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Mosaic User's Guide

On our own we are little more than bits of stone and glass.

Together we are the body of Christ.

osaics are curious things. Bits and pieces of stone and glass that on their own may be interesting, but only fleetingly so. Together, however, those pieces form images that move us in unexpected and profound ways. From the simplest forms to the most complex, it is the combined effect of tiles arranged in their diversity that brings about something much greater than the sum of the parts.

Mosaic is not merely the title for the Bible you hold. It also describes its contents and our story as Christians, too. All too often we allow the here and now to dominate our lives and define who we are. But as Christians, we are each part of something much larger than simply the here and now. We are part of a mosaic—a patchwork of people, places, times, and cultures—that depicts one person: Jesus Christ.

The purpose of this Bible is to provide a way to encounter Christ on every continent and in every century of Christian history. Why? Because when this happens, God's profound and often unexpected work on behalf of his children becomes clear in new and exciting ways. It is important to see that the body of Christ is much bigger than the small piece we each experience in our everyday lives. When the rich and varied ways in which God's people have encountered Christ become clear, a deepening sense of his presence and power will surely be the result. It's not about the individual pieces, as important as they are. It is about the whole picture that emerges when all these pieces come together to form the beautiful mosaic that is God's church.

This Bible is unique. It is not a study Bible with notes and helps interrupting the flow of the text. Nor is it a devotional Bible with 365 daily readings sprinkled along the way. Instead, this Bible offers the

complete text of the Bible without interruption, except for a robust cross-reference system and brief book introductions. At the front, you will find an extensive block of weekly meditations that draw on the collective wisdom of the global church across two thousand years of history, which will engage your heart and mind and guide you back into God's life-changing Word.

ELEMENTS OF WEEKLY MEDITATIONS

Each weekly meditation centers around a specific theme and uses several elements to create an environment for a meaningful experience with God. A brief introduction at the beginning of each weekly collection will start you on the path, and the remaining elements will help guide you along the way.

Scripture. The first and most important element is the weekly listing of five Scripture readings. Four of these readings are adapted from standard lectionaries used by different Christian traditions around the world. These selections follow the church seasons (for more on this, see below under "Ways to Use This Bible") and, during most weeks, provide one reading each from the Gospels, the Psalms, the Old Testament, and the New Testament. The fifth passage (marked as "Suggested Reading") is specifically chosen to complement the others in connection with the weekly theme.

Scripture is at the heart of each weekly meditation. Read these passages. Meditate on them. Read them again. Allow the text to penetrate your soul throughout the week as you engage with the other elements. Don't let the other elements eclipse the Scripture in your devotional time. They should complement the Scripture readings, not supersede them.

Historical and Global Contributions. One major distinctive of Holy Bible: Mosaic is the collection of reflective content from every continent and every century of Christian history. This content comes in many different forms that work together in each week's collection. You will find full-color artwork, excerpts from influential Christian thinkers throughout church history, quotes from brothers and sisters in Christ who have wrestled with ideas related to each week's theme, and worshipful pieces (including prayers, hymns, and poetry), all designed to bring you into contact with the global, historic church as you engage with God's Word.

Meditations. Each week also features an original meditation that connects the weekly theme to the modern world. These meditations were written specifically for this Bible by Christians engaged in living out the gospel in their own communities.

Whitespace. Each week includes a lined section for note-taking, but even beyond those spaces, there is plenty of room for you to creatively interact with the material through sketching, journaling, or however else you would like to contribute. This is intentional, and even extends to the paper we chose for printing these weekly meditations, which is ideally suited for pencil or ink.

WAYS TO USE THIS BIBLE

This is a unique Bible, and each person will likely have a unique experience with it. Here are some ways to approach the material that might work well for you.

Liturgically. The weekly meditations are designed to be used in connection with the church year. The church year might not be familiar to everyone who uses this Bible, but it is an excellent way to help focus our attention on God. Rather than the more familiar solar calendar that is organized by the rhythms of nature, the church calendar is organized around God and his activity in the world. It consists of six seasons of varying length. The church calendar begins with Advent, a four-week season focused on anticipating the coming of Christ at Christmas. Next comes Christmas itself, a short season that runs from December 25 through January 5, celebrating the incarnation of Christ. The third season is Epiphany, a celebration of light and the witness of Christ to the whole world. Then follows Lent, the forty-day season leading up to Easter, when we focus on repentance from sin and reflect on Christ's redemptive work on the cross. This culminates in Good Friday and the dark Saturday between the crucifixion and resurrection of Jesus. Following Lent comes Easter, the celebratory season of fifty days when we rejoice in resurrection life. Then the church year is capped off by the lengthy season of Pentecost, which focuses on living the Christian life through the power of the Holy Spirit. More information about the church year and how it can shape your spiritual life can be found at www.HolyBibleMosaic.com.

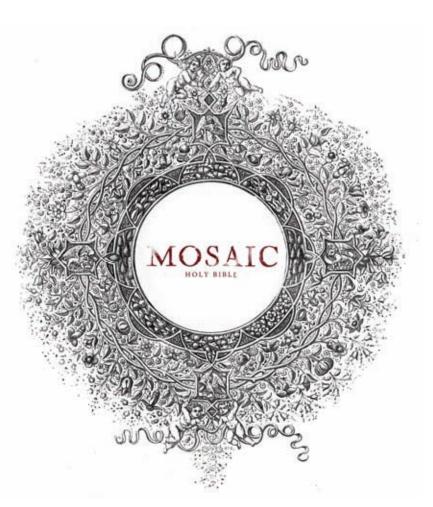
Each weekly meditation in *Holy Bible: Mosaic* is labeled with a week from the church year, and the Scripture readings are drawn from the passages that are traditionally read during that week by churches around the world. If you choose to follow this plan for reading the Bible, you will truly be connected with the global, historic church as you journey through the year, following the rhythms of God's work in the world.

The church year is centered around Easter, which falls on a different Sunday each year. For this reason, we couldn't assign specific dates to each week, and we created fifty-three weekly meditations to account for differences in the length of the seasons of Epiphany and Pentecost each year. Go to www.HolyBibleMosaic.com for a useful tool that will correlate the weeks of the church year to any specific date in the traditional calendar and to find out where we are in the church calendar on any given day.

Thematically. Another way to use this Bible is to choose the meditations you want to interact with based on the relevance of their themes. Use the index that lists the content and theme for each week (pp. M33–M338) and select one that piques your interest. With such an assortment of themes throughout the year, you will be able to craft your own devotional experience based on what God is already doing in your life.

Organically. Many readers will still want to follow their regular plan for Bible reading, and *Holy Bible: Mosaic* can also be used along with it. As you read through the Bible, icons with page numbers will point you to devotional material where the passages you're reading are referenced. Follow those references and allow the meditations to contribute depth and color to your regular reading plan.

Your own way. Any number of ways might be imagined for using this Bible. Please feel free to share the unique ideas you have for using Holy Bible: Mosaic by e-mailing us at NLT@tyndale.com or by logging on to www.HolyBibleMosaic.com. There you will also find resources to extend the experience beyond the printed page, and you can add your piece to the Mosaic by contributing to the community forum or by commenting on the blog.





THE ANNUNCIATION—EL GRECO (GREECE/1541–1614)



Longing Advent, Week 1

Isaiah 2:1-5 † p. 635 • Psalm 25 † p. 518 1 Corinthians 1:4-9 † p. 1071 • Matthew 24:32-51 † p. 930

aiting doesn't resonate well in our culture. Our spending habits serve as one good example. Because we need it *now*, we rack up outlandish debts we may have no plan for repaying.

The Christian life is—and always has been—filled with waiting. Whether it was the Old Testament anticipation of the promised Messiah or the New Testament eager expectation for Jesus Christ's return, believers are often focused on what is to come.

It seems that God teaches us the most poignant lessons when we pay attention to the ways in which his Kingdom is upside down from ours. Perhaps God wants us to feel strongly dissatisfied with the imperfections of our current state and long for what is to come. Could it be that in those moments of yearning we grow to better understand the ways of our Lord?

SUGGESTED READING: ISAIAH 11:1-16 + P. 644 • ISAIAH 35:1-10 + P. 664

You also must be ready all the time, for the Son of Man will come when least expected.

—MATTHEW 24:44 † P. 930

"Advent... helps us to understand the fullness of the value and meaning of the mystery of Christmas. It is not just about commemorating the historical event, which occurred some 2,000 years ago in a little village of Judea. Instead, we must understand that our whole life should be an "advent," in vigilant expectation of Christ's final coming. To prepare our hearts to welcome the Lord who, as we say in the Creed, will come one day to judge the living and the dead, we must learn to recognize his presence in the events of daily life. Advent is then a period of intense training that directs us decisively to the One who has already come, who will come and who continuously comes."

-Pope John Paul II (POLAND/1920-2005)

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Now you have every spiritual gift you need as you eagerly wait for the return of our Lord Jesus Christ.

