the end of the Book; and the content of this text reaches far into the future through the first and second Comings of Christ, and even into the Millennial Kingdom. This is the New Covenant Kingdom of Zion.

Daniel & Zechariah

These two documents have complementary themes; each one has five chapters, so combined together, they make a perfect logical Book of ten chapters, with the same design and arrangement as any other full-sized Book.

The theme of Daniel is the coming of the future Kingdom of Zion, which is the Millennial Kingdom.

The theme of Zechariah is the coming of the future KING of Zion, Jesus Christ the Messiah.

The combined Book of these two documents is unique among the other Prophets, but it shares much with Isaiah and Ezekiel with its themes that look far forward into the future.

Here is the outline:

Volume 2: The Prophets of the New Covenant Kingdom of Zion	
Opposite	Book 2.1 (Minor Prophets): The Day of Judgment is coming
Opposite	Book 2.2 (Jeremiah): The Day of Judgment has arrived
Complement	Book 2.3 (Ezekiel): The Old and New Covenant Temples of Zion
Complement	Book 2.4 (Isaiah): The Old and New Covenant Kingdoms of Zion
Unique	Book 2.5 (Daniel & Zechariah): The Future Kingdom and King of Zion

The major differences of these Books can be illustrated like this:

Opposite	Book 2.1 (Minor Prophets): Prophecies the future destruction of Israel, Judah, Assyria and Babylon
Opposite	Book 2.2 (Jeremiah): Chronicles the actual destruction of Judah and Jerusalem in detail, and prophecies the destruction of Babylon and other nations
Complement	Book 2.3 (Ezekiel): 50% focus on the present; 50% focus on the future
Complement	Book 2.4 (Isaiah): 50% focus on the present; 50% focus on the future
Unique	Book 2.5 (Daniel & Zechariah): 100% focus on the future

One of the major problems that modern Christians suffer is the lack of Bible reading in their personal lives. Most Christians have barely read more than a few pages of any of these great Books of Holy Scripture! That's what makes this task of explaining the Golden Ratio design so difficult; and why I must spend so much time explaining what is actually in these Books. I hope that you are beginning to understand.

I also hope that you can see how the Golden Ratio design works with the group of the Prophets, because this will lay the foundation for understanding the Golden Ratio design in the following Volumes.

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The Golden Ratio design of Volume 3: The History of Israel and Judah or, The Past and Future History of the Kingdom of Zion

Now, let's continue our study with the documents in the Bible that fit into the category of the history of the nation of Israel: past, present, and future.

The list includes Joshua & Judges, Samuel, Kings, Chronicles, and another logical Book of documents similar to the Minor Prophets that includes all of the post-Exile writings: Esther, Lamentations, Ezra, Nehemiah, and Haggai PLUS the Revelation.

Each one of the Post-Exile documents constitute a single chapter; Revelation contains five logical subdivisions (chapters) within, so it is a "half-Book". Together, this group constitutes a logical Book that completes Volume 3, which is the history of Israel. I will explain why this makes sense further on.

Joshua & Judges, or The Beginnings of the Old Covenant Kingdom of Zion

These two documents are "half-Books": each one has five major subdivisions; and the themes of each document complement the other in every way, like two sides of the same coin. These two half-books make up a logical whole Book.

Many scholars have noticed that Joshua and Judges are closely related, so this is nothing new. What is new is the understanding that the Golden Ratio design under-girds this relationship.

Joshua is the history of Israel starting with Joshua leading Israel to conquer the Promised Land of Canaan. This occurs in the first two chapters.

The next two chapters cover the distribution of the land by lot to the 12 tribes; and the last chapter ends with the tribes going to their tents to settle and build the new nation of Israel.

Judges is the complement of Judges, because it covers the next several hundred years of the struggles of the tribes to continue to follow Jehovah their God as they continually backslide into idolatry and then return to serve Jehovah, over and over again. God brought other nations against them to punish them for their idolatry, and gave them judges to lead them back to Him.

The theme of this logical Book is " The Beginnings of the Old Covenant Kingdom of Zion".

Joshua and Judges are a unique Book in this Volume of Books of the history of Israel.

Samuel, or The Construction of the Kingdom of Zion

This Book is a whole undivided Book, notwithstanding that your Bible version almost certainly has two separate books called 1 Samuel and 2 Samuel.

Historically, Samuel was originally a single Book; but the Septuagint divided it into two scrolls; and this division was carried forward into probably all modern Bible versions, except for the Kingdom Study Bible, which has restored the original unity of this Book as God gave it.

The same is true for both Kings and Chronicles. To my knowledge, the Kingdom Study Bible is the only Bible version in existence with the original unity of these three Books.

Returning to Samuel, the Book is logically divided into two parts: the reign of Saul and the reign of David. The original arrangement of 1 and 2 Samuel recognized this; but the division was made in the wrong place.

Part 2 actually begins with 2 Samuel 5:1 "Then all the tribes of Israel came to David to Hebron...", when David became the king of all Israel. Up to that point, the son of Saul, Ish-bosheth, had ruled most of Israel until his death; so the house of Saul still ruled Israel. So why include the reign of the son of Saul in 2 Samuel with David? That doesn't make any sense.

The Golden Ratio design of Samuel works perfectly when this logic is used. I cannot include a detailed study of Samuel in this preface, but I invite you to study it on your own in this free PDF version of the Kingdom Study Bible.

Samuel details the construction of the Kingdom of Zion, which began with Saul and ended with the Kingdom of David.

Therefore, the theme of Samuel is "The Construction of the Old Covenant Kingdom of Zion".

Kings, or The Destruction of the Kingdom of Zion

This Book is a whole undivided Book, notwithstanding that your Bible version almost certainly has two separate books called 1 Kings and 2 Kings.

This Book is logically divided into two parts: part 1 details how Solomon began his kingdom with great wisdom and building the Temple of Jehovah, but ended with great apostasy from Jehovah. This spiritual treachery was punished by Jehovah with the division of the Kingdom into two competing kingdoms: Israel and Judah, under his son, Rehoboam.

The rest of part one details ongoing warfare between the kings of Israel and Judah, and ends with the rise of Ahab king of Israel, who married Jezebel, a wicked woman who brought Baal worship into Israel.

Part two of Kings begins with Jehoshaphat king of Judah making peace and an alliance with Ahab king of Israel. This resulted in the marriage of their sons and daughters with each other; and effectively destroyed the worship of Jehovah through the Temple in Jerusalem for many years, until Jehovah sent Jehu to execute judgment on the house of Ahab. Athaliah held onto the throne of Judah for a time, but was finally overthrown and the rule of the sons of David resumed and the alliance with Israel was broken for good.

The rest of part two details the increasing chaos, revolts, and revolutions that ended with first, the capture of Israel by Assyria; and then the capture of Judah and Jerusalem by Babylon.

So the theme of Kings is really about the kings of Israel, much more than the kings of Judah, although they are included. The Temple in Jerusalem is part of the story, but not the main theme.

Kings Part 1: The Kingdom is divided and ends with unity again, but in apostasy from Jehovah.

Kings Part 2: The Kingdom is united, but is divided again, with only Judah returning to Jehovah; and eventually both kingdoms are invaded and destroyed.

The original division of 2 Kings begins with the death of Ahab. But the real division begins with the alliance between Ahab and Jehoshaphat which healed the division between Israel and Judah. So the original division was not far from the truth, but not close enough.

Samuel and Kings are companion Books that complement each other. Kings continues and ends the story that began with Samuel the prophet, as far as the story of the kings of Israel and Judah are concerned.

Samuel details the construction of the Kingdom of David, which was the Kingdom of Zion. Kings details the destruction of the Kingdom of Zion.

Therefore, the theme of Kings is "The Destruction of the Old Covenant Kingdom of Zion".

Chronicles, or The Pre-Exile Temple

This Book is a whole undivided Book, notwithstanding that your Bible version almost certainly has two separate books called 1 Chronicles and 2 Chronicles.

This Book is logically divided into two parts: part 1 begins with the genealogies of the messianic line, starting with Adam and ending with the sons of David, listing his descendants and others into the post-Exile period. While there are other lines listed other than David, the overall intent of these genealogies is to trace the Messianic line.

After that, the text picks up with the death of Saul and the rise of David as king of Israel; and it focuses on his preparations for building the Temple and his appointment of Solomon as the king who would build the Temple of Jehovah. Included are detailed descriptions of his reorganization of the tribe of Levi to serve Jehovah through the Temple, and also a more powerful and centralized government of Israel to serve his son Solomon.

This part ends with the construction of the Temple and the glory of the kingdom of Solomon.

If you think of part one of Chronicles as a great crescendo from the beginning to the completion of the Temple, that is an accurate way to understand it.

Part two of Chronicles is the reverse of part one: it is a series of peaks of the kings of Judah trusting in Jehovah and winning great victories; and valleys of these same kings falling into idolatry or just backsliding from Jehovah, with corresponding defeats of their armies.

Eventually, the backsliding becomes permanent, and Babylon invades the land and deports the people to Babylon.

So Chronicles is really about the worship of the one true God Jehovah through the Temple before the exile to Babylon; it is not about the kings of Judah, although they are main actors in the story.

Part one: the Temple is planned by David and built by Solomon.

Part two, the Temple (where Jehovah was worshiped) was abandoned and restored several times, before it was finally destroyed by the Babylonians.

Therefore, the theme of Chronicles is "The Pre-Exile Temple of Jehovah"

"The Post-Exile Temples"

This group of documents is very special, because it answers the question that many Christians have asked since it was written ~90 A.D.: where does Revelation belong in the Canon of Scripture?

Under the traditional arrangement, Revelation is placed at the end of the "New Testament"; however, a number of Christian theologians in history have argued that Revelation didn't even belong in the Bible, and thought of it as apocryphal in nature rather than apostolic.

The content is so different than the rest of the "New Testament" that it seems out of place; and in fact, that is the truth: it is out of place there! And it should belong exactly as I have placed it, in the Golden Ratio design at the end of Volume 3. Allow me to explain.

First of all, let's look at these documents as they are properly arranged by the Golden Ratio design:

Book 3.5 (Esther -> Revelation): The Post-Exile Temples of Jehovah

Complement Part 1: The Temple of Jehovah was rebuilt after the Babylonian captivity

Opposite Chapter 1.1 (Esther): Jehovah protected the people of Old Covenant Zion from genocide in captivity

Opposite Chapter 1.2 (Lamentations): The Prophet Jeremiah lamented the destruction of Zion during the Babylonian captivity

Complement Chapter 1.3 (Ezra): The Temple was rebuilt and the people purified from marriages with unbelievers

Complement Chapter 1.4 (Nehemiah): The wall of Jerusalem was rebuilt and the priesthood purified from corruption

Unique Chapter 1.5: (Haggai): Jehovah's presence and blessing were restored to the Temple

Complement Part 2: The Final Temple of Jehovah (Jesus Christ) will return to permanently re-establish the Kingdom of Zion

Opposite Chapter 2.1: The Son of God revealed the 2000-year Interregnum between the Old and New Covenant Kingdoms

Opposite Chapter 2.2: The Lamb initiates the Great Tribulation with the opening of seven seals, followed by six trumpets

Complement Chapter 2.3: The two Beasts will arise to rule the world for a short time

Complement Chapter 2.4: The Great Whore of Babylon will be destroyed

Unique Chapter 2.5: The New Heaven and New Earth

Now, since you have learned about how the Golden Ratio design works in the Minor Prophets, that ten small documents can constitute virtual chapters within a large Book, this should be relatively easy to understand.

The only remaining Hebrew Bible documents that fit into the category of the history of Israel are Esther -> Haggai; Revelation doesn't fit anywhere else, but amazingly, it does fit perfectly into this group as the other half of a whole Book in the Golden Ratio design.

It has five internal divisions (chapters); so, matched together with the five post-exile documents Esther, Lamentations, Ezra, Nehemiah, and Haggai, they make a perfect logical whole Book.

