



# *Holy Bible*

New  
International  
Version

*The*  
**HOLY  
BIBLE**

**NEW INTERNATIONAL VERSION**

*Containing The Old Testament  
and The New Testament*



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# How to read and enjoy the Bible.

Did you know that the Bible is the all-time best seller and most widely read book in the world? The Bible is quoted more often than any other piece of literature and has had more influence on our language, customs, and laws than any other book ever published.

Yet there are many people who seldom, if ever, read the Bible.

Why?

Many people assume that the Bible's language is too difficult for the average person to understand. Others are a little frightened by the Bible's size, and some people just don't expect to find anything in the Bible that applies to the needs and problems of men and women in the twentieth century.

None of these obstacles, however, is impossible to overcome. For example, the Bible you hold in your hand is a modern translation of the ancient Hebrew and Greek Scriptures. Its easy-to-understand, contemporary English puts the message of the Bible in the language of the average person.

## ***Getting started.***

The size of the Bible can be a little intimidating. It is a big book — or a small library. The Bible is made up of sixty-six smaller books written over a period of hundreds of years. So it isn't really necessary to start at the very beginning in order to get the greatest benefit.

In fact, if you are just getting started, you will probably want to begin by reading either *Mark* or *John*. *Mark* (which begins on page 743) is a short account of the life of Jesus. *John* (page 788) tells the story of Jesus from a slightly different perspective. You might also want to consider *Romans* (page 836), a letter written by the early Christian leader Paul, or *Acts* (page 810), the exciting story of the first days of the young church and the people who helped spread the story and teachings of Jesus throughout the Roman Empire.

## ***Finding God's answers to personal problems.***

Why has the Bible been so popular for so long? Because in it God speaks to our needs and gives us answers. Jesus said, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28/page 725). The Apostle Peter wrote, "Cast all your anxiety on him [God] because he cares for you" (1 Peter 5:7/page 902).

Even though the Bible is an ancient book, its message is very important and quite relevant. In fact, that's one of the main reasons for its continued, consistent popularity. The table below lists some of life's most common troubles and God's answer from the pages of the Bible.

## ***Fear***

Fear of man will prove to be a snare, but whoever trusts in the Lord is kept safe (Proverbs 29:25/page 495).

You [God] will keep in perfect peace him whose mind is steadfast, because he trusts in you (Isaiah 26:3/page 527).

So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand (Isaiah 41:10/page 540).

### ***Insecurity***

For I am the Lord, your God, who takes hold of your right hand and says to you, Do not fear; I will help you (Isaiah 41:13/page 540).

What, then, shall we say in response to this? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things (Romans 8:31/page 841).

So we say with confidence, “The Lord is my helper; I will not be afraid. What can man do to me?” (Hebrews 13:6/page 896).

### ***Worry/Anxiety***

Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus (Philippians 4:6, 7/page 874).

Cast all your anxiety on him [God] because he cares for you (1 Peter 5:7/page 902).

### ***Discouragement***

Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God (Psalm 43:5/page 420).

Do not let your hearts be troubled. Trust in God; trust also in me [Jesus]. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am (John 14:1-3/page 803).

### ***Loneliness***

I will lie down and sleep in peace, for you alone, O Lord, make me dwell in safety (Psalm 4:8/page 401).

Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you (Deuteronomy 31:6/page 153).

I will not leave you as orphans; I will come to you (John 14:18/page 803).

### ***Temptation***

No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it (1 Corinthians 10:13/page 853).

Because he [Jesus] himself suffered when he was tempted, he is able to help those who are being tempted (Hebrews 2:18/page 889).

### ***Guilt***

I have swept away your offenses like a cloud, your sins like the morning mist. Return to me, for I have redeemed you (Isaiah 44:22/page 544).

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives (1 John 1:9, 10/page 905).

“Come now, let us reason together,” says the Lord. “Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool” (Isaiah 1:18/page 510).



## ***Suffering***

For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal (2 Corinthians 4:17, 18/page 860).

I consider that our present sufferings are not worth comparing with the glory that will be revealed in us (Romans 8:18/page 841).

## ***Living a full life.***

Through the Bible God not only gives us the answers to our personal problems, he also shows us the way to a full life.

"I have come that they may have life, and have it to the full," Jesus said (John 10:10/page 799).

In order to live that full life we must first recognize that we are headed in the wrong direction.

We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him [Jesus Christ] the iniquity of us all (Isaiah 53:6/page 552).