—1 CORINTHIANS 1:7 † P. 1071

"Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, 'who bore our sins in His own body on the tree,' 'who did no sin, neither was guile found in His mouth,' but endured all things for us, that we might live in Him. Let us then be imitators of His patience; and if we suffer for His name's sake, let us glorify Him. For He has set us this example in Himself, and we have believed that such is the case." —Polycarp (Turkey/69–155)

infinite light. I do not mean the prayer of outward observance but prayer from the heart; not confined to fixed times or periods but continuous

Prayer and converse with God is a supreme good: it is a partnership

throughout the day and night.

JOHN CHRYSOSTOM (ANTIOCH)

C. 349

Our spirit should be quick to reach out toward God not only when it is engaged in meditation; at other times also, when it is carrying out its duties, caring for the needy, performing works of charity, giving generously in the service of others, our spirit should long for God, and call him to mind, so that these works may be seasoned with the salt of God's love, and so make a palatable offering to the Lord of the universe...

Prayer is the light of the spirit, true knowledge of God, mediating between God and man. The spirit, raised up to heaven by prayer, clings to God with the utmost tenderness; like a child crying tearfully for its mother, it craves the milk that God provides. It seeks the satisfaction of its own desires, and receives gifts outweighing the whole world of nature.

Prayer stands before God as an honored ambassador. It gives joy to the spirit, peace to the heart. I speak of prayer, not words. It is the longing for God, love too deep for words, a gift not given by man but by God's grace.

KE	FLE	CTI	ON	

Imagine

MATHEW WOODLEY

A few years ago, on the first Sunday of Advent, I played John Lennon's song "Imagine" right before my sermon. It wasn't a universal hit. The lyrics may be controversial; he imagines a live-for-today existence with no heaven and no hell, but he longs for a better place where "the world will be as one."

In my defense, I clearly stated that, contra Lennon's lyrics, I believe in heaven, hell, the blood of Jesus, and things worth dying for. But Lennon was right about one thing: This world is broken, and we should yearn for its healing. Our hearts should ache for a better world.

Sadly, our culture often fosters a complacent, blasé, smug approach to Christianity. In the words of C. S. Lewis, "We are far too easily pleased." We're happy to numb and freeze our restless ache for a better world.

Advent is the season of the church year that ignites that longing in our hearts. Before we rush into "Happy Holidays," we pause and let longing rise up within us. Throughout Advent we catch glimpses of a better world.

And as we catch glimpses of this Messiah-healed world, we long for its coming now. All of the best Advent hymns capture this spirit of groaning and longing for Messiah's better world. When we sing "O Come, O Come, Emmanuel," with its dark, unresolved melody, it cracks our hearts open with longing's wound. And yet, we know Messiah *has* come, even as we wait for him to come again. Advent is a deliciously painful mix of joy and anguish.

This Advent-like longing is at the heart of Christian spirituality. Augustine's Latin phrase *desiderium sinus cordis*—"yearning makes the heart grow deep"—became a central theme in his pilgrimage on earth. Augustine cried out, "Give me one who yearns; . . . give me one far away in this desert, who is thirsty and sighs for the spring of the Eternal country. Give me that sort of man: he knows what I mean."

C. S. Lewis claimed that in this life the Advent-like stab of longing serves as a spiritual homing device, placed deep in our heart by God to lead us back to him. Thus, as Psyche realizes in *Till We Have Faces*, "It almost hurt me . . . like a bird in a cage when the other birds of its kind are flying home. . . . The sweetest thing in all my life has been the longing . . . to find the place where all the beauty came from. . . . The longing for home."

Advent trains us to ache again. Of all the seasons of the church year, Advent is the time to acknowledge, feel, and even embrace the joyful anguish of longing for Messiah's birth and the world's rebirth. So we sing our aching songs while we light candles and festoon the church with greenery. That is Advent longing, and we couldn't imagine it any other way.

М

$\mathcal{L}onging$

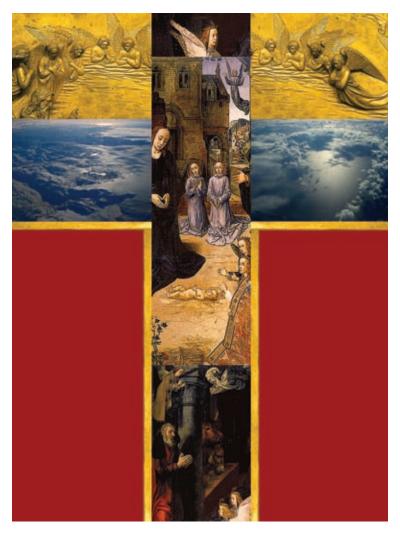
MEDITATION

OUR HEARTS ARE RESTLESS

Everlasting God, in whom we live and move and have our being: You have made us for yourself, so that our hearts are restless until they rest in you.

-Augustine of Hippo (algeria/354-430)

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GENERATIONS WAITED FOR WHAT WE LOOK BACK AND CELEBRATE
-E. JOHN WALFORD (ENGLAND/CONTEMPORARY)



\mathcal{H} oping for Hope

Advent, Week 2

Isaiah 40:1-11 † p. 669 • Psalm 85 † p. 554 2 Peter 3:8-14 † p. 1165 • Mark 1:1-8 † p. 937

dvent is a time of hope; the spirit of eager anticipation pervades the senses. Even in the refuge of your own home, the season is inescapable as carolers dismiss the social inhibitions that dominate the other eleven months of the year. But when tragedy, depression, or loneliness steals your joy, you can almost resent the hope that others have.

When we think our hope unfulfilled, we adjust our expectations. We take on new causes, reconsider our optimism, or sometimes become leery of new endeavors. We can even become angry with God, feeling desolate or abandoned. But even if we lose our hope in God, he will never give up on us.

God doesn't share our limited perspective, and that is one of the reasons that the hope of Advent isn't dependent on how we are feeling. It can be comforting to rely on the one who gives us hope, even when the light of that hope doesn't seem to penetrate our temporary darkness.

SUGGESTED READING: PSALM 39 + P. 527 • PSALM 71 + P. 544

"Comfort, comfort my people,"
says your God.
—Isaiah 40:1 † p. 669



Augustus Neander (Germany)

The death of Christ annihilated at a stroke the Messianic expectations of the Apostles. Their dejection was complete. But if, of all that they had hoped, nothing was ever realized, this dejection could not have passed away....

We cannot explain (not bare conceivable possibilities, but) the actual state of the case, viz., the dejection of the Apostles at first; and what they were and did afterward. There must be some intermediate historical fact to explain the transition; something must have occurred to revive, with new power, the almost effaced impression; to bring back the flow of their faith which had so far ebbed away.

The reappearance, then, of Christ among his disciples is a connecting link in the chain of events which cannot possibly be spared. It acted thus: Their sunken faith in his promises received a new impulse when these promises were repeated by Him, risen from the dead; his reappearance formed the point of contact for a new spiritual communion with him, never to be dissolved, nay, thenceforward to be developed ever more and more.

According to their own unvarying asseverations, it was the foundation of their immovable faith in his person, and in himself as Messiah and Son of God; as well as of their steadfast hope, in his communion, of a blissful, everlasting life, triumphing over death. Without it they never could have had that inspiring assurance of faith with which they everywhere testified of what they had received, and joyfully submitted to tortures and to death.

"Christianity has always been the hope of God through Jesus played out in the lives of real people living in real circumstances."

—Doug Pagitt (USA/CONTEMPORARY)

MEDITATION

М

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GOD'S GRANDEUR

The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed. Why do men then now not reck his rod?

Generations have trod, have trod, have trod;

And all is seared with trade; bleared, smeared with toil;

And wears man's smudge and shares man's smell: the soil

Is bare now, nor can foot feel, being shod.

And, for all this, nature is never spent;

There lives the dearest freshness deep down things;

And though the last lights off the black West went

Oh, morning, at the brown brink eastwards, springs—

Because the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings.

-Gerard Manley Hopkins (ENGLAND/1844-1889)



Sometimes hope—real hope—seems too "deep down" to truly grasp. You beg for hope to come to you, but it gives no reply. Instead, it keeps to hints and whispers and shadows. It only makes itself visible (if ever) in your periphery. Like a grasshopper, hope hides in random stalks of grass, and if you accidentally kick it up, it flits across the field to hide again.

Sometimes it feels as though the world's beauty teases us to hope—as though every warm sunset, every bright evening street, every sigh of ocean, and every thought of coming home—really coming home—gives a glimpse of a pleasure eternally out of reach. It seems that the deepest feeling the world has to give is sorrow, a melancholy sense that life is aloofly withholding its best. It is as though the stars shine, but not for us; that the world's glory points like a sign, but to better lands we can never know.

So it is easy to forget the deep things. After all, forgetting hurts less than seeking, reaching, hoping. Quit chasing. Have a seat. Let the television remind you of the happiness you can buy. If the living butterfly is out of reach, there are places that keep specimens pinned and labeled. Purchase one, take it home, handle it all you want. Be it a toy, a tool, an image, a cause, a companion, a theology, an anti-theology—the butterfly you desire can be yours. It may be cold. It may be still. But what more can you really hope for? If the world won't grant you peace, grab yourself a piece of the world. It doesn't have to be a lot, just a fair, if fleeting, part.

