

THE NLT KIDS BIBLE



New Living
Translation®

SECOND EDITION

Tyndale House Publishers, Inc.
Carol Stream, Illinois

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Alphabetical Listing of the

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Daniel	1107	Mark	1279
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Ecclesiastes	849	Micah	1173
Ephesians	1515	Nahum	1183
Esther	649	Nehemiah	625
Exodus	75	Numbers	167
Ezekiel	1047	Obadiah	1165
Ezra	609	1 Peter	1595
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Genesis	3	Philemon	1567
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1 John	1609	2 Thessalonians	1543
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3 John	1619	2 Timothy	1555
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A Guide to

The NLT Kids Bible

So you've gotten your hands on a copy of *The NLT Kids Bible*. Flipping through the pages, you see a ton of stories about people, places, and events of the Bible; symbols and colorful backgrounds to help you locate important information; and lots more. What's it all for? What do I do with this? you may be wondering.

Well, here's a list of buried treasure you're holding in your hands. Let's start with the most important one . . .

The 52 "I Believe" Statements



These statements are the main focus of this whole Bible. Each one shows up a bunch of times and identifies an important belief of the Christian faith.

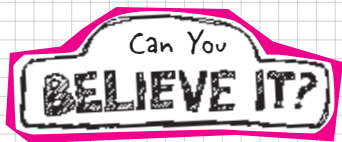
When you come across an "I Believe" feature, you'll see a Scripture reference for a verse or verses to read.

Whenever you see an "I Believe" statement, you'll also see the page number for the next verse about the same belief. That way you can track some of the many places where God's Word clearly shows that each statement is true.

In the section of color pages you'll find a list of all 52 statements, as well as the starting point for each one.

To see a list of every Scripture reference that goes with each statement, check out the index at the back.

Can You Believe It? Stories



Amazing True Stories of Miracles and much more!

You may or may not know that the Bible contains some amazing true stories of miracles and battles and fights with giants and other occurrences that sound almost too strange to believe. But they're true! The "Can You Believe It?" features will let you in on many of those mysterious events.



Character Profiles

So many people, so many stories—who are they, and why are they mentioned? And did God include them in his story because all of them lived perfect lives? In profiles of more than 150 real-life people from the Bible, you'll find out that some of them lived for God; others did not. Some

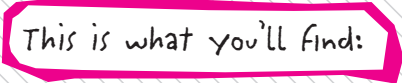
stories show great victory and incredible belief, while others tell about people who rebelled against God. You can meet them in the pages that follow.

That's a Fact Sidebars



These small bits of information focus on cultural and religious traditions and other factual items of interest in the Bible. God's people have quite a story to tell, and that's a fact!

Book Introductions



Every book of the Bible begins with an introduction that gives you a quick look at what you'll read about in that book. Themes, important moments of belief, and lessons are explained as well, with verses to help you locate them.

Say What??

You'll find short definitions for key Bible terms and phrases at the top or bottom of most pages. Many are repeated several times since they're used over and over again. You can find a complete list of "Say What??" definitions in the index at the back.



Key Verses

Hundreds of verses are highlighted within the Bible text. Some are great for memorizing, and others point out important truths to keep in mind.



Color Section

These pages include more great info about God and Christianity. Here you can discover God's plan of salvation. You can learn how to have your own relationship with him and how to deal with life when it gets tough. You'll even find out what not to believe, and so much more.

Sound like a lot? You bet! *The NLT Kids Bible* is the place to find out what God's about and what he has in store for the future. God wants you to be part of his story of love that lasts forever. Life is an adventure full of ups and downs, but through it all God will never stop believing in you. His plan for you is big, so enjoy the journey and . . .

Never stop believing!



A Note to Parents

The *Holy Bible*, New Living Translation, was first published in 1996. It quickly became one of the most popular Bible translations in the English-speaking world. While the NLT's influence was rapidly growing, the Bible Translation Committee determined that an additional investment in scholarly review and text refinement could make it even better. So shortly after its initial publication, the committee began an eight-year process with the purpose of increasing the level of the NLT's precision without sacrificing its easy-to-understand quality. This second-generation text was completed in 2004 and is reflected in this edition of the New Living Translation.

The goal of any Bible translation is to convey the meaning and content of the ancient Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers. The challenge for our translators was to create a text that would communicate as clearly and powerfully to today's readers as the original texts did to readers and listeners in the ancient biblical world. The resulting translation is easy to read and understand, while also accurately communicating the meaning and content of the original biblical texts. The NLT is a general-purpose text especially good for study, devotional reading, and reading aloud in worship services.

We believe that the New Living Translation—which combines the latest biblical scholarship with a clear, dynamic writing style—will communicate God's word powerfully to all who read it. We publish it with the prayer that God will use it to speak his timeless truth to the church and the world in a fresh, new way.

The Publishers
July 2004



Introduction to the NLT

Translation Philosophy and Methodology

English Bible translations tend to be governed by one of two general translation theories. The first theory has been called “formal-equivalence,” “literal,” or “word-for-word” translation. According to this theory, the translator attempts to render each word of the original language into English and seeks to preserve the original syntax and sentence structure as much as possible in translation. The second theory has been called “dynamic-equivalence,” “functional-equivalence,” or “thought-for-thought” translation. The goal of this translation theory is to produce in English the closest natural equivalent of the message expressed by the original-language text, both in meaning and in style.

Both of these translation theories have their strengths. A formal-equivalence translation preserves aspects of the original text—including ancient idioms, term consistency, and original-language syntax—that are valuable for scholars and professional study. It allows a reader to trace formal elements of the original-language text through the English translation. A dynamic-equivalence translation, on the other hand, focuses on translating the message of the original-language text. It ensures that the meaning of the text is readily apparent to the contemporary reader. This allows the message to come through with immediacy, without requiring the reader to struggle with foreign idioms and awkward syntax. It also facilitates serious study of the text’s message and clarity in both devotional and public reading.

The pure application of either of these translation philosophies would create translations at opposite ends of the translation spectrum. But in reality, all translations contain a mixture of these two philosophies. A purely formal-equivalence translation would be unintelligible in English, and a purely dynamic-equivalence translation would risk being unfaithful to the original. That is why translations shaped by dynamic-equivalence theory are usually quite literal when the original text is relatively clear, and the translations shaped by formal-equivalence theory are

sometimes quite dynamic when the original text is obscure.

The translators of the New Living Translation set out to render the message of the original texts of Scripture into clear, contemporary English. As they did so, they kept the concerns of both formal-equivalence and dynamic-equivalence in mind. On the one hand, they translated as simply and literally as possible when that approach yielded an accurate, clear, and natural English text. Many words and phrases were rendered literally and consistently into English, preserving essential literary and rhetorical devices, ancient metaphors, and word choices that give structure to the text and provide echoes of meaning from one passage to the next.

On the other hand, the translators rendered the message more dynamically when the literal rendering was hard to understand, was misleading, or yielded archaic or foreign wording. They clarified difficult metaphors and terms to aid in the reader’s understanding. The translators first struggled with the meaning of the words and phrases in the ancient context; then they rendered the message into clear, natural English. Their goal was to be both faithful to the ancient texts and eminently readable. The result is a translation that is both exegetically accurate and idiomatically powerful.

Translation Process and Team

To produce an accurate translation of the Bible into contemporary English, the translation team needed the skills necessary to enter into the thought patterns of the ancient authors and then to render their ideas, connotations, and effects into clear, contemporary English. To begin this process, qualified biblical scholars were needed to interpret the meaning of the original text and to check it against our base English translation. In order to guard against personal and theological biases, the scholars needed to represent a diverse group of evangelicals who would employ the best exegetical tools. Then to work alongside the scholars, skilled English stylists were needed to shape the text into clear, contemporary English.

With these concerns in mind, the Bible Translation Committee recruited teams

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of scholars that represented a broad spectrum of denominations, theological perspectives, and backgrounds within the worldwide evangelical community. (These scholars are listed at the end of this introduction.) Each book of the Bible was assigned to three different scholars with proven expertise in the book or group of books to be reviewed. Each of these scholars made a thorough review of a base translation and submitted suggested revisions to the appropriate Senior Translator. The Senior Translator then reviewed and summarized these suggestions and proposed a first-draft revision of the base text. This draft served as the basis for several additional phases of exegetical and stylistic committee review. Then the Bible Translation Committee jointly reviewed and approved every verse of the final translation.

Throughout the translation and editing process, the Senior Translators and their scholar teams were given a chance to review the editing done by the team of stylists. This ensured that exegetical errors would not be introduced late in the process and that the entire Bible Translation Committee was happy with the final result. By choosing a team of qualified scholars and skilled stylists and by setting up a process that allowed their interaction throughout the process, the New Living Translation has been refined to preserve the essential formal elements of the original biblical texts, while also creating a clear, understandable English text.

The New Living Translation was first published in 1996. Shortly after its initial publication, the Bible Translation Committee began a process of further committee review and translation refinement. The purpose of this continued revision was to increase the level of precision without sacrificing the text's easy-to-understand quality. This second-edition text was completed in 2004, and this printing of the New Living Translation reflects the updated text.

Written to Be Read Aloud

It is evident in Scripture that the biblical documents were written to be read aloud, often in public worship (see Nehemiah 8; Luke 4:16-20; 1 Timothy 4:13; Revelation 1:3). It is still the case today that more people will hear the Bible read aloud in church than are likely to read it for themselves. Therefore, a new translation must communicate with clarity and power when it is read publicly. Clarity was a primary goal for the NLT translators, not only to facilitate private reading and understanding, but also to ensure that it would be excellent for public reading and make an immediate and powerful impact on any listener.

The Texts behind the New Living Translation

The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes; this is an update of Rudolf Kittel's *Biblia Hebraica* (Stuttgart, 1937). The translators also further compared the Dead Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

The New Testament translators used the two standard editions of the Greek New Testament: the *Greek New Testament*, published by the United Bible Societies (UBS, fourth revised edition, 1993), and *Novum Testamentum Graece*, edited by Nestle and Aland (NA, twenty-seventh edition, 1993). These two editions, which have the same text but differ in punctuation and textual notes, represent, for the most part, the best in modern textual scholarship. However, in cases where strong textual or other scholarly evidence supported the decision, the translators sometimes chose to differ from the UBS and NA Greek texts and followed variant readings found in other ancient witnesses. Significant textual variants of this sort are always noted in the textual notes of the New Living Translation.

Translation Issues

The translators have made a conscious effort to provide a text that can be easily understood by the typical reader of modern English. To this end, we sought to use only vocabulary and language structures in common use today. We avoided using language likely to become quickly dated or that reflects only a narrow sub-dialect of English, with the goal of making the New Living Translation as broadly useful and timeless as possible.

But our concern for readability goes beyond the concerns of vocabulary and sentence structure. We are also concerned about historical and cultural barriers to understanding the Bible, and we have sought to translate terms shrouded in history and culture in ways that can be immediately understood. To this end:

- We have converted ancient weights and measures (for example, “ephah” [a unit of dry volume] or “cubit” [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today's readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, “ten shekels of silver” becomes “ten pieces of silver” to convey the intended message. In the New Testament, we have often translated the “denarius” as “the normal daily wage” to facilitate understanding. Then a footnote offers: “Greek a *denarius*, the payment for a full day's wage.” In general, we give a clear English rendering and then state the literal Hebrew, Aramaic, or Greek in a textual footnote.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. When an expanded or interpretive rendering is given in the text, a textual note



gives the literal rendering. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering. For example, Ezra 6:15 pinpoints the date when the post-exilic Temple was completed in Jerusalem: “the third day of the month Adar.” This was during the sixth year of King Darius’s reign (that is, 515 B.C.). We have translated that date as March 12, with a footnote giving the Hebrew and identifying the year as 515 B.C.

- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common “o’clock” system. On occasion, translations such as “at dawn the next morning” or “as the sun was setting” have been used when the biblical reference is more general.
- When the meaning of a proper name (or a word-play inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’” The accompanying footnote reads: “Moses sounds like a Hebrew term that means ‘to lift out.’”

Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: “You are to name him Ishmael (*which means ‘God hears’*), for the LORD has heard your cry of distress.” Since the original hearers and readers would have instantly understood the meaning of the name “Ishmael,” we have provided modern readers with the same information so they can experience the text in a similar way.

- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase “they beat their breasts” (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: “They went home *in deep sorrow*.” Then we included a footnote with the literal Greek, which reads: “Greek went home beating their breasts.” In other similar cases, however, we have sometimes chosen to illuminate the existing literal expression to make it immediately understandable. For example, here we might have expanded the literal Greek phrase to read: “They went home beating their breasts *in sorrow*.” If we had done this, we would not have included a textual footnote, since the literal Greek clearly appears in translation.
- Metaphorical language is sometimes difficult for contemporary readers to understand, so at times we have chosen to translate or illuminate the

meaning of a metaphor. For example, the ancient poet writes, “Your neck is *like* the tower of David” (Song of Songs 4:4). We have rendered it “Your neck is as *beautiful* as the tower of David” to clarify the intended positive meaning of the simile. Another example comes in Ecclesiastes 12:3, which can be literally rendered: “Remember him . . . when the grinding women cease because they are few, and the women who look through the windows see dimly.” We have rendered it: “Remember him before your teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly.” We clarified such metaphors only when we believed a typical reader might be confused by the literal text.

- When the content of the original language text is poetic in character, we have rendered it in English poetic form. We sought to break lines in ways that clarify and highlight the relationships between phrases of the text. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. In Hebrew parallelism, the subsequent parallel phrases continue, while also furthering and sharpening, the thought expressed in the initial line or phrase. Whenever possible, we sought to represent these parallel phrases in natural poetic English.
- The Greek term *hoi Ioudaioi* is literally translated “the Jews” in many English translations. In the Gospel of John, however, this term doesn’t always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as “the people” (with a footnote: Greek *the Jewish people*) or “the religious leaders,” where appropriate.
- One challenge we faced was how to translate accurately the ancient biblical text that was originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called “brothers” (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as “brothers and sisters” in order to represent the historical situation more accurately.

We have also been sensitive to passages where the text applies generally to human beings or to the human condition. In some instances we have used plural pronouns (they, them) in place of the

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masculine singular (he, him). For example, a traditional rendering of Proverbs 22:6 is: "Train up a child in the way he should go, and when he is old he will not turn from it." We have rendered it: "Direct your children onto the right path, and when they are older, they will not leave it." At times, we have also replaced third person pronouns with the second person to ensure clarity. A traditional rendering of Proverbs 26:27 is: "He who digs a pit will fall into it, and he who rolls a stone, it will come back on him." We have rendered it: "If you set a trap for others, you will get caught in it yourself. If you roll a boulder down on others, it will crush you instead."

We should emphasize, however, that all masculine nouns and pronouns used to represent God (for example, "Father") have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

Lexical Consistency in Terminology

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as "justification" and "sanctification," which are carryovers from Latin translations. In place of these words, we have provided renderings such as "made right with God" and "made holy."

The Spelling of Proper Names

Many individuals in the Bible, especially the Old Testament, are known by more than one name (e.g., Uzziah/Azariah). For the sake of clarity, we have tried to use a single spelling for any one individual, footnoting the literal spelling whenever we differ from it. This is especially helpful in delineating the kings of Israel and Judah. King Joash/Jehoash of Israel has been consistently called Jehoash, while King Joash/Jehoash of Judah is called Joash. A similar distinction has been used to distinguish between Joram/Jehoram of Israel and Joram/Jehoram of Judah. All such decisions were made with the goal of clarifying the text for the reader. When the ancient biblical writers clearly had a theological purpose in their choice of a variant name (e.g., Esh-baal/Ishbosheth), the different names have been maintained with an explanatory footnote.

For the names Jacob and Israel, which are used interchangeably for both the individual patriarch and the nation, we generally render it "Israel" when it refers to the nation and "Jacob" when it refers to the individual. When our rendering of the name differs from the underlying Hebrew text, we provide a textual footnote, which includes this explanation: "The names 'Jacob' and 'Israel' are often inter-

changed throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation."