Jesus is the right direction.

God is love. This is how God showed his love among us; He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins (1 John 4:8-10/page 907).

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us (Romans 5:6-8/page 839).

Righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus (Romans 3:22-24/page 838).

If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. As the Scripture says, "Everyone who trusts in him will never be put to shame." For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him, for, "Everyone who calls on the name of the Lord will be saved" (Romans 10:9-13/page 843).

## ***Where can I find...?***

The Lord's Prayer/Matthew 6:9-13/page 721.

The Ten Commandments/Exodus 20:3-17/page 56.

The Beatitudes/Matthew 5:3-16/page 719.

The Shepherd Psalm/Psalm 23/page 410.

The New Birth/John 3:1-16/page 790.

The Birth of Christ/Luke 2:1-20/page 762.

The Prodigal Son/Luke 15:11-32/page 778.

*(Where can I find...? Continued)*

The Good Samaritan/Luke 10:25-37/page 773.

The Last Supper/Matthew 26:17-30/page 740.

The Death of Christ/Luke 23:26-56/page 786.

The Resurrection of Christ/John 20:1-23/page 808.

The Resurrection/1 Corinthians 15:1-4, 50-56/page 856.

The Love Chapter/1 Corinthians 13:1-13/page 855.

The Faith Chapter/Hebrews 11:1-40/page 894.

# Preface

THE NEW INTERNATIONAL VERSION is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. It had its beginning in 1965 when, after several years of exploratory study by committees from the Christian Reformed Church and the National Association of Evangelicals, a group of scholars met at Palos Heights, Illinois, and concurred in the need for a new translation of the Bible in contemporary English. This group, though not made up of official church representatives, was transdenominational. Its conclusion was endorsed by a large number of leaders from many denominations who met in Chicago in 1966.

Responsibility for the new version was delegated by the Palos Heights group to a self-governing body of fifteen, the Committee on Bible Translation, composed for the most part of biblical scholars from colleges, universities and seminaries. In 1967 the New York Bible Society (now the International Bible Society) generously undertook the financial sponsorship of the project—a sponsorship that made it possible to enlist the help of many distinguished scholars. The fact that participants from the United States, Great Britain, Canada, Australia and New Zealand worked together gave the project its international scope. That they were from many denominations—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches—helped to safeguard the translation from sectarian bias.

How it was made helps to give the New International Version its distinctiveness. The translation of each book was assigned to a team of scholars. Next, one of the Intermediate Editorial Committees revised the initial translation, with constant reference to the Hebrew, Aramaic or Greek. Their work then went to one of the General Editorial Committees, which checked it in detail and made another thorough revision. This revision in turn was carefully reviewed by the Committee on Bible Translation, which made further changes and then released the final version for publication. In this way the entire Bible underwent three revisions, during each of which the translation was examined for its faithfulness to the original languages and for its English style.

All this involved many thousands of hours of research and discussion regarding the meaning of the texts and the precise way of putting them into English. It may well be that no other translation has been made by a more thorough process of review and revision from committee to committee than this one.

From the beginning of the project, the Committee on Bible Translation held to certain goals for the New International Version: that it would be an accurate translation and one that would have clarity and literary quality and so prove suitable for public and private reading, teaching, preaching, memorizing and liturgical use. The Committee also sought to preserve some measure of continuity with the long tradition of translating the Scriptures into English.

In working toward these goals, the translators were united in their commitment to the authority and infallibility of the Bible as God's Word in written form. They believe that it contains the divine answer to the deepest needs of humanity, that it sheds unique light on our path in a dark world, and that it sets forth the way to our eternal well-being.

The first concern of the translators has been the accuracy of the translation and its fidelity to the thought of the biblical writers. They have weighed the significance of the lexical and grammatical details of the Hebrew, Aramaic and Greek texts. At the same time, they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the Bible demands frequent modifications in sentence structure and constant regard for the contextual meanings of words.

A sensitive feeling for style does not always accompany scholarship. Accordingly the Committee on Bible Translation submitted the developing version to a number of stylistic



consultants. Two of them read every book of both Old and New Testaments twice—once before and once after the last major revision—and made invaluable suggestions. Samples of the translation were tested for clarity and ease of reading by various kinds of people— young and old, highly educated and less well educated, ministers and laymen.