But deep down we know better. As Gerard Manley Hopkins reminds us in "God's Grandeur," though the lights in which we place our hope seem to fade—the lights of science, society, intimacy, the church—something in us looks toward the dawn, and hope itself becomes the light we seek. That light reveals, in some mysterious sense, that the best that *can* be *wants* to be. Yes, hope is waiting, not hiding; it is shy, not coy; it is near, not far. It is as near to us as we will draw near to it.

Here, then, is real hope: not that we passionately want to be more and do more, but that the one who creates and sustains and cares for the universe waits for us to create and sustain and care, too. So consider: Hope doesn't start with you, depend on you, or end with you. It starts, depends, and ends in Jesus Christ. He connects you to the Father and fills you with the Spirit, empowering you to meet others with the grace that every relationship will require. And when grace is mutually given, hope begins moving afresh.

So, what might happen if, somehow, that hope began abiding in *me*? Will I hope for all that can be? Will I grasp that the Creator of the universe knows more of me than I can ever imagine? Hope says yes.

Hoping for Hope

HOLD FAST TO HOPE

Almighty God, give us such a vision of your purpose and such an assurance of your love and power, that we may ever hold fast the hope which is in Jesus Christ our Lord who is alive with you and the Holy Spirit, one God now and for ever.

Amen —Bosco Peters (New Zealand/Contemporary)

Reflection

And so, dear friends, while you are waiting for these things to happen, make every effort to be found living peaceful lives that are pure and blameless in his sight. —2 Peter 3:14 † P. 1165

"Hope is a state of mind, not of the world.... Hope, in this deep and powerful sense, is not the same as joy that things are going well, as willingness to invest in enterprises that are obviously headed for success, but rather an ability to work for something because it is good."

-VACLAY HAVEL (CZECH REPUBLIC/CONTEMPORARY)

M





\mathcal{A} ctive Anticipation

Advent, Week 3

ZEPHANIAH 3:14-20 † P. 884 • PSALM 126 † P. 579 1 THESSALONIANS 5:16-24 † P. 1120 • LUKE 3:7-20 † P. 963

t can be easy to gloss over familiar words, missing their potent meaning. Praying the rhythms of the Lord's Prayer, "Your Kingdom come, Your will be done, on earth as it is in heaven," ought to strike us as the plea it originally was, begging the Lord to manifest his Kingdom in *us*, here, today. Despite all the careful apocalyptic calculations and wearied hearts, God has been faithfully answering these words of the Lord's Prayer since the days of Jesus.

Of course, we still long for the return of Jesus Christ, the ultimate defeat of evil, and all the other wonderful promises we so eagerly anticipate, but in our discouragement and impatience, we would do well to remember that the church is the manifest Kingdom of God in the present. It is not only our responsibility but our great privilege and honor to exercise Kingdom life right here and now.

SUGGESTED READING:

JOHN 16:5-15 † P. 1104 • ROMANS 8:18-25 † P. 1062

"Wherever God rules over the human heart as King, there is the kingdom of God established." —Paul W. Harrison (USA/1883–1962)

Mosaic from Church of the Resurrection of Christ —Artist Unknown (Russia/c. 1907)

MEDITATION

PRAYER FOR GOD'S GUIDANCE

We beseech Thee, O Lord, let our hearts be graciously enlightened by Thy holy radiance, that we may serve Thee without fear in holiness and righteousness all the days of our life; that so we may escape the darkness of this world, and by Thy guidance attain the land of eternal brightness; through Thy mercy, O blessed Lord, who dost live and govern all things, world without end. *Amen.*

-THE SARUM BREVIARY (ENGLAND/1085)



What now, it may be asked, has Christianity to do with theories, and questions, and speculations of this sort? As a doctrine of salvation, perhaps, not much, but in its logical presuppositions and consequences a great deal indeed. Christianity, it is granted, is not a scientific system, though, if its views of the world be true, it must be reconcilable with all that is certain and established in the results of science. It is not a philosophy, though, if it be valid, its fundamental assumptions will be found to be in harmony with the conclusions at which sound reason, attacking its own problems, independently arrives. It is a religion, historical in its origin, and claiming to rest on Divine Revelation. But though Christianity is neither a scientific system, nor a philosophy, it has yet a world-view of its own, to which it stands committed, alike by its fundamental postulate of a personal, holy, self-revealing God, and by its content as a religion of Redemption—which, therefore, necessarily brings it into comparison with the world-views already referred to. It has, as every religion should and must have, its own peculiar interpretation to give of the facts of existence; its own way of looking at, and accounting for, the existing natural and moral order; its own idea of a world-aim, and of that "one far-off Divine event," to which, through slow and painful travail, "the whole creation moves."

Those who plant in tears
will harvest with shouts of joy.
They weep as they go to plant their seed,
but they sing as they return with the harvest.

—Psalm 126:5-6 † р. 579

\mathcal{A} ctive Anticipation

PRAYER FOR GOD'S GLORY DISPLAYED

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

-BOOK OF COMMON PRAYER

Always be joyful.

Never stop praying.

—1 THESSALONIANS 5:16-17 † P. 1120

REFLECTION

"The church has been preoccupied with the question, What happens to your soul after you die? As if the reason for Jesus coming can be summed up in, Jesus is trying to help get more souls into heaven, as opposed to hell, after they die. I just think a fair reading of the Gospels blows that out of the water. I don't think that the entire message and life of Jesus can be boiled down to that bottom line."

-BRIAN MCLAREN (USA/CONTEMPORARY)

M



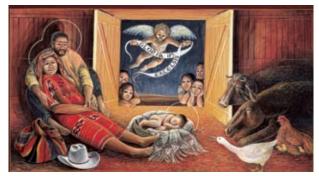
Growing up as an American evangelical in the 1960s and '70s, I was fascinated with eschatology. It seemed like every speaker came with a thirty-foot-long "End Times" chart. The massive chart displayed in intricate detail dozens of prophecies from Daniel and Revelation aligned with contemporary events, indicating that the second coming of Christ and the end of the world were upon us. These connections were so exciting that even my non-Christian friends were intrigued by them. But I found, to my great disappointment, that my friends saw no connection between prophecies of the future and a call to follow Jesus in the present.

As I grew older and began to study theology more deeply, I eventually discovered that my evangelical tradition sometimes had this same disconnect between the present and the future. It was an eschatology that had very little effect on how the church lived. We were simply to be prepared for Jesus to take us to heaven and to warn non-Christians that they would be left behind.

But the church is not a fortress community waiting for a future kingdom. Rather, we realize that the Kingdom of God has already arrived, in part. The risen King dwells with his people through the Holy Spirit, bringing them the salvation of the Kingdom in the present and the hope of resurrection to a redeemed world in the future. Indeed, the church is God's eschatological community, drawing the future into the present, living out Kingdom values and inviting the world to experience its power now.

Imagine the church as a glimpse of the future living in the present. It is a community where people of every tongue and tribe and nation, separated by race and class barriers in this world, live together as the people of God. Every brokenness inflicted by sin is healed. God's Spirit falls on women, old people, and youths—released from the mark of second-class citizens in a fallen world. The people of God live in harmony with all creation, then set out to live as if the future is here—with all that entails.

The future is about a community in which the barriers that separate people from God, other people, and creation are no more. Every broken relationship, every wounded heart, every chronic pain of body and soul will be healed. In the church, this community of the future has already been inaugurated by Jesus Christ. As God's eschatological community, we hope for ultimate redemption in the future. But in the present, we break down barriers and bear each other's brokenness. Through this here-and-now experience, Christ's bride, the church, begins to take on the beauty that will be hers when he comes to claim her as his own.









VARIOUS NATIVITY SCENES—GUATEMALA, ITALY, CHINA, CAMEROON



\mathcal{P} reparation

Advent, Week 4

ISAIAH 7:10-16 + P. 639 • PSALM 80 + P. 551 HEBREWS 10:1-10 + P. 1146 • LUKE 1:39-55 + P. 960

he sheer volume of parables related to preparing for Jesus Christ's return tells us something about the importance of doing so.

Nevertheless, we are often uncomfortable with conversations and lifestyles reflecting such an imminent understanding, as the Second Coming seems irrelevant to our day-to-day lives in the twenty-first century.

The original biblical audience thought Christ's second coming would be within their lifetime. Though we live many generations later and still no return, we cannot dismiss Jesus' important teaching on preparation. If anything, the imperative instruction is all the more important today.

SUGGESTED READING: MATTHEW 25:1-30 + P. 930 • 2 PETER 3:8-15 + P. 1165

"I'm a Christian and I will remain a Christian even to the point of death. Only to God will I offer my life. Even if I had a thousand lives, I would still offer them to Him."