And when you look at the content of Revelation, you find repeated mentions of the Temple (11 times), tribe(s) (21 times), prophet(s) or prophetess (12 times), and the Ark of the Covenant. All these kinds of words are almost exclusively used in the Hebrew part of the Bible.

In addition, there is a great deal of language that is very similar to the great prophet of Israel, Ezekiel, in Revelation 4:6-8; 10:9-10; 11:1, 2 and other places could be cited.

So, Revelation is a perfect match for a place at the end of the history of Israel!

Now the Golden Ratio design itself also supports matching Revelation with the five post-exile documents as a logical Book in far more detailed ways than I can explain here, because it goes into the internal Golden Ratio design going down to the subparagraphs.

Now let's look at the themes of these documents, which you can see in the outline of Book 3.5.

Book 3.5 (Esther -> Revelation): The Post-Exile Temples of Jehovah

Complement Part 1: The Temple of Jehovah was rebuilt after the Babylonian captivity

Opposite Chapter 1.1 (Esther): Jehovah protected the people of Old Covenant Zion from genocide in captivity

Opposite Chapter 1.2 (Lamentations): The Prophet Jeremiah lamented the destruction of Zion during the Babylonian captivity

Complement Chapter 1.3 (Ezra): The Temple was rebuilt and the people purified from marriages with unbelievers

Complement Chapter 1.4 (Nehemiah): The wall of Jerusalem was rebuilt and the priesthood purified from corruption

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Complement Chapter 2.3: The two Beasts will arise to rule the world for a short time

Complement Chapter 2.4: The Great Whore of Babylon will be destroyed

Unique Chapter 2.5: The New Heaven and New Earth

Notice that a common theme in all but one of these Chapters is the "Temple" or the priesthood, which, of course, served Jehovah through the Temple.

Also, Revelation itself is about the Return of Jesus Christ to permanently re-establish the Kingdom of Zion. The Bible tells us that Jesus is the Living Temple of Jehovah:

John 1:14 "And the Word became flesh, and Tabernacled among us; and we beheld his glory: the glory as of the Only Begotten of the Father, full of grace and truth."

John 2:18 - 21: Then the Jews answered and said to him, "What sign do you show us, seeing that you do these things?" Jesus answered and said to them, "Destroy this Temple, and in three days I will raise it up." Then the Jews said, "This Temple was forty-six years in construction; and will you raise it up in three days?" But he spoke of the Temple of his body.

So, in agreement with the fact that Jesus is the Living Temple of Jehovah, and the theme of all but one of the previous post-exile documents prominently includes the Temple in Jerusalem, I believe that the theme of this logical Book is correctly stated as:

Book 3.5 (Esther -> Revelation): The Post-Exile Temples of Jehovah

Now there is a lot more evidence from the Golden Ratio design that I'm not discussing here, because it would require much more time.

A detailed study is the place for that; and in fact, I have already provided detailed studies of this collection of documents here on my website:

https://www.phibible.org/info/GoldenRatioBibleStudies/English/GoldenRatioPETemples/GoldenRatio_PETOC.html

These studies are under revision, so you will not be able to reach them from the regular menu links. I am providing a direct link for the purpose of this study.

Let's place each of these Books, both logical and real, in the Golden Ratio design:

Volume 3: The Past and Future History of the Kingdom of Zion

Unique Book 3.1 (Joshua & Judges): The Beginnings of the Old Covenant Kingdom of Zion

Complement Book 3.2 (Samuel): The Construction of the Old Covenant Kingdom of Zion

Complement Book 3.3 (Kings): The Destruction of the Old Covenant Kingdom of Zion

Opposite Book 3.4 (Chronicles): The Pre-Exile Temple of Jehovah

Opposite Book 3.5 (Esther -> Revelation): The Post-Exile Temples of Jehovah

Notice on the left side of each Book is a marker that indicates the Golden Ratio design: Joshua & Judges is unique in this group; and Samuel and Kings complement each other in their themes, because they are about the construction and destruction of the Kingdom.

But also notice that Book 3.4 (The Pre-Exile Temple of Jehovah) and Book 3.5 (The Post-Exile Temples of Jehovah) are a separate group, because their themes focus on the Temple rather than the Kingdom.

Chronicles is about the PRE-exile Temple (singular), while Book 3.5 is about the POST-exile TEMPLES (plural). So Books 3.4 and 3.5 oppose each other in their themes.

Thus, the Golden Ratio design works perfectly with these Bible documents as they are shown in this outline.

Why is Book 3.5 "Temples" plural? Because there are several Temples in this group:

- 1) The Temple in Jerusalem was rebuilt by the Jews after their return from captivity
- 2) The Living Temple of Jehovah, Jesus Christ
- 3) The restored Temple in Jerusalem during the Great Tribulation
- 4) You might even include the Temple in Heaven that is mentioned in Revelation 7:15

So, "The Post-Exile Temples of Jehovah" is a theme that accurately and appropriately summarizes the content of these documents.

There is one more point that I must make before moving on to Volume 5:

The Golden Ratio design of the Bible is based on LITERAL INTERPRETATION, not spiritualization or figures of speech.

Did you notice that each one of the themes of each Book compressed the content of each Book down into a short phrase? This is the power of the Golden Ratio design, and why it will endure.

Literal interpretation is powerful, because themes based on the actual content cannot be argued with. If the theme accurately and completely summarizes the entire Volume/Book/Part/Chapter/Section/Paragraph/Subparagraph, then you have a perfect "bird's eye view" of that Volume, Book or division of text.

And when these literally interpreted themes are assembled together correctly, they will show the Golden Ratio design, every single time!

My friend, we are only skimming the surface of the Golden Ratio design here. There is so much more; but I dare not go that deep in this study, because it would be like receiving a fire hose of information; and that would not help those of you who are just now learning this topic.

We need to keep this study as light as possible for now; and later, when you are ready, you can dive into the detailed studies of each Book, which are available on my website for much of the Bible.

I suggest that you take an extended break between each of these study sections to rest your spirit and mind. It would also benefit you to read this material more than one time, because most people do not have a photographic memory, and we need to think about the content. Amen.

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The Golden Ratio design of Volume 5: The Saints of the Kingdom of God

Now the final Volume within the first division of the Bible (Psalms is the second division) is a logical collection of every other document, except Psalms, within the Traditional Canon that has not yet been included in one of the other Volumes:

- Unique Volume 5: The Saints of the Kingdom of God
- Unique Book 5.1 (Hebrews & Romans): The Door into the Kingdom of God
- Complement Book 5.2 (Job & Proverbs): Discipline and Wisdom in the Kingdom of God
- Complement Book 5.3 (Ecclesiastes -> 1 John): Fellowship and Works in the Kingdom of God
- Opposite Book 5.4 (1 & 2 Corinthians): The Way of Inward Spiritual Maturity
- Opposite Book 5.5 (1 Thessalonians -> Ephesians): The Way of Outward Spiritual Warfare

Since you have now studied how the Golden Ratio design works in every other part of the Bible, except Psalms, understanding how Volume 5 is organized according to the Golden Ratio should make perfect sense to you, especially if you have read through every document in the Bible at least a few times.

Book 5.1 (Hebrews & Romans)

Everyone who has read these documents knows that the main topic of both of them is Soteriology, or the doctrine of Salvation. For that reason alone, these two documents belong together; but it goes much deeper than that.

- U Book 5.1 (Hebrews & Romans): The Door into the Kingdom of God

In this study, I will only give you a description of the contents of these documents rather than the detailed outline, because I want to keep it on an "easy to digest" level. You can see the detailed outline of all of Volume 5, including Hebrews & Romans, here:

[https://www.phibible.org/Bible_Pages/Volume5/Volume5TOCEngEsp.html#Volume_5:](https://www.phibible.org/Bible_Pages/Volume5/Volume5TOCEngEsp.html#Volume_5)

Hebrews was written to explain to the Jews who were already saved under the Old Covenant before the crucifixion of Jesus Christ, that they must transfer their faith from the Old Covenant system of repeated animal sacrifices to the New Covenant system of one final Sacrifice for all time, never to be repeated, that was accomplished by the Lord Jesus Christ, who is also our great High Priest in Heaven.

This is very important to understand, because it is not the exact same message as Romans, which is about the Gospel of Jesus Christ (from saving faith to mature faith). Romans is tailored to Jews and Gentiles, but mainly Gentile Christians.

Hebrews is about "completion" for Jews under the Old Covenant who were already saved when Jesus was crucified, but now needed to transfer their faith to the Finished Work of Christ from the animal sacrifices in the Temple.

Romans is about the doctrines of Salvation "from [saving] faith to [mature] faith". It does not mention the High Priesthood of Jesus, except a passing reference to his intercessory work on our behalf (Romans 8:34).

These documents are a perfect complement for each other in their themes alone.

But the Golden Ratio design reveals also that each one has five chapters internally, so Hebrews and Romans are each a "half-Book"; which, when placed together, constitute a logical whole "Book".

The theme of Hebrews and Romans is "Salvation", "Soteriology", or "The Door into the Kingdom of God." So it is unique in Volume 5 with this theme. The other Books deal with different topics that may include discussion of the doctrines of Salvation, but not as their central themes.

Book 5.2 (Job & Proverbs): Discipline and Wisdom in the Kingdom of God

Job & Proverbs are another pair of 1/2 Books with five chapters in each document. When they are paired together in the Golden Ratio design, they make up a perfect whole Book.

Their themes complement each other as well:

- Complement Part 1 (Job): The discipline of Jehovah in the believer’s life
- Complement Part 2 (Proverbs): The wisdom of Jehovah for the believer’s life

Both Job and Proverbs were originally part of the Hebrew Bible, so a legitimate question might be: why are you mixing the Hebrew text with the Greek text (in the original languages)?

The answer goes to a deeper question of how the Bible overall should be arranged, so I will touch on it briefly here:

The "Old and New Testament" (so-called) is the typical way that most Bible versions are arranged; that is to say, the Hebrew Bible goes in one bucket, and the Greek Bible goes in another bucket.

The reasoning goes like this: The Greek part of the Bible was written after the resurrection of Christ, so it is the "New Testament"; and everything else was written before that, so it is the "Old Testament".

The presumed Scriptural foundation for this teaching is non-existent, even though it is widely taught in probably every church, Sunday school, Bible college and seminary that it is a fact.

The reality is that the terms "Old Testament" and "New Testament" were made up out of whole cloth by Tertullian, and they were adopted as a legitimate concept by the early churches as an easy and quick way to arrange the Bible documents, even though it was based on a theory rather than the Bible itself.

This is one of those theories that have been passed down to modern Christians as fact; when the truth is that it was always only a theory that was widely accepted, because they did not know about the Golden Ratio design of the Bible!

The Golden Ratio design of the Bible proves that the Bible should not be arranged by the original languages, but by their themes! When we do that, we find that the Books and documents of the Bible fit perfectly into the Golden Ratio design, which is powerful evidence that the Golden Ratio design is from God, and is not a man made concept that is forced on the Scriptures.

If the Golden Ratio design were not of God, then the Scriptures would not fit into it, and it would look forced and artificial; but, praise the Lord, this is not the case.

It is extremely important for all believers to understand that we have received a great deal of tradition from our past that is not in agreement with the Bible! We need to go to the Holy Bible to determine what is true and what is not true, rather than rely on the beliefs of Christians from the past. Some of these traditions are Biblically correct and others are not Biblically correct.

I have found that many Independent, Fundamental Baptists are relying on traditions from the past to guide their teachings, in spite of the fact that IFB Christians profess to be Bible Christians! This is not a good thing, and needs to change.

The point here is that Job and Proverbs fit perfectly into Volume 5: the Saints of the Kingdom of God, because they are not doctrinal documents in the sense of Romans or Ephesians, but instead they focus on philosophical topics that trouble many immature Christians in particular; but they can also vex mature Christians as well.

Job: Why do bad things happen to good people? A topic that Christians often struggle with.