Concern for clear and natural English—that the New International Version should be idiomatic but not idiosyncratic, contemporary but not dated—motivated the translators and consultants. At the same time, they tried to reflect the differing styles of the biblical writers. In view of the international use of English, the translators sought to avoid obvious Americanisms on the one hand and obvious Anglicisms on the other. A British edition reflects the comparatively few differences of significant idiom and of spelling.

As for the traditional pronouns “thou,” “thee” and “thine” in reference to the Deity, the translators judged that to use these archaisms (along with the old verb forms such as “doest,” “wouldest” and “hadst”) would violate accuracy in translation. Neither Hebrew, Aramaic nor Greek uses special pronouns for the persons of the Godhead. A present-day translation is not enhanced by forms that in the time of the King James Version were used in everyday speech, whether referring to God or man.

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest editions of *Biblia Hebraica*, was used throughout. The Dead Sea Scrolls contain material bearing on an earlier stage of the Hebrew text. They were consulted, as were the Samaritan Pentateuch and the ancient scribal traditions relating to textual changes. Sometimes a variant Hebrew reading in the margin of the Masoretic Text was followed instead of the text itself. Such instances, being variants within the Masoretic tradition, are not specified by footnotes. In rare cases, words in the consonantal text were divided differently from the way they appear in the Masoretic Text. Footnotes indicate this. The translators also consulted the more important early versions—the Septuagint; Aquila, Symmachus and Theodotion; the Vulgate; the Syriac Peshitta; the Targums; and for the Psalms the *Juxta Hebraica* of Jerome. Readings from these versions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. Such instances are footnoted. Sometimes vowel letters and vowel signs did not, in the judgment of the translators, represent the correct vowels for the original consonantal text. Accordingly some words were read with a different set of vowels. These instances are usually not indicated by footnotes.

The Greek text used in translating the New Testament was an eclectic one. No other piece of ancient literature has such an abundance of manuscript witnesses as does the New Testament. Where existing manuscripts differ, the translators made their choice of readings according to accepted principles of New Testament textual criticism. Footnotes call attention to places where there was uncertainty about what the original text was. The best current printed texts of the Greek New Testament were used.

There is a sense in which the work of translation is never wholly finished. This applies to all great literature and uniquely so to the Bible. In 1973 the New Testament in the New International Version was published. Since then, suggestions for corrections and revisions have been received from various sources. The Committee on Bible Translation carefully considered the suggestions and adopted a number of them. These were incorporated in the first printing of the entire Bible in 1978. Some additional revisions were made by the Committee on Bible Translation in 1983 and appear in printings after that date.

As in other ancient documents, the precise meaning of the biblical texts is sometimes uncertain. This is more often the case with the Hebrew and Aramaic texts than with the Greek text. Although archaeological and linguistic discoveries in this century aid in understanding difficult passages, some uncertainties remain. The more significant of these have been called to the reader's attention in the footnotes.

In regard to the divine name *YHWH*, commonly referred to as the *Tetragrammaton*, the translators adopted the device used in most English versions of rendering that name as “LORD” in capital letters to distinguish it from *Adonai*, another Hebrew word rendered “Lord,” for which small letters are used. Wherever the two names stand together in the Old Testament as a compound name of God, they are rendered “Sovereign LORD.”

Because for most readers today the phrases “the LORD of hosts” and “God of hosts” have little meaning, this version renders them “the LORD Almighty” and “God Almighty.” These renderings convey the sense of the Hebrew, namely, “he who is sovereign over all the ‘hosts’ (powers) in heaven and on earth, especially over the ‘hosts’ (armies) of Israel.” For readers unacquainted with Hebrew this does not make clear the distinction between *Sabaoth* (“hosts” or “Almighty”) and *Shaddai* (which can also be

translated "Almighty"), but the latter occurs infrequently and is always footnoted. When *Adonai* and *YHWH Sabaoth* occur together, they are rendered "the Lord, the Lord Almighty."

As for other proper nouns, the familiar spellings of the King James Version are generally retained. Names traditionally spelled with "ch," except where it is final, are usually spelled in this translation with "k" or "c," since the biblical languages do not have the sound that "ch" frequently indicates in English—for example, in *chant*. For well-known names such as Zechariah, however, the traditional spelling has been retained. Variation in the spelling of names in the original languages has usually not been indicated. Where a person or place has two or more different names in the Hebrew, Aramaic or Greek texts, the more familiar one has generally been used, with footnotes where needed.