-LORENZO RUIZ (PHILIPPINES/1600-1637)

A. W. PINK (ENGLAND)

During the course of His public ministry our Lord made frequent reference to His Second Coming. When we consider how few of His discourses have been transmitted to us and how brief is the inspired record of His teachings as found in the New Testament Scriptures, we are deeply impressed with the importance of our present inquiry as we note how much there is in the Gospel narratives which relates to our Redeemer's Return. Not only do we find many incidental references, but most of His "parables" treat of those things which have to do with His Second Advent, and, furthermore, several whole chapters in the Gospels are devoted to a fuller setting forth of the same great event....

Perhaps the most explicit of all the statements which the Lord Jesus made upon our present theme is that recorded in the opening verses of John 14. Our Lord was alone with His disciples. He was about to be separated from them. For three years they had companied with Him, but now the cross with all its suffering and shame lay athwart His path. The realization of His approaching death had filled His followers with fear and anguish. Their hearts were heavy and sad. Turning to them in their grief, the Master speaks words of solace and cheer—"Don't let your hearts be troubled. Trust in God, and trust also in me. There is more than enough room in my Father's home. If this were not so, would 1 have told you that 1 am going to prepare a place for you? When everything is ready, 1 will come and get you, so that you will always be with me where 1 am" (John 14:1–3).

For God's will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time.

-Hebrews 10:10 † p. 1146

—Don Williams, Jr. (USA/CONTEMPORARY)

M

[&]quot;Despair is most often the offspring of ill-preparedness."

MEDITATION

THERE'S A LIGHT UPON THE MOUNTAINS

There's a light upon the mountains, And the day is at the spring When our eyes shall see the beauty And the glory of the King; Weary was our heart with waiting, And the night-watch seems so long, But his triumph-day is breaking, And we hail it with a song

In the fading of the starlight
We can see the coming morn;
And the lights of men are paling
In the splendors of the dawn;
For the eastern skies are glowing
As with light of hidden fire,
And the hearts of men are stirring
With the throbs of deep desire....

He is breaking down the barriers,
He is casting up the way,
He is calling for His angels
To build up the Gates of Day;
But his angels here are human,
Not the shining hosts above,
For the drum-beats of His army
Are the heart-beats of our love.

—HENRY BURTON (ENGLAND/1578–1648)

M



Anticipation and Preparation

ELIZABETH HONEYCUTT

The time between the conception and the delivery of a child are possibly the longest nine months of any new parent's life. When I was expecting my two children, the closer the days drew to the due date, the more anxious I became to meet my baby. I washed, sorted, and put away all the newborn clothes. I installed the car seat and tried to catch up on sleep. I laid aside the toys and equipment for when the baby was a bit bigger. Though I couldn't do anything to make the baby come and I didn't know when that happy day would be, I did what I could to avoid being caught unprepared.

As a Christian, I'm *supposed* to long for Jesus Christ's return. And when the world's injustice, pain, and senselessness bear down on me, I do so long for that day. I find myself wondering, *How long can you wait, Lord? How can you let us keep going in this mess?* I already know the answer. It's his grace again . . . giving me time to get my rooms in order, to get my mind and heart on track so that when he comes, I won't have to regret it. So while part of me cries out, "Come, Jesus!" the other part says, "But don't rush! There is so much to be done before you're here!"

Advent is a time of remembering how the world waited—and prepared—and despaired for the Savior to come. One day, he came. The world has never been the same. Advent is also a time of looking forward to his second coming, of waiting—and preparing—and never despairing. What the angels told the disciples on the Mount of Olives so long ago they say to us today: "This same Jesus will come back!"

How can I prepare for the Lord's second coming? After speaking to the Corinthians about the next advent, Paul concluded: "So, my dear brothers and sisters, be strong and immovable. Always work enthusiastically for the Lord, for you know that nothing you do for the Lord is ever useless" (1 Corinthians 15:58). I can prepare for Jesus' coming by committing myself to do his work. Even the smallest act is not in vain.

The months of waiting for my babies were forgotten when I first held each child. These were *Aha!* moments as I met the person to whom I had already committed my body, heart, and soul. When the Lord comes again, "in a moment, in the blink of an eye" (1 Corinthians 15:52), the long-anticipated, prepared-for day will no longer be *someday*, but *today*. It's only a dull picture of the divine magnificence, but, like the babe in my womb whom I knew and loved and yet had never seen, I also finally will see my Lord face to face. *Come, Lord Jesus, come! May I be found prepared, even if you come tonight!*

How my spirit rejoices in God my Savior! —Luke 1:47 † p. 960

REFLECTION

THE TRISAGION PRAYERS

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. Glory be to the Father, and to the Son, and to the Holy Spirit, both now and ever and to the ages of ages. Amen.

Holy and Immortal, have mercy on us. Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.

"To live outside of God's will puts us in danger; to live in his will makes us dangerous." —Rev. Erwin McManus (USA/CONTEMPORARY)

M



VIRGIN OF TENDERNESS—VALERIE SJODIN (USA/CONTEMPORARY)



Waiting Fulfilled

Christmas, Week 1

ISAIAH 9:2-7 † P. 641 • PSALM 98 † P. 561 HEBREWS 1:1-12 † P. 1139 • LUKE 2:1-20 † P. 961

ome of us love Christmas, nostalgically belting out the familiar tunes along with the crooning radio voices en route to a calendar packed with holiday volunteerism. For others, however, the Santa suits and light-up reindeer drive them to seasonal panic. Whatever the case, we breathe a collective sigh of relief on December 25. Finally the anticipation—or torture—is over, and celebration reigns.

Christmas is a season to rest in the coming of Christ, the one who would save and renew humanity. Rejoice that your waiting has been fulfilled, and be encouraged that, in time, your longings for the Messiah's ultimate victory will also be fulfilled.

SUGGESTED READING:

LAMENTATIONS 3:1-66 † P. 762 • JAMES 5:7-12 † P. 1154

"The purpose and cause of the Incarnation was that He might illuminate the world by His wisdom, and excite it to the love of Himself." —Peter Abelard (FRANCE/1079–1142)



Worth the Wait

DAVID SANFORD

The story of Christmas goes back to Eden. The day Adam and Eve ate the fruit of the tree, God didn't panic. He had seen this coming before creation. God went on record, foretelling a coming Messiah who would crush Satan's head and bring deliverance to God's people. And then, I imagine, with tears running down his cheeks, God dismissed Adam and Eve from the garden.

I can almost see God standing by the forbidden tree, knowing that one day he would return to earth as a human baby, grow up, and let himself be nailed to a tree, bearing all the sin of this world in his own body. And in the moment of Satan's apparent triumph, he would turn around and crush him and rise from the dead to offer new, eternal life to all who believe.

Yet this promise of the Messiah was made thousands of years before Jesus' birth. Christmas is about an incredible promise God made to us in the distant past. It's about promise, and about waiting a very long time.

Toward the end of the Old Testament, God makes this sobering declaration: "I will search with lanterns in Jerusalem's darkest corners to punish those who sit complacent in their sins. They think the Lord will do nothing to them, either good or bad" (Zephaniah 1:12). Yet in the end, not even the high priest welcomed baby Jesus into the world. Only a few shepherds and some foreign dignitaries seem to have noticed God's arrival.

The high priest probably didn't believe God was going to do anything to change the status quo. After all, God hadn't done anything, as far as he could tell, for centuries. The prophets spoke no more. No one had seen a miracle for generations. For all practical purposes, God had disappeared. Few were still waiting with expectation.

Yet some were. Forty days after Jesus' birth, Joseph and Mary met a man in Jerusalem who had received God's promise that he would see the promised Messiah in his lifetime. Simeon longed to see the Christ child. The day it happened, he took Jesus in his arms. I can imagine him laughing, looking, wondering, God, is that you? It is! You've come! At last! This baby is the Savior of all humanity! Now I can die in peace. Against all odds, at the end of Simeon's life, God had kept his promise.

Anything worth having is worth waiting for. But it's so hard to wait.

MEDITATION

JOY TO THE WORLD

Joy to the world! the Lord is come: Let earth receive her King; Let every heart prepare him room, And heaven and nature sing, And heaven and nature sing, And heaven, and heaven and nature sing.

Joy to the world! the Saviour reigns; Let men their songs employ; While fields and floods, rocks, hills, and plains Repeat the sounding joy, Repeat the sounding joy, Repeat, repeat the sounding joy.

No more let sin and sorrows grow, Nor thorns infest the ground: He comes to make His blessings flow Far as the curse is found, Far as the curse is found, Far as, far as the curse is found.

He rules the world with truth and grace, And makes the nations prove The glories of His righteousness, And wonders of His love, And wonders of His love, And wonders, wonders of His love.