Proverbs: The wisdom of Jehovah for our lives in almost any circumstance, expressed in extremely useful and timeless proverbs, no matter what Dispensation we live in.

- Proverbs 19:12 "The king’s wrath is like the roaring of a lion; but his favor is like dew upon the grass."
- Proverbs 16:5 "Every one that is proud in heart is an abomination to Jehovah: though hand joins in hand, he shall not be unpunished."

Yes, they do mention animal sacrifices on occasion, but the vast majority of both documents are focused on philosophical topics; and the references to animal sacrifices (which are few) can easily be understood in the context of the New Covenant; so this is not a problem.

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Book 5.3: Fellowship and Works in the Kingdom of God (Ecclesiastes -> 1 John)

Similar to the Minor Prophets, this is another group of ten individual documents, that when grouped together by their themes, constitute another logical Book in the Golden Ratio design of the Bible.

Book 5.3 (Ecclesiastes -> 1 John): Fellowship and Works in the Kingdom of God

Complement Part 1: Fellowship in the Kingdom of God

Opposite Chapter 1.1 (Ecclesiastes): Fellowship with the world results in frustration and emptiness

Opposite Chapter 1.2 (Philippians): Fellowship with Jesus Christ results in peace and joy

Complement Chapter 1.3 (Ruth): Fellowship in Courtship

Complement Chapter 1.4 (Song of Solomon): Fellowship in Marriage

Unique Chapter 1.5 (Philemon): Fellowship with Christian Brothers

Complement Part 2: Works in the Kingdom of God

Opposite Chapter 2.1 (Titus): Adorn your faith in Christ with godly works

Opposite Chapter 2.2 (James): Demonstrate your faith with godly works

Complement Chapter 2.3 (3 John): Walk in Biblical truth in spite of the power-seekers in the Assembly

Complement Chapter 2.4 (2 John): Walk in Biblical truth in spite of the antichrists in the world

Unique Chapter 2.5 (1 John): Walk in obedience to his Commandments

Now this group will probably challenge you more than all of the other groups combined! But let me explain it to you first.

There is so much misunderstanding about these and other documents of the Bible; and it is all caused by the traditional arrangement that places Philippians with the other writings of Paul; and the reasoning for that assumes that because Paul wrote Philippians, Ephesians, Colossians, and Philemon while he was in prison (the prison epistles), this is a reason to group them all together; or at least to group the first three together.

You see, the manner in which our Bibles have been organized until now has been extremely lazy and poorly thought through. For example, Hebrews was placed with the "General Epistles" far away from Romans, which was placed immediately after the Book of Acts.

Now I have already proven that Hebrews and Romans belong together because of their themes; and in the Golden Ratio design, they make up two halves of a logical whole Book.

So the Golden Ratio design corrects many of these poorly conceived arrangement schemes with the truth.

God gave the Golden Ratio design along with the Holy Scriptures when they were originally inspired by the Holy Spirit thousands of years ago. The original arrangers of the Bible did not know about the Golden Ratio design; but now we do.

The themes of each document combined with the Golden Ratio design tell us how to properly arrange these Scriptures.

What is a theme? It is the entire content of the document (it could also be a Volume, Book, Part, Chapter, Section, Paragraph, or Subparagraph) boiled down into a single concise sentence, so that it correctly captures the literal content of that document and expresses it in a way that makes sense.

So if you look at the outline of Book 5.3 above, you can see that there are two themes in this logical Book: Fellowship and Works.

If you are familiar with the content of these documents, then my job of explaining it to you is much easier; if not, then this will only sound like a theory, but I can assure you that it is very much real and true.

Chapter 1.1 (Ecclesiastes): Fellowship with the world results in frustration and emptiness

The content of this document is, or should be, well understood. Solomon the king of Israel had everything that a man could possibly hope for in the time that he lived: hundreds of wives, gold and silver without measure, farms, orchards, servants, land etc. BUT he realized that his life was empty and meaningless without God! Material possessions and prosperity without God at the center of it all meant nothing in the long run.

Ecclesiastes 5:13-17: "There is a great evil which I have seen under the sun; namely, riches kept for its owners to their harm; but those riches perish by misfortune. And then he begets a son, and there is nothing in his hand to give him. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. And this also is a great evil, that in all points as he came, so shall he go. And what gain does he have who has labored for the wind? All his days also he eats in darkness, and he has much sorrow and wrath with his sickness."

The essence or theme of this document is that fellowship only with the world results in frustration and emptiness. Solomon used a lot of text to make this point; and ends with this statement:

Ecclesiastes 12:13-14: "Let us hear the conclusion of the whole matter: fear God, and keep his Commandments: for this is the whole duty of man: for God shall bring every work into Judgment, with every secret thing, whether it is good, or whether it is evil."

Chapter 1.2 (Philippians): Fellowship with Jesus Christ results in peace and joy

Philippians are the opposite theme from Ecclesiastes: if your heart and life revolves around the Lord Jesus Christ, and not the world, then you will have peace and joy!

Philippians 4:4-7: "Rejoice in the Lord always; and again I say, rejoice. Let your gentleness be known to all men; the Lord is near. Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus."

Chapter 1.3 (Ruth): Fellowship in Courtship

Ruth and the Song of Solomon complement each other in their themes, because they are very similar.

Ruth is the story of a Jewish family who fled to Moab to escape famine. But during this time, the father died, and the two sons died also, leaving behind a widow and two daughters in law. One of them returned with the widow to Israel, and through a process of Divine guidance, the widowed daughter, Ruth, married Boaz, a wealthy landowner. These two were ancestors of king David.

So the theme of this document is DATING or COURTSHIP. It is not an allegory of the "church" and Jesus! This is a perfect example of the utter nonsense that we are often taught about the Bible, which comes to us from centuries past. We assume that we are hearing or reading truth, because it was written by some saint from long ago; and it sounds good on the surface, too.

But when we investigate the text and read it thoroughly and AT FACE VALUE, then we realize that the idea that this is an allegory of something else it completely false.

Ruth is a wonderful instruction manual for Christians today on how to find a spouse:

- 1) Ruth was trusting in the Lord for salvation
- 2) Boaz was trusting in the Lord for salvation
- 3) Both were walking by faith, and God guided them together in the circumstances of life according to his will; and they both recognized this and followed through, and the will of God was done in their lives, resulting in the birth of king David three generations later.

Chapter 1.4 (Song of Solomon): Fellowship in Marriage

The Song of Solomon complements Ruth, because it is about the trials and blessings of marriage within the will of God.

There is a lot of poetry within this story, but the basic outline is this:

§Unique Introduction: Solomon courted the Shunammite woman (1:1 - 6)

¶Opposite The Shulamite woman complimented Solomon (1:1 - 4)

¶Opposite The Shulamite woman was shy and withdrawn (1:5 - 6)

§Complement Body: The marriage of Solomon and the Shulamite woman had blessings and trials (1:7 - 6:12)

¶Opposite Solomon and the daughters of Jerusalem complimented the Shulamite woman (1:7 - 17)

¶Opposite The Shulamite woman recalled her relationship with Solomon (2:1 - 3:5)

¶Complement Solomon and his wife were united in marriage (3:6 - 5:1)

¶Complement Solomon and his wife were temporarily separated (5:2 - 16)

¶Unique Solomon wooed his wife with praise (6:1 - 12)

§Complement Conclusion: The marriage of Solomon and the Shulamite woman was strong (6:13 - 8:14)

¶Complement The Shulamite woman praised her husband before the daughters of Jerusalem (6:13 - 8:7)

¶Complement Solomon favored the Shulamite woman (8:8 - 14)

This document is also NOT an allegory about Christ and his "church"! It is literally about fellowship within marriage, and only marriage. Please stop reading things into the Bible that are not there!

Chapter 1.5 (Philemon): Fellowship with Christian Brothers

Finally, the last chapter in Part 1 is Philemon. This is also about fellowship, but about fellowship with Christian brothers in Christ.

Philemon 1:4-7: "I thank my God, making mention of you always in my prayers (hearing of your love and faith, which you have toward the Lord Jesus, and toward all saints), that the communication of your faith may become effective by the acknowledging of every good thing which is in you in Christ Jesus: for we have great joy and consolation in your love, because the affections of the saints are refreshed by you, brother."

So let's recap the chapters within Part one to understand the context of where we have been:

Part 1: Fellowship in the Kingdom of God

Opposite Chapter 1.1 (Ecclesiastes): Fellowship with the world results in frustration and emptiness

Opposite Chapter 1.2 (Philippians): Fellowship with Jesus Christ results in peace and joy

Complement Chapter 1.3 (Ruth): Fellowship in Courtship

Complement Chapter 1.4 (Song of Solomon): Fellowship in Marriage

Unique Chapter 1.5 (Philemon): Fellowship with Christian Brothers

There should not be any doubt within your minds at this point that fellowship is the obvious and clear thread that binds all of these documents together.

And notice that you have a mix of both Hebrew text and Greek text in this combination! This proves, yet again, that God the Holy Spirit inspired both Hebrew and Greek text in such a way that the Golden Ratio design of the Bible became possible, once it was all complete.

The same one, true God is the true Author of ALL of the Holy Scripture; and the Golden Ratio design is the proof of that statement.

The Golden Ratio design is NOT Scripture, per se: it is the correct FORM and ARRANGEMENT that only the true Scriptures of the Traditional Canon can fit into. You can think of it like "the fingerprints of God", as it were. We see the Golden Ratio design in the Holy Scriptures, and it is like a SIGN that points to one Divine Author of it all; as if to say (not literally), "This is my Word!"

It is the proof of Divine Inspiration!

Now, let's continue with the chapters in Part 2:

Part 2: Works in the Kingdom of God

Opposite Chapter 2.1 (Titus): Adorn your faith in Christ with godly works

Opposite Chapter 2.2 (James): Demonstrate your faith with godly works

Complement Chapter 2.3 (3 John): Walk in Biblical truth in spite of the power-seekers in the Assembly

Complement Chapter 2.4 (2 John): Walk in Biblical truth in spite of the antichrists in the world

Unique Chapter 2.5 (1 John): Walk in obedience to his Commandments

Chapter 2.1 (Titus): Adorn your faith in Christ with godly works

Titus contains instructions from the Apostle Paul to his missionary assistant Titus; thus, it is called a "pastoral epistle".

But when we examine the entire letter (I prefer "letter" to "epistle", it is the same thing), we find that "good works" or the concept thereof are mentioned over and over again:

Titus 1:16: "They profess that they know God; but in works they deny him, being abominable and disobedient; and to every good work reprobate."

Titus 2:7-8: "in all things showing yourself a pattern of good works: in doctrine showing incorruptness, seriousness, and sincerity; having sound speech that cannot be condemned, so that he that is of the contrary part may be ashamed, having nothing evil to say about you."

Titus 3:8: "This is a faithful saying; and these things I will that you affirm constantly, that they who have believed God may be thoughtful, and be leading in good works; these things are good and beneficial to men."

Titus 2:9-10: "Exhort servants to be obedient to their own masters, and to please them well in all things; not quarreling; not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things."

This last text helps to construct an accurate theme for this letter: Adorn your faith in Christ with godly works.

Chapter 2.2 (James): Demonstrate your faith with godly works

This letter from James repeatedly emphasizes the need to "put shoes on your faith in Christ", as some preacher once said. In other words, don't just say that you believe in Christ, act like it too!

James 1:22-25: "But be doers of the Word, and not hearers only, deceiving your own selves. For if anyone is a hearer of the Word, and not a doer, he is like a man beholding his natural face in a mirror: for he beholds himself, and goes his way, and immediately forgets what manner of man he was. But whoso looks into the perfect Law of liberty, and continues in it (he being not a forgetful hearer, but a doer of the work), this man shall be blessed in his deed."

James 2:14: "What good is it, my brethren, though a man says he has faith, but has no works? Can faith alone save him?"

James 2:19-20: "You believe that there is one God; you do well; the demons also believe, and tremble. But will you know, O vain man, that faith without works is dead?"