To achieve clarity the translators sometimes supplied words not in the original texts but required by the context. If there was uncertainty about such material, it is enclosed in brackets. Also for the sake of clarity or style, nouns, including some proper nouns, are sometimes substituted for pronouns, and vice versa. And though the Hebrew writers often shifted back and forth between first, second and third personal pronouns without change of antecedent, this translation often makes them uniform, in accordance with English style and without the use of footnotes.

Poetical passages are printed as poetry, that is, with indentation of lines and with separate stanzas. These are generally designed to reflect the structure of Hebrew poetry. This poetry is normally characterized by parallelism in balanced lines. Most of the poetry in the Bible is in the Old Testament, and scholars differ regarding the scansion of Hebrew lines. The translators determined the stanza divisions for the most part by analysis of the subject matter. The stanzas therefore serve as poetic paragraphs.

As an aid to the reader, italicized sectional headings are inserted in most of the books. They are not to be regarded as part of the NIV text, are not for oral reading, and are not intended to dictate the interpretation of the sections they head.

The footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with "Or" and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative; in poetry quoted in a footnote a slant mark indicates a line division. Footnotes introduced by "Or" do not have uniform significance. In some cases two possible translations were considered to have about equal validity. In other cases, though the translators were convinced that the translation in the text was correct, they judged that another interpretation was possible and of sufficient importance to be represented in a footnote.

In the New Testament, footnotes that refer to uncertainty regarding the original text are introduced by "Some manuscripts" or similar expressions. In the Old Testament, evidence for the reading chosen is given first and evidence for the alternative is added after a semicolon (for example: Septuagint; Hebrew *father*). In such notes the term "Hebrew" refers to the Masoretic Text.

It should be noted that minerals, flora and fauna, architectural details, articles of clothing and jewelry, musical instruments and other articles cannot always be identified with precision. Also measures of capacity in the biblical period are particularly uncertain (see the table of weights and measures following the text).

Like all translations of the Bible, made as they are by imperfect man, this one undoubtedly falls short of its goals. Yet we are grateful to God for the extent to which he has enabled us to realize these goals and for the strength he has given us and our colleagues to complete our task. We offer this version of the Bible to him in whose name and for whose glory it has been made. We pray that it will lead many into a better understanding of the Holy Scriptures and a fuller knowledge of Jesus Christ the incarnate Word, of whom the Scriptures so faithfully testify.

The Committee on Bible Translation

June 1978  
(Revised August 1983)

Names of the translators and editors may be secured  
from International Bible Society,  
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# Table of Weights and Measures

BIBLICAL UNIT		APPROXIMATE AMERICAN EQUIVALENT	APPROXIMATE METRIC EQUIVALENT
<b>WEIGHTS</b>			
talent	(60 minas)	75 pounds	34 kilograms
mina	(50 shekels)	1 1/4 pounds	0.6 kilogram
shekel	(2 bekas)	2/5 ounce	11.5 grams
pim	(2/3 shekel)	1/3 ounce	7.6 grams
beka	(10 gerahs)	1/5 ounce	5.5 grams
gerah		1/50 ounce	0.6 gram
<b>LENGTH</b>			
cubit		18 inches	0.5 meter
span		9 inches	23 centimeters
handbreadth		3 inches	8 centimeters
<b>CAPACITY</b>			
<b>Dry Measure</b>			
cor [homer]	(10 ephahs)	6 bushels	220 liters
lethek	(5 ephahs)	3 bushels	110 liters
ephah	(10 omers)	3/5 bushel	22 liters
seah	(1/3 ephah)	7 quarts	7.3 liters
omer	(1/10 ephah)	2 quarts	2 liters
cab	(1/18 ephah)	1 quart	1 liter
<b>Liquid Measure</b>			
bath	(1 ephah)	6 gallons	22 liters
hin	(1/6 bath)	4 quarts	4 liters
log	(1/72 bath)	1/3 quart	0.3 liter

The figures of the table are calculated on the basis of a shekel equaling 11.5 grams, a cubit equaling 18 inches and an ephah equaling 22 liters. The quart referred to is either a dry quart (slightly larger than a liter) or a liquid quart (slightly smaller than a liter), whichever is applicable. The ton referred to in the footnotes is the American ton of 2,000 pounds.

This table is based upon the best available information, but it is not intended to be mathematically precise; like the measurement equivalents in the footnotes, it merely gives approximate amounts and distances. Weights and measures differed somewhat at various times and places in the ancient world. There is uncertainty particularly about the ephah and the bath; further discoveries may give more light on these units of capacity.