The Rendering of Divine Names

All appearances of 'el, 'elohim, or 'eloah have been translated "God," except where the context demands the translation "god(s)." We have generally rendered the tetragrammaton (YHWH) consistently as "the LORD," utilizing a form with small capitals that is common among English translations. This will distinguish it from the name 'adonai, which we render "Lord." When 'adonai and YHWH appear together, we have rendered it "Sovereign LORD." This also distinguishes 'adonai YHWH from cases where YHWH appears with 'elohim, which is rendered "LORD God." When YH (the short form of YHWH) and YHWH appear together, we have rendered it "LORD GOD." When YHWH appears with the term tseba'oth, we have rendered it "LORD of Heaven's Armies" to translate the meaning of the name. In a few cases, we have utilized the transliteration, *Yahweh*, when the personal character of the name is being invoked in contrast to another divine name or the name of some other god (for example, see Exod 3:15; 6:2-3).

In the New Testament, the Greek word *christos* has been translated as "Messiah" when the context assumes a Jewish audience. When a Gentile audience can be assumed, *christos* has been translated as "Christ." The Greek word *kurios* is consistently translated "Lord," except that it is translated "LORD" wherever the New Testament text explicitly quotes from the Old Testament, and the text there has it in small capitals.

Textual Footnotes

The New Living Translation provides several kinds of textual footnotes, all designated in the text with an asterisk:

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with "Hebrew," "Aramaic," or "Greek," identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal "breaking of bread" (from the Greek) as "the Lord's Supper" to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to "the Lord's Supper," which reads: "Greek *the breaking of bread*."
- Textual footnotes are also used to show alternative renderings, prefaced with the word "Or." These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with "Traditionally rendered." For example, the footnote to the translation "serious skin disease" at Leviticus



13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”

- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.
- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Proverbs 3:12; Psalms 8:2; 53:3).
- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the

nephew of Herod Antipas and a grandson of Herod the Great.”

- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “Eve sounds like a Hebrew term that means ‘to give life.’” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

AS WE SUBMIT this translation for publication, we recognize that any translation of the Scriptures is subject to limitations and imperfections. Anyone who has attempted to communicate the richness of God’s Word into another language will realize it is impossible to make a perfect translation. Recognizing these limitations, we sought God’s guidance and wisdom throughout this project. Now we pray that he will accept our efforts and use this translation for the benefit of the church and of all people.

We pray that the New Living Translation will overcome some of the barriers of history, culture, and language that have kept people from reading and understanding God’s Word. We hope that readers unfamiliar with the Bible will find the words clear and easy to understand and that readers well versed in the Scriptures will gain a fresh perspective. We pray that readers will gain insight and wisdom for living, but most of all that they will meet the God of the Bible and be forever changed by knowing him.

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July 2004

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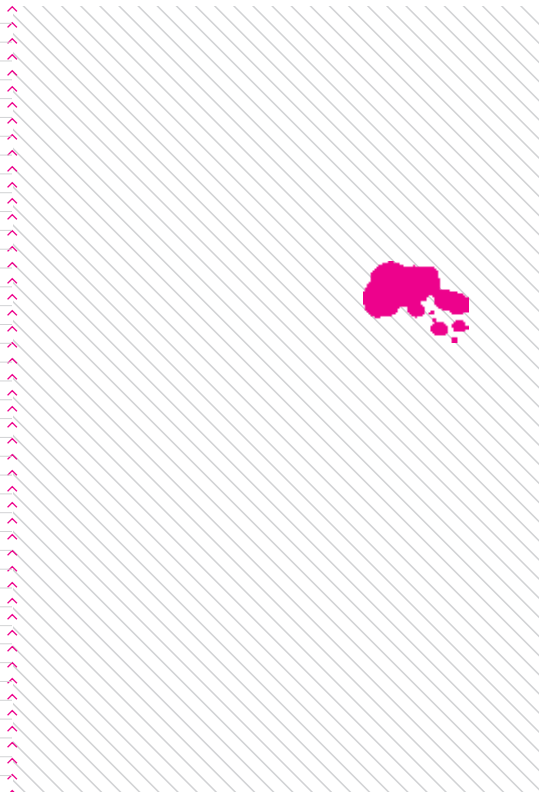
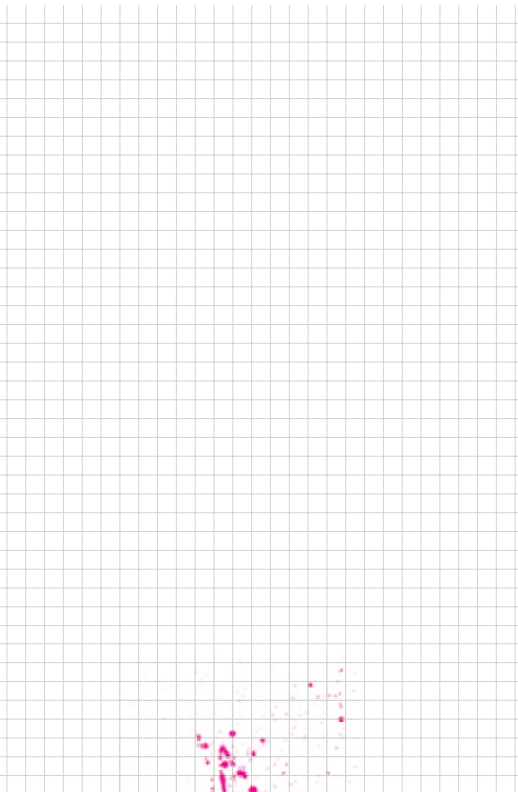
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OLD

Testament



Introduction to Genesis

When you tell a story, you usually start at the beginning, right? The Bible is the story of a relationship between God and the people he made (including you). The book of Genesis starts at the beginning of everything, when there was God and nothing else. God made a universe out of nothing. He made the earth and the people, plants, and animals that live here. In the beginning, everything was new and fresh. But then the first sin happened. Suddenly, everything seemed spoiled and old. A new beginning was needed. God had a plan that began with the birth of the nation of Israel. Through this nation a Savior would someday come to make things right once more.

As you get into reading God's Word, begin by checking out the "Aha! Moments" and "Believer Building" list at the beginning of each book. They'll give you the lowdown on believers and key points of the book.



- Noah chooses to believe God and build a boat (6:1-22).
- Abram (later known as Abraham) trusts God and moves to a strange land (12:1-9).
- Jacob meets God and gains a new name—Israel (32:22-32).
- Joseph realizes that God brought good out of his brothers' evil plan (50:14-21).

This is what you'll find:

- God created me (1:26-27).
- Sin separates people from God (3:1-24).
- Our faith can affect other people (18:16-33).
- God keeps his promises (21:1-7).
- God works through imperfect people to carry out his plans (27; 37; 45).



God created the world.

GENESIS 1:1

Have you heard of the big bang theory? It's not new. In fact, the Bible begins with it. Not as a theory about the universe but as a fact. Bang—God created! Our world isn't here by accident. God had a purpose in making everything, including each person who would ever be born. That includes you. Aren't you glad you have a reason for living?

GO TO: 2 Chronicles 2:11-12, p. 561

CHAPTER 1

The Account of Creation

In the beginning God created the heavens and the earth.* ²The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

³Then God said, "Let there be light," and there was light. ⁴And God saw that the light was good. Then he separated the light from the darkness. ⁵God called the light "day" and the darkness "night."

And evening passed and morning came, marking the first day.

⁶Then God said, "Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth."⁷ And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. ⁸God called the space "sky."

And evening passed and morning came, marking the second day.

⁹Then God said, "Let the waters beneath the sky flow together into one place, so dry ground

may appear." And that is what happened.

¹⁰God called the dry ground "land" and the waters "seas." And God saw that it was good.

¹¹Then God said, "Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened. ¹²The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

¹³And evening passed and morning came, marking the third day.

¹⁴Then God said, "Let lights appear in the sky to separate the day from the night. Let them mark off the seasons, days, and years. ¹⁵Let these lights in the sky shine down on the earth." And that is what happened. ¹⁶God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars.

¹⁷God set these lights in the sky to light the earth,¹⁸ to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

¹⁹And evening passed and morning came, marking the fourth day.

²⁰Then God said, "Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind."²¹ So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good. ²²Then God blessed them, saying, "Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth."

²³And evening passed and morning came, marking the fifth day.

²⁴Then God said, "Let the earth produce every sort of animal, each producing offspring of the same kind—livestock, small animals that scurry along the ground, and wild animals." And that is what happened. ²⁵God made all sorts of wild animals, livestock, and small animals, each able to produce offspring of the same kind. And God saw that it was good.

1:1 Or In the beginning when God created the heavens and the earth, . . . Or When God began to create the heavens and the earth, . . .



So God created human beings in his own image. In the image of God he created them; male and female he created them. GENESIS 1:27



²⁶ Then God said, "Let us make human beings* in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground."

²⁷ So God created human beings* in his own image. In the image of God he created them; male and female he created them.

²⁸ Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."

²⁹ Then God said, "Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food.

³⁰ And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life." And that is what happened.

³¹ Then God looked over all he had made, and he saw that it was very good!

And evening passed and morning came, marking the sixth day.

growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. ⁶ Instead, springs* came up from the ground and watered all the land. ⁷ Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

⁸ Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. ⁹ The LORD God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

¹⁰ A river flowed from the land of Eden, watering the garden and then dividing into four branches. ¹¹ The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. ¹² The gold of that land is exceptionally pure; aromatic resin and onyx

CHAPTER 2

So the creation of the heavens and the earth and everything in them was completed.

² On the seventh day God had finished his work of creation, so he rested* from all his work. ³ And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

⁴ This is the account of the creation of the heavens and the earth.

The Man and Woman in Eden

When the LORD God made the earth and the heavens, ⁵ neither wild plants nor grains were

1:26 Or man; Hebrew reads *adam*. 1:27 Or *the man*; Hebrew reads *ha-adam*. 2:2 Or *ceased*; also in 2:3. 2:6 Or *mist*.



God created people and patterned them after himself. GENESIS 1:26-27

Have you ever had a day when you said to yourself, *I'm the biggest loser on Earth?* Then think about this: God made people to reflect who he is and what he's like. That includes you. He didn't make rocks or trees to show his character. He made you. That makes you pretty special.

GO TO: Song of Songs 4:8-11, p. 865



Adam

DUSTED FROM EDEN

Genesis 2:4—3:24

I was in the Garden for only a short time. I'm not exactly sure how I got there, but I definitely remember why I had to leave.

The Garden was a great place. One of the best things was that I could talk directly to God. He's great! He loves me so much, and we had a wonderful time walking and talking together.

Of course, there were rules there, like anyplace else. The most important was, Don't eat fruit off this one certain tree (see Genesis 2:1-17). That seems simple enough, right?

Problem is, I couldn't help it. My wife, Eve, and I ended up eating that forbidden fruit. Then all the fun kind of dried up. Things got serious. We had sinned, so we weren't close to the Lord anymore. He still loved us; it's just that we showed we didn't believe him as much as we should have.

Anyway, my job used to be taking care of the Garden—keeping it growing really nice. Another job I had was to name all the animals. Think that would be easy? Guess again. There weren't already a bunch of names to choose from. The names could be anything. I mean, what would you call a tiny creature that has eight legs? Or how about that one over there, hanging upside down from a tree? Can you think of a better name than, say, possum?

So I did my job. But I also had to endure the punishment for my sin. Eve and I had to leave the Garden and the hopes of more great times walking and talking with God. And that is the saddest part of my whole story.

On the Fence?

When we enter a brand-new situation, we might not know exactly how to act. But that wasn't Adam's situation, because he had the Lord to guide him perfectly. He knew the rule about the tree. But he chose to ignore it. And like all our choices, his had consequences. The Bible compares Adam to Jesus (see 1 Corinthians 15:45-49). Jesus kept God's rules perfectly. That's why he can be our Savior. If we believe in him, he'll take us to a great "garden spot" someday. (It's called heaven. You'll want to be there!)

stone are also found there. ¹³The second branch, called the Gihon, flowed around the entire land of Cush. ¹⁴The third branch, called

the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

¹⁵The LORD God placed the man in the Gar-

den of Eden to tend and watch over it. ¹⁶But the LORD God warned him, “You may freely eat the fruit of every tree in the garden—¹⁷except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die.”

¹⁸Then the LORD God said, “It is not good for the man to be alone. I will make a helper who is just right for him.” ¹⁹So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man* to see what he would call them, and the man chose a name for each one. ²⁰He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

²¹So the LORD God caused the man to fall into a deep sleep. While the man slept, the LORD God took out one of the man’s ribs* and closed up the opening. ²²Then the LORD God made a woman from the rib, and he brought her to the man.

²³“At last!” the man exclaimed.

“This one is bone from my bone,
and flesh from my flesh!
She will be called ‘woman,’
because she was taken from ‘man.’”

²⁴This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

²⁵Now the man and his wife were both naked, but they felt no shame.

CHAPTER 3

The Man and Woman Sin

The serpent was the shrewdest of all the wild animals the LORD God had made. One day he asked the woman, “Did God really say you must not eat the fruit from any of the trees in the garden?”

²“Of course we may eat fruit from the trees in the garden,” the woman replied. ³“It’s only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, ‘You must not eat it or even touch it; if you do, you will die.’”

⁴“You won’t die!” the serpent replied to the



The Awful Advice-Giving Snake

You’ve probably heard all sorts of people give advice. But did you ever think that a snake could give advice, let alone talk at all? Believe it or not, one did! The slithering serpent was really Satan in disguise. Listening to his advice caused major problems for Adam and Eve. It can cause major problems for you, too! Can you believe it? **Genesis 3**

woman. ⁵“God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil.”

⁶The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. ⁷At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

⁸When the cool evening breezes were blowing, the man* and his wife heard the LORD God walking about in the garden. So they hid from the LORD God among the trees. ⁹Then the LORD God called to the man, “Where are you?”

¹⁰He replied, “I heard you walking in the garden, so I hid. I was afraid because I was naked.”

¹¹“Who told you that you were naked?” the LORD God asked. “Have you eaten from the tree whose fruit I commanded you not to eat?”

¹²The man replied, “It was the woman you gave me who gave me the fruit, and I ate it.”

2:19 Or *Adam*, and so throughout the chapter. 2:21 Or *took a part of the man’s side*. 3:8 Or *Adam*, and so throughout the chapter.



Say What?? The Fall = Adam and Eve’s first sin in the Garden of Eden that separated people from God **Genesis 3**



Eve

A BITTER BITE

Genesis 2:18—3:24

Picture the scene: fruit trees bursting with cool, ripe fruit. Flower-lined pathways. Sound like paradise?

This was the Garden of Eden—my home. Since I was the second person created, I didn't have to worry about crowds at the beach or long lines at the supermarket. Best of all, God was available for long strolls in the evening. There was only one condition for permanent residence: Don't eat the fruit of the tree of the knowledge of good and evil.

Hey, no problem, right? Wrong.

You know my story. A talking snake came along. (You don't see those every day!) The snake was really Satan in disguise. His tempting words made disobedience look like an offer I couldn't refuse. Bada bing, bada boom! Everything I believed about God went out the window. I took one bite of the fruit and offered some to Adam. After that, I was singing a new tune: "The snake made me do it."

On the Fence?

The sin of Adam and Eve caused everyone on earth to be born with a desire to sin. Sin always involves a choice: God's way or the wrong way. Remembering what you believe about God can help you avoid the "snake made me do it" blues.

¹³Then the LORD God asked the woman, "What have you done?"

"The serpent deceived me," she replied. "That's why I ate it."

¹⁴Then the LORD God said to the serpent, "Because you have done this, you are cursed more than all animals, domestic and wild.

You will crawl on your belly, groveling in the dust as long as you live.

¹⁵ And I will cause hostility between you and the woman, and between your offspring and her offspring.

He will strike* your head, and you will strike his heel."

¹⁶Then he said to the woman,

"I will sharpen the pain of your pregnancy, and in pain you will give birth. And you will desire to control your husband, but he will rule over you.*"

¹⁷And to the man he said,

"Since you listened to your wife and ate from the tree whose fruit I commanded you not to eat, the ground is cursed because of you. All your life you will struggle to scratch a living from it.