So the theme of James is "Demonstrate or prove your faith [or, prove that you are saved] with godly works", which is the opposite of Titus "Adorn your faith with godly works".

In James, there is a command to prove that your faith is real; but in Titus, the faith is assumed, and good works are urged to be done; so the themes oppose each other.

Chapter 2.3 (3 John): Walk in Biblical truth in spite of the power-seekers in the Assembly

These two small letters from the Apostle John are almost identical in size (extremely small), and complementary in their content or themes:

3 John 1:4: "I have no greater joy than to hear that my children walk in truth."

3 John 1:9 -10 "I wrote to the Assembly to do this; but Diotrephes does not receive us, who loves to have the preeminence among them. Therefore, if I come, I will remember his deeds which he does: disparaging us with malicious talk."

3 John 1:11 "Beloved, do not follow that which is evil, but that which is good; he that does good is of God; but he that does evil has not seen God."

So the theme of 3 John is "Walk in Biblical truth in spite of power-seekers in the Assembly"

Chapter 2.4 (2 John): Walk in Biblical truth in spite of the antichrists in the world

2 John 1:4: "I rejoiced greatly, that I found of your children walking in truth, as we have received a Commandment from the Father."

2 John 1:6b-7: "This is the Commandment, that, as you have heard the doctrine of Christ from the beginning, you should walk in it: for many deceivers have entered into the world, who do not confess that Jesus Christ has come in the flesh: this is a deceiver and an antichrist."

So the theme of 2 John is "Walk in Biblical truth in spite of the antichrists in the world."

Chapter 2.5 (1 John): Walk in obedience to his Commandments

1 John is larger than 2 or 3 John, and contains a similar, yet unique theme: to walk in obedience to his commandments:

1 John 2:3-4: "And by this we know that we know him: if we do his Commandments. He that says, "I know him", but does not do his Commandments, is a liar, and the truth is not in him."

1 John 3:21-24: "Beloved, if our heart does not condemn us, then do we have confidence toward God; and whatsoever we ask, we receive from him, because we keep his Commandments, and do those things that are pleasing in his sight. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment. And he that keeps his Commandments dwells in him, and he in him."

Conclusion: Now I spent a lot of extra time and effort with this particular book, because it will be very controversial among some who know little about the Bible. And you deserve an explanation as to "Why?", because it is important for all believers to know and understand the truth.

Here is the outline of this incredible logical Book once again. Amazing, isn't it? Praise the Lord! Amen.

Complement Book 5.3 (Ecclesiastes -> 1 John): Fellowship and Works in the Kingdom of God

Complement Part 1: Fellowship in the Kingdom of God

Opposite Chapter 1.1 (Ecclesiastes): Fellowship with the world results in frustration and emptiness

Opposite Chapter 1.2 (Philippians): Fellowship with Jesus Christ results in peace and joy

Complement Chapter 1.3 (Ruth): Fellowship in Courtship

Complement Chapter 1.4 (Song of Solomon): Fellowship in Marriage

Unique Chapter 1.5 (Philemon): Fellowship with Christian Brothers

Complement Part 2: Works in the Kingdom of God

Opposite Chapter 2.1 (Titus): Adorn your faith in Christ with godly works

Opposite Chapter 2.2 (James): Demonstrate your faith with godly works

Complement Chapter 2.3 (3 John): Walk in Biblical truth in spite of the power-seekers in the Assembly

Complement Chapter 2.4 (2 John): Walk in Biblical truth in spite of the antichrists in the world

Unique Chapter 2.5 (1 John): Walk in obedience to his Commandments

Book 5.4 (1 & 2 Corinthians): The Way of Inward Spiritual Maturity

Now, let's take a moment to look again at the overall outline of Volume 5 so far:

- Volume 5: The Saints of the Kingdom of God
 - Unique Book 5.1 (Hebrews & Romans): The Door into the Kingdom of God
 - Complement Book 5.2 (Job & Proverbs): Discipline and Wisdom in the Kingdom of God
 - Complement Book 5.3 (Ecclesiastes -> 1 John): Fellowship and Works in the Kingdom of God
 - Opposite Book 5.4 (1 & 2 Corinthians): The Way of Inward Spiritual Maturity
 - Opposite Book 5.5 (1 Thessalonians -> Ephesians): The Way of Outward Spiritual Warfare

You should be able to detect an important trend in the progress of these Books, from saving faith to mature faith, exactly as Paul expressed it in his letter to the Romans.

After a person is saved, do they immediately begin studying letters like Galatians, Colossians, and Ephesians and learning all about the deep subjects of theology taught in those letters? No way!

In fact, like in Sunday school, the way to teach new Christians is with the basics: obedience, faith, prayer, good works, answering great questions like "Why do bad things happen to good people?".

These are the subjects being taught in the first three logical Books in this Volume! In fact, 1 John (the last chapter of Book 5.3) ends with this text:

1 John 5:21: "Little children, keep yourselves from idols. Amen."

So the first three Books are for "little children" in their faith in Christ, to help them become established and consistent in their new walk with Christ.

But the last two Books in this Volume are intended to help new Believers who are growing in their faith and want more than the basics.

1 and 2 Corinthians are a pair of documents with five divisions each (or, chapters); and it is obvious that they belong together; even in the traditional arrangement, these documents are placed one after the other in order.

But the Golden Ratio design shows us that they are two logical halves of a whole Book.

The theme of 1 Corinthians is "The Way of Inward Spiritual Maturity."

- I Corinthians 1:12: "Now this I say, that every one of you says, “I am of Paul”, and “I of Apollos”, and “I of Cephas”, and “I of Christ.”
- I Corinthians 4:14-15: "I do not write these things to shame you, but as my beloved sons I warn you: for though you have ten thousand instructors in Christ, yet you do not have many spiritual fathers: for in Christ Jesus I have begotten you through the Gospel."
- I Corinthians 13:4-7 "Selfless love suffers long, and is kind; selfless love does not envy; selfless love does not vaunt itself, is not proud, does not behave itself unseemly, no busca lo suyo, no se irrita fácilmente, no piensa el mal; rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, and endures all things."

I cannot do full justice to the content of this important letter of Paul in this space; but the essence of it is shown in the outline of the chapters that show the themes of each one in the Golden Ratio design:

- Complement Part 1 (1 Corinthians): Mature in your faith by glorifying God in the Assembly
 - Unique Chapter 1.1: Glorify God in the Assembly through selfless unity around Christ and the Gospel
 - Complement Chapter 1.2: Glorify God in your body through selfless love
 - Complement Chapter 1.3: Glorify God in the conscience of others through selfless love
 - Opposite Chapter 1.4: Focus your worship services on the edification of others rather than yourself
 - Opposite Chapter 1.5: Be abounding in the ministry of the Gospel because of the Resurrection

In this letter, Paul taught the Corinthian believers to glorify God through selfless love: in the Assembly, in their bodies, in the conscience of others, in their worship services, and to abound in the ministry of the Gospel.

Learning to focus on larger things than yourself and your own life is crucial to spiritual growth of believers in Jesus Christ. God cannot use anyone who refuses to rise above themselves.

In other words, 1 Corinthians is all about SPIRITUAL MATURITY.

2 Corinthians goes a step further than the spiritual maturity on the outside; it focuses on glorification of God in our spirits:

- 2 Corinthians 3:17-18: "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory into glory, even as by the Spirit of the Lord."
- 2 Corinthians 4:5-6: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake: for God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."
- 2 Corinthians 7:1: "Therefore having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God."

This letter is intensely spiritual, and is difficult to read and understand for most Christians; but if read and understood, it is a great blessing!

Here is the outline that shows the themes of each chapter in the Golden Ratio design:

- Complement Part 2 (2 Corinthians): Mature in your faith by glorifying God in your life
 - Unique Chapter 2.1: Manifest the fragrance of Christ in your lives and forgive the brother who had sinned
 - Complement Chapter 2.2: Keep the eternal consequences of your life in constant view
 - Complement Chapter 2.3: Keep a light hold on the things of this world
 - Opposite Chapter 2.4: Do not follow false apostles of Satan
 - Opposite Chapter 2.5: Follow the teachings of the true Apostle, Paul

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Book 5.5 (1 Thessalonians -> Ephesians): The Way of Outward Spiritual Warfare

Finally, we have arrived at the last logical Book in Volume 5!

This Book is the opposite of Book 5.4 (1 and 2 Corinthians), because it is about theology and the core doctrines of the Christian faith, rather than the basics of spiritual maturity.

You can learn good theology, but still be spiritually immature; it is far better to be spiritually mature AND have good theology to go with it and give it a strong "backbone". That is why God put Corinthians before this Book in the Golden Ratio design.

Now this logical Book includes all of the remaining documents of the Bible, except for Psalms, which has its own division in the Bible in the Golden Ratio design.

- Complement

Part 1 (1 Thessalonians -> 2 Thessalonians): Reject the theology of the false teachers
- Opposite

Chapter 1.1 (1 Thessalonians): Believers are appointed by God to suffer for righteousness' sake
- Opposite

Chapter 1.2 (1 Peter): Endure suffering to purify your faith in Christ
- Complement

Chapter 1.3 (2 Peter): The Day of the Lord will bring destruction upon the False Teachers
- Complement

Chapter 1.4 (Jude): The Lord will return with his saints to judge the false teachers
- Unique

Chapter 1.5 (2 Thessalonians): The Day of Christ will bring destruction upon unbelievers and rebels
- Complement

Part 2 (Colossians -> Ephesians): Follow the theology of the true Apostles and Prophets of God
- Opposite

Chapter 2.1 (Galatians): The Finished Work and Divine Person of Christ vs. the Law of Moses
- Opposite

Chapter 2.2 (Colossians): The Divine Person and Finished Work of Christ vs. the Gnostic Heresy
- Complement

Chapter 2.3 (2 Timothy): The Holy Design of the New Covenant Servant of the Living God
- Complement

Chapter 2.4 (1 Timothy): The Holy Design of the New Covenant Church of the Living God
- Unique

Chapter 2.5 (Ephesians): The Holy Position of the New Covenant Child of God in the Body of Christ

First of all, please notice how there is a progression in the themes of each Chapter from 1 Peter on to Ephesians, from external suffering to internal theology.

Also notice how the previous Book of the Corinthians (5.4) gave us a perfect lead-in to this Book with the final two Chapters. Do you see the parallel with the two Parts of Book 5.5?

- Chapter 2.4: Do not follow false apostles of Satan

Chapter 2.5: Follow the teachings of the true Apostle, Paul

- Part 1 (1 Peter -> Jude): Reject the theology of the false teachers

Part 2 (Galatians -> Ephesians: Follow the theology of the true Apostles and Prophets of God

Now, let's look at the individual Chapters of Part 1 of Book 5.5:

- Complement

Part 1 (1 Thessalonians -> 2 Thessalonians): Reject the theology of the false teachers
- Opposite

Chapter 1.1 (1 Thessalonians): Believers are appointed by God to suffer for righteousness' sake
- Opposite

Chapter 1.2 (1 Peter): Endure suffering to purify your faith in Christ
- Complement

Chapter 1.3 (2 Peter): The Day of the Lord will bring destruction upon the False Teachers
- Complement

Chapter 1.4 (Jude): The Lord will return with his saints to judge the false teachers
- Unique

Chapter 1.5 (2 Thessalonians): The Day of Christ will bring destruction upon unbelievers and rebels
- 1 Thessalonians

This letter teaches us that believers are appointed by God to suffer for the sake of righteousness and abstain from sexual sins:

1 Thessalonians 3:1-4: "Therefore when we could no longer forbear, we thought it good to be left at Athens alone; and we sent Timotheus, our brother, and minister of God, and our fellow-laborer in the Gospel of Christ, to establish you, and to comfort you concerning your faith; that no man should be moved by these afflictions. For yourselves know that we are appointed to this: for truly, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and you know."

1 Thessalonians 4:3-5: "for this is the will of God, even your sanctification, that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor, and not in the passion of evil desire, even as the Gentiles that do not know God."