# Bible Dictionary and Concordance

This dictionary will help you understand the meaning of some important words in the Bible. It will also tell you where in the Bible to read about that subject or person.

**Abraham** - the father of the Jewish nation. See Genesis 12-25 (pp 8-19). God called Abraham out of his home country and promised to give him the land of Canaan. See Genesis 12:1 (p 8); Genesis 15 (p 10); and Genesis 17:1-8 (p 11). God also promised that all the people on earth would be blessed through Abraham. See Genesis 12:3 (p 8). God's people today can learn from Abraham what true faith is. See Romans 4 (pp 838-39); Hebrews 11:8-19 (pp 894-95).

**Adam** - the first man God created. He did not obey God and brought sin and death into the world. See Genesis 1-5 (pp 1-4). Jesus is compared to Adam because Jesus is a new beginning for the human race. Jesus brings new life to those who believe in him. See Romans 5:12-21 (p 839); 1 Corinthians 15:20-22, 42-49 (p 857).

**adultery** - breaking the marriage promise by having sexual relations with someone else's husband or wife. See Exodus 20:14 (p 56); 2 Samuel 11-12 (pp 230-32); Matthew 5:27-30 (p 720); and John 8:1-11 (p 796).

**alien** - a person from another country; a stranger. See Deuteronomy 10:17-19 (p 138); Ephesians 2:11-22 (pp 869-70).

**altar** - a place where people would bring gifts to God. Altars usually had flat surfaces on top and were made of dirt, rocks, wood, or metal. See 1 Kings 18:30-39 (p 264); Revelation 8:1-5 (p 914).

**amen** - means "Yes, this is true!" or "Let it be so!" See Nehemiah 8:6 (p 361); Revelation 7:11-12 (p 914).

**anoint** - to pour oil on a person's head. It meant that God's Spirit was helping that person do a special job. See 1 Samuel 16:1-13 (p 210); 1 John 2:20-21 (p 906).

**antichrist** - means "against Christ." In the last days a great evil power called the antichrist will rule over the world and pretend to be like Christ. But Jesus Christ will come and destroy him. See 2 Thessalonians 2:1-12 (p 880); Revelation 11-13 (pp 915-17).

**apostles** - the special leaders Jesus chose to bring the message about Jesus to the world. First Jesus chose 12 men and then later Paul and some others became apostles. See Mark 3:13-19 (pp 745-46); Acts 1:12-26 (p 810); and Ephesians 2:19-22 (p 870).

## Dictionary-Concordance

**Ark of the Covenant** - a special box made of wood and covered with gold. It had two gold angels on top of it. The written copy of the Ten Commandments was kept inside the box. The Ark of the Covenant was a sign to the people of Israel that God was with them. See Exodus 25:10-22 (p 60); Joshua 3:1-17 (pp 158-59); and 2 Samuel 6 (p 227).

**Asherah** - the name of a fertility goddess that the Canaanites worshiped. Often wooden poles were set up as symbols of Asherah for people to worship at. See Exodus 34:12-14 (pp 67-68); 2 Chronicles 34:1-7 (p 344); and Micah 5:10-15 (p 694).

**atonement** - a payment or offering to remove or forgive sins. In the Old Testament the people of Israel sacrificed animals to show that atonement must be made for the sins of the people. See Leviticus 16:1-34 (pp 86-87). When Jesus came he gave up his own life to make atonement for the sins of his people. See Romans 3:21-26 (p 838); Hebrews 10:1-18 (pp 893-94).

**Baal** - the name of a false god that means "master." The people of Canaan believed Baal had power over the land, crops, and animals. See Judges 2:10-15 (p 177); 1 Kings 18:16-39 (p 264); and Jeremiah 11:13 (p 574).

**Babylon** - the capital city of Babylonia. The Babylonians captured and destroyed Jerusalem and took many people as prisoners. See 2 Chronicles 36:15-21 (p 347); Jeremiah 50-51 (pp 608-12). Later in the Bible, Babylon becomes a symbol for evil forces that are against God. See Revelation 17-18 (pp 919-20).

**baptize** - to wash, dip or immerse in water. Baptism shows that a person's sins are washed away. He or she has joined the family of God and is united with Jesus in dying to sin and rising to new life. See Acts 2:36-41 (p 811); Romans 6:1-14 (p 840); 1 Corinthians 12:13 (p 855); Ephesians 4:4-6 (p 870); and Titus 3:5 (p 887).