¹⁸ It will grow thorns and thistles for you, though you will eat of its grains.

3:15 Or *bruise*; also in 3:15b. 3:16 Or *And though you will have desire for your husband, /he will rule over you.*

¹⁹ By the sweat of your brow
will you have food to eat
until you return to the ground
from which you were made.
For you were made from dust,
and to dust you will return.”

Paradise Lost: God's Judgment

²⁰Then the man—Adam—named his wife Eve, because she would be the mother of all who live.* ²¹And the LORD God made clothing from animal skins for Adam and his wife.

²²Then the LORD God said, “Look, the human beings* have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!” ²³So the LORD God banished them from the Garden of Eden, and he sent Adam out to cultivate the ground from which he had been made. ²⁴After sending them out, the LORD God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

CHAPTER 4

Cain and Abel

Now Adam* had sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, “With the LORD’s help, I have produced* a man!” ²Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the ground. ³When it was time for the harvest, Cain presented some of his crops as a gift to the LORD. ⁴Abel also brought a gift—the best of the firstborn lambs from his flock. The LORD accepted Abel and his gift, ⁵but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

⁶“Why are you so angry?” the LORD asked Cain. “Why do you look so dejected? ⁷You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master.”

⁸One day Cain suggested to his brother, “Let’s go out into the fields.”* And while they were in

the field, Cain attacked his brother, Abel, and killed him.

⁹Afterward the LORD asked Cain, “Where is your brother? Where is Abel?”

“I don’t know,” Cain responded. “Am I my brother’s guardian?”

¹⁰But the LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground! ¹¹Now you are cursed and banished from the ground, which has swallowed your brother’s blood. ¹²No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth.”

¹³Cain replied to the LORD, “My punishment* is too great for me to bear! ¹⁴You have banished me from the land and from your presence; you have made me a homeless wanderer. Anyone who finds me will kill me!”

¹⁵The LORD replied, “No, for I will give a sevenfold punishment to anyone who kills you.” Then the LORD put a mark on Cain to warn anyone who might try to kill him. ¹⁶So Cain left the LORD’s presence and settled in the land of Nod,* east of Eden.

The Descendants of Cain

¹⁷Cain had sexual relations with his wife, and she became pregnant and gave birth to Enoch. Then Cain founded a city, which he named Enoch, after his son. ¹⁸Enoch had a son named Irad. Irad



Satan tries to make me do wrong. GENESIS 3:1-5

Have you ever heard someone say, “The devil made me do it”? Yes, Satan tempts you to do wrong. Look what happened to Eve. But keep your focus on the word tempts. Satan can only tempt you to do wrong. You have the freedom to decide whether or not to give in to temptation.

60 TD: 1 Chronicles 21:1, p. 545

3:20 Eve sounds like a Hebrew term that means “to give life.”
3:22 Or the man; Hebrew reads *ha-adam*. 4:1a Or the man;
also in 4:25. 4:1b Or I have acquired. Cain sounds like a Hebrew
term that can mean “produce” or “acquire.” 4:8 As in Samaritan
Pentateuch, Greek and Syriac versions, and Latin Vulgate; Masoretic
Text lacks “Let’s go out into the fields.” 4:13 Or My sin. 4:16 Nod
means “wandering.”



Cain

USE THE BRUISE CONTROL

Genesis 4:1-16

Cain and Abel were Adam and Eve's first two sons. In fact, Cain has several "firsts" to his name: The first son of the first humans. The first farmer. The first murderer. . . . Huh? Yep, he had major issues with jealousy and rage.

Every family has good times as well as tense moments, and the first family was no different. Since there weren't other people around to be friends with, the brothers probably spent a lot of time together. And that spelled trouble! Cain didn't share Abel's love for God, and that's what got him into trouble. Worse, it got Abel killed.

Here's what happened: God asked the brothers to bring him the best gifts they had to offer. Abel brought his best lambs, which God accepted. And Cain? . . . Well, Cain brought some of what he had grown on the land, but it wasn't the best he had to give. So God rejected them. God knew Cain's heart, and he saw the deadly result of Cain's jealousy. He knew Cain had become angry and had killed Abel. God also knew that the punishment he gave had to be tough. Cain would deal with the consequence of his sin all his life.

Believers Beware!

The Bible tells us not to be like Cain (see 1 John 3:12). If we look around, we'll always find people who bug us. Maybe they act like they're better than we are. Or maybe, in some ways, they are better. If someone has acted that way to you and it makes you angry, the first step is to take a deep breath and relax. You don't want to let your rage get out of control.

became the father of* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

¹⁹Lamech married two women. The first was named Adah, and the second was Zillah. ²⁰Adah gave birth to Jabal, who was the first of those who raise livestock and live in tents. ²¹His brother's name was Jubal, the first of all who play the harp and flute. ²²Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He be-

came an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah.

²³One day Lamech said to his wives,

"Adah and Zillah, hear my voice;
listen to me, you wives of Lamech.
I have killed a man who attacked me,
a young man who wounded me.

²⁴ If someone who kills Cain is punished seven times,

4:18 Or the ancestor of, and so throughout the verse.

then the one who kills me will be punished seventy-seven times!”

The Birth of Seth

²⁵Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth,* for she said, “God has granted me another son in place of Abel, whom Cain killed.”

²⁶When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the LORD by name.

CHAPTER 5

The Descendants of Adam

This is the written account of the descendants of Adam. When God created human beings,* he made them to be like himself. ²He created them male and female, and he blessed them and called them “human.”

³When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. ⁴After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters.

⁵Adam lived 930 years, and then he died.

⁶When Seth was 105 years old, he became the father of* Enosh. ⁷After the birth of* Enosh, Seth lived another 807 years, and he had other sons and daughters. ⁸Seth lived 912 years, and then he died.

⁹When Enosh was 90 years old, he became the father of Kenan. ¹⁰After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. ¹¹Enosh lived 905 years, and then he died.

¹²When Kenan was 70 years old, he became the father of Mahalalel. ¹³After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters.

¹⁴Kenan lived 910 years, and then he died.

¹⁵When Mahalalel was 65 years old, he became the father of Jared. ¹⁶After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. ¹⁷Mahalalel lived 895 years, and then he died.

¹⁸When Jared was 162 years old, he became the father of Enoch. ¹⁹After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. ²⁰Jared lived 962 years, and then he died.



A Man Who Never Died!

Nobody likes to think about dying. You'd like to live forever, wouldn't you? Believe it or not, a man named Enoch skipped death altogether. Enoch was superclose to God, so God decided to let him come right into heaven, special delivery! Can you believe it?

Genesis 5:22-24

²¹When Enoch was 65 years old, he became the father of Methuselah. ²²After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. ²³Enoch lived 365 years, ²⁴walking in close fellowship with God. Then one day he disappeared, because God took him.

²⁵When Methuselah was 187 years old, he became the father of Lamech. ²⁶After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. ²⁷Methuselah lived 969 years, and then he died.

²⁸When Lamech was 182 years old, he became the father of a son. ²⁹Lamech named his son Noah, for he said, “May he bring us relief* from our work and the painful labor of farming this ground that the LORD has cursed.” ³⁰After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. ³¹Lamech lived 777 years, and then he died.


³²By the time Noah was 500 years old, he was the father of Shem, Ham, and Japheth.

CHAPTER 6

A World Gone Wrong

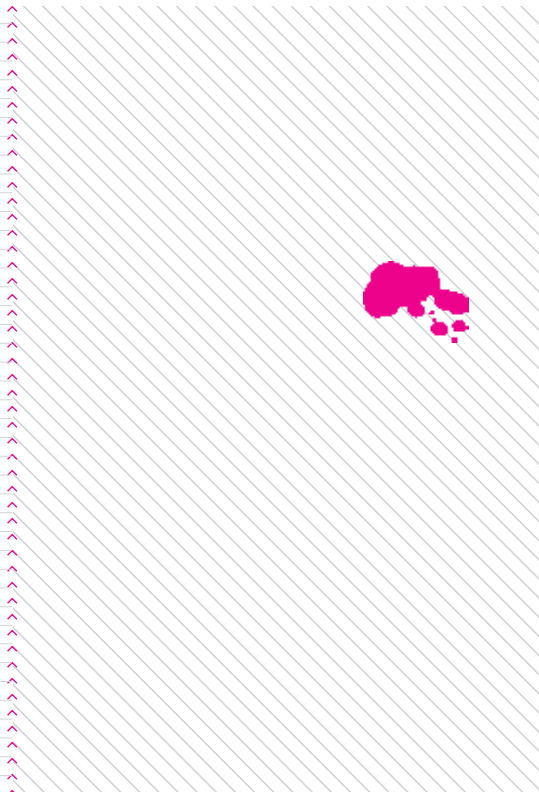
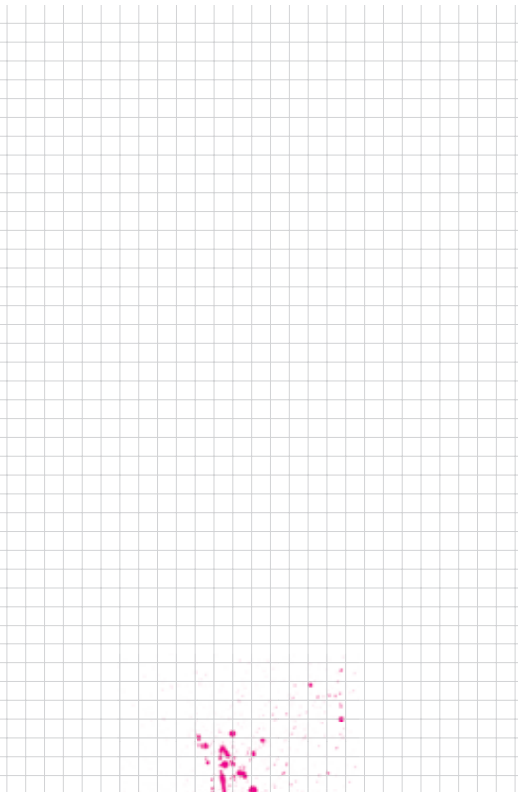
Then the people began to multiply on the earth, and daughters were born to them. ²The sons of God saw the beautiful women* and took any

4:25 Seth probably means “granted”; the name may also mean “appointed.” 5:1 Or man; Hebrew reads adam; similarly in 5:2. 5:6 Or the ancestor of; also in 5:9, 12, 15, 18, 21, 25. 5:7 Or the birth of this ancestor of; also in 5:10, 13, 16, 19, 22, 26. 5:29 Noah sounds like a Hebrew term that can mean “relief” or “comfort.” 6:2 Hebrew daughters of men; also in 6:4.



NEW

Testament



Introduction to Matthew

What is the longest time you've had to wait for a promise to be kept? A week? a month? maybe even a year? The Israelites had to wait hundreds of years for the promised Messiah! When Jesus finally arrived, Matthew was one person who recognized who he was.

Let's back up a minute: Long before Matthew was born, God had promised Abraham that his descendants would become a great nation. Matthew's goal was to show that Jesus, a descendant of Abraham (1:1), was the fulfillment of the promise. Matthew shows us that only Jesus could meet the requirements of all the Old Testament promises of the Messiah.

So although the Israelites (Jews) had to wait a long time for God to keep his promise, it was worth the wait!



- Believers Finally have their Messiah (2:1-12).
- Four Fishermen decide to follow Jesus (4:18-22).
- A Roman soldier knows his son is healed because Jesus said so (8:5-13).
- John the Baptist is willing to pay the ultimate price for his belief (14:1-12).
- Peter learns that it pays to stand up for Jesus (26:69-75).
- Mary Magdalene knows Jesus is alive! (28:1-10)

This is what you'll find:

- God is always with us (1:23; 28:20).
- Jesus gives us the model prayer (6:9-13).
- We should treat others as we want them to treat us (7:12).
- There is a cost to following Jesus (8:18-22).
- We need to understand the deeper reasons behind rules (15:1-20).
- Jesus calls believers to make disciples for him around the world (28:19-20).

Matthew 1

CHAPTER 1

The Ancestors of Jesus the Messiah

This is a record of the ancestors of Jesus the Messiah, a descendant of David* and of Abraham:

- ² Abraham was the father of Isaac.
Isaac was the father of Jacob.
Jacob was the father of Judah and his brothers.
- ³ Judah was the father of Perez and Zerah (whose mother was Tamar).
Perez was the father of Hezron.
Hezron was the father of Ram.*
- ⁴ Ram was the father of Amminadab.
Amminadab was the father of Nahshon.
Nahshon was the father of Salmon.
- ⁵ Salmon was the father of Boaz (whose mother was Rahab).
Boaz was the father of Obed (whose mother was Ruth).
Obed was the father of Jesse.
- ⁶ Jesse was the father of King David.
David was the father of Solomon (whose mother was Bathsheba, the widow of Uriah).
- ⁷ Solomon was the father of Rehoboam.
Rehoboam was the father of Abijah.
Abijah was the father of Asa.*
- ⁸ Asa was the father of Jehoshaphat.
Jehoshaphat was the father of Jehoram.*
Jehoram was the father* of Uzziah.
- ⁹ Uzziah was the father of Jotham.
Jotham was the father of Ahaz.
Ahaz was the father of Hezekiah.
- ¹⁰ Hezekiah was the father of Manasseh.
Manasseh was the father of Amon.*
Amon was the father of Josiah.
- ¹¹ Josiah was the father of Jehoiachin* and his brothers (born at the time of the exile to Babylon).
- ¹² After the Babylonian exile:
Jehoiachin was the father of Shealtiel.
Shealtiel was the father of Zerubbabel.
- ¹³ Zerubbabel was the father of Abiud.
Abiud was the father of Eliakim.
Eliakim was the father of Azor.

1:1 Greek *Jesus the Messiah, son of David*. 1:3 Greek *Aram*, a variant spelling of Ram; also in 1:4. See 1 Chr 2:9-10. 1:7 Greek *Asaph*, a variant spelling of Asa; also in 1:8. See 1 Chr 3:10. 1:8a Greek *Joram*, a variant spelling of Jehoram; also in 1:8b. See 1 Kgs 22:50 and note at 1 Chr 3:11. 1:8b Or *ancestor*; also in 1:11. 1:10 Greek *Amos*, a variant spelling of Amon; also in 1:10b. See 1 Chr 3:14. 1:11 Greek *Jeconiah*, a variant spelling of Jehoiachin; also in 1:12. See 2 Kgs 24:6 and note at 1 Chr 3:16.



angels are God's messengers and helpers. MATTHEW 1:20

As believers, we agree to follow God's leading. That means being open to all the creative ways he might choose to get in touch with us. We have to keep an open mind—even when we're asleep! Joseph received God's message in the middle of the night from the Lord's angel. How will he speak to you? (A word of advice: Just be ready!)

GO TO: Luke 2:9-14, p. 1314

- ¹⁴ Azor was the father of Zadok.
Zadok was the father of Akim.
Akim was the father of Eliud.
- ¹⁵ Eliud was the father of Eleazar.
Eleazar was the father of Matthan.
Matthan was the father of Jacob.
- ¹⁶ Jacob was the father of Joseph, the husband of Mary.
Mary gave birth to Jesus, who is called the Messiah.

¹⁷All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.

The Birth of Jesus the Messiah

¹⁸This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit. ¹⁹Joseph, her fiancé, was a good man and did not want to

Say What?? Messiah = Savior; deliverer from sin Matthew 1:17



Joseph

REPUTATION UNDER FIRE (CAN YOU HANDLE THE HEAT?)

Matthew 1:18-25

I was in love. I had a great girlfriend and a good job.

So I wanted to get married. Sounds nice and simple, right? Wrong! Things got complicated when the Holy Spirit got involved.

Mary was just beautiful on the day we were engaged. Such a sweet and precious woman! I always treated her with the deepest respect. I mean, far be it from me to take advantage. But then the unthinkable happens. She comes to me and says she's pregnant.

Huh? Impossible! And I sure wouldn't believe she'd cheated on me. But you can imagine how stressed out I was at this point. How could it be? I decided to break up with Mary without embarrassing her. Just accept it and let it go.