-ISAAC WATTS (ENGLAND/1674-1748)

M

41



CHARLES HODGE (USA)

Thus with regard to the first advent of Christ, the Old Testament prophecies rendered it certain that a great Redeemer was to appear; that He was to be a Prophet, Priest, and King; that He would deliver his people from their sins, and from the evils under which they groaned; that He was to establish a kingdom which should ultimately absorb all the kingdoms on earth; and that He would render all his people supremely happy and blessed. These predictions had the effect of turning the minds of the whole Jewish nation to the future, in confident expectation that the Deliverer would come; of exciting earnest desire for his advent; and of leading the pious portion of the people to prayerful preparation for that event. Nevertheless, of all the hundreds of thousands to whom these predictions of the Hebrew Scriptures were made known, not a single person, so far as appears, interpreted them aright; yet, when fulfilled, we can almost construct a history of the events from these misunderstood predictions concerning them. Christ was indeed a king, but no such king as the world had ever seen, and such as no man expected; He was a priest, but the only priest that ever lived of whose priesthood he was Himself the victim; He did establish a kingdom, but it was not of this world. It was foretold that [Elijah] should first come and prepare the way of the Lord. He did come; but in a way in which nσ man did or could have anticipated.

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REFLECTION

THE PEACE OF WILD THINGS

When despair for the world grows in me and I wake in the night at the least sound in fear of what my life and my children's lives may be, I go and lie down where the wood drake rests in his beauty on the water, and the great heron feeds. I come into the peace of wild things who do not tax their lives with forethought or grief. I come into the presence of still water. And I feel above me the day-blind stars waiting with their light. For a time I rest in the grace of the world, and am free.

-Wendell Berry (USA/CONTEMPORARY)

Shout to the LORD, all the earth; break out in praise and sing for joy!

—PSALM 98:4 † P. 561

PENITENTIAL PRAYER

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power and idle talk; grant rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed art Thou, unto ages of ages. O God, cleanse me, a sinner!

-EPHRAIM OF SYRIA (TURKEY/306-373)



MOSAIC FROM CAPELLA PALATINA IN PALERMO—ARTIST UNKNOWN (ITALY/C. 1050)



Perspectives on the Nativity

Christmas, Week 2

Isaiah 63:7-14 † p. 692 • Psalm 148 † p. 587 GALATIANS 4:4-7 † P. 1100 • LUKE 2:21-40 † P. 962

ill in the blank: The Christmas season is Familiar? Played out? Corrupted by secular culture? Even the qualifiers are tired and worn-out! But perhaps Christmas's intrusive staying power says something of its value. Though commercialized, Christmas is a beloved holiday for the promise that it miraculously fulfills—a promise that's as life changing for us as it was for the lowly shepherds.

Though Christmas comes every year and the Christmas story is as old and well-known as any, our hearts should follow Mary's example. She "kept all these things in her heart and thought about them often" (Luke 2:19). Ruminate on all that Christmas was and is. The birth of our Savior may feel different year to year, person to person, which is exactly the miracle of Jesus—his salvation is sufficient through all history, over all the nations.

SUGGESTED READING: JOHN 1:1-18 + P. 995

Let them all praise the name of the LORD. For his name is very great; his glory towers over the earth and heaven!

—Psalm 148:13 † р. 588

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MEDITATION

NATIVITY PRAYER

Let the just rejoice,
For their justifier is born.
Let the sick and infirm rejoice,
For their Saviour is born.
Let the captives rejoice,
For their Redeemer is born.
Let slaves rejoice,
For their Master is born.
Let free men rejoice,
For their Liberator is born.
Let All Christians rejoice,
For Jesus Christ is born.

—Augustine of Hippo (Algeria/354—430)



SARAH CUNNINGHAM

Every winter, our living room hummed with anticipation as cardboard boxes were handed down from the attic. My favorite box was labeled "MANGER SCENE" in big, black letters. Inside, a dozen or more balls of crumpled newspaper were packed carefully to protect their treasures. Each pod held a manger figure—one person or animal—that had been waiting eleven months to take its position in the little wooden Christmas stable.

In the days that followed, my dad would let me unwrap a solitary figure, just one each day, and whatever piece emerged from my selected wrappings would inspire that day's story. If we discovered a lamb stuffed in the crinkled-up want ads, we would consider the Nativity from the lamb's perspective. What would the lamb have witnessed the night the angels appeared? Would he have run for cover as the sky lit up with heavenly beings? Or would he have grazed quietly, all the while his eyes fixed on something supernatural? What about as the lamb approached the manger bearing the infant Jesus? Would he have had some sort of suspicion that this human newborn would change the world?

Each night, one more figure appeared from its newspaper hibernation. A shepherd. A foreign king. Joseph. Mary. But the central manger-scene figure—the tiny, painted-face Jesus in swaddling, ceramic clothes—was always saved for last. It was his story that brought all the other stories together.

Imagining the Christmas story and its effect on each figure became a delightful ritual. But what I remember being most significant each year was my own role as unwrapper. As I unfolded baby Jesus' newspaper cradle, the story expanded from him to include me. What was *I* thinking as I considered the baby born to change the world? How did *I* react, living in a world where such a baby had altered the course of history?

This is when I learned that the Christmas story is not just for observing, but for participating. A long time ago, Jesus Christ was born. But today, Christ is born *in us*. And so we would be wise to spend some time wondering with the sheep and the shepherds, how does this baby change my life?

I have seen your salvation, which you have prepared for all people.

1225

THOMAS AQUINAS (ITALY)

Salvation, which was to be accomplished by Christ, concerns all sorts and conditions of men: because, as it is written, in Christ "there is no longer Jew or Gentile, slave or free, male and female"... and so forth [Galatians 3:28; Colossians 3:11]. And in order that this might be foreshadowed in Christ's birth, He was made known to men of all conditions. Because, as Augustine says in a sermon on the Epiphany..., "the shepherds were Israelites, the Magi were Gentiles. The former were nigh to Him, the latter far from Him. Both hastened to Him together as to the cornerstone." There was also another point of contrast: for the Magi were wise and powerful; the shepherds simple and lowly. He was made known both to men, and to women—namely, to Anna—so as to show no condition of men to be excluded from Christ's redemption.

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REFLECTION

"Blessed be that Child, Who gladdened Bethlehem to-day! Blessed be the Babe Who made manhood young again to-day! Blessed be the Fruit, Who lowered Himself to our famished state! Blessed be the Good One, Who suddenly enriched our necessitousness and supplied our needs! Blessed [be] He whose tender mercies made Him condescend to visit our infirmities!" —EPHRAIM OF SYRIA (TURKEY/306–373)

Loving Father,

Help us remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and worship of the wise men.

Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing which Christ brings, and teach us to be merry with clear hearts.

May the Christmas morning make us happy to be thy children, and Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven for Jesus' sake. Amen.

-ROBERT LOUIS STEVENSON (SCOTLAND/1850-1894)

The King of glory sends his Son

To make his entrance on this earth;

Behold the midnight bright as noon,

And heavenly hosts declare his birth!

About the young Redeemer's head,

What wonders and what glories meet!

An unknown star arose, and led

The eastern sages tσ his feet.

Simeon and Anna both conspire

The infant Saviour to proclaim;

Inward they felt the sacred fire,

And bless'd the Babe, and own'd his name.

Let Jews and Greeks blaspheme aloud,

And treat the holy Child with scorn;

Our souls adore th' eternal God

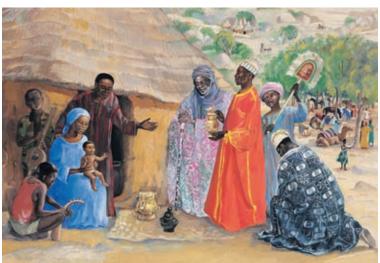
Who condescended to be born.

-ISAAC WATTS (ENGLAND/1674-1748)

M

49





Visit of the Magi—Iran, Cameroon

*T*esserae

\mathcal{A} \mathcal{M} ap for the \mathcal{M} osaic

A mosaic is made up of many small pieces of marble, glass, or tile called "tesserae." The *Mosaic* in this Bible is made up of hundreds of tesserae, the words and art of hundreds of believers from throughout the centuries and across the globe. Each piece is taken from a larger whole, and these pages are a roadmap to guide you in tracking down each piece in its original context. These pieces are arranged in two lists: first, by the order in which they appear; second (starting on page M339), by the century from which they are drawn.

Advent, Week 1: Longing

El Greco (Greece/1541–1614), The Annunciation, c. 1570. Photo: Bridgeman Art Library. Pope John Paul II (Poland/1920–2005), "Advent Address. December 18. 2002."

Polycarp (Turkey/69–155), Letter to the Philippians 8:1-2.

John Chrysostom (Antioch/c. 349–407), "The Prayer of Longing."

Mathew Woodley, "Imagine."

Augustine of Hippo (Algeria/354–430), Confessions, Book 1, Chapter 1.

Advent, Week 2: Hoping for Hope

E. John Walford (England/Contemporary), Generations Waited for What We Look Back and Celebrate, 2007 (www.flickr.com/walford).

Augustus Neander (Germany/1789–1850), The Life of Jesus Christ in Its Historical Connexion and Historical Development 5.2.8.

Doug Pagitt (USA/Contemporary), A Christianity Worth Believing (2008).

Gerard Manley Hopkins (England/1844–1889), "God's Grandeur."

Alex Davis, "Elusive Hope."