The themes of 1 Peter and 1 Thessalonians oppose each other: we must endure suffering to purify our faith in Christ vs. we are appointed to suffering for the sake of righteousness.

- 1 Peter

Part 1 of Book 5.5 " Reject the theology of the false teachers" is the complement of Part 2: "Follow the theology of the true Apostles and Prophets of God."

The Golden Ratio design could not be more clear in this arrangement.

This letter teaches us to endure suffering to purify your faith in Christ. It is the thematic opposite of 1 Thessalonians.

1 Peter 1:6-7 "In which salvation you greatly rejoice; though now for a season, if it is necessary, you are distressed through manifold temptations: that the trial of your faith (being much more precious than of gold that perishes, though it is tested with fire) might be found unto praise and honor and glory at the Revelation of Jesus Christ."

1 Peter 2:18-20: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the perverse: for this is acceptable, if a man for conscience toward God endures grief, suffering wrongfully. For what praise is it, if you sin and are being beaten for it, you shall take it patiently? But, if you do good and suffer for it, taking it patiently, this is acceptable with God."

- 2 Peter

This letter teaches us that the Day of the Lord will bring destruction upon the false teachers:

2 Peter 2:1: "But there were false prophets also among the people, even as there shall be false teachers among you; who secretly shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

2 Peter 2:9: "then the Lord knows how to deliver the godly out of temptations, and to reserve the unjust to the Day of Judgment to be punished;"

2 Peter 3:10: "But the Day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, the earth also and the works that are in it shall be burned up."

- Jude

This letter teaches us that the Lord will return with his saints to judge the false teachers:

Jude 1:3-4: "Beloved, when I gave all diligence to write to you of the common salvation, it was necessary for me to write to you; and to exhort you, that you should earnestly contend for the Faith, which was once for all time delivered to the saints. For certain men have crept secretly into church leadership, who were before of old ordained to this condemnation: ungodly men, turning the grace of our God into licentiousness; and denying the only Lord God, even our Lord Jesus Christ."

Jude 1:17-21: "But, beloved, remember the words which were spoken before by the Apostles of our Lord Jesus Christ: how that they told you there would be mockers in the Last Time, who would walk after their own ungodly lusts. These are they who separate themselves; sensual: not having the Holy Spirit. But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit: keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal Life."

2 Peter and Jude complement each other, like two sides of the same coin.

- 2 Thessalonians

This letter teaches us that the Day of Christ will bring destruction upon unbelievers and rebels against God:

2 Thessalonians 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels; in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;"

2 Thessalonians 2:8: "And then shall that Wicked one be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming;"

2 Thessalonians is the unique document in this group.

- Complement

Part 1 (1 Thessalonians -> 2 Thessalonians): Reject the theology of the false teachers
- Opposite

Chapter 1.1 (1 Thessalonians): Believers are appointed by God to suffer for righteousness' sake
- Opposite

Chapter 1.2 (1 Peter): Endure suffering to purify your faith in Christ
- Complement

Chapter 1.3 (2 Peter): The Day of the Lord will bring destruction upon the False Teachers
- Complement

Chapter 1.4 (Jude): The Lord will return with his saints to judge the false teachers
- Unique

Chapter 1.5 (2 Thessalonians): The Day of Christ will bring destruction upon unbelievers and rebels
- Part 2 is a group of doctrinal letters from Paul that contain the most important letters on Christian theology in the entire Bible.

- Complement

Part 2 (Colossians -> Ephesians): Follow the theology of the true Apostles and Prophets of God
- Opposite

Chapter 2.1 (Colossians): The Divine Person and Finished Work of Christ vs. the Gnostic Heresy
- Opposite

Chapter 2.2 (Galatians): The Finished Work and Divine Person of Christ vs. the Law of Moses
- Complement

Chapter 2.3 (2 Timothy): The Holy Design of the New Covenant Servant of the Living God
- Complement

Chapter 2.4 (1 Timothy): The Holy Design of the New Covenant Church of the Living God
- Unique

Chapter 2.5 (Ephesians): The Holy Position of the New Covenant Child of God in the Body of Christ

- Galatians

This letter explains the theology concerning the Law of Moses and the Gospel of Christ, which Paul explains as the Finished Work and Divine Person of Jesus Christ.

I cannot do justice to the content of this letter here, but only provide a few passages to illustrate the Golden Ratio design:

Galatians 3:10-14: "For as many as are of the works of the Law are under the curse: for it is written, 'Cursed is everyone that does not continue in all things which are written in the Book of the Law to do them.'" But that no man is justified by the Law in the sight of God, it is evident: for it is written, "The just shall live by faith." And the Law is not of faith; but "The man that does them shall live in them."

Christ has redeemed us from the curse of the Law, having become a curse for us: for it is written, "Cursed is everyone that hangs on a tree"; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

Galatians 3:19a: "What then is the purpose of the Law of Moses?"

Galatians 3:21a: "Is the Law then against the promises of God? Certainly not..."

Galatians 4:4-6: "But when the fullness of the time came, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, "Papa, Father!""

The theme of Galatians is "The Finished Work and Divine Person of Christ vs. the Law of Moses."

- Colossians

This letter explains the theology concerning the Divine Person and Finished Work of Christ vs. the Gnostic Heresy.

I cannot do justice to the content of this letter here, but only provide a few passages to illustrate the Golden Ratio design:

Colossians 1:14-17: "In whom we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible God, the Firstborn of every creature: for all things were created by him: both those that are in Heaven, and that are in earth, visible and invisible (whether they are thrones, or dominions, or principalities, or powers). All things were created by him, and for him; and he is before all things, and in him all things are being held together."

Colossians 1:18-20: "And he is the head of the body, the Assembly, who is the Beginning, the Firstborn from the dead, that in all things he might have the preeminence: for it pleased the Father that all fullness of Deity should dwell in him; and, having made peace through the blood of his cross, by him to reconcile all things to himself: by him, I say, whether they are things in earth, or things in Heaven."

Colossians 2:16-17: "Therefore, let no man judge you in food, or in drink, or in respect of a feast day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ."

Colossians 2:20-22: "Therefore if you are dead with Christ from the elements of the world, why, as though living in the world, are you subject to [ascetic] ordinances (touch not; taste not; handle not; which all are to perish with the using), after the commandments and doctrines of men?"

The theme of Colossians is "The Divine Person and Finished Work of Christ vs. the Gnostic Heresy."

- 2 Timothy

This letter is another true pastoral letter, written by Paul to his preacher student Timothy, to give him specific guidance for his own walk with God.

2 Timothy 1:6-7: "Therefore I put you in remembrance that you stir up the gift of God, which is in you by the laying on of my hands: for God has not given us the spirit of fear, but the Spirit of power, of love, and of a sound mind."

2 Timothy 1:13: "Hold fast the form of sound words, which you have heard of me, in faith and love which is in Christ Jesus."

2 Timothy 2:1-2: "You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit the same to faithful men, who shall be able to teach others also."

2 Timothy 2:15: "Study to show yourself approved unto God: a workman that needs not to be ashamed, rightly dividing the Word of Truth."

1 Timothy: "The Holy Design of the New Covenant Church of the Living God."

2 Timothy: " The Holy Design of the New Covenant Servant of the Living God."

- 1 Timothy

This letter is a true pastoral letter, written by Paul to his preacher student Timothy, to give him specific guidance in the qualifications of pastors, deacons, and those who receive assistance from the church.

1 Timothy 1:18-19: "And this same leadership responsibility I commit to you, son Timothy, according to the prophecies which went before on you, that by them you might war a good warfare; holding faith, and a good conscience."

1 Timothy 2:8-10: "Therefore I decree that the men of the Assembly pray in all places, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest clothing, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which is proper for women professing godliness) with good works."

1 Timothy 3:1-2: "This is a true saying: if a man aspires to the office of an Overseer, he desires a good work. An Overseer then must be blameless, a husband of only one wife, vigilant, sober, of good behavior, given to hospitality, able to teach; ..."

1 Timothy 3:8: "Likewise the Deacons must be serious, not double-tongued, not next to much wine, not greedy for dishonest gain; ..."

1 Timothy 5:3-4: "Honor widows that are widows in truth; but if any widow has children or grandchildren, let them learn first to show piety at home, and take care of their parents: for that is good and acceptable before God."

The theme of 1 Timothy is " The Holy Design of the New Covenant Church of the Living God."

You should be able to easily see the complementary nature of the letters of 1 and 2 Timothy.

- Ephesians

This letter focuses on the theme of the theology of the holy position of the believer, who is seated in Heaven with Jesus, and is also seated with other Jews and Gentiles in the Assembly of believers, which is his Body.

Ephesians 1:3-5: "Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ: according as he has chosen us in him before the foundation of the world, **that we should be holy and without blame before him in love**; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,"

1:13-14: "in whom also after you believed in Christ, you were sealed with that Holy Spirit of promise, which is the down-payment of our inheritance until the redemption of the purchased possession, to the praise of his glory."

2:4-7: "But God, who is rich in mercy, for his great love with which he loved us, even when we were dead in sins, has made us alive together with Christ (by grace you have been permanently saved); and has raised us up together; and **made us sit together in heavenly places in Christ Jesus**, that in the Ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus."

2:19-22: "Now therefore **you are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God**; and are being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together is growing into a holy Temple in the Lord; in whom you also are being built together for a habitation of God through the Spirit.

I can't possibly do justice to the magnificence of this amazing letter here; but just to show that it is unique in this group of five chapter of Book 5.5.

The theme of Ephesians is " The Holy Position of the New Covenant Child of God in the Body of Christ".

- Complement

Part 2 (Colossians -> Ephesians): Follow the theology of the true Apostles and Prophets of God
- Opposite

Chapter 2.1 (Colossians): The Divine Person and Finished Work of Christ vs. the Gnostic Heresy
- Opposite

Chapter 2.2 (Galatians): The Finished Work and Divine Person of Christ vs. the Law of Moses
- Complement

Chapter 2.3 (2 Timothy): The Holy Design of the New Covenant Servant of the Living God
- Complement

Chapter 2.4 (1 Timothy): The Holy Design of the New Covenant Church of the Living God
- Unique

Chapter 2.5 (Ephesians): The Holy Position of the New Covenant Child of God in the Body of Christ

Now, let's take a moment to look again at the overall outline of Volume 5 to see where we have been:

- Volume 5: The Saints of the Kingdom of God

Unique Book 5.1 (Hebrews & Romans): The Door into the Kingdom of God

Complement Book 5.2 (Job & Proverbs): Discipline and Wisdom in the Kingdom of God

Complement Book 5.3 (Ecclesiastes -> 1 John): Fellowship and Works in the Kingdom of God

- Opposite Book 5.4 (1 & 2 Corinthians): The Way of Inward Spiritual Maturity

Opposite Book 5.5 (1 Thessalonians -> Ephesians): The Way of Outward Spiritual Warfare

Now, having used the principles of the Golden Ratio design and combining them with literal interpretation (which is the safest method of interpretation, because the interpretation relies only on the content of the text, and not the mind of the interpreter), we have placed every document in the Traditional Canon in the Golden Ratio design of Division One of the Holy Bible, except Psalms.

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Division Two: The Psalms (or, Prayers)

The arrangement of the Psalms has been updated. This part of the Appendix is under revision at this time. I will republish this section in the future when it is ready.

Thanks for your patience!

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The Biblical Design of the Golden Ratio in Nature

Psalms 139:13-16: "For you have possessed my reins; you have covered me in my mother's womb. I will praise you: for I am fearfully and wonderfully made. Your works are marvelous, and that my soul knows very well. My substance was not hidden from you, when I was made in secret, and skillfully formed in the lowest parts of the earth. Your eyes saw my substance, still being imperfect; and in your Book all my members were written, which in continuance were fashioned, when as yet there were none of them."