**blessing, bless** - a blessing is a good gift from God. When God blesses something he makes it prosper. See Genesis 12:1-3 (p 8); Numbers 6:22-27 (p 102); and Deuteronomy 28:1-14 (pp 149-50). When people bless they ask God to bring good to someone. See Ruth 2:4 (p 195); Romans 12:14-21 (p 845); and 1 Corinthians 4:12 (p 850).

**blood** - in the Bible blood represents the life of something. It was the blood of a sacrifice that made it effective. See Leviticus 17:11 (p 87); Romans 5:9-11 (p 839); Hebrews 9:11-28 (pp 892-93); and Revelation 5:9-10 (p 913).

**Canaan** - the land God promised to give to Israel. Canaan is at the eastern end of the Mediterranean Sea where Europe, Asia, and Africa come together. See Genesis 17:1-8 (p 11); Joshua 21:43-45 (p 173); and Psalm 105:8-11 (p 451).

**centurion** - an officer in the Roman army who was the leader of 100 soldiers. See Mark 15:39 (p 759); Luke 7:1-10 (p 768).

## Dictionary-Concordance

**Christ** - the title of Jesus which means "anointed" or "chosen one" in Greek. The Hebrew word for Christ is "Messiah." Jesus Christ is God's chosen one to bring salvation to his people. See Matthew 16:13-20 (p 730); John 1:40-42 (p 789); Acts 3:17-26 (p 812); and 1 John 5:1 (p 907).

**church** - a group of the followers of Jesus that meets in a certain place. Jesus calls the church his body. Most of the books of the New Testament are letters to churches. See Matthew 18:15-20 (p 732); Acts 11:19-26 (p 820); Romans 12:3-8 (p 844); 1 Corinthians 12:12-31 (pp 854-55); and Colossians 1:15-20 (p 875).

**circumcise** - to remove the foreskin of the male sex organ. This was done to symbolize the removal of evil and as a sign of the covenant or agreement between God and the people of Israel. See Genesis 17:9-14 (p 11); Romans 2:25-29 (pp 837-38); and Colossians 2:9-13 (p 876).

**city of refuge** - a place of safety for someone who had accidentally killed someone. See Deuteronomy 19:1-21 (p 144).

**commandment** - a rule or teaching that people should obey. God gives his people commandments to help them live a good life. See Proverbs 2:1-15 (p 473); Matthew 22:34-40 (p 736). See also the word **law** in this dictionary.

**covenant** - an agreement or set of promises, especially between God and his people. See Genesis 9:8-17 (p 6); Deuteronomy 29:1-29 (pp 151-52); Galatians 3:15-29 (pp 866-67); and Hebrews 8:1-13 (p 892). One of the most important covenant promises in the Bible is when God says, "I will be your God, and you will be my people." See Exodus 6:6-8 (p 45); Jeremiah 11:1-5 (p 574); Ezekiel 34:25-31 (p 646); 2 Corinthians 6:16 (p 861); and Revelation 21:3 (p 922). There is trouble if either side breaks the covenant promises that bind them together. See Jeremiah 34:8-20 (p 595); Genesis 15 (p 10).

**creation** - God created, or made, the world and the entire universe; it is all his creation. See Genesis 1-2 (pp 1-2); Psalm 65 (pp 429-30); Psalm 104 (pp 450-51); and Revelation 4:9-11 (p 912). All creation is now hurt by the sin in the world, but one day God will make creation perfect again. See Romans 8:18-25 (p 841).

**crucify** - to nail or tie a person to a cross (rough beams of wood nailed together in a "t" shape) until that person died. Jesus died by this method usually used for criminals. See Luke 22:66-23:56 (pp 786-87); 1 Corinthians 1:18-25 (p 848); and Galatians 2:20 (p 866).

**curse** - to wish that bad things happen to someone or something. God curses, or makes bad things happen, only as a punishment for not obeying him. See Genesis 3:8-19 (pp 2-3); Deuteronomy 28:15-68 & 30:1-20 (pp 150-53); and 1 Corinthians 4:12 (p 850).



## Dictionary-Concordance

**David** - Israel's greatest king. See 1 Samuel 16-31 (pp 210-22); 2 Samuel 1-24 (pp 222-44). God promised that members of David's family would rule a kingdom that lasts forever. See 2 Samuel 7:1-16 (pp 227-28); Psalm 132:11-12 (p 465). Jesus was born from the family of David. He is the "Son of David" who will rule God's kingdom forever. See Luke 1:31-33 (p 761); Acts 2:22-36 (p 811); and Romans 1:1-4 (p 836).