Thankfully, the Lord cleared things up for me. He sent an angel into my dreams with a full explanation: I should go ahead and marry Mary. I shouldn't worry. It was all part of God's plan. And, as I had suspected all along, my bride was perfectly innocent.

It took big-time belief for Joseph to go ahead with his marriage. Why? Because most everyone around him must have thought he got his girl pregnant before marriage! Can you take the heat when people think wrong things about you—and you can't do much to change their minds? If you're like Joseph, you'll go on with your life, continuing to trust God. You are in God's hands too. He will take care of you—and your reputation!

disgrace her publicly, so he decided to break the engagement* quietly.

²⁰As he considered this, an angel of the Lord appeared to him in a dream. "Joseph, son of David," the angel said, "do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit. ²¹And she will have a son, and you are to name him Jesus,* for he will save his people from their sins."

²²All of this occurred to fulfill the Lord's message through his prophet:

²³ "Look! The virgin will conceive a child!
She will give birth to a son,

and they will call him Immanuel,*
which means 'God is with us.'"

²⁴When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife. ²⁵But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

CHAPTER 2

Visitors from the East

Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some

1:19 Greek to divorce her. 1:21 Jesus means "The Lord saves." 1:23 Isa 7:14; 8:8, 10 (Greek version).



Stargazers Delight in a Heavenly Light!

God used a star or a heavenly body of some kind to guide a group of people. Some wise men from the Far East had studied the stars and realized that one of them signaled the birth of a king. They followed it to the home of Jesus and his parents. Can you believe it? **Matthew 2:1-12**

wise men* from eastern lands arrived in Jerusalem, asking, ²“Where is the newborn king of the Jews? We saw his star as it rose,* and we have come to worship him.”

³King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. ⁴He called a meeting of the leading priests and teachers of religious law and asked, “Where is the Messiah supposed to be born?”

⁵“In Bethlehem in Judea,” they said, “for this is what the prophet wrote:

⁶ ‘And you, O Bethlehem in the land of Judah, are not least among the ruling cities* of Judah, for a ruler will come from you who will be the shepherd for my people Israel.’*”

⁷Then Herod called for a private meeting with the wise men, and he learned from them the time when the star first appeared. ⁸Then he told them, “Go to Bethlehem and search carefully for the child. And when you find him, come back and tell me so that I can go and worship him, too!”

⁹After this interview the wise men went their way. And the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. ¹⁰When they saw the star, they were filled with joy! ¹¹They entered the house and saw the

child with his mother, Mary, and they bowed down and worshiped him. Then they opened their treasure chests and gave him gifts of gold, frankincense, and myrrh.

¹²When it was time to leave, they returned to their own country by another route, for God had warned them in a dream not to return to Herod.

The Escape to Egypt

¹³After the wise men were gone, an angel of the Lord appeared to Joseph in a dream. “Get up! Flee to Egypt with the child and his mother,” the angel said. “Stay there until I tell you to return, because Herod is going to search for the child to kill him.”

¹⁴That night Joseph left for Egypt with the child and Mary, his mother, ¹⁵and they stayed there until Herod’s death. This fulfilled what the Lord had spoken through the prophet: “I called my Son out of Egypt.”*

¹⁶Herod was furious when he realized that the wise men had outwitted him. He sent soldiers to kill all the boys in and around Bethlehem who were two years old and under, based on the wise men’s report of the star’s first appearance. ¹⁷Herod’s brutal action fulfilled what God had spoken through the prophet Jeremiah:

¹⁸ “A cry was heard in Ramah— weeping and great mourning. Rachel weeps for her children, refusing to be comforted, for they are dead.”*

The Return to Nazareth

¹⁹When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. ²⁰“Get up!” the angel said. “Take the child and his mother back to the land of Israel, because those who were trying to kill the child are dead.”

²¹So Joseph got up and returned to the land of Israel with Jesus and his mother. ²²But when he learned that the new ruler of Judea was Herod’s son Archelaus, he was afraid to go there. Then, after being warned in a dream, he left for the region of Galilee. ²³So the family went and lived in a town called Nazareth. This fulfilled what the prophets had said: “He will be called a Nazarene.”

CHAPTER 3

John the Baptist Prepares the Way

In those days John the Baptist came to the Judean wilderness and began preaching. His message was, ²“Repent of your sins and turn to

2:1 Or *royal astrologers*; Greek reads *magi*; also in 2:7, 16. 2:2 Or *star in the east*. 2:6a Greek *the rulers*. 2:6b Mic 5:2; 2 Sam 5:2. 2:15 Hos 11:1. 2:18 Jer 31:15.



Mary, the Mother of Jesus

THE CHOICE

Matthew 2; Luke 1:26-38

My life changed completely on the day the angel visited me. I guess anyone's life would if an angel dropped by. But the angel's visit wasn't exactly what changed life for me. It was the news he brought: I was going to have a son. But the father would not be Joseph—the man I was engaged to. In fact, the baby would be the son of no man on earth.

His father would be God.

Amazing, you say? Impossible? Yes. But as the angel Gabriel told me, "Nothing is impossible with God" (Luke 1:37). This child wouldn't be ordinary. He would be the Savior my people had waited for since the time of the first sin. One day this miracle child would die for the sins of everyone in the world—including me.

A thousand thoughts whirled through my mind when I heard the news. But all I could say was, "I am the Lord's servant, and I am willing to accept whatever he wants." I knew that God would make everything happen somehow.

What an honor that God chose me to bring his Son into the world! I couldn't help praising him. Yet I knew this honor involved a risk. According to the law of my people, an unmarried, pregnant woman could be stoned to death. Even if I wasn't stoned, my fiancé could have believed that I was unfaithful to him. Believing that, he could have refused to take me home as his wife.

But God took care of all of that. Joseph and I got married. I was not publicly humiliated. And at the time God promised, I had a son. I named him Jesus, the name God chose.

I'm glad I chose to say yes to God.

Mary was an ordinary teen chosen for an extraordinary task. Instead of worrying about how God would bring everything about, she chose to believe God, even at the risk of her reputation. Are you willing to follow God's plan for your life, even if there's a risk involved?

God, for the Kingdom of Heaven is near.*³ The prophet Isaiah was speaking about John when he said,

"He is a voice shouting in the wilderness,

'Prepare the way for the LORD's coming!
Clear the road for him!'"⁴

⁴John's clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey.

3:2 Or *has come, or is coming soon.* 3:3 Isa 40:3 (Greek version).



the Holy Spirit was sent
by God. MATTHEW 3:11

If a friend told you that he could get your favorite band to play at your school, would you believe him? You probably wouldn't because your friend doesn't have much say over who does what at the school. But if the principal said the same thing, you could believe it. He or she has the authority to make things happen. John the Baptist told the Israelites that Jesus had the authority to send the Holy Spirit. That meant Jesus is God. Only God could send himself to be with his people.

GO TO: John 16:5-8, p. 1387

⁵People from Jerusalem and from all of Judea and all over the Jordan Valley went out to see and hear John. ⁶And when they confessed their sins, he baptized them in the Jordan River.

⁷But when he saw many Pharisees and Sadducees coming to watch him baptize,* he denounced them. "You brood of snakes!" he exclaimed. "Who warned you to flee God's coming wrath? ⁸Prove by the way you live that you have repented of your sins and turned to God. ⁹Don't just say to each other, 'We're safe, for we are descendants of Abraham.' That means nothing, for I tell you, God can create children of Abraham from these very stones. ¹⁰Even now the ax of God's judgment is poised, ready to sever the roots of the trees. Yes, every tree that

does not produce good fruit will be chopped down and thrown into the fire.

¹¹"I baptize with* water those who repent of their sins and turn to God. But someone is coming soon who is greater than I am—so much greater that I'm not worthy even to be his slave and carry his sandals. He will baptize you with the Holy Spirit and with fire.* ¹²He is ready to separate the chaff from the wheat with his winnowing fork. Then he will clean up the threshing area, gathering the wheat into his barn but burning the chaff with never-ending fire."

The Baptism of Jesus

¹³Then Jesus went from Galilee to the Jordan River to be baptized by John. ¹⁴But John tried to talk him out of it. "I am the one who needs to be baptized by you," he said, "so why are you coming to me?"

¹⁵But Jesus said, "It should be done, for we must carry out all that God requires.*" So John agreed to baptize him.

¹⁶After his baptism, as Jesus came up out of the water, the heavens were opened* and he saw the Spirit of God descending like a dove and settling on him. ¹⁷And a voice from heaven said, "This is my dearly loved Son, who brings me great joy."

CHAPTER 4

The Temptation of Jesus

Then Jesus was led by the Spirit into the wilderness to be tempted there by the devil. ²For forty days and forty nights he fasted and became very hungry.

³During that time the devil* came and said to him, "If you are the Son of God, tell these stones to become loaves of bread."

⁴But Jesus told him, "No! The Scriptures say,

'People do not live by bread alone,
but by every word that comes from the
mouth of God.*'"

⁵Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple,

3:7 Or coming to be baptized. 3:11a Or in. 3:11b Or in the Holy Spirit and in fire. 3:15 Or for we must fulfill all righteousness. 3:16 Some manuscripts read opened to him. 4:3 Greek the tempter. 4:4 Deut 8:3.

Say What??

Baptize/baptism = to place a person in water or to pour water on a person to show his identification with Jesus' death, burial, and resurrection; an act of spiritual cleansing
Matthew 3:13-17



"You must worship the LORD your God and serve only him." MATTHEW 4:10



6 and said, "If you are the Son of God, jump off! For the Scriptures say,

"He will order his angels to protect you. And they will hold you up with their hands so you won't even hurt your foot on a stone."^{*}

7 Jesus responded, "The Scriptures also say, 'You must not test the LORD your God.'^{*}"

8 Next the devil took him to the peak of a very high mountain and showed him all the kingdoms of the world and their glory. 9 "I will give it all to you," he said, "if you will kneel down and worship me."

10 "Get out of here, Satan," Jesus told him. "For the Scriptures say,

"You must worship the LORD your God and serve only him."^{*}

11 Then the devil went away, and angels came and took care of Jesus.

The Ministry of Jesus Begins

12 When Jesus heard that John had been arrested, he left Judea and returned to Galilee. 13 He went first to Nazareth, then left there and moved to Capernaum, beside the Sea of Galilee, in the region of Zebulun and Naphtali. 14 This fulfilled what God said through the prophet Isaiah:

15 "In the land of Zebulun and of Naphtali, beside the sea, beyond the Jordan River, in Galilee where so many Gentiles live, 16 the people who sat in darkness have seen a great light. And for those who lived in the land where death casts its shadow, a light has shined."^{*}

17 From then on Jesus began to preach, "Repent of your sins and turn to God, for the Kingdom of Heaven is near."^{*}

The First Disciples

18 One day as Jesus was walking along the shore of the Sea of Galilee, he saw two brothers—

Simon, also called Peter, and Andrew—throwing a net into the water, for they fished for a living. 19 Jesus called out to them, "Come, follow me, and I will show you how to fish for people!" 20 And they left their nets at once and followed him.

21 A little farther up the shore he saw two other brothers, James and John, sitting in a boat with their father, Zebedee, repairing their nets. And he called them to come, too. 22 They immediately followed him, leaving the boat and their father behind.

Crowds Follow Jesus

23 Jesus traveled throughout the region of Galilee, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness. 24 News about him spread as far as Syria, and people soon began bringing to him all who were sick. And whatever their sickness or disease, or if they were demon



Satan tries to make me do wrong. MATTHEW 4:1-4

Have you ever had a day when you felt a temptation overload? Do you wish you could avoid temptation for the rest of your life? Even Jesus was tempted by Satan. But in order to be the perfect sacrifice for sin, he couldn't give in to even one temptation. Because Jesus knows what it's like to be tempted, you can count on him to help you overcome Satan's attempts to make you do wrong.

GO TO: Acts 5:3, p. 1405

4:6 Ps 91:11-12. 4:7 Deut 6:16. 4:10 Deut 6:13. 4:15-16 Isa 9:1-2 (Greek version). 4:17 Or has come, or is coming soon.



“God blesses those who are poor and realize their need for him, for the Kingdom of Heaven is theirs.” MATTHEW 5:3



possessed or epileptic or paralyzed—he healed them all. ²⁵Large crowds followed him wherever he went—people from Galilee, the Ten Towns,* Jerusalem, from all over Judea, and from east of the Jordan River.

CHAPTER 5

The Sermon on the Mount

One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him, ²and he began to teach them.

The Beatitudes

- ³ “God blesses those who are poor and realize their need for him,* for the Kingdom of Heaven is theirs.
- ⁴ God blesses those who mourn, for they will be comforted.
- ⁵ God blesses those who are humble, for they will inherit the whole earth.
- ⁶ God blesses those who hunger and thirst for justice,* for they will be satisfied.
- ⁷ God blesses those who are merciful, for they will be shown mercy.
- ⁸ God blesses those whose hearts are pure, for they will see God.
- ⁹ God blesses those who work for peace, for they will be called the children of God.
- ¹⁰ God blesses those who are persecuted for doing right, for the Kingdom of Heaven is theirs.

¹¹“God blesses you when people mock you and persecute you and lie about you* and say all sorts of evil things against you because you are my followers. ¹²Be happy about it! Be very glad! For a great reward awaits you in heaven. And re-

member, the ancient prophets were persecuted in the same way.

Teaching about Salt and Light

¹³“You are the salt of the earth. But what good is salt if it has lost its flavor? Can you make it salty again? It will be thrown out and trampled underfoot as worthless.

¹⁴“You are the light of the world—like a city on a hilltop that cannot be hidden. ¹⁵No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house. ¹⁶In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.

Teaching about the Law

¹⁷“Don’t misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose. ¹⁸I tell you the truth, until heaven and earth disappear, not even the smallest detail of God’s law will disappear until its purpose is achieved. ¹⁹So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who obeys God’s laws and teaches them will be called great in the Kingdom of Heaven.

²⁰“But I warn you—unless your righteousness is better than the righteousness of the teachers of religious law and the Pharisees, you will never enter the Kingdom of Heaven!

Teaching about Anger

²¹“You have heard that our ancestors were told, ‘You must not murder. If you commit murder, you are subject to judgment.’* ²²But I say, if you are even angry with someone,* you are subject to judgment! If you call someone an idiot,* you are

4:25 Greek *Decapolis*. 5:3 Greek *poor in spirit*. 5:6 Or *for righteousness*. 5:11 Some manuscripts omit *and lie about you*. 5:21 Exod 20:13; Deut 5:17. 5:22a Some manuscripts add *without cause*. 5:22b Greek uses an Aramaic term of contempt: *If you say to your brother, ‘Raca.’*

Say What?? Beatitude = a word of blessing Matthew 5:2-10



God is perfect and holy.

MATTHEW 5:48

Okay, nobody's perfect. So why does Jesus say, "Be perfect"?

Here's what perfect means when it comes to relationships (what Jesus was talking about, right?): Treat others with perfect fairness, just like God does. Don't cheat them. Pray for them, love them, and be kind to them, even if they're your enemies. God is perfect like that with us. We should be like that too.

GO TO: 1 Timothy 6:15-16, p. 1553

are in danger of being brought before the court. And if you curse someone,* you are in danger of the fires of hell.*

²³"So if you are presenting a sacrifice* at the altar in the Temple and you suddenly remember that someone has something against you, ²⁴leave your sacrifice there at the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God.

²⁵"When you are on the way to court with your adversary, settle your differences quickly. Otherwise, your accuser may hand you over to the judge, who will hand you over to an officer, and you will be thrown into prison. ²⁶And if that happens, you surely won't be free again until you have paid the last penny.*

Teaching about Adultery

²⁷"You have heard the commandment that says, 'You must not commit adultery.*' ²⁸But I say, anyone who even looks at a woman with lust has already committed adultery with her in his heart. ²⁹So if your eye—even your good eye*—causes you to lust, gouge it out and throw it away. It is

better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰And if your hand—even your stronger hand*—causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.

Teaching about Divorce

³¹"You have heard the law that says, 'A man can divorce his wife by merely giving her a written notice of divorce.*' ³²But I say that a man who divorces his wife, unless she has been unfaithful, causes her to commit adultery. And anyone who marries a divorced woman also commits adultery.