The Biblical Design of the Golden Ratio in the human body

Here is some additional information about the Biblical design of the Golden Ratio. This information will shock you, but it really should not be a surprise. If God went to all that trouble to build the design of the Golden Ratio into his own Word, the Holy Bible, how much more would He do it with his own Creation? I will show you how the Golden Ratio design of UCC-OO is literally built into the very fabric of our Universe and the design of our own bodies.

- Complement Division One: History and Doctrine
- Opposite Volume 1: The Laws of the Old Covenant Kingdom of Zion
- Opposite Volume 2: The Prophets of the New Covenant Kingdom of Zion
- Complement Volume 3: The Past and Future History of the Kingdom of Zion
- Complement Volume 4: The Past and Future History of the King of Zion
- Unique Volume 5: The Saints of the Kingdom of God
- Complement Division Two: Prayers (Psalms)
- Unique Volume 1: The Saints of the Kingdom of Zion
- Complement Volume 2: The Past and Future History of the King of Zion
- Complement Volume 3: The Past and Future History of the Kingdom of Zion

First of all, please notice the Biblical design of the Golden Ratio of the entire Bible: "OO-CCU || UCC"; or, two opposites, two complements, and one unique plus a second group of one unique and two complements.

There is one group of 5, plus a second group of 3: 5 + 3 (total of 8). The number 8 is very important in the design of the Golden Ratio, but it always occurs as a result of 3 + 5 or 5 + 3, never by itself.

I will make applications of this information later in the study. Then notice that every Book in the design of the Golden Ratio has two groups of five Chapters. Every Book is divided into two Parts, which both have five Chapters each. I have shown this before in previous studies. The design of the Golden Ratio reverses itself from Book to Book if the Books are arranged correctly.

The point is that each Book has two identical instances of "UCC-OO" or "OO-CCU". This is true throughout the entire Bible in every Book (with special exceptions).

For example, the Book of Matthew has "UCC-OO" || "UCC-OO" as the design for the five Chapters in Part one and five Chapters in Part two, on the Chapter level.

Now, I will show you how this very same design of "UCC-OO" is found throughout all nature, and even in our own bodies, which is where I will begin.

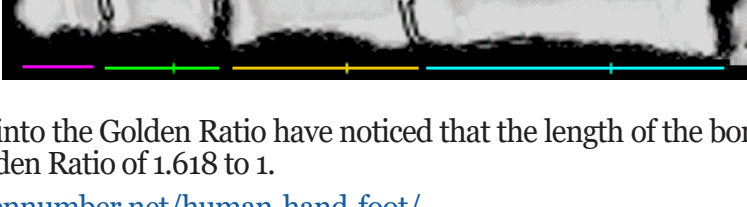
Remember that the "OO" means "Two Opposites"; the "CC" means "Two Complementary" (or like two sides of the same coin), and "U" means one Unique.



The Human Hand

Take a look at your own hands, how they are designed: First, you have FIVE fingers on each hand: two identical groups of FIVE. You have one BIG thumb, and one LITTLE finger: two Opposites, "OO". That leaves 3 fingers: of these, one is longer than the other two (mine is the middle finger). The other two are very similar to each other in length, and in most cases, the two similar fingers are on either side of the middle finger. One Unique, and two Complementary, or "UCC". So in both of your hands, you have the Golden Ratio design of "UCC-OO"; although, because it is a physical form and not the Bible, the design has the same characteristics, but not the same order: "O-CUC-O". It is the same Golden Ratio design of "UCC-OO". The Golden Ratio design in nature is typically not in the same order as the Golden Ratio design is found in the Bible, which is always "UCC-OO" or "OO-CCU", or some smaller piece of it: "UCC", "OO", or "CC".

The design of the human hand is "UCC-OO".

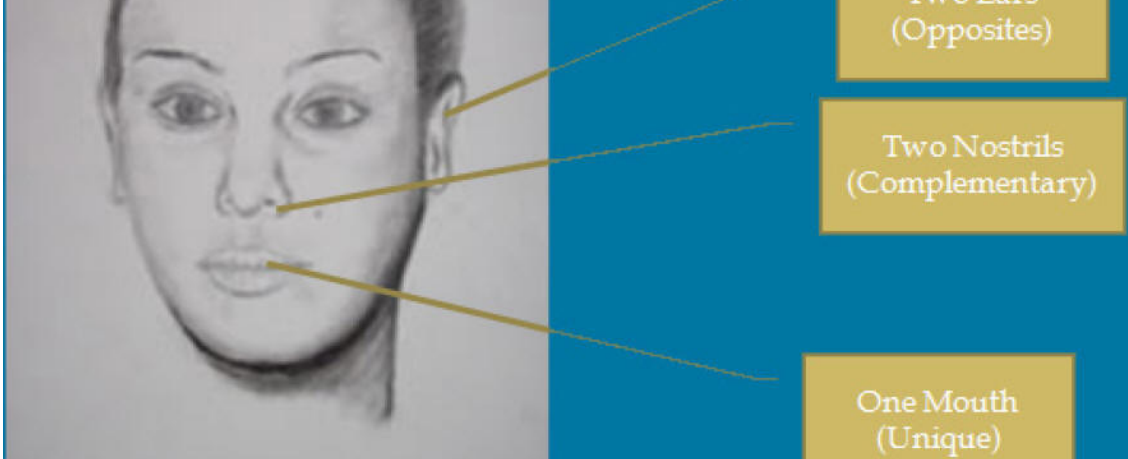


Other researchers into the Golden Ratio have noticed that the length of the bones in our fingers also follow the Golden Ratio of 1.618 to 1. <https://www.goldennumber.net/human-hand-foot/>

The Golden Ratio design of the Human Head

Now let's look at the design of our head, i.e. the holes in our head:

- One mouth - Unique
- Two nostrils (side by side) - two Complementary
- Two ears (on opposite sides of our head) - two Opposite
- (The eyes are not holes.)

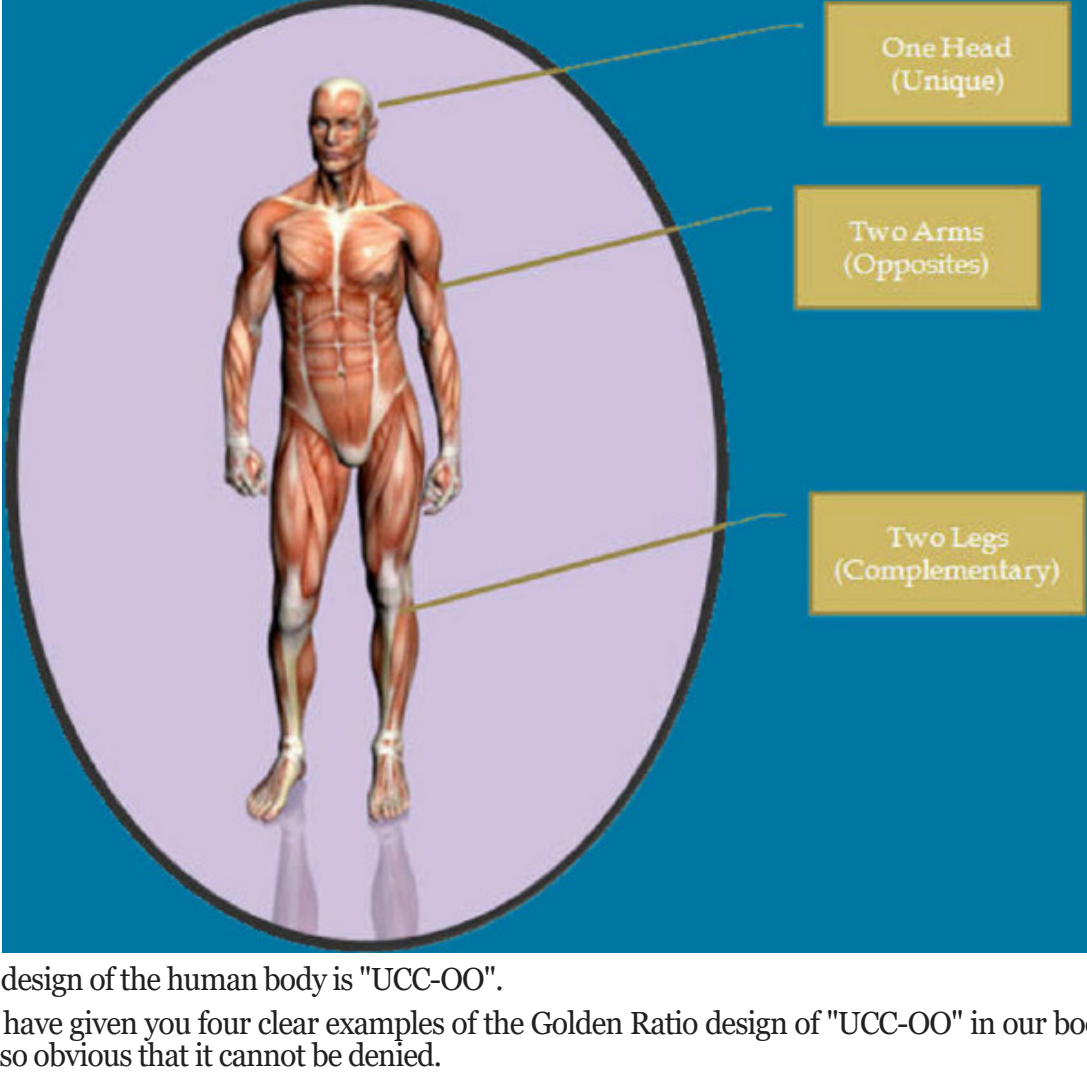


The design of the human head is "UCC-OO".

The Golden Ratio design of the Human Body

Now let's look at the design of our entire body:

- One head - Unique
- Two legs (side by side) - two Complementary
- Two arms (opposite sides of the torso) - two Opposites



The design of the human body is "UCC-OO".

So I have given you four clear examples of the Golden Ratio design of "UCC-OO" in our bodies. It is so obvious that it cannot be denied.

This proves that humans were CREATED according to a specific DESIGN: the Golden Ratio design. It is mathematically impossible for order and design to come from random movement of atoms and molecules. A million monkeys typing on typewriters will never be able to create the Magna Carta or anything that approaches real communication.