**Day of the Lord** - a phrase used in the Bible for the time in the future when God will destroy evil. See Isaiah 24:1-23 (pp 526-27); Zephaniah 1:14-2:3 (pp 701-02); and 2 Peter 3:1-13 (p 904).

**demon** - powerful evil spirits that work for Satan. Demons can sometimes control people. But Jesus has power over demons and can make them come out of people. See Mark 1:21-28 (p 744); Mark 9:14-32 (pp 751-52); Acts 16:16-18 (p 825); and Ephesians 6:10-18 (p 872).

**disciple** - a follower; someone who believes and does what their leader teaches. Jesus picked 12 disciples to be his special helpers. Today anyone who follows Jesus is his disciple. See Luke 6:12-16 (p 767); Luke 14:25-35 (p 778); John 15:1-17 (pp 803-04); and Matthew 28:16-20 (p 743).

**elders** - older men who were leaders of God's people. See Ruth 4:1-12 (p 197); Acts 20:13-38 (pp 828-29); and Titus 1:5-9 (p 886).

**eternal** - forever; with no end. God is eternal. Followers of Jesus are given the gift of eternal life. See Deuteronomy 33:27 (p 156); Isaiah 26:4 (p 527); John 6:66-69 (p 795); John 10:10, 27-28 (p 799); and 2 Corinthians 4:16-18 (p 860).

**faith** - confident belief and trust; faith is being sure of what you hope for and certain of things even if you can't see them. To have faith in Jesus means to trust him and believe what the Bible says about him. See Romans 3:21-26 (p 838); Ephesians 2:8-9 (p 869); Philippians 3:7-11 (p 874); Hebrews 11:1-12:3 (pp 894-95); and 1 John 5:1-5 (p 907).

**famine** - a time when there is not enough food for people. A famine can happen because not enough rain falls, insects destroy the crops, or people are fighting a war instead of growing things to eat. See Genesis 41:46-57 (p 33); Psalm 33:18-22 (p 414); Amos 8:11-12 (p 687); and Mark 13:8 (p 756).

**fasting** - going without food for a period of time. In the Bible fasting was usually done by people during a special time of praying to God, or to show sadness. See 2 Chronicles 20:1-30 (pp 332-33); Isaiah 58:1-14 (pp 555-56); and Acts 13:1-3 (p 821).

## Dictionary-Concordance

**feast** - a special time of celebration and eating. Feasts in the Bible celebrated the ways God has helped his people. See Leviticus 23 (pp 91-92); Isaiah 25:6-8 (p 527); Luke 14:15-24 (pp 777-78); and Luke 22:14-19 (p 785).

**firstfruits** - the first crops that God's people would collect from their fields and give to God. This was a sign that everything that the land produced belonged to God. See Deuteronomy 26:1-15 (p 148). In the New Testament, firstfruits refers to the first part of a blessing that is received as a promise of more to come. See Romans 8:23-25 (p 841); 1 Corinthians 15:20-23 (p 857).

**forgive** - to not punish a person for something wrong he or she has done; to pardon someone. The great message of the Bible is that God forgives us because Jesus took the punishment for the things we have done wrong. See Psalm 32:1-5 (pp 413-14); Psalm 130 (p 464); Matthew 18:15-35 (p 732); Colossians 3:12-14 (p 877); and 1 John 1:9 (p 905).

**Galilee** - the northern part of the land of Palestine. Jesus grew up in the town of Nazareth, in Galilee, and did a lot of his ministry in Galilee. See Matthew 4:12-25 (p 719); Mark 1:9-28 (p 744); and Luke 4:14-19 (p 765).

**Gentiles** - a word meaning "nations." It is used to refer to anyone who is not a Jew. God's plan of salvation begins with the chosen nation of Israel and then moves to include all the nations of the earth. See Isaiah 49:5-6 (p 548); Acts 10 (pp 818-19); Romans 15:7-13 (p 846); Ephesians 2:11-3:6 (pp 869-70); and Revelation 5:9-10 (p 913).

**glory** - greatness and majesty that people can see or sense; usually of God. See Exodus 24:1-18 (pp 59-60); 2 Chronicles 7:1-3 (p 324); Psalm 24:1-10 (p 410); Isaiah 40:1-8 (p 539); Ezekiel 43:1-5 (p 653); Luke 2:8-14 (p 762); John 1:14 (p 789); 2 Corinthians 3:7-18 (pp 859-60); and Revelation 21:22-27 (p 922).