Bosco Peters (New Zealand/Contemporary), "Hold Fast to Hope" (www.liturgy.co.nz).

Vaclav Havel (Czech Republic/Contemporary), Disturbing the Peace (1986).

Advent, Week 3: Active Anticipation

Mosaic from inside the Church of the Resurrection of Christ in St. Petersburg, Russia, c. 1907. Photo: Alexander Zotov/iStockPhoto.

Paul W. Harrison (USA/1883–1962), *Doctor in Arabia* (1940).

The Sarum Breviary (England/1085), Section 138.

James Orr (Scotland/1844–1913), The Christian View of God and the World as Centring in the Incarnation. Lecture 1.

Book of Common Prayer (England/1662).

Brian McLaren (USA/Contemporary), Interview on Religion and Ethics Newsweekly, July 15, 2005. Brad Harper, "A Theology of the Future."

Advent, Week 4: Preparation

Fr. John Giuliani (USA/Contemporary), Guatemalan Nativity. Bridge Building Images.

Artist Unknown (Hong Kong/Contemporary), Jesus Born in a Manger. Tao Fong Shan Christian Centre.

Artist Unknown (Cameroon/Contemporary), *The Birth of Jesus*. Vie de Jésus MAFA (www.jesusmafa.com). Raphael (Italy/1483–1520), *Madonna dell Granduca*, 1505.

Lorenzo Ruiz (The Philippines/1600–1637), Traditional martyrdom quote.

A. W. Pink (England/1886–1952), Redeemer's Return, Chapter 1, Section 2.

Don Williams, Jr. (USA/Contemporary).

Henry Burton (England/1578–1648), "There's a Light upon the Mountains."

Elizabeth Honeycutt, "Anticipation and Preparation." The Trisagion Prayers (Greece/c. 440).

Erwin McManus (USA/Contemporary), An Unstoppable Force (2001).

Christmas, Week 1: Waiting Fulfilled

Valerie Sjodin (USA/Contemporary), Virgin of Tenderness, 2005.

Peter Abelard (France/1079–1142), Commentary on the Epistle to the Romans.

David Sanford, "Worth the Wait."

Isaac Watts (England/1674-1748), "Joy to the World."

- Charles Hodge (USA/1797–1878), Systematic Theology, vol. 3.
- Wendell Berry (USA/Contemporary), "The Peace of Wild Things." *The Selected Poems of Wendell Berry* (1998).
- Ephraim of Syria (Turkey/306–373), "Penitential Prayer."

Christmas, Week 2: Perspectives on the Nativity Mosaic from Capella Palatina in Palermo, Italy,

dosaic from Capella Palatina in Palermo, Italy, c. 1050. Photo: The Yorcke Project.

Augustine of Hippo (Algeria/354–430), "Nativity Prayer."

Sarah Cunningham, "Born in Us."

Thomas Aquinas (Italy/1225–1274), Summa Theologica, Part 3, Question 36.

Ephraim of Syria (Turkey/306–373), Hymns on the Nativity.

Robert Louis Stevenson (Scotland/1850–1894), "Christmas Prayer."

Isaac Watts (England/1674–1748), "The King of Glory Sends His Son."

Epiphany, Week 1: Epiphanies

Artist Unkown (Cameroon/Contemporary), The Three Wise Men. Vie de Jésus MAFA (www.jesusmafa. com).

Agha Behzad (Iran/Contemporary), Wise Men from the East, 1958. Stony Point Center.

Augustine of Hippo (Algeria/354–430), "The Petitions of St. Augustine."

Tabitha Plueddemann, "Invitations to Epiphany." Alfred Edersheim (Hungary/1825–1889), *The Life and Times of Jesus the Messiah*, Part 2, Chapter 8.

J. R. R. Tolkien (England/1892–1973), The Return of the King (1955).

Definition of Chalcedon (Anatolia/451).

Jean-Pierre de Caussade (France/1675–1751), *Abandonment to Divine Providence*, Chapter 2, Section 2.

Epiphany, Week 2: Theophany

Daniel Bonnell (USA/Contemporary), The Baptism of the Christ #2 (www.bonnellart.com).

Thomas Aquinas (Italy/1225–1274), Summa Theologica, Part 3, Question 39.

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Michelle Van Loon, "Revealed by Baptism."
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John Chrysostom (Antioch/c. 349–407), Homily on Matthew 3:13-17.

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E. John Walford (England/Contemporary), *The Angel* of Los Angeles, 2005 (www.flickr.com/walford). Lee Cantelon, "The Least of These."

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Epiphany, Week 4: Gifts and Grace

Bread and Fish Mosaic from a church in Tabgha, Israel, c. 380. Photo: Bogdan Lazar/iStockPhoto. Book of Common Prayer (England/1662).

- August Hermann Francke (Germany/1663–1727), Following Christ, Part 3.
- Thomas Merton (USA/1915–1968), *No Man Is an Island* (1955).

Steve Conrad, "The Rhythm of Interdependence." Johann Kaspar Lavater (Switzerland/1741–1801), Traditional quote.

Martin Luther (Germany/1483-1546), Letters.

Epiphany, Week 5: Beauty

Doug and Jenny Moo (USA/Contemporary), *Tree and Half Dome* (www.djmoophoto.com).

Shelly Beach, "Shadows of Beauty."

Augustine of Hippo (Algeria/354–430), Homilies on the First Letter of John.

Thomas Watson (England/1620–1686), A Body of Practical Divinity, "The Art of Divine Contentment."

Juvenal (Italy/c. 55-140), Satires.

Folliott S. Pierpoint (England/1835–1917), "For the Beauty of the Earth."

Epiphany, Week 6: Seeking and Saving

Artist Unknown (Hong Kong/Contemporary), The Parable of the Lost Son. Tao Fong Shan Christian Centre.

Dan Kimball (USA/Contemporary), "Out of the Bubble," April 4, 2007 (www.dankimball.com). Jay Blevins, "Rescue Mission."

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Pablo Sanaguano Sanchez (Ecuador/Contemporary), Via Crucis, 1994. Missio Internationales Katholisches Missionswerk.

E. M. Bounds (USA/1835–1913), Satan: His Personality, Power, and Overthrow, Chapter 6.

John Charles Ryle (England/1816–1900), *Thoughts for Young Men*.

Watchman Nee (China/1903–1972), The Normal Christian Life (1977).

Frederick Ohler (USA/Contemporary), Better than Nice and Other Unconventional Prayers (1989).

Eileen Button, "Hollow Sacrifice.

César Chávez (USA/1927–1993), "Prayer for the Farmworkers' Struggle."

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Keith Potter, "Holy God."

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Fra Angelico (Italy/c. 1395–1455), *The Crucified Christ*, c. 1442.

Pandita Ramabai (India/1858–1922), qtd. in Helen S. Dyer, *Pandita Ramabai: The Story of Her Life* (1900), Chapter 7.

George Herbert (England/1593–1633), "The Sacrifice." F. B. Meyer (England/1847–1929), "For Pardon and Power to Do."

Timothy G. Walton, "The Smell of Sin."

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Jan Hus (Bohemia/c. 1369–1415), Exposition of the

Lent, Week 5: Fasting

Fray Gabriel Chavez and Jaime Domínguez Montes (Mexico/Contemporary), Última Cena, 1996 (www.arcorbe.org).

Didache (c. 90-180) 8:1-3.

Lauren F. Winner (USA/Contemporary), Mudhouse Sabbath (2007).

John Calvin (France/1509–1564), *Institutes of the Christian Religion* 4.12.15.

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Ole Hallesby (Norway/1879–1961), *Prayer* (1931). Clyde Taber, "Purposeful Fasting."

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Valerie Sjodin (USA/Contemporary), Cleansing Flow, 2007.

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George MacDonald (Scotland/1824–1905), Annals of a Quiet Neighborhood, "Sermon on God and Mammon."

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Sarah Cunningham, "Easter as a Commoner." Mary Elizabeth Coleridge (England/1861–1907), "Good

Friday in My Heart."

Brooke Westcott (England/1825–1901), *The Revelation of the Risen Lord* (1882), Preface.

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Anneli Anderson (USA/Contemporary), Hebrews 12— With Endurance.

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Charles Wesley (England/1707–1788), "Christ the Lord Is Risen Today." Alex Davis, "Awaken."

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Dave Burchett, "The Bold and Arduous Project." John Tulloch (Scotland/1823–1886), *Theism*, Section 4,

John Fischer (USA/Contemporary), On a Hill Too Far Away (2001).

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Daniel Bonnell (USA/Contemporary), *Good Shepherd* (www.bonnellart.com).

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Robert Hammond Adams (England/1883–1975), "Inscription for a Pulpit."

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Room, Chapter 5.

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Easter, Week 6: The Coming of the Holy Spirit Jannele Mastin (USA/Contemporary), *Relational Giving*.

Witness Lee (China/1905–1997), Concerning the Triune God (1973).

Menno Simons (The Netherlands/1496–1561), *The Complete Works of Menno Simons* (1871).