Teaching about Vows

³³"You have also heard that our ancestors were told, 'You must not break your vows; you must carry out the vows you make to the LORD.*' ³⁴But I say, do not make any vows! Do not say, 'By heaven!' because heaven is God's throne. ³⁵And do not say, 'By the earth!' because the earth is his footstool. And do not say, 'By Jerusalem!' for Jerusalem is the city of the great King. ³⁶Do not even say, 'By my head!' for you can't turn one hair white or black. ³⁷Just say a simple, 'Yes, I will,' or 'No, I won't.' Anything beyond this is from the evil one.

Teaching about Revenge

³⁸"You have heard the law that says the punishment must match the injury: An eye for an eye, and a tooth for a tooth.* ³⁹But I say, do not resist an evil person! If someone slaps you on the right cheek, offer the other cheek also. ⁴⁰If you are sued in court and your shirt is taken from you, give your coat, too. ⁴¹If a soldier demands that you carry his gear for a mile,* carry it two miles. ⁴²Give to those who ask, and don't turn away from those who want to borrow.

Teaching about Love for Enemies

⁴³"You have heard the law that says, 'Love your neighbor* and hate your enemy.' ⁴⁴But I say, love your enemies!* Pray for those who persecute you! ⁴⁵In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. ⁴⁶If you love only those who love you, what reward is there for that? Even corrupt tax

5:22c Greek *if you say, 'You fool.'* 5:22d Greek *Gehenna*; also in 5:29, 30. 5:23 Greek *gift*; also in 5:24. 5:26 Greek *the last kodrantes* [i.e., quadrans]. 5:27 Exod 20:14; Deut 5:18. 5:29 Greek *your right eye*. 5:30 Greek *your right hand*. 5:31 Deut 24:1. 5:33 Num 30:2. 5:38 Greek *the law that says: 'An eye for an eye and a tooth for a tooth.'* Exod 21:24; Lev 24:20; Deut 19:21. 5:41 Greek *million* [4,854 feet or 1,478 meters]. 5:43 Lev 19:18. 5:44 Some manuscripts add *Bless those who curse you. Do good to those who hate you.* Compare Luke 6:27-28.

The 52 “I Believe” Statements and Additional References

Here are all the references for the “I Believe” notes in your *NLT Kids Bible*, plus some extra Scripture verses you can check out on your own. This list will help you track your way through the statements in the Bible. The page numbers are included as an extra help.

I Believe . . .

1. God is the one and only God.

Deut. 4:32-35	229
Deut. 6:4	231
Josh. 24:14-21	297
2 Sam. 7:22	395
1 Kings 18:20-39	457
2 Kings 19:15	502
1 Chron. 17:20-22	541
2 Chron. 25:14-15	590
Ps. 86:10	768
Ps. 115:3-7	790
Ps. 135:5	802
Isa. 17:7-8	893
Isa. 43:10-13	927
Isa. 45:21-23	931
Jer. 16:19-21	984
Jer. 44:3-5	1019
Ezek. 6:10	1055
Hos. 5:11	1134
Amos 5:25-27	1159
Hab. 2:18-20	1192
Zech. 14:9	1220
Mal. 2:10	1223
1 Cor. 8:4-6	1477
1 Tim. 2:5	1549
See also:	
Exod. 20:1-3	
Rom. 3:30	
Eph. 4:6	
James 2:19	

2. God is three persons in one: Father, Son, and Holy Spirit.

Gen. 11:7	18
Matt. 28:19	1277
1 Cor. 12:3-6	1481
Gal. 4:6	1510
See also:	
Gen. 1:26	
John 15:26	
Rom. 8:11	
Eph. 1	
1 Pet. 1:2	

3. God created the world.

Gen. 1:1	4
2 Chron. 2:11-12	561
Neh. 9:6	640

Job 11:7-10	676
Job 26:8	689
Ps. 24:1-2	722
Ps. 33:6-9	728
Ps. 95:4-5	774
Ps. 104	781
Isa. 42:5	925
Isa. 51:15-16	939
Jer. 27:4-5	998
Zech. 12:1	1217
See also:	
Exod. 20:11	
Job 38-42	
Ps. 124:8	
Jon. 1:9	
Acts 17:24	
Col. 1:15-16	
Heb. 11:3	

4. God created people and patterned them after himself.

Gen. 1:26-27	5
Song of Songs 4:8-11	865
Isa. 45:11-12	930
Isa. 64:8-9	954
Jer. 51:19	1031
See also:	
Ps. 8:3-6	
Ps. 138:8	
Eph. 2:10	

5. God is more powerful than anything he created.

Exod. 9-10	87
Num. 11:23	183
1 Sam. 5	348
1 Sam. 12:16-18	356
1 Sam. 17:47	366
1 Kings 20:28	462
2 Kings 7:5-7	481
Job 12:16-25	678
Job 25:1-6	687
Job 36:22	698
Ps. 2:4-5	706
Ps. 82:1, 8	766
Ps. 107:23-29	786
Isa. 23:11	900
Isa. 31:2-5	910

"I Believe" Statement

Jer. 32:17	1006
Ezek. 32:1-3	1084
Zech. 2:8-9	1207
Matt. 19:26	1260

See also:

1 Sam. 2:8-9	
2 Chron. 18:31	
2 Chron. 20:15	
Eph. 3:20	

6. God is more powerful than death.

Exod. 11-12	90
Isa. 25:8	903
Matt. 9:23-26	1244
2 Cor. 13:3-4	1503
Rev. 11:4-11	1637

See also:

Luke 7:11-15	
1 Cor. 15:26, 54-56	
Heb. 2:14-15	
Rev. 1:18	
Rev. 20:14	

7. God is present everywhere.

Gen. 39:2-3, 23	58
Deut. 31:6	259
Josh. 1:9	269
2 Sam. 18:31	411
1 Chron. 28:19-20	555
2 Chron. 6:18	566
2 Chron. 15:2	578
2 Chron. 36:23	608
Esther 2:5-7, 16-17	653
Job 22:12	685
Job 26:6-12	688
Job 34:21	695
Ps. 121:3-4	798
Prov. 15:3	829
Isa. 14:26	891
Acts 17:27	1427

See also:

Ps. 56:9	
Ps. 139:7-10	
Eph. 1:23	

8. God always has been, and he will exist forever.

Gen. 21:33	32
Ps. 55:19	745
Ps. 74:12	758
Ps. 90:2	771
Ps. 93:2	773
Ps. 102:24-27	778
Isa. 40:28	922
Isa. 44:6	928
Isa. 48:12	934
Lam. 5:19	1045
Mic. 5:2	1178
Gal. 1:3-5	1506
Rev. 1:8	1626

See also:

1 Tim. 1:17	
Heb. 3:8	

9. God is perfect and holy.

Exod. 15:11	97
Num. 20:6-13	197
Num. 23:19	202
Deut. 32:4	262
1 Sam. 2:2	343
1 Sam. 6:19-20	350
Ps. 99:5	777
Jer. 9:24	974
Ezek. 22:26	1073
Ezek. 39:25, 27	1094
Matt. 5:48	1237
1 Tim. 6:15-16	1553
Rev. 4:8	1632

See also:

2 Sam. 22:31	
Isa. 6:3	

10. God rewards and punishes.

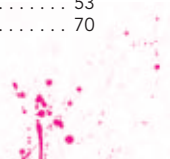
Gen. 22:1-18	33
Num. 14:17-24	187
Deut. 28:1	255
Josh. 7:10-26	275
Judg. 2:16-23	302
1 Kings 11:9-13	443
2 Kings 5:27	478
2 Kings 13:3	490
Ps. 12:6	712
Ps. 62:11-12	749
Prov. 24:12	839
Prov. 25:21-22	840
Eccles. 12:14	860
Isa. 3:10-11	875
Isa. 13:11-22	889
Isa. 24:21-22	901
Jer. 17:10	985
Jer. 42:1-22	1017
Lam. 4:22	1044
Ezek. 5:5-13	1054
Ezek. 33:20	1086
Ezek. 35:1-9	1089
Hos. 9:7-9	1138
Amos 3:1-2	1157
Obad. 1:15	1166
Nah. 1:3	1184
Zech. 10:6-12	1216
1 Cor. 4:5	1473
Eph. 5:3-7	1521
Rev. 18:1-8	1644

See also:

2 Chron. 26:5, 16, 21	
Ps. 128:1-2, 4	
Rom. 6:16-19	
2 Cor. 5:10	
Eph. 6:8	
Col. 3:23-24	
1 Pet. 4:5	

11. God makes promises . . . and always keeps them.

Gen. 9:11-13	15
Gen. 35:9-12	53
Gen. 48:3-4	70



Exod. 2:24	79
Deut. 4:31	228
Deut. 10:22	237
Josh. 21:45	292
Josh. 23:14	296
1 Kings 4:29-34	432
1 Kings 8:56	439
2 Kings 9:7-9, 26	483
2 Kings 14:26-27	492
2 Kings 24:2	510
1 Chron. 11:1-3	530
Ps. 18:30	716
Ps. 71:22	756
Ps. 146:6	809
Prov. 30:5	845
Isa. 7:14	881
Jer. 23:5-8	992
Ezek. 11:16-21	1059
Ezek. 16:60	1065
Dan. 9:4	1123
Amos 9:13-15	1164
Mic. 2:12-13	1176
See also:	
Gen. 21:1	
Ps. 12:6	
Ps. 132:11	
Heb. 6:13-15	

12. God performs miracles.

Exod. 7:8-13	84
Num. 16:30-33	192
Josh. 3:14-17	271
Josh. 10:1-14	280
1 Sam. 14:45	360
1 Kings 17:21-22	456
2 Kings 1:8-12	470
2 Chron. 32:24	601
Ezra 6:22	617
Job 9:10	674
Job 37:14-18	699
Ps. 77:14	760
Ps. 105	782
Dan. 6:10-23	1119
Matt. 12:15	1249
Mark 7:32-37	1292
Rev. 15:3	1641
See also:	
Exod. 5:21-25	
1 Kings 18:30-39	
Ps. 66:5	
Jer. 32:19	

13. God reveals special secrets to believers.

Gen. 31:10-13	47
Ps. 25:14	723
Jer. 33:2-3	1007
Dan. 2:28	1111
Mark 13:31-32	1303
Luke 8:10	1324
1 Cor. 2:6-7, 10	1469
Phil. 3:20-21	1528
See also:	
1 Cor. 15:51	

14. God loves people no matter what and is always ready to forgive our sin.

Num. 12:1-15	184
Deut. 7:8	233
1 Sam. 7:3-9	351
1 Sam. 12:20-22	357
2 Sam. 12:13	401
2 Kings 25:27-30	513
2 Chron. 12:2-7	574
Ezra 1:5	610
Ezra 9:6-9	622
Ps. 32:1-2	727
Ps. 51:1-2, 9-12	741
Ps. 65:3	750
Ps. 103:3	779
Ps. 130:3	800
Isa. 6:7	880
Isa. 38:17	920
Isa. 57:16-19	946
Jer. 36:3	1010
Ezek. 18:30-32	1068
Hos. 3:1	1133
Hos. 11:8-11	1140
Joel 3:21	1151
Matt. 6:12	1239
Mark 2:3-12	1283
Luke 24:47	1357
John 3:16	1363
See also:	
Gen. 3	
Num. 12:14	
Hos. 14:2	
Matt. 26:34	
Mark 10:17-20	
John 5:24	
John 21	
Acts 10:43	
Rom. 3:22-26	
Rom. 5:8	
1 John 4:9-10	

15. God hears and answers prayer.

Gen. 18:20-33	27
Gen. 25:21	39
Deut. 9:20	234
Judg. 16:28-30	325
1 Sam. 1:26-27	341
1 Sam. 23:10-14	373
1 Sam. 30:8-19	382
2 Sam. 24:25	421
1 Kings 3:5-13	429
1 Chron. 4:10	521
2 Chron. 1:11-15	560
2 Chron. 30:18-20	598
Ezra 8:23	621
Neh. 1:5-6	627
Job 42:8	703
Ps. 5:2	708
Ps. 6:8-9	709
Ps. 55:17	744
Ps. 69:33	754
Ps. 116:1	791

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Isa. 19:20-22	896
Isa. 65:24	957
Lam. 3:55-57	1043
Ezek. 36:37	1091
Hos. 2:21-22	1132
Jon. 2:1-10	1171
Mic. 7:7	1181
Matt. 7:7, 11	1239
Mark 11:24	1299
John 15:7	1386

See also:

Gen. 20:17
Gen. 30:22
Num. 11:2
2 Kings 19:20
2 Kings 20:7
Ps. 34:17
Ps. 120:1
Ps. 145:18
Prov. 15:29
Isa. 38:5
Matt. 6:6
Luke 1:13
Luke 15:10
James 5:15-16
1 Pet. 3:12

16. God deserves our praise and thanksgiving.

Deut. 10:21	236
Deut. 32:3-4	261
2 Sam. 6:12-15	394
2 Sam. 22	417
1 Kings 9:25	441
1 Chron. 15:16-24	537
1 Chron. 23:30	548
1 Chron. 29:10-14	557
2 Chron. 5:13-14	564
2 Chron. 29:30, 36	596
Ezra 3:10-13	612
Neh. 8:6	638
Ps. 18:3-6	715
Ps. 21:13	719
Ps. 29:2	725
Ps. 113:3	789
Ps. 136:1	803
Ps. 150:1-6	811
Isa. 26:13-15	904
Isa. 63:7	953
Ezek. 43:1-3	1098
Hab. 3:3	1193
Hag. 1:12	1202
John 4:23-24	1365
Rev. 7:9-12	1634
See also:	
1 Chron. 16:34	
Ps. 97:1	
Phil. 4:4	

17. Jesus is God's Son.

Matt. 14:33	1254
Matt. 27:54	1276
Mark 1:1	1280

Mark 3:11	1284
Luke 9:28-35	1328
John 20:26-29	1395
Rom. 1:2-4	1446
See also:	
Matt. 16:16-17	
John 1:34	
Heb. 4:14	
1 John 5:5	

18. Jesus lived on earth as a man, but he never sinned.

Luke 3:21-22	1316
1 Pet. 2:22	1598
See also:	
Matt. 1:18	
Luke 2:51	
John 1:14	
2 Cor. 5:21	
Heb. 2:14, 18	
Heb. 4:15	

19. Jesus died for everybody's sins, was buried, and came back to life.

Isa. 53:8-9, 12	940
Matt. 28:5-10	1277
Acts 13:38-39	1421
Rom. 4:25	1450
1 Cor. 15:3-5, 20	1484
See also:	
Matt. 27:60	
Mark 15:1-5, 46-47	
Mark 16:1-6	
1 Pet. 2:24	

20. Jesus is now in heaven, sitting next to God and talking to him for us.

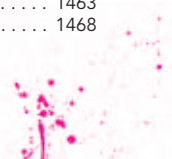
Ps. 110:1	788
Ezek. 1:26-28	1048
Matt. 25:31	1269
Mark 16:19	1308
Acts 5:31	1406
Heb. 7:25	1578
Heb. 8:1	1579
See also:	
Rom. 8:34	

21. Jesus will come to earth again someday.

Joel 2:30-32	1150
Matt. 24:30	1268
Acts 1:11	1398
2 Thess. 1:7-8	1544
Heb. 9:28	1580
Rev. 22:20-21	1648
See also:	
1 Thess. 4:14-17	
2 Pet. 1:19	

22. Jesus is my Lord and Savior.

Rom. 10:8-9	1458
Rom. 14:9	1463
1 Cor. 1:2, 8-9	1468



Phil. 2:11	1527
Col. 2:6-7	1533
See also:	
John 20:28	
Acts 10:36	

23. Jesus loves me.

Zeph. 3:17	1200
Matt. 11:28-30	1247
Mark 10:13-16	1296
John 17:24-26	1388
2 Cor. 8:9	1498
1 Tim. 1:14-15	1548
See also:	
Rom. 8:35, 37, 39	
Eph. 5:1-2	

24. the Holy Spirit was sent by God.