**gospel** - "good news." The message about how Jesus died and then became alive again to defeat evil, make us new, and give us hope for the future. The job of Jesus' followers is to share the gospel with people all over the world. See Matthew 24:14 (p 737); Romans 1:16-17 (p 836); 2 Corinthians 4:1-6 (p 860); Galatians 3:6-9 (p 866); Colossians 1:3-8 (p 875); and 1 Thessalonians 1:4-5 (p 878).

**grace** - showing love and kindness to someone who doesn't deserve it. The heart of the Christian message is God's grace—he loves people and saves them even while they are still fighting against him. See Numbers 6:24-26 (p 102); 2 Corinthians 12:7-10 (p 864); Ephesians 1:1-10 (p 869); 1 Timothy 1:12-17 (p 881); and Hebrews 4:14-16 (p 890).

**Hades** - the place of the dead. See Matthew 16:13-20 (p 730); Revelation 1:12-18 (p 910); and Revelation 20:11-15 (p 921).

## Dictionary-Concordance

**Hallelujah** - a word meaning "Praise the LORD!" It is formed by putting together two Hebrew words: Hallelu (meaning "praise") and Yah (for the name of God, "Yahweh," or "the LORD"). See Psalm 146:1 & footnote (p 470); Revelation 19:1-8 (pp 920-21).

**heaven** - the place where God is and where other spiritual beings live. The followers of Jesus have their loyalty, or citizenship, in heaven because Jesus is there. See Philippians 3:12-21 (p 874). This does not mean, however, that God or Christians have given up on the earth. According to the Bible, the struggle against evil is now taking place in both heaven and earth. See Ephesians 6:12 (p 872); Revelation 12:1-12 (p 916). But one day God will destroy this heaven and earth. See Isaiah 51:4-6 (p 550); Hebrews 12:25-29 (p 896). He will "shake" out all evil, and make a wonderful place where everyone does what is right, a new heaven and new earth. See 2 Peter 3:3-13 (p 904); Revelation 21:1-22:5 (p 922).

**heir** - the person who receives or inherits what belongs to a relative. The heir usually inherited these things when the relative died. In the Old Testament Israel was the heir of God and received the Promised Land as an inheritance from God. See Genesis 15 (p 10). In the New Testament God's people are also called heirs of God and receive the gifts of righteousness, eternal life, and the kingdom of God. See Romans 8:15-17 (p 841); Galatians 3:26-4:7 (p 867); and Titus 3:3-7 (p 887).

**high place** - a place of worship built on top of a hill. High places were altars, stones, or wood poles usually used for worshipping false gods. See 1 Kings 11:1-13 (pp 256-57); 1 Kings 14:22-24 (p 260); Jeremiah 17:1-4 (p 579); and Jeremiah 19:1-6 (p 581).

**holy** - pure, set apart for God. God is holy. He is perfect, doing nothing wrong. See Psalm 99 (p 448); Isaiah 6:1-3 (p 513); and Zechariah 2:10-12 (p 706). God's people are also to be holy, and one day God himself will make them perfect. See Exodus 19:3-6 (pp 55-56); Romans 12:1-2 (p 844); and 1 Peter 1:13-16 (p 900).

**Holy Spirit** - one of the three persons of God. In the Old Testament we see the Holy Spirit active in the creation of the world. See Genesis 1:1-2 (p 1); Psalm 104:30 (p 450). The Spirit also powerfully filled certain people on special occasions. See Numbers 11:16-17, 24-30 (pp 107-08); Judges 14:1-6 (p 188). Because Jesus died and rose to new life, the Holy Spirit now lives in all God's people. He is the One who makes them new, teaches them, and gives them freedom for a new life. See John 14:15-31 (p 803); Acts 2:1-21 (pp 810-811); Romans 8:1-27 (p 841); 1 Corinthians 2:6-16 (p 849); and Galatians 5:16-26 (p 868). Also, it is the Holy Spirit that worked through men to produce the Scriptures. See 2 Peter 1:19-21 (p 903).

**idol** - anything that is worshiped instead of the true God. In Bible times idols were often statues of false gods made of wood, stone, or metal. Idolatry is the worship of idols. See Deuteronomy 4:15-31 (p 133); 2 Kings 17:7-23 (pp 284-85); Acts 17:16-34 (p 826); and 1 Thessalonians 1:9-10 (p 878).