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Anthony Smith, "Graced New World."

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Artist Unknown (Cameroon/Contemporary), The Ascension. Vie de Jésus MAFA (www.jesusmafa. com).

Fr. John Giuliani (USA/Contemporary), Christ in Ascension. Bridge Building Images.

Charles Haddon Spurgeon (England/1834–1892), "The Ascension of Christ," Sermon, March 26, 1871.

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Dome ceiling in Rila Monastery, Bulgaria, c. 1848. Photo: Monica Farling/iStockPhoto.

Richard Twiss, "Imaging God's Diverse Unity." Augustine of Hippo (Algeria/354–430), Traditional quote.

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Jerome (Judea/c. 345–420), Traditional prayer. Jacob Böhme (Germany/1575–1624), *The Supersensual Life*, Dialog 1.

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Jake Dorr (USA/Contemporary), Jesus Became Poor. Tim Keel, "Criminal Wealth."

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John Calvin (France/1509–1564), *Commentary on the Epistle of James*, James 5:5.

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Clement of Alexandria (Egypt/c. 150–215), *The Instructor*, Book 2, Chapter 3.

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Rembrandt (The Netherlands/1606–1669), *The Raising of Lazarus*, c. 1630.

Francis de Sales (France/1567–1622), "Letter to Madame de la Fléchère, January 20, 1609."

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Defaced fresco at Sümela Monastery, Turkey. Photo: Valery Shanin/iStockPhoto.

Jamie Arpin-Ricci, "Incarnational Truth."

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Charles Haddon Spurgeon (England/1834–1892), Morning by Morning, Jan. 12.

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Elijah and the Ravens mosaic. Photo: Gabriela Insuratelu/iStockPhoto.

Augustine of Hippo (Algeria/354–430), Traditional

Sally Morgenthaler, "The Psalms Prescription." Ovid (Italy/43 BC-C. AD 17), Ars Amatoria 2:351.

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Valerie Sjodin (USA/Contemporary), I Am the True Vine.

Augustine of Hippo (Algeria/354–430), City of God 14.27.

Gregory of Nyssa (Turkey/c. 335–395), *The Life of Moses*, Book 1.

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Jordan Green, "Following Instructions."

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Barry Beitzel (USA/Contemporary), Man Praying at the Wailing Wall, 2002.

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Pentecost, Week 11: Forgiveness

The Merciless Servant, from a series of engravings on the parables of Jesus, c. 1870.

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Rex Koivisto, "Gathered by Christ."

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Pentecost, Week 13: Apocalyptic Blues

Valerie Sjodin (USA/Contemporary), I Am the Alpha and Omega, 2005.

Eric Orozco, "The Riffs of Revelation."

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Gustave Doré (France/1832–1883), Jesus Blesses the Children, 1870. Photo: Duncan Walker/ iStockPhoto.

Andrew Murray (South Africa/1828-1917), Absolute Surrender.

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Ruth Tuttle Conard, "Authentic Love."

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Pentecost, Week 15: Justice

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Paul Louis Metzger, "Hometown Injustice."

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Pentecost, Week 16: Journey

Doug and Jenny Moo (USA/Contemporary), Road to Mt. McKinley (www.djmoophoto.com).

John of the Cross (Spain/1542-1591), Dark Night of the Soul, Book 2, Chapter 16.

Dietrich Bonhoeffer (Germany/1906-1945), Conversation with Albrecht Schönherr.

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Heather Kirk-Davidoff, "Journey of Faith."

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Daniel Bonnell (USA/Contemporary), Dove Ascending (www.bonnellart.com).

William C. Doane (USA/1832-1913), "Ancient of Days." Charles Haddon Spurgeon (England/1834-1892), Evening by Evening, Nov. 29.

Albert Barnes (USA/1798-1870), Notes, Explanatory and Practical, on the Epistle to the Romans, Romans 11:17

Lisa Colón DeLay, "A Precious Oil."

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Pentecost, Week 18: Blame

Michel Tuffery (Samoa/Contemporary), Tianigi, 1988. Asian Christian Art Association.

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Ed Cyzewski, "Unfair Justice."

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Daniel Bonnell (USA/Contemporary), Moon, Dove, and the Footwasher.

Teresa of Avila (Spain/1515-1582), Way of Perfection, Chapter 17.

John Wycliffe (England/c. 1330-1384), Traditional quote.

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Penny Carothers, "Small Steps."

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Phillips Brooks (USA/1835-1893), Addresses, "The Beauty of a Life of Service.'

Pentecost, Week 20: Creativity

Doug and Jenny Moo (USA/Contemporary), Water Drops on Leaf (www.djmoophoto.com).

John Birch (Wales/Contemporary), "A God of Expression" (www.faithandworship.co.uk).

Mark Miller, "Old Things New.

Nikolai Berdyaev (Russia/1874-1948), The Destiny of Man (1979)

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Pentecost, Week 21: Possessions

Jeremy Collins (USA/Contemporary), Resisting the Empire, 2007.

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Macarius the Great (Egypt/300-390), "First Prayer of Macarius the Great.'

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Brian Boys, "Currency Exchange."

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Pentecost, Week 22: Remembering

Christina E. Martinez (USA/Contemporary), Living Star. Bob Mitchell, "Past and Presence."

Richard von Weizsäcker (Germany/Contemporary), "End of the War in Europe and of National Socialist Tyranny," May 8, 1985.

A. W. Tozer (USA/1897-1963), "A Prayer at Communion."

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Horatius Bonar (Scotland/1808-1889), God's Way of Peace, Chapter 8.

Patrick of Ireland (Ireland/c. 387-460), "St. Patrick's Breastplate.'

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Joseph Mulamba-Mandangi (Congo/Contemporary), The Last Supper, 1997, Missio Internationales Katholisches Missionswerk.

Jaime Domínguez Montes (Mexico/Contemporary), *Ùltima Cena*, 1999 (www.arcorbe.org).

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Photo of forlorn child, 2007. Photo: Bonnie Schupp/ iStockPhoto.

John Tauler (Germany/1300-1361), "Sermon for the Third Sunday in Advent."

François Fénelon (France/1651-1715), Traditional

Johann Scheffler (Poland/1624-1677), "The Highest Seeks the Lowest."

Bryan Catherman, "Meeting God in the Wild." Mechthild of Magdeburg (Germany/c. 1210-1285), qtd. in Alice Kemp-Welch, Of Six Mediaeval Women (1913).

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Pentecost, Week 25: Unconditional Love

Kim Jae Im (Korea/Contemporary), Jesus Blesses the Children, 1988. Asian Christian Art Association. Teresa of Avila (Spain/1515-1582), Traditional prayer. Albertus Magnus (Germany/c. 1200-1280), Cleaving to God, Chapter 14.

Teresa of the Andes (Chile/1900-1920), Letter to Luis, June 11, 1919.

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Tamara Park, "Marked with Khesed,"

Pentecost, Week 26: Righteous Judgment

Commandments, c. 1870. Created for Bible published by Henry S. Goodspeed.

John Cassian (Egypt/c. 365-435), The Twelve Books on the Institutes of Coenobia, and the Remedies for the Eight Principal Faults 12.7.

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Pentecost, Week 27: God as Nourishment

Communion, 2007. Photo: Juan Monino/iStockPhoto. Michael Morrell, "Taste and See." Didache (c. 90-180) 1:1-6.

Origen (Egypt/c. 185-254), On Prayer, Chapter 17. Mary Frances Kennedy Fisher (USA/1908-1992),

Preface in Lou Seibert Pappas, New American Chefs and Their Recipes (1984) Thomas Aquinas (Italy/1225-1274), "Prayer over the

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Pentecost, Week 28: Creation

Timothy Botts (USA/Contemporary), Romans 1:20, 1986.

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Julian of Norwich (England/1342-c. 1416), Revelations of Divine Love, Chapter 10.