Ezek. 2:2	1051
Ezek. 37:14	1092
Ezek. 43:5	1099
Matt. 3:11	1234
John 16:5-8	1387
2 Cor. 1:22	1490
Gal. 3:5	1509
Eph. 1:13-14	1516
See also:	
John 14:26	
Rom. 5:5	
1 Cor. 2:12	
1 John 4:13	

25. the Holy Spirit lives in believers.

John 14:16-17	1385
1 Cor. 3:16-17	1472
1 Cor. 6:19	1474
1 Pet. 4:14	1600
See also:	
Acts 2:4	
2 Cor. 3:18	
1 John 3:24	

26. the Holy Spirit gives power to believers so they can serve him.

Gen. 41:38-39	61
Exod. 35:31	122
Num. 27:18	209
Judg. 3:10	303
Judg. 6:34	310
Judg. 11:29	316
1 Chron. 12:18	534
Isa. 11:2	886
Hag. 2:4-5	1203
Acts 7:55	1410
Acts 8:39-40	1412
See also:	
Ezek. 2:2	

27. the Holy Spirit gives power to believers so they can share his message.

1 Sam. 10:5-6, 10	353
1 Sam. 19:20	369

2 Chron. 15:1-7	577
2 Chron. 24:20	588
Mic. 3:8	1177
Mark 13:10-11	1302
Acts 2:1-8	1399
Acts 10:44-46	1416
Acts 19:6	1429
2 Cor. 10:3-5	1500
1 Thess. 1:5-10	1538
See also:	
Num. 11:26	
Luke 1:67	

28. the Holy Spirit gives some people special strength for a specific purpose.

Judg. 14:6	320
Judg. 15:14	323
1 Kings 18:46	458
1 Chron. 12:8-15	533
Dan. 4:8	1115

29. the Holy Spirit gives power to meet the needs of all believers.

Isa. 61:1-3	951
2 Cor. 3:5	1492
2 Cor. 12:9	1503
2 Tim. 1:7	1556
James 5:16	1593
See also:	
Rom. 8:26-27	
Eph. 1:19	
Eph. 3:20	
Col. 1:29	

30. the Bible is God's special message to us.

2 Chron. 17:7-9	580
Neh. 8:2-3, 7-9	637
Ps. 19:7	717
Ps. 119:97-98	795
Isa. 40:8	921
Amos 8:11-12	1162
Luke 1:3-4	1310
Heb. 1:1	1572
2 Pet. 1:19	1604
See also:	
Job 8:20	
Eph. 6:17	
2 Pet. 1:20-21	
Rev. 22:18-19	

31. the Bible tells us what God is like.

Lev. 11:44	142
1 Kings 8:27	438
1 Kings 19:11-13	461
1 Chron. 16:34	539
2 Chron. 6:14-15	565
Neh. 9:17-21	640
Job 5:9	669
Job 8:20	672
Ps. 48:13-14	739
Ps. 89:5-8	770

"I Believe" Statement

Ps. 147:5	810
Prov. 2:3-8	815
Isa. 51:12	938
Mal. 3:6	1225
1 John 4:16	1612
See also:	
Ps. 145:17	

32. the Bible tells us how to live for God.

Num. 36:1-9	220
Deut. 4:13	227
1 Sam. 20:11-17	370
1 Sam. 25:26-31	377
2 Sam. 1:17	386
2 Sam. 9:9-13	398
2 Kings 23:3	509
2 Chron. 34:14-15, 18-21	605
Ps. 15:2-5	713
Ps. 101	778
Ps. 119:105-106, 130	796
Prov. 1:4-7	814
Prov. 4:1-2	817
Prov. 29:18	844
Eccles. 5:1-7	853
Isa. 1:17	872
Hos. 12:6	1141
1 Cor. 7:30	1476
2 Tim. 3:16	1560
Titus 1:1-2	1565
Heb. 4:12	1574
See also:	
Eph. 4:12	

33. the Ten Commandments are God's rules for us.

Exod. 20:1-17	103
Exod. 34:28	120
Lev. 25:18	161
Deut. 5:32-33	230
Deut. 11:18-22	239
Matt. 22:36-40	1264

34. God chose people to share his message.

Num. 1:1	168
Num. 24:2-3	204
Deut. 18:18	247
1 Sam. 3:1, 7, 20	346
2 Sam. 7:4-17	394
1 Kings 12:21-24	447
1 Kings 13:1-5	448
1 Kings 14:6-11	450
1 Chron. 17:4-15	540
Neh. 9:30	641
Ps. 26:12	724
Ps. 96:2-3	775
Isa. 21:1-9	897
Isa. 61:1-2	950
Jer. 25:1-6	995
Ezek. 2:1-5	1049
Zech. 7:12	1213
John 21:24-25	1396

Acts 22:21	1435
2 Cor. 5:18-20	1496

35. the church is everyone who believes in Jesus as Savior.

1 Cor. 10:16-17	1478
Eph. 4:4	1519
See also:	
Rom. 12:4-8	
Eph. 3:6	
Eph. 4:12	
Col. 1:18	

36. God wants believers to regularly worship him and fellowship with one another.

Acts 2:42	1401
Acts 20:7-11	1431
Rom. 16:1-16	1465
Heb. 10:25	1581
1 John 1:3-7	1610
See also:	
1 Cor. 14:26	

37. I am a necessary part of Jesus' body, the church.

Num. 4:47-49	173
1 Chron. 9:23-34	529
1 Chron. 27:25-31	552
Eph. 2:14-16	1518
Col. 3:15	1535
See also:	
1 Cor. 12:27-31	

38. God's love is expressed when believers love and care for each other.

Ruth 2:8-10	335
1 Sam. 18:1-3	367
Esther 4:10-11; 5:1-2; 8:3-6	658
Rom. 13:8	1462
2 Cor. 7:2-7	1497
Phil. 2:1-4	1525
1 Thess. 3:1-8	1539
Philem. 1:7	1569
Heb. 13:1, 17	1585
2 John 1:6	1618
3 John 1:5-8	1620
See also:	
John 21:15-17	
Eph. 4:15-16	
James 2:14-17	
1 Pet. 1:22	

39. heaven and hell are real places.

2 Kings 2:11	473
Job 16:18-19	681
Mark 9:45-48	1295
Luke 12:5	1334
2 Pet. 2:4	1605
Jude 1:6-7, 13	1622
See also:	
2 Chron. 30:27	



Dan. 12:2
 Matt. 5:22
 John 14:2
 Acts 1:6-9
 Rev. 20:10
 Rev. 21:22-27

40. if I trust in Jesus, I can look forward to living with him forever after I die.

John 5:24 1368
 John 6:40 1370
 John 11:25-26 1379
 1 John 5:13 1614
 See also:
 John 14:1-2
 1 Tim. 1:16
 Titus 3:7

41. angels are God's messengers and helpers.

Gen. 24:40 35
 Exod. 3:2 80
 Judg. 2:1 301
 Judg. 6:11-12 309
 Judg. 13:3 319
 2 Sam. 24:15-17 420
 1 Chron. 21:16-27 546
 Zech. 1:14-17 1207
 Matt. 1:20 1230
 Luke 2:9-14 1314
 Luke 24:1-7 1355
 See also:
 Ps. 148:2
 Luke 1:30
 Acts 10:3-6

42. angels watch over us.

1 Kings 19:5-8 460
 2 Chron. 32:20-21 600
 Ps. 34:7 729
 Ps. 91:11 773
 Matt. 18:10 1258
 Acts 12:7-8 1417
 See also:
 Dan. 6:22
 Matt. 4:11
 Heb. 1:14

43. Satan and evil spirits are real.

Lev. 19:26 153
 Deut. 18:10-12, 14 246
 1 Sam. 16:14 363
 1 Kings 22:17-23 465
 2 Kings 21:6 505
 2 Chron. 33:6 603
 Job 2:1-7 666
 Isa. 19:3 895
 Isa. 47:12-14 933
 Jer. 10:1-5 975
 Ezek. 13:18, 20-21 1062
 Dan. 10:13 1124
 Zech. 3:1-2 1209

Luke 7:21 1323
 Luke 10:18 1331
 2 Cor. 11:14 1501
 Rev. 12:7-9 1639

See also:
 Matt. 8:28-34
 Mark 16:17
 Acts 19:11-12
 Rev. 20:7

44. Satan tries to make me do wrong.

Gen. 3:1-5 9
 1 Chron. 21:1 545
 Job 1:6-12, 22 664
 Dan. 11:32 1126
 Matt. 4:1-4 1235
 Acts 5:3 1405
 1 Thess. 3:5 1540
 1 Pet. 5:8-9 1601

45. all people sin and need a Savior.

Lev. 1:1-17 130
 Isa. 12:1-6 887
 Isa. 24:4-5 900
 Isa. 56:3, 6-8 944
 Jer. 7:1-15 971
 Ezek. 34:16 1087
 John 1:29 1361
 John 8:34-36 1375
 Rom. 5:15-17 1452
 Rom. 7:24-25 1454
 See also:
 Rom. 3:12
 Rom. 6:6-7

46. only Jesus—not my good deeds—can save me.

Eccles. 1:1-11 850
 Ezek. 3:19-21 1052
 Luke 18:13 1344
 Rom. 9:16 1457
 2 Cor. 5:15 1495
 Gal. 2:15-16 1507
 Titus 3:4-5 1566

See also:
 John 3:36
 Rom. 6:23
 2 Cor. 4:15
 Gal. 3:22
 Eph. 2:5, 8
 1 Pet. 1:3

47. I need God's help to do what is right.

Exod. 4 81
 2 Sam. 5:23-25 392
 1 Kings 3:16-28 430
 2 Chron. 17:3 579
 2 Chron. 25:7-10 589
 2 Chron. 28:9-11 593
 2 Chron. 31:21 599
 Ps. 25:4-5 722
 Ps. 38:22 733

"I Believe" Statement

Ps. 43:3	737
Ps. 60:12	748
Isa. 26:12	903
Jer. 24:6-7	994
Hos. 14:8	1143
2 Cor. 6:2	1497
Heb. 2:18	1573
James 4:7-8	1592
See also:	
Ps. 34:15-16	
Rom. 14:4	
Phil. 4:13	
2 Pet. 1:3	

48. the Holy Spirit gives me power to win over sin.

Rom. 15:16	1464
Gal. 5:16-18	1511
Eph. 6:17-18	1522
2 Thess. 2:13	1545
See also:	
Rom. 8:9-11	
1 John 4:4	

49. I grow stronger with God's help during tough times.

Gen. 50:20	72
Ruth 4:14-17	338
1 Chron. 5:20	523
Ezra 7:27-28	620
Esther 4:16	657
Job 42:12-17	704
Ps. 71:20-21	755
Jer. 18:4	986
Dan. 12:10	1127
Zech. 13:9	1218
Matt. 16:18	1256
Phil. 4:13	1529

50. things of beauty are God's gift to me.

1 Chron. 6:31-32	524
1 Chron. 25:7	550
1 Chron. 29:2, 7-8, 16	556

2 Chron. 3:8-14	562
2 Chron. 9:17-19	572
Ps. 8:3-4	710
Eccles. 3:11	852
Song of Songs 2:11-13	863
James 1:17	1589
1 Pet. 3:4	1599
See also:	
Matt. 6:28-29	
1 Cor. 15:41	

51. God is shaping me to be more like Jesus.

1 Cor. 13:12	1483
2 Cor. 9:11-15	1499
Phil. 1:6	1524
Col. 1:9-10	1532
2 Pet. 3:18	1607
1 John 3:1-3	1612

52. God has an awesome plan for my life!

Gen. 28:15	42
Num. 33:53-54	218
2 Sam. 15:24-26	407
2 Kings 19:25	503
2 Chron. 22:10-12	585
Esther 10:1-3	661
Ps. 20:4	718
Ps. 22:9-10	720
Ps. 31:14-15, 19	726
Ps. 40:5	734
Ps. 73:23-24	757
Ps. 139:13, 16	805
Prov. 16:3	830
Eccles. 6:10, 12	855
Isa. 46:4	932
Isa. 49:1-7	935
Jer. 1:5	960
Jer. 10:23	976
Jer. 29:11	1001
Hos. 2:14-20	1132
Rom. 8:28	1455



“Say What??” Glossary

Take a look at all those words you’ve seen throughout the pages of this Bible. References are listed if you want to see other places where the words show up.

Abandoned

to forget about someone when that person needs help; to reject or turn away
Lam. 5:20

Adultery/prostitution

word pictures to explain how Israel cheated on God by worshiping false gods; adultery means cheating on one’s husband or wife; prostitution refers to being paid for it
Hos. 4:13-14

Advocate

God; someone who fights for you
Job 16:19

Almighty

all-powerful, unbeatable
Gen. 17:1; Num. 24:4; Job 8:3; 32:8; 2 Cor. 6:18

Alpha and Omega

God calls himself this, meaning the beginning and the end; the first and last letters of the Greek alphabet
Rev. 1:8

Amen

I agree
Deut. 27:15; Rom. 9:5; 2 Tim. 4:18; Rev. 22:20

Amorite/Hittite

a non-Israelite in Canaan who did not worship God; God’s way of saying to Israel, “You are corrupt”
Ezek. 16:45

Ancient One/Ancient of Days

God the Father
Dan. 7:9

Anoint

to pour oil on someone to set them apart for a special purpose
Exod. 29:29; 37:29; Lev. 6:20; Num. 7:1; 2 Sam. 12:7; 1 Kings 1:45; 2 Kings 9:3; Ezek. 28:14; James 5:14

Anointed [one]

God’s special person for a special role

(like a king!); ultimately Jesus, the Messiah to come
1 Sam. 2:10; 16:6; 24:6; 2 Sam. 1:16

Antichrist/antichrists

the evil ruler who will claim to be the Messiah while using Satan’s power to rule the world; people who claim to believe in Jesus but are really against him
1 John 2:18

Apostle

a leader chosen and authorized by Jesus to spread the gospel; the twelve disciples and Paul were apostles
Mark 6:30; Luke 17:5; Acts 1:2; 1 Cor. 15:5-9; Gal. 1:1

Aramaic

the common language of this era; one of the three languages in which the Bible was written
Dan. 2:4

Arameans

the people of Aram (now Syria)
2 Chron. 18:31-34

Archangel

a powerful angel in leadership over other angels
Dan. 10:13

Ariel

part of the altar where sacrifices were burned; also a name for Jerusalem
Isa. 29:1

Ark of the covenant

a box that held the Ten Commandments and other sacred objects to help Israel remember God’s power and presence
Num. 10:33; Deut. 31:26; Ps. 132:8

Ark of the Lord’s covenant

box for the Ten Commandments
1 Kings 6:19; 1 Chron. 17:1; Jer. 3:16

Armageddon

the place where the final battle between good and evil will take place
Rev. 16:16

"Say What??" Glossary

Armor bearer

someone who carried a warrior's heavy armor and weapons
2 Sam. 18:15; 1 Chron. 10:4

Aromatic resin

a sweet-smelling substance that comes from some plants, often used in perfumes and incense
Gen. 43:11

Ashdodites

people living in Ashdod, one of the main cities of the Philistines
Neh. 4:7

Asherah pole

a wooden image of a goddess some people worshiped
Deut. 12:3; Isa. 17:8; Jer. 17:2; Mic. 5:14

Astrologer

one who studies the movement of the sun, planets, and stars in order to predict the future; God doesn't like astrology!
Dan. 4:7

Atonement

restoring the peace between God and sinners through a sacrifice
Exod. 35:12; Lev. 16:2; Num. 8:12; 1 Chron. 6:49; Ezek. 43:20

Author of life

Jesus
Acts 3:15

Baal

a false god worshiped by the Canaanites and some Israelites
2 Chron. 24:7; Jer. 2:23; Hos. 11:2

Babylon/Babylonia

the area in Mesopotamia where the Israelites were taken when Jerusalem was conquered
Dan. 1:1; Zech. 5:11

Backsliders

people who turn away from their faith in God
Prov. 14:14

Banner of salvation

the symbol of God's salvation; the person to whom everyone looks for deliverance from sin or death
Isa. 11:10