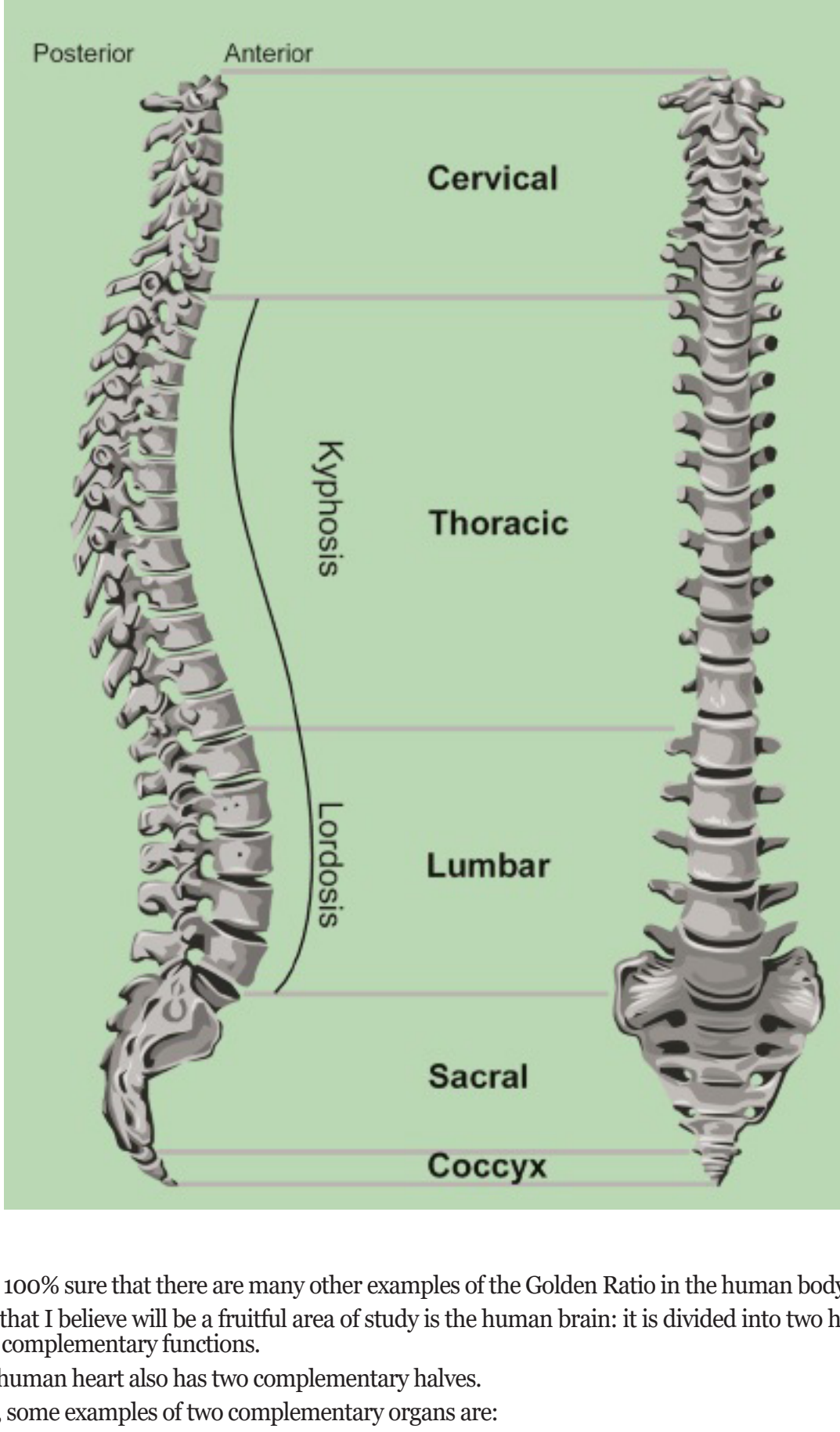
And the fact that we see this same Golden Ratio design in the Holy Bible tells us one thing: The God who created us is the very same God who gave us the Holy Bible.

The Golden Ratio design of the Human Spine

This is a recent addition to this collection (2022), and it is quite amazing!

The human spine is made up of 5 different parts:

- Unique The Cervical (neck bones): it is straight, with the same types of bones as found in the Thoracic and Lumbar; however, those bones have curves; and the Cervical does not, so it is unique in this group.
- Complement The Thoracic (upper backbone): it has a curve in the opposite direction from the Lumbar.
- Complement The Lumbar (lower backbone): it has a curve in the opposite direction from the Thoracic.
- Opposite The Sacral: supports the weight of the body while sitting; but it is large and quite different than the Coccyx.
- Opposite The Coccyx (or tail bone); supports the weight of the body while sitting; but it is small and much different than the Sacral.



I am 100% sure that there are many other examples of the Golden Ratio in the human body! One that I believe will be a fruitful area of study is the human brain: it is divided into two halves with complementary functions.

The human heart also has two complementary halves.

Also, some examples of two complementary organs are:

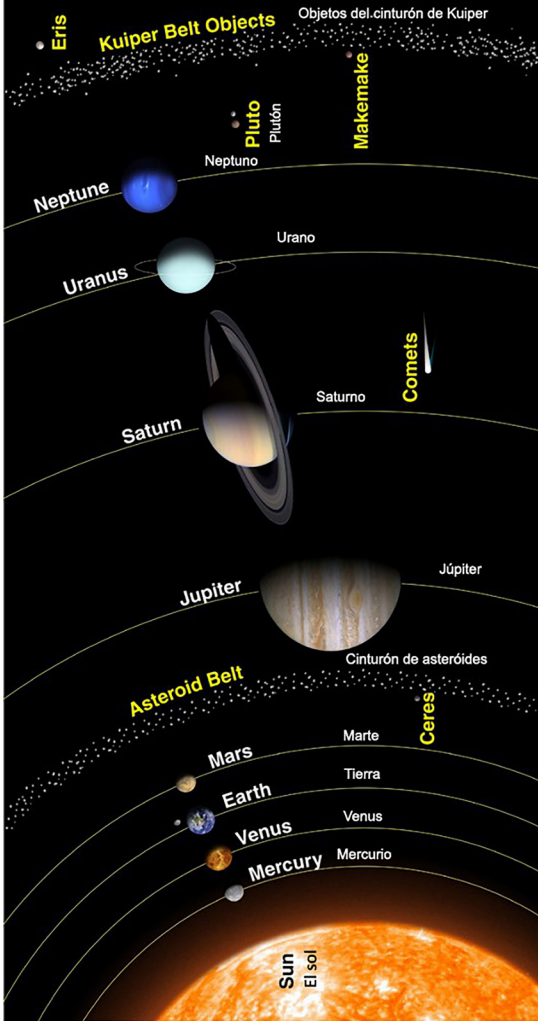
- 1) The Lungs
- 2) The kidneys
- 3) The testicles (for men)
- 4) The ovaries (for women)

And so on. Lots to study there!

I was not trained in Human Physiology, but I will look into it and add more to this page in the future when I understand it better.

The Biblical Design of the Golden Ratio in the Solar System

Now, I want to cover several additional examples of the design of the Golden Ratio in nature. I hope that these will move you to deeper study on these topics, because I do not have space to go deeper into them in this study.



The inner group of the Solar System

It is composed of two groups of FIVE, divided by two asteroid belts:

In the inner group, Mars has a thin atmosphere, and is smaller than both Venus and Earth: one Unique.

The Earth and Venus are twins in size, and have thick atmospheres; but Earth is habitable, and Venus is not: two Complementary.

The Sun is HUGE, and Mercury is tiny, with no atmosphere: two Opposites.

The inner group has the Biblical design of the Golden Ratio of "UCC-OO".

Unique Mars
Complement Earth
Complement Venus

Opposite Mercury
Opposite Sol (the Sun)

The outer group

The outer group is composed of five planets: Jupiter, Saturn, Uranus, Neptune, and Pluto (we will assume for the sake of brevity that Pluto is a planet. Not everyone agrees with this conclusion, but it doesn't matter for this discussion).

Pluto is Unique in this group, because its oval orbit goes within the outer Kuiper Belt of asteroids, and also within the orbit of Neptune. Its orbit is tilted and is more elliptical than the orbits of any of the other planets in the solar system.

Pluto also rotates upside down with its North Pole below the plane of the solar system in the opposite sense of the Earth and most of the other planets.

Pluto is smaller than our own Moon and also denser than any of its neighbors in the outer solar system.

But, perhaps, its most fascinating property was uncovered only 12 years ago when a huge companion "moon" called Charon was detected from ground based photographs. Subsequent investigations have shown that Charon is about half the size of Pluto making it the largest known satellite relative to its planet in the solar system. In fact, because of this, Pluto is often referred to as a double planet.

<https://esahubble.org/images/opo9014a/>

Saturn and Jupiter both are composed of hydrogen and Helium, and they are similar in size. They complement each other.

Neptune and Uranus are called "ice giants"; they are smaller than Saturn and Jupiter and are composed of mostly heavier metals, and small rocky cores.

But these two planets are quite different from each other. In contrast with Uranus, Neptune radiates more than twice as much energy into space as it receives from the sun. Also, the rotational orientation of Neptune is similar to the other planets, in stark contrast to Uranus.

Uranus is called an "ice giant" because its temperature is much colder than Jupiter, Saturn, and even Neptune. It radiates hardly any excess energy into space; unlike Neptune, which radiates 2.6 times as much energy as it receives from the Sun (Ibid, Uranus).

The Uranian axis of rotation is approximately parallel with the plane of the Solar System, with an axial tilt of 97.77° (as defined by prograde rotation). This gives it seasonal changes completely unlike those of the other planets. Near the solstice, one pole faces the Sun continuously and the other faces away. Only a narrow strip around the equator experiences a rapid day–night cycle, but with the Sun low over the horizon. At the other side of Uranus's orbit the orientation of the poles towards the Sun is reversed. Uranus is the only planet in the Solar System to have such a radical orientation.

Uranus is also composed of methane and ammonia, in addition to hydrogen and helium, so it is quite different from Jupiter and Saturn.

<https://en.wikipedia.org/wiki/Uranus>

So Neptune and Uranus are Opposites to each other.

Unique Pluto
Complement Jupiter
Complement Saturn

Opposite Neptune
Opposite Uranus

The outer group of planets has the Biblical design of the Golden Ratio of "UCC-OO".

Now, let's arrange the planets of the Solar System in the entire Golden Ratio design:

Group 1: Inner planets + the Sun

Unique Mars
Complement Earth
Complement Venus

Opposite Mercury
Opposite Sol (the Sun)

Group 2: Outer planets

Unique Pluto
Complement Jupiter
Complement Saturn

Opposite Neptune
Opposite Uranus

Only God could have done that, amen and amen! If the secular scientists ever see this, it will drive them crazy!

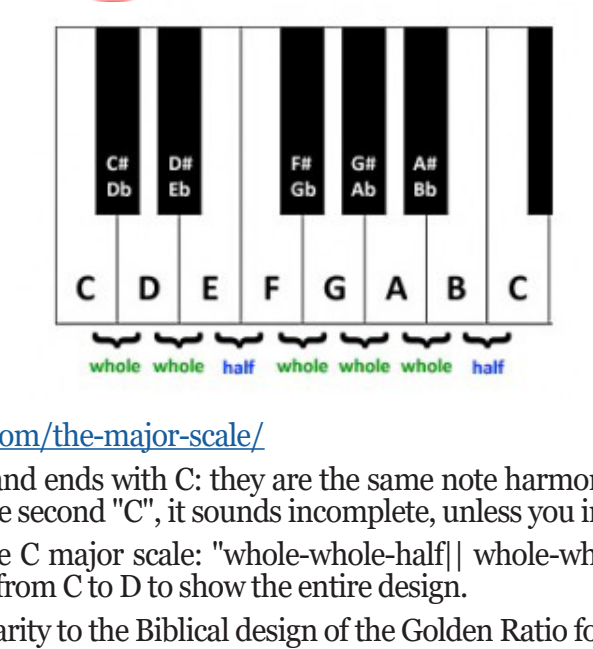
"The heavens are telling the glory of God; and the expanse of the Universe shows the work of his hands." Psalm 19:1

"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness; because that which may be known of God is manifest in them: for God has shown it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal power and Deity, so that they are without excuse." Romans 1:18-20

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The Biblical Design of the Golden Ratio in the small and great of our Universe

The C Major musical scale



<https://signaturesound.com/the-major-scale/>

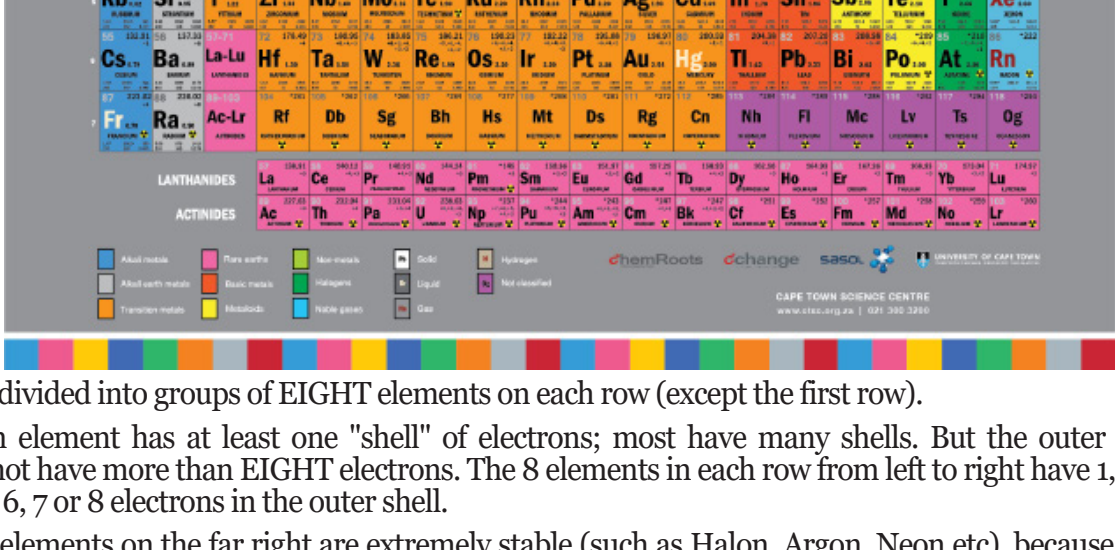
An Octave starts with C and ends with C: they are the same note harmonically. If you sing or play the scale, but leave out the second "C", it sounds incomplete, unless you include all eight notes.