Baptize/baptism

to place a person in water or to pour water on a person to show his identification with Jesus' death, burial,

and resurrection; an act of spiritual cleansing
Matt. 3:13-17; Mark 1:4; John 1:25; Acts 19:3-5

Bashan

an area northeast of the Sea of Galilee known for having good grazing grass and well-fed cattle
Nah. 1:4; Zech. 11:2

Beast out of the earth

a false prophet who will work with the Antichrist
Rev. 13:11

Beast out of the sea

the Antichrist; the evil ruler yet to come who will claim to be the Messiah while using Satan's power to rule the world (same meaning as *man of lawlessness*)
Rev. 13:1

Beatitude

a word of blessing
Matt. 5:2-10

Believer

someone who chooses to accept that Jesus is the Messiah, the Savior, who came to take the punishment for our sins
Matt. 18:15; Luke 17:3; John 21:23; Acts 6:7

Believers

those who believe in Christ; Christians
2 Cor. 9:1-2

Bethel

city eleven miles north of Jerusalem
Amos 5:5

Bethlehem (Ephrathah)

the hometown of King David, five miles south of Jerusalem; the birthplace of Jesus
Mic. 5:2

Birthright

the double inheritance given to a firstborn son
Gen. 25:32

Blaspheme/blasphemy

to insult God or show hatred for him
Lev. 24:11; Num. 15:30; Ps. 139:20; Isa. 52:5; Mark 3:28-29; Jude 1:9

Bless

to ask God to do something cool for a person
Ruth 1:9; 2 Sam. 16:12; Job 36:11; Ps. 67:6; Isa. 32:20; Zech. 8:15



Blessed

happy, glad, or content
Isa. 56:2; Jer. 22:15

Blessing

something cool from God
Gen. 27:30; 48; Exod. 32:29; Deut. 33:13-16; Josh. 8:33; Ps. 16:5; 129:8; Prov. 24:25

Blind/blindness

sometimes this means spiritual blindness or unbelief
John 9:35-41

Book of Instruction

the written record of Old Testament rules for the Israelites
Josh. 8:31

Book of the Law

the written record of Old Testament rules for the Israelites
2 Chron. 34:15; Gal. 3:10

Book of Life

God’s membership list for heaven; belief in Jesus as Savior gets you on this list
Rev. 20:12-15

Bottomless Pit

place of the dead and evil spirits
Luke 8:31

Bow

worship; show deep respect for someone/something
1 Kings 19:18; Ps. 95:6; Isa. 49:23

The Branch

the Messiah—Jesus
Zech. 6:12

Branch of the Lord

Israel or the Messiah (Jesus)
Isa. 4:2

Bread of the Presence

special bread made to be an offering to God
Exod. 25:30; 1 Sam. 21:6; 1 Kings 7:48

Burlap

clothes made of goat’s hair or some other rough material, worn while mourning
Neh. 9:1; Esther 4:1; Job 16:15; Isa. 3:24; Jer. 48:37; Joel 1:13

Burnt offering

a slaughtered animal or a gift of grain burned on an altar as a sacrifice
Exod. 18:12; Lev. 16:24; Deut. 12:6; 33:10; 2 Kings 16:15; Ps. 51:16

Calling

a special assignment from God
Eph. 4:1

Carmel

mountain with beautiful trees on the northwestern coast of Israel
Amos 9:3; Nah. 1:4

Cast out demons

to use God’s power to make evil spirits leave the body they inhabited
Luke 9:1

Census

a count of the population
Exod. 30:12; 2 Sam. 24:1; 2 Chron. 2:17

Chaff

the throwaway part of a grain of wheat
Ps. 1:4; 83:13

Chasing the wind

a waste of time
Eccles. 1:14

Cherubim

winged spiritual beings that often served as guards, like angels
Exod. 25:18-20; 1 Kings 7:29; 2 Kings 19:15; Ps. 80:1; Isa. 37:16; Ezek. 11:22

Children of the light and of the day

believers
1 Thess. 5:5

Christians

believers
Acts 11:26

Cities of refuge

cities to which a person who accidentally killed someone could run and be safe from revenge
Num. 35:11; Deut. 19:9; Josh. 20

City gate

a place in a city where important decisions were made and business was done
Ps. 127:5

Clean

okay to touch, use, or eat; Unclean = not okay to touch, use, or eat
Lev. 12:8; Num. 8:6-7; Deut. 12:15; 14:1-21; Eccles. 9:2

Coming judgment

the bad ending in store for unbelievers when Jesus returns (same meaning as *Day of the Lord/Day of judgment*)
1 Thess. 1:10

"Say What??" Glossary

Commander of heaven

God
Dan. 8:11

Commissioned

set apart for a special job; anointed
2 Cor. 1:21

Concubine

a secondary wife who holds a lower position than the wife a man already has
Gen. 22:24; 1 Chron. 2:46; 2 Chron. 11:21; Song of Songs 6:8-9; Dan. 5:23

Condemnation

paying the price that comes from wrongdoing; being told, "You're guilty!"
Rom. 8:1

Consecrate

to purify or make clean, physically or spiritually
Exod. 19:10

Convert(ed)

persuaded to believe and to change your way of living
Acts 15:3

Covenant

a superimportant commitment between two people
Gen. 9; Exod. 2:24; 34; Deut. 29:25; 2 Sam. 5:3; 2 Kings 8:19; 23:3; 2 Chron. 15:12; Ps. 106:45; Isa. 61:8; Jer. 11:3; 31:31; Ezek. 34:25; Hos. 8:1

Crucify/crucifixion

a cruel method of execution that involves hanging a criminal on a wooden beam
Matt. 27:22; Mark 15:13; Luke 23:21; John 19:18

Cup-bearer

one who brought and tasted the king's wine to make sure it wasn't poisoned
Neh. 1:11

Daughter of Zion

people of Israel
Lam. 2:13; Zeph. 3:14

Day of the Lord/Day of judgment

the bad ending in store for unbelievers when Jesus returns (same meaning as *coming judgment*)
1 Thess. 5:2; 2 Pet. 3:7, 10

Deacon

a church leader who takes care of the needs of people in the church
1 Tim. 3:8-13

Decree

an order given by a king; a law that can't be changed
Ezra 6:3; Esther 3:14; Job 20:29; Ps. 19:7; 119:5; Jon. 3:7

Dedicate

to set apart (for God)
Judg. 13:5; 1 Sam. 1:11; 2 Sam. 8:11; 1 Chron. 26:28

Defile

to get dirty or make unclean
Gen. 34:27; Num. 19:17; 35:34; Jer. 34:16; Ezek. 4:14

Descendant

a son, daughter, grandson, granddaughter, great-grandson, etc.
1 Chron. 1:1

Died with Christ/dead to sin

because Jesus died for our sins, sin no longer has power over a believer
Col. 2:20

Disciple

a student of a rabbi (teacher) or a specific lifestyle
Matt. 9:9; Mark 9:14; Luke 14:26; John 13:35

Divination

telling about the future, like fortune-telling; God didn't like it
Num. 24:1

Diviner

someone who tries to look into the future
1 Sam. 6:2

Dowry

a gift of property or money from a groom to a bride's family
Gen. 34:12

Dung Gate

gate on the southwest corner of Jerusalem where garbage was dumped
Neh. 2:13

Edom

an area south of the Dead Sea; also means "red"
Ezek. 25:12; Joel 3:19; Mal. 1:4

Elder(s)

a church leader who teaches people about Jesus and the Scriptures; a minister; also refers to the Christians in heaven
Titus 1:5-9; Rev. 4:4



En-gedi

an oasis thirty-five miles southwest of Jerusalem near the Dead Sea
Song of Songs 1:14

Enthusiasm

excitement about God
Prov. 19:2

Ephod

a piece of clothing worn by priests
Judg. 18:20; 1 Sam. 21:9

Eternal

lasts forever
Dan. 4:34; Zeph. 2:9; John 17:3

Eternal blessing

This is mine forever
2 Sam. 7:29

Eternal glory

the reward a believer receives in heaven as a result of faithfulness to Jesus on earth
2 Tim. 2:10

Eternal life

life that lasts forever
1 John 4:9

Eternity

forever
Eccles. 3:11; Isa. 57:15

Eunuch

a trustworthy man who guarded the harem of a king
Esther 2:15; Isa. 39:7

Everlasting home

where you go to live forever after you die
Eccles. 12:5

Exalt

to praise or honor
Ps. 34:3; 92:8

Exile

being forcibly removed from one's homeland, often by war, to live in a foreign country; also = a person sent away to live in another land
1 Chron. 5:26; Ezra 2:1; Jer. 40:1; Ezek. 12:7; Obad. 1:20; Mic. 2:13

Faithful/faithfulness

following through on a promise; being reliable and trustworthy
Mic. 6:5; 1 Cor. 4:2

The Fall

Adam and Eve's first sin in the Garden of Eden that separated people from God
Gen. 3

Family Redeemer (Close Relative)

a man who marries the widow of his brother (or his close relative) to preserve that brother's name and inheritance
Lev. 25:25; Ruth 3:12

Famine

period when food is lacking
1 Chron. 21:12; 2 Chron. 6:28; 20:9; Neh. 5:3; Job 5:20; Jer. 5:12; Ezek. 5:12

Fast

to go without food for a time in order to spend more time praying
1 Sam. 31:13; Esther 4:16; Ps. 35:13; Isa. 58:3; Joel 2:12

Fear of the Lord

honor or deep respect for God (same meaning as *reverence*)
Ps. 111:10; Prov. 1:7

Fear the Lord/Fear God

to show respect for God because of his holiness and power
Deut. 17:19; Job 28:28; Eccles. 12:13

Fellowship

spending time with other believers; spending time with God through prayer and Bible reading
2 Cor. 13:14

Festival

holiday (like Passover and Purim) celebrated by the people of Israel to remember what God did for them
Lam. 2:6

Festival of Shelters

a major seven-day holiday to remember the years living in the wilderness after the Israelite slavery in Egypt
Ezek. 45:25; Zech. 14:16

Flog

to beat over and over with a rod or a whip
Jer. 37:15

Folly

foolishness
Prov. 9:13

Foreign gods

idols; statues people created to worship
1 Sam. 7:3

Fountain Gate

gate on the southeast side of Jerusalem
Neh. 3:15

Frankincense

one of the fragrant spices burned during worship
Isa. 60:6; Jer. 41:5

"Say What??" Glossary

Fruit

behavior or characteristics; actions that result from what's in our hearts
Gal. 5:22

Fruitful work

doing stuff for God; living right; pleasing God or living to please God
Phil. 1:22

Galilee

the region where Jesus and most of his disciples came from
Isa. 9:1; Matt. 19:1; Luke 2:4; John 2:1

Gatekeeper

guard at the palace gate or Temple door
1 Chron. 9:17-22; Neh. 7:3

Gentile

anyone who wasn't an Israelite
Deut. 32:21; Matt. 8:11; Acts 10:28; Rom. 1:16

Gift of prophecy

the ability to speak God's messages
Acts 21:9-10; 1 Cor. 13:2

Gift of righteousness/act of righteousness

Jesus' death, which makes us right with God
Rom. 5:17-18

Gilead

the land east of the Jordan River
Song of Songs 4:1; Jer. 8:22

Glorify

to honor
2 Cor. 8:19

Glory

God's awesome presence; honor God receives
1 Sam. 4:22; Ps. 63:2; 97:6; Isa. 35:2; 48:11; Ezek. 39:21; 2 Cor. 4:15; Heb. 1:3

Goats

an animal Jesus used to represent unbelievers
Matt. 25:32

Gog of the land of Magog

either a prince from Magog (land of Gog) or a word picture for evil that battles good
Ezek. 38:2

Good News

We can have eternal life (salvation) because of Jesus' death on the cross for our sins!
Mark 13:10; Acts 16:10; Rom. 16:25; 1 Cor. 9:12

Good works

good actions resulting from faith; good works aren't enough to earn our way to heaven
1 Tim. 6:18

Grace

good things God gives us that we don't deserve
Ezra 9:8; Zech. 12:10; 1 Cor. 16:23; Gal. 2:21; Col. 4:18; Philem. 1:25

Guilt

what we feel when we know we deserve punishment
Lev. 4:3; Num. 6:11; Job 7:21; Hos. 13:16

Half-tribe

half of the tribe of Manasseh living on either side of the Jordan River
1 Chron. 5:18

Hanukkah

an eight-day Jewish holiday in December; also known as the festival of lights
John 10:22

Hardened heart

a heart or spirit that is stubborn or unyielding
Exod. 10:27; Josh. 11:20

Hardships

a hard time; a period of suffering
Acts 14:22

Harem

the king's wives and concubines
Esther 2:3

Heresy

a teaching or opinion about God that does not agree with the Bible; a false teaching
2 Pet. 2:1

High council

a group of Jewish leaders; like the Supreme Court, they decided on legal matters
Acts 22:30

High priest/High Priest

the head priest in ancient Israel; Jesus, who stands between God and us as an offering for our sin (just as a priest would stand between God and a sinner)
Neh. 3:1; Heb. 3:1

Holy

set apart for God; perfect
Exod. 25:8; Deut. 7; 23:14; Ps. 68:5; Ezek. 42:13-14; Amos 2:7; Eph. 5:27



Holy One

God
Job 6:10; Prov. 30:3; Isa. 30:15; 43:3; Hab. 1:12

Holy water

water blessed for use in the Tabernacle/
Temple
Num. 5:17

Horns of the altar

hornlike posts on the four corners of the altar, on which the priests sprinkled the blood of sacrifices; symbolized God's saving power and protection
Amos 3:14

House of the Lord

the permanent building of worship for the Israelites; replaced the tent known as the Tabernacle
Hag. 1:2

Hypocrite

someone who criticizes the bad thing someone else did but does the same bad thing
Ps. 26:4; Matt. 15:7; Mark 7:6; Luke 13:15

Idol

a statue people worshiped; anything someone worships instead of God
Deut. 5:8; Judg. 18; 1 Chron. 14:12; 2 Chron. 11:15; Jer. 50:2; Ezek. 36:25; Amos 8:14; Acts 17:16

Idolatry

worshiping false gods; loving anyone or anything more than God
Num. 31:2; 1 Kings 15:34; 2 Kings 14:24; Rom. 2:22

Incense

a mixture of fragrant spices burned during worship
Exod. 30:1; 2 Chron. 26:16; Ps. 141:2

Iniquity

wickedness or injustice; sin
Exod. 34:9

Interlude

a musical term with an unknown meaning; it could mean “rest” or “pause” or could be a signal to worship God; the Hebrew word is *selah*
Pss. 3:2; 57:6

Jerusalem

God's holy city (also called Mt. Zion); the capital city of the nation of Israel
Ps. 74:2; Isa. 10:11; Jer. 13:27; Ezek. 26:2; Acts 25:15

Jordan River

a major river through the Promised Land; John the Baptist baptized Jesus there
Ps. 114:3; Mark 10:1

Judah

originally the southernmost tribes of Israel, it became the southern kingdom when the northern tribes revolted
Jer. 14:2; Ezek. 8:1; Amos 1:1

Judge

a person who settles legal arguments; also = a leader who helped rescue Israel in the time before the kings
Judg. 2:18; 1 Chron. 26:29; 2 Chron. 19:8

Justice

what's fair and right; only God's justice is totally fair and right
Job 40:8; Ps. 11:7; 58:1; Amos 6:12

Lake of fire

hell
Rev. 20:15

Lamb (of God)

Jesus
1 Pet. 1:19; Rev. 19:7

The Land

Canaan, the land God promised to give the people of Israel
Lev. 18:25

Land flowing with milk and honey

Canaan, a land filled with good things
Jer. 11:5

The Law

God's rules for living; the first five books of the Old Testament also are called the Law
Deut. 4:44–5:33; Ps. 122:4

Leprosy

any number of contagious skin diseases; lepers were cast out of society
Num. 12:10; 2 Sam. 3:29; 2 Kings 5:1

Leviathan

a legendary sea creature possessing several heads, or a crocodile; also a symbol for a tough enemy that God will overcome
Job 3:8; 41:1; Isa. 27:1