Here is the pattern in the C major scale: "whole-whole-half|| whole-whole-whole--half-whole". I include the next "whole" from C to D to show the entire design.

Notice the amazing similarity to the Biblical design of the Golden Ratio for the entire Bible:

- Complement Division One: History and Doctrine
 - Opposite Volume 1: The Laws of the Old Covenant Kingdom of Zion
 - Opposite Volume 2: The Prophets of the New Covenant Kingdom of Zion
 - Complement Volume 3: The Past and Future History of the Kingdom of Zion
 - Complement Volume 4: The Past and Future History of the King of Zion
 - Unique Volume 5: The Saints of the Kingdom of God
- Complement Division Two: Prayers (Psalms)
 - Unique Volume 1: The Saints of the Kingdom of Zion
 - Complement Volume 2: The Past and Future History of the King of Zion
 - Complement Volume 3: The Past and Future History of the Kingdom of Zion

The Chemistry Table of Elements



It is divided into groups of EIGHT elements on each row (except the first row). Each element has at least one "shell" of electrons; most have many shells. But the outer shell cannot have more than EIGHT electrons. The 8 elements in each row from left to right have 1, 2, 3, 4, 5, 6, 7 or 8 electrons in the outer shell. The elements on the far right are extremely stable (such as Halon, Argon, Neon etc), because they have the maximum of EIGHT outer electrons. If an element has less than 8 outer electrons, it "wants" to combine with other elements so that the combination will have a total of eight electrons in the outer shell. For example, Salt is NaCL, which is Sodium combined with Chlorine, which is extremely stable, because it has 8 electrons in the outer shell. The elements on the left want to release their electron(s) to combine with the elements on the right side of each row; whereas the elements on the right side want to attract electrons from elements on the left, so that the combination has a total of 8 outer (or Valence) electrons.

Here is one possibility that I believe has merit, from row 2 of the Table, from right to left:

- Unique Neon (has 8 outer electrons - attracts none, gives up none except under extreme conditions)
 - Complement Fluorine (has 7 outer electrons - attracts 1 electron)
 - Complement Oxygen (has 6 outer electrons - attracts 2 electrons)
 - Opposite Nitrogen (has 5 outer electrons - attracts 3 electrons)
 - Opposite Carbon (has 4 outer electrons - either attract 4 or release 4)
-
- Complement Boron (has 3 outer electrons - can release 3)
 - Complement Beryllium (has 2 outer electrons - can release 2)
 - Unique Lithium (has 1 outer electron - can release 1)

Again, notice the amazing similarity between the outer shell of valence electrons in the Chemistry Table of Elements to the Golden Ratio design of the Bible. Given what we already know about the Solar System, the human body, and the G major musical scale that have the same design, is this really a surprise?

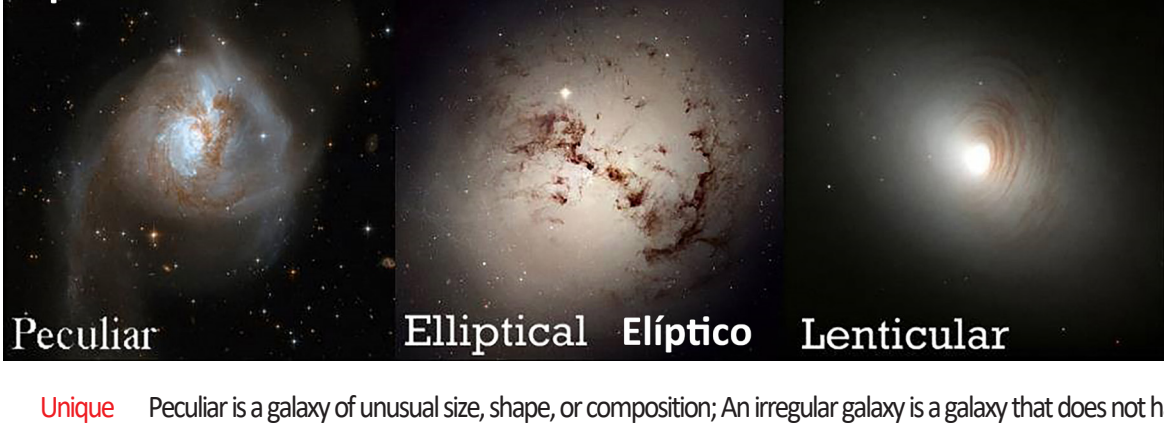
- Complement Division One: History and Doctrine
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 - Complement Volume 3: The Past and Future History of the Kingdom of Zion

Notice that I didn't say that it was the same exact design, but rather similar: all of them have the same 5 x 3 or 3 x 5 design with the break between the "UCC" and the "OO", every single time. This cannot be a coincidence!

The 5 main types of galaxies

The Irregular and Peculiar types could easily be considered as one, so I believe that we can include these two types as one in our search for the Golden Ratio design of UCC-OO.

Here is what I believe could be the Golden Ratio design of the galaxy types:



- Unique Peculiar is a galaxy of unusual size, shape, or composition; An irregular galaxy is a galaxy that does not have a distinct regular shape, unlike a spiral or an elliptical galaxy. These are one and the same.
- Complement Spiral
- Complement Barred Spiral
- Opposite Elliptical is a type of galaxy with an approximately ellipsoidal shape and a smooth, nearly featureless image
- Opposite Lenticular is a type of galaxy intermediate between an elliptical and a spiral galaxy in galaxy morphological classification schemes

Notice that the Peculiar and Irregular types could be many shapes, so they are Unique as a type. The Spiral types are complementary (both are spiral, but has a bar in the center, and the other doesn't), like two sides of the same coin. And the Elliptical and Lenticular types oppose each other (Lenticular has a small hot center surrounded by a thin ghostly group of stars, and Elliptical is "full" looking, with no hot center).

I will admit that this is a little more speculative than the earlier examples; however, given the earlier examples are facts that may be denied, but not disproven, I strongly believe that this theory is strong and will hold up over time.

- It certainly agrees with the facts that we know:
- 1) The very elements of the Universe are designed according to the Golden Ratio design
 - 2) The Solar System displays the Golden Ratio design
 - 3) The human body displays the Golden Ratio design, in at least 5 different ways: fingers design, finger bones design, toes design, overall body design, face design.
 - 4) The way that we perceive musical tones also displays the Golden Ratio design
 - 5) The 5 general types of galaxies in the Universe agrees with the Golden Ratio design.

How many other things in nature (all created by the God of the Bible, the Lord Jesus Christ) also display the Golden Ratio design?

I don't know, but I would bet anything (figuratively speaking) that there are far more that are yet undiscovered than we know at this time.

Conclusion

Christian friend, I have only given you the very briefest of introductions to the Golden Ratio Design of the Bible. This is only the beginning of a great journey of spiritual growth and understanding for you as you study the precious, holy Word of God. I have barely scratched the surface of the "hows" and "whys" of the Golden Ratio Design of the Bible.

In order for you to be able to more fully grasp what the Golden Ratio Design is all about, I am preparing a series of detailed studies of each Book of the Bible. As of 2021, I have covered all of Volume 3 and most of Volume 4; that is to say, from Joshua up to Acts, I have prepared detailed studies that explain, Chapter by Chapter, and paragraph by paragraph, exactly how and why God gave his Word according to the Golden Ratio Design. [The studies in Volume 3 and some of Volume 4 are being reworked.]

I have also been adding YouTube videos as an additional way of explaining the Golden Ratio design of the Bible. These are growing in number, and can all be found at the link below.

If you truly want to grow in your Christian faith, I strongly urge you to read each one of these studies and watch the videos also, because they will help you a great deal in your understanding of Biblical theology and your walk with Christ.

You can find these detailed studies and videos on this page on my website:

<https://www.phibible.org/info/GoldenRatioBibleStudies/EnglishStudies.html>

I am regularly updating this section of my website with detailed studies of each Book of the Bible as they are published on Facebook. I am amazed and blessed to report that these studies on Facebook are receiving thousands of likes, loves, and wows every week.

To date, I have accumulated over 8,000 likes on my Facebook ministry page, all to the honor and glory of God! Tens of thousands of people all over the world are reading these studies in both English and Spanish, and learning about the Bible using the Golden Ratio design; and they get a clear presentation of the Gospel, too, Amen!

I am looking forward to the day when all Born-again Christian Believers will be using the Golden Ratio design of the Bible to grow in their faith and obedience to the Jesus Christ of the Bible (there is no other), because the Golden Ratio design is from God, not from me; therefore, it will endure forever, as long as God lives; and He will never die; Amen!

You may find these studies at this link on Facebook:

https://www.facebook.com/Spanishphibible?ref=aymt_homepage_panel:

However, since Facebook will only allow plain text in my Bible study posts, I recommend that you use the published studies on my website at the link above, because the experience will be much more meaningful and the text will be much easier to read.

Finally, let me add one more note before closing:

My friends, the hour of the Lord's return is very near. I think that every Believer is starting to realize this, because the signs of his Return are everywhere, especially in the United States.

There is great apostasy from the Bible in many formerly good churches, and the US Government is rapidly destroying the Constitution and corrupting the country from within. I believe that the Rapture will come very, very soon.

This is why I believe that the Lord did not want me to print the Kingdom Study Bible, but rather to provide a free version in PDF that can be easily spread throughout the world in a short amount of time.

WE MUST HURRY TO GET THE GOSPEL OUT BEFORE THE LORD RETURNS!

Please, share this free PDF Bible far and wide. You can make as many copies as you wish, free of charge. Email them to all of your friends, and ask them to do the same. Share it on your social media any way that you can.

Mark 13:28-37:

- Unique Conclusion: The time of the Return of Christ is known only to the Father, so be ready for his Return at any moment (13:33 - 37)
- Complement The day and hour of the Return of Christ is hidden to all but the Father in Heaven (13:28 - 32)
- Opposite 13:28 Now learn a parable of the fig tree: when her branch is still tender, and puts forth leaves, you know that summer is near; 13:29 so you in like manner, when you shall see these things come to pass, know that he is near, even at the doors.
- Opposite 13:30 Truly I say to you, that this generation shall not pass, until all these things are done.
- Complement 13:31 Heaven and earth shall pass away;
- Complement but my words shall not pass away.
- Unique 13:32 But of that day and hour no man knows: no, not even the angels which are in Heaven; neither the Son, but the Father.
- Complement Believers must be alert and ready for the Return of Christ at any moment (13:33 - 37)
- Opposite 13:33 Be discerning: watch and pray: for you do not know when the Time is.
- Opposite 13:34 For the Return of Christ is like a man taking a far journey, who left his house; and he gave authority to his servants, and to every man his work, and commanded the gatekeeper to watch.
- Complement 13:35 Watch therefore: for you do not know when the master of the house is coming: at evening, or at midnight, or at the rooster-crowing, or in the morning;
- Complement 13:36 lest coming suddenly, he finds you sleeping.
- Unique 13:37 And what I say to you, I say unto all: 'Watch.'"

May the Lord Jesus Christ richly bless you as you seek Him! Amen and Praise the Lord!

Max Day, Founder and President of Jehovah Has Spoken Publishing Ministries

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