Levites

people from the tribe of Levi who helped the priests in the Temple
1 Chron. 9:14, 26, 33; 2 Chron. 23:2; Neh. 8:7; Isa. 66:21

"Say What??" Glossary

Light

understanding; knowledge of God
Eph. 1:18

Liquid offering

wine given as a sacrifice
2 Kings 16:15

Living according to the truth

living life God's way
3 John 1:3

The Lord be with you

May God cause good things to happen to you; also = "Hi!" or "Have a good day!"
Ruth 2:4

The Lord gave me victory

God helped me big-time
Judg. 12:3

The Lord is with you

God's on your side
Judg. 6:12

Lord's Supper

a church ceremony in which Christians eat bread and drink wine or grape juice to remember that Jesus died for us; Communion
Acts 2:46

Magician

one who calls upon the power of evil spirits to gain power and find out about the future
Ezek. 21:21

Man of lawlessness

the Antichrist; the evil ruler yet to come who will claim to be the Messiah while using Satan's power to rule the world (same meaning as *Beast out of the sea*)
2 Thess. 2:8-10

Martyred

killed for your faith
Rev. 6:9

May the Lord's will be done

God knows best, so I want what he wants
2 Sam. 10:12; 1 Chron. 19:13

Mediator

someone who talks to God on behalf of another; Jesus is our mediator
Gal. 3:19-20

Meditate

to focus deeply on God
Gen. 24:63; Ps. 63:6; 145:5

Medium

one who sins by getting in touch with spirits of the dead; similar to a diviner or fortune-teller
1 Sam. 28:3; 1 Chron. 10:13; Isa. 8:19

Mercy

compassion and forgiveness
Judg. 1:24; Job 9:15; Ps. 59:5; 123:3; Isa. 47:6; Jer. 33:26; Gal. 6:16; James 3:17

Messiah

Savior; deliverer from sin
Matt. 1:17; 22:42; Luke 20:41; John 4:25-26; Acts 8:5

Ministered

led the people in their worship of God
Exod. 39:26

Miracle/miraculous sign

supernatural act like making the blind see
John 7:3, 31

Most High

God
Ps. 73:11; 91:1; Isa. 14:14

Most Holy Place

the innermost room of the Tabernacle/Temple; only the high priest could go there, and only once a year
1 Kings 6:16; Dan. 9:24; Heb. 9:3

Mount Hermon

mountain on the northern edge of Israel; also means "devoted mountain"
Ps. 42:6

Mount of Olives

olive tree-covered mountain on the eastern side of Jerusalem; Jesus prayed there after the Last Supper
Zech. 14:4; Matt. 21:1

My name

God's name represents his characteristics and his true nature
Mal. 2:5

Myrrh

a scented oil or perfume
Ps. 45:8; Prov. 7:17; Song of Songs 3:6

Nazareth

Jesus' hometown
Mark 10:47; Luke 2:4

Negev

dry area between Beersheba and Kadesh-barnea
Ezek. 20:46; Obad. 1:19-20



New way

also called the new covenant, the new agreement between God and people established through Jesus’ death and resurrection; what the New Testament is all about
2 Cor. 3:9-12

Nineveh

important city of the Assyrians
Jon. 1:2; Nah. 2:1

Oath

a strong promise that is not to be broken
1 Sam. 14:24

Offering

something people give to God; another word for *sacrifice*
Lev. 7:1; Num. 28; 1 Kings 8:63; 2 Kings 10:25; 1 Chron. 16:1; Isa. 53:10; Ezek. 46:4

Oppress

to torment or bully someone continually
Ps. 82:3; 146:7; Eccles. 4:1; Isa. 5:7; Ezek. 18:12

Ordain

to appoint someone to a special or important position
Ezek. 28:14

Ordination

a setting apart for ministry
Exod. 29:22; Lev. 8:22

Pagan

against God (can refer to either a person or a belief)
Num. 33:52; 1 Sam. 31:9; 1 Kings 14:24; 2 Kings 15:4; Ezra 10:44; 1 Cor. 10:7; 1 Thess. 4:5

Pagan shrine

place where false gods are worshiped
2 Chron. 14:5; Jer. 48:35

Parable

a story about everyday people and activities that has a deeper, spiritual message
Hos. 12:10; Matt. 13:35; Mark 4:34; Luke 15

Passover

a yearly festival celebrating the Israelites’ escape from slavery in Egypt when the angel of death “passed over” their homes
Exod. 12:11; Num. 9:10; Deut. 16:1; 2 Chron. 8:13; 30:2-5; Ezek. 45:21; John 12:20

Patriarch

one of the founding fathers of the nation of Israel; the patriarchs are Abraham, Isaac, Jacob, and Jacob’s twelve sons
Heb. 7:4

Persecute

to torment or bully, often for religious reasons (similar to *oppress*)
Ps. 109:16; 140:12; John 15:20

Pharisees

Jewish leaders known for keeping the Law; often too extreme and judgmental
Matt. 16:6; Luke 5:17; John 12:19; Acts 5:34; 23:6

Plunder

items taken from the enemy after winning a battle
2 Chron. 28:15; Esther 9:15; Isa. 9:3; 49:24; Jer. 15:13; Ezek. 29:18

Praise

to show God that he is great!
Isa. 12:4

Priest

a person from the tribe of Levi with authority to offer sacrifices in the Temple
Ezra 2:61; Neh. 11:20; Ezek. 7:26; Hos. 3:4

Promised Land

Canaan, the land God promised to give the people of Israel
Deut. 1:37; Josh. 5:7; Ps. 47:4

Prophecy

a message from God
Jer. 23:33

Prophecy

to speak God’s messages through the Holy Spirit
1 Sam. 19:20; Jer. 25:30; Ezek. 21:2; 1 Cor. 11:4

Prophet

a person who speaks for God
2 Chron. 18:5-7; Ezra 5:1-2; Neh. 9:26; Isa. 39:3; Jer. 28:1; Ezek. 14:9; Hos. 12:10; Amos 3:7; Acts 26:27

Province

territory ruled by a king or governor
Esther 1:1; Eccles. 2:8; Dan. 3:1; Acts 19:26

Psalm

song
Ps. 1

"Say What??" Glossary

Purify/Purification

to make clean again, physically or spiritually
Lev. 12:4; Num. 8:21; 19:13; 28:22; 2 Chron. 35:6

Purim

the holiday Esther established to celebrate the saving of the Jewish people from death
Esther 9:26

Rabbi

teacher or master
Matt. 23:7

Rebuke

scold
Ps. 6:1

Reconciliation

Coming back together so that things are good between us
2 Sam. 16:21

Redeem

to buy (this property); to pay a price to protect the rights of someone else
Exod. 6:6; 15:13; Deut. 15:15; 24:18; Ruth 4:4; Job 19:25; Isa. 63:9; Jer. 50:34; Hos. 13:14; Zech. 10:8

Redeemer

one who pays a price to protect the rights of someone else
Isa. 41:14; 54:8

Repentant

sorry about sin and ready to change
Isa. 1:27

Restitution

making things right after they've been wrong
Lev. 5:16; Num. 5:7

Revelation

a special message from God, which he sends in a dream or a vision
2 Cor. 12:1, 7

Reverence

honor or deep respect
Job 15:4; Eph. 5:21; Heb. 5:7

Righteous (God)

perfect, holy, sinless; absolutely good
Ps. 7:9; 143:1; Isa. 51:8; Jer. 9:24; Zech. 9:9

Righteous (people)

made right with God
Gen. 15:6; Job 35:2; Ps. 52:6; Prov. 11:31; Jer. 20:12; Hab. 2:4; Rom. 4:3

Righteousness (God)

absolute perfection; completely good and right
Hos. 2:19; John 16:8

Righteousness (people)

behavior that results from being made right with God
Isa. 62:1; Dan. 12:3

Sabbath

day of rest and worship—Saturday for the Israelites
Neh. 13:17; Jer. 17:24; Ezek. 46:1; Matt. 12:1-2; Luke 6:1; John 5:9-10, 16, 18

Sabeans

people from Sheba
Job 1:15

Sacred

something that is for or about God
1 Kings 2:30; Lam. 4:1; Ezek. 48:22

Sacred lot

a way of drawing straws or using some similar method to figure out God's will (used only when God commanded)
Num. 33:54; Josh. 14:2; 1 Chron. 6:65; Neh. 10:34

Sacrifice

giving up a good thing to pay for a bad thing (a sin); also = the animal, grain, or other item that a person gives up to God
Gen. 22:13; Exod. 5:8; 18:12; Lev. 1:9; Num. 29; 1 Kings 3:15; 18:36; 2 Kings 3:20; 25:14; 2 Chron. 7:4; 15:11; Pss. 40:6; 107:22; Jer. 19:5; Ezek. 42:13; Amos 4:4; Rom. 12:1

Sacrifice of praise

an action of gratitude toward God
Heb. 13:15

Sacrilegious

describes an object or an action that contaminates something set apart for God
Dan. 11:31

Sadducees

Jewish leaders, many of whom were the chief priests
Matt. 16:6; Acts 4:1; 23:6

Salvation

the gift of being saved from the penalty of sin (death) because of the act of someone else (a Savior)
Ps. 88:1; 103:17; Isa. 25:9; Jer. 3:23; Hab. 3:18; Acts 28:28; 1 Cor. 1:24; Eph. 2:9



Samaria

the capital city of the northern kingdom of Israel
Hos. 7:1

Samaritan/Samaritans

a people group partially related to the people of Israel, who were their enemies
Luke 10:33-34; John 4:7

Sanctuary

a sacred, safe place to worship God; inside a church or temple
Exod. 15:17; Lev. 12:4; 1 Chron. 24:5; Ps. 26:8; 27:6; 102:19; Ezek. 44:8-9; Luke 1:9

Savior

Jesus is the ultimate Savior, also known as the Messiah; the Israelites waited for the Messiah for a long time
2 Sam. 22:2

Scribe

a teacher and copier of the Law of Moses
Ezra 7:6

Scroll

an animal skin or parchment on which books were written during Bible times
2 Chron. 34:18; Ezra 6:2; Isa. 34:4; Jer. 36:6; Ezek. 3:1; Zech. 5:1-3; Rev. 10:2

Sea

large tub of water where priests washed their hands and feet
2 Chron. 4:1-15; Jer. 27:19

Sea monster

a legendary sea creature possessing several heads, or a crocodile; also called Leviathan
Ezek. 32:2

Seal

an item placed on a document to keep the contents safe or to mark it as royal property or under the authority of a king
Rev. 5:2

Secular

not godly or Christian
1 Cor. 6:1

Security

something given as a promise for payment for a loan
Job 24:3; Prov. 27:13

Seek the Lord

ask God to help you follow his ways
2 Chron. 12:14

Seraphim

six-winged angelic beings who continually call out praise to God; like cherubim
Isa. 6:2

Sheep

an animal Jesus used to represent believers
Matt. 25:32; John 10:3

Sheep Gate

gate on the northeast corner of Jerusalem
Neh. 12:39

Shrine

a place where idols were worshiped
Isa. 16:12; Ezek. 16:16

Shulam

a town the whereabouts of which are unknown
Song of Songs 6:13

Signet ring

a king's ring used as a sign of authority
Esther 8:2; Hag. 2:23

Signs/wonders

supernatural acts like making the blind see
Mark 13:22

Sin

a wrongdoing; to mess up
2 Kings 13:6; Rom. 7:14-20

Slag

leftover junk that separates from pure silver when it is heated
Isa. 1:22; Ezek. 22:18

Slave wife (also called a concubine)

a secondary wife who holds a lower position than the wife a man already has
Gen. 32:22

Son of David/Son of Man

Jesus
Matt. 9:6; Luke 20:41; John 6:27

Son of man

human; man
Ezek. 2:1; Dan. 8:17

Sorcerer

one who calls upon the power of evil spirits to gain power and find out about the future
Isa. 2:6

Sovereign

supreme, having unlimited power
Exod. 23:17; Josh. 7:7; Judg. 16:28; 2 Sam. 7:18; Ps. 69:6; Isa. 25:8; Ezek. 27:3

"Say What??" Glossary

Spiritual gifts

special abilities (like teaching and prophesying) given to believers by the Holy Spirit to help build the church
1 Cor. 12:4-7; 1 Tim. 4:14; 1 Pet. 4:10-11

Spiritual milk

"food" (God's Word and teaching) that helps you grow as a believer
1 Pet. 2:2-3

Sun of Righteousness

the Savior/Messiah/Jesus
Mal. 4:2

Swear to me in God's name

the strongest kind of promise
Gen. 21:23

Synagogue

a local place of worship where the people of Israel gathered each week; a building for weekly worship
Matt. 6:5; Mark 3:1; Luke 4:16; Acts 13:5

Tabernacle

the tent where the people of Israel worshiped God
Lev. 4:4; Josh. 18:1; 1 Sam. 3:21; 2 Sam. 12:20; 2 Chron. 1:3

Tarshish

a place with an unknown exact location, believed to be very far from Jerusalem
Jon. 4:2

Teaching

information about God and salvation
1 Tim. 1:3

Temple

the permanent building of worship for the Israelites; replaced the tent known as the Tabernacle
1 Kings 5; 1 Chron. 23:4; Isa. 44:28; 65:11; Jer. 51:11; Lam. 1:10; Ezek. 37:26

Temple messenger

priest
Eccles. 5:6

Thorn in the flesh

a hard problem that makes us weak; God can use this to show his power
2 Cor. 12:7

Tigris River

river in Mesopotamia; a river that ran out of the Garden of Eden
Dan. 10:4

Tithe

the first tenth of someone's property or money, given to God as an offering
Num. 18:25; Deut. 14:22; 26:12; 2 Chron. 31:5; Neh. 10:38; Mal. 3:10

To give glory

to honor
Rom. 15:7

Town gate

a place in a town where important decisions were made and business was done
2 Sam. 19:8

Tribes of Israel

the twelve family groups of the nation of Israel, God's chosen people
Josh. 14; Ezek. 47:13

Tribulation

a hard time; a future period of suffering
Rev. 7:14

Tribute

money paid by a conquered people to the conquering nation
2 Chron. 17:11; Ezra 4:20; Esther 10:1

Tyranny

cruel oppression shown by a government or ruler
Isa. 14:6

Unclean

not okay to touch, use, or eat; Clean = okay to touch, use, or eat
Lev. 5:3

Underworld

place under the earth where the dead are; also called *Sheol*
Job 11:8; 26:6

Unfailing love

God-sized love that never quits, never lets you down!
2 Sam. 22:51; Ps. 36:5; 85:10; Isa. 55:3; Mic. 7:20

Union with Christ

relationship with Christ; the Holy Spirit is the glue that sticks you to Jesus
Col. 2:10

Urim and Thummim

mysterious pieces worn by the high priest that helped him know God's will
Exod. 28:30

Virgin

an unmarried woman or girl who is pure and innocent
Song of Songs 8:9



Visions

one of the cool ways God gives a message to his prophets; like a dream
Gen. 46:2; 1 Sam. 3:1; Isa. 2:1; Ezek. 1:1; Acts 9:12

Voluntary offering

gifts given freely to God, not given just because we have to do it
Ezra 1:4

Watchman

a man who patrolled a city, keeping watch over it at night
Song of Songs 5:7; Isa. 21:11; Ezek. 33:2-3

Water Gate

gate on the east side of Jerusalem
Neh. 12:37

Wisdom

good judgment that comes from God
1 Chron. 22:12; Job 12:2; 39:17; Prov.

5:1; Eccles. 10:1; Isa. 50:4; 1 Cor. 2:7; James 1:5

Worship

to give the highest honor and praise to someone/something greater than we are; only God deserves our worship
Judg. 2:19; 6:10; 1 Sam. 9:19; 12:20; 2 Kings 17:36; 23:4; 1 Chron. 28:13; 2 Chron. 17:3; Ps. 96:9; Isa. 19:23; Zeph. 1:4

Zeal

excitement about God
Rom. 10:2

Zion

the Temple mount in the city of Jerusalem; also means the new city of Jerusalem in heaven
2 Chron. 5:2; Pss. 14:7; 50:2; 76:2; 133:3; Isa. 33:20; Joel 3:16

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