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Clement I (Italy/d. 99): Epiphany 3 Ovid (Italy/43 BC-c. AD 17): Pentecost 6 Philo Judaeus (Egypt/20 BC-c. AD 50): Easter 4

2nd Century

Didache (c. 90–180): Lent 5, Pentecost 27 Ignatius of Antioch (Turkey/c. 50–117): Epiphany 2 Irenaeus (France/c. 125–202): Pentecost 1, Pentecost 4 Justin Martyr (Nablus/c. 100–165): Pentecost 23 Juvenal (Italy/c. 55–140): Epiphany 5 Polycarp (Turkey/69–155): Advent 1

3rd Century

Clement of Alexandria (Egypt/c. 150–215): Pentecost 3 Cyprian (Tunisia/d. 258): Lent 2, Pentecost 5 Origen (Egypt/c. 185–254): Pentecost 27 Tertullian (Tunisia/c. 160–225): Pentecost 12

4th Century

Ambrose of Milan (Italy/c. 338–397): Pentecost 10, Pentecost 17, Pentecost 19 Athanasius (Egypt/c. 293–373): Epiphany 6 Basil the Great (Turkey/c. 330–379): Pentecost 13

Basil the Great (Turkey/c. 330–379): Pentecost 13 Ephraim of Syria (Turkey/306–373): Christmas 1, Christmas 2

Eusebius (Caesarea/c. 260–339): Pentecost 7 Gregory of Nazianzus (Turkey/c. 329–389): Easter 3 Gregory of Nyssa (Turkey/c. 335–395): Pentecost 7 John Chrysostom (Antioch/c. 349–c. 407): Advent 1, Epiphany 2

Macarius the Great (Egypt/300–390): Pentecost 21 The Nicene-Constantinopolitan Creed (381): Easter 6

5th Century

Augustine of Hippo (Algeria/354–430): Advent 1, Christmas 2, Epiphany 1, Epiphany 5, Lent 3, Passion Week, Easter 5, Pentecost 2, Pentecost 6, Pentecost 7, Pentecost 26

John Cassian (Egypt/c. 365–435): Lent 2, Pentecost 26 Cyril of Alexandria (Egypt/c. 378–444): Pentecost 26 Definition of Chalcedon (Anatolia/451): Epiphany 1 Jerome (Judea/c. 345–420): Pentecost 2 Leo the Great (Italy/c. 400–461): Easter 5 Maximus of Turin (Switzerland/c. 380–465): Easter 7 Patrick of Ireland (Ireland/c. 387–460): Pentecost 22

6th Century

Benedict of Nursia (Italy/c. 480–547): Pentecost 16 Boethius (Italy/c. 480–525): Pentecost 9

The Trisagion Prayers (Greece/c. 440): Advent 4

7th Century

Gregory the Great (Italy/540-604): Easter 1

8th Century

John of Damascus (Syria/676-749): Pentecost 6

9th Century

Anskar (Scandinavia/c. 801-865): Pentecost 14

10th Century

Yahya ibn 'Adi (Iraq/893-974): Pentecost 23

11th Century

Anselm (England/1033–1109): Pentecost 8, Pentecost 25

The Sarum Breviary (England/1085): Advent 3

12th Century

Peter Abelard (France/1079-1142): Christmas 1

Bernard of Clairvaux (France/1090–1153): Pentecost 3, Pentecost 25

13th Century

Albertus Magnus (Germany/c. 1200–1280): Pentecost 21, Pentecost 25

Francis of Assisi (İtaly/c. 1181–1226): Pentecost 5 Mechthild of Magdeburg (Germany/c. 1210–1285): Pentecost 24

Thomas Aquinas (Italy/1225–1274): Christmas 2, Epiphany 2, Pentecost 27

14th Century

Julian of Norwich (England/1342–c. 1416): Pentecost 8, Pentecost 28

John Tauler (Germany/1300–1361): Epiphany 3, Pentecost 24

John Wycliffe (England/c. 1330–1384): Pentecost 19

15th Century

Jan Hus (Bohemia/c. 1369–1415): Lent 4 Thomas à Kempis (Germany/c. 1380–1471): Epiphany 2, Pentecost 4, Pentecost 23

16th Century

John Calvin (France/1509–1564): Lent 5, Pentecost 3, Pentecost 15

Sir Francis Drake (England/1540–1596): Epiphany 6 Albrecht Dürer (Germany/1471–1528): Easter 4 Francisco de Osuna (Spain/c. 1492–1540): Easter 6 Ignatius of Loyola (Spain/1491–1556): Pentecost 13 John of the Cross (Spain/1542–1559): Pentecost 16 Martin Luther (Germany/1483–1546): Epiphany 4 Menno Simons (The Netherlands/1496–1561): Easter 6 Teresa of Avila (Spain/1515–1582): Pentecost 19, Pentecost 21, Pentecost 25

William Tyndale (England/c. 1494–1536): Pentecost 11 Ulrich Zwingli (Switzerland/1484–1531): Easter 4

17th Century

Richard Baxter (England/1615–1691): Epiphany 6, Pentecost 10, Pentecost 16

Jacob Böhme (Germany/1575–1624): Pentecost 2 Book of Common Prayer (England/1662): Advent 3, Epiphany 2, Epiphany 3, Epiphany 4, Lent 4, Passion Week, Easter 3, Pentecost 1, Pentecost 2, Pentecost 5, Pentecost 9, Pentecost 15, Pentecost 25

Henry Burton (England/1578–1648): Advent 4 John Donne (England/1572–1631): Easter 7, Pentecost 13

John Flavel (England/1627–1691): Pentecost 22 Francis de Sales (France/1567–1622): Pentecost 4, Pentecost 26

George Herbert (England/1593–1633): Lent 4 John Owen (England/1616–1683): Easter 5 Rose of Lime (Peru/1586–1617): Pentecost 16 Lorenzo Ruiz (The Philippines/1600–1637): Advent 4 Johann Scheffler (Poland/1624–1677): Pentecost 24 William Shakespeare (England/1564–1616): Easter Thomas Watson (England/1620–1686): Epiphany 5

18th Century

Jean-Pierre de Caussade (France/1675–1751): Epiphany 1 Jonathan Edwards (USA/1703–1758): Lent 3

François Fénelon (France/1651–1715): Pentecost 5, Pentecost 24

Chronological Tesserae

August Hermann Francke (Germany/1663-1727): Dietrich Bonhoeffer (Germany/1906-1945): Lent 2, Epiphany 4 Pentecost 11, Pentecost 16 Oswald Chambers (Scotland/1874-1917): Pentecost 24 Johann Kaspar Lavater (Switzerland/1741-1801): Epiphany 4 César Chávez (USA/1927-1993): Lent 1 Augustus Toplady (England/1740-1778): Pentecost 14 G. K. Chesterton (England/1874-1936): Pentecost 28 Albert Einstein (Switzerland/1879-1955): Pentecost 15 Isaac Watts (England/1674-1748): Christmas 1, Christmas 2 Mary Frances Kennedy Fisher (USA/1908–1992): Charles Wesley (England/1707-1788): Easter 2. Pentecost 27 Pentecost 18 Ole Hallesby (Norway/1879-1961): Lent 5 John Wesley (England/1703-1791): Pentecost 10 Paul W. Harrison (USA/1883-1962): Advent 3 Vaclay Havel (Czech Republic): Advent 2 19th Century Alberto Hurtado (Chile/1901-1952): Pentecost 15 Anna Pak Agi (Korea/1783–1839): Easter 3 Akanu Ibaim (Nigeria/1906-1995): Lent 5 Thomas Arnold (England/1795–1842): Easter 7 William Ralph Inge (USA/1860–1964): Lent 2 Albert Barnes (USA/1798-1870): Pentecost 17 Martin Luther King, Jr. (USA/1929–1968): Pentecost 15 E. R. Beadle (England/1791-1839): Pentecost 14 Witness Lee (China/1905-1997): Easter 6 Horatius Bonar (Scotland/1808-1889): Easter 5, C. S. Lewis (England/1898-1963): Pentecost 1, Pentecost 22 Pentecost 28 E. M. Bounds (USA/1835-1913): Lent 1 Joshua Liebman (USA/1907-1948): Pentecost 10 Phillips Brooks (USA/1835-1893): Pentecost 19 Jerome Nathanson (USA/1908-1975): Pentecost 23 Andreas Jürgen Christian Caspers Thomas Merton (USA/1915-1968): Epiphany 4 (Germany/1819-1879): Pentecost 8 Andrew Murray (South Africa/1828-1917): Pentecost 14 Mary Elizabeth Coleridge (England/1861-1907): Watchman Nee (China/1903-1972): Lent 1, Passion Easter 1 William C. Doane (USA/1832-1913): Pentecost 17 Henri Nouwen (The Netherlands/1932-1996): Alfred Edersheim (Hungary/1825-1889): Epiphany 1 Epiphany 3 Cyrus David Foss (USA/1834-1910): Pentecost 18 Frederick Ohler (USA): Lent 1 Nathaniel Hawthorne (USA/1804-1864): Pentecost 14 J. I. Packer (Canada): Pentecost 9 Charles Hodge (USA/1797-1878): Christmas 1 Alan Paton (South Africa/1903-1988): Pentecost 8 Gerard Manley Hopkins (England/1844–1889): Advent 2 A. W. Pink (England/1886–1952): Advent 4 Che Kam Kong (China/d. 1871): Pentecost 13 Pierre Teilhard de Chardin (France/1881-1955): George MacDonald (Scotland/1824-1905): Passion Pentecost 28 Week William Temple (England/1881-1944): Pentecost 7 Alexander MacLaren (England/1826-1910): Teresa of the Andes (Chile/1900–1920): Pentecost 25 Pentecost 9, Pentecost 18, Pentecost 23 Mother Teresa (India/1910-1997): Pentecost 6 George Matheson (Scotland/1842-1906): Pentecost 3 J. R. R. Tolkien (England/1892-1973): Epiphany 1, Augustus Neander (Germany/1789-1850): Advent 2, Pentecost 9 Pentecost 10 R. A. Torrey (USA/1856-1928): Easter 2 James Orr (Scotland/1844-1913): Advent 3 A. W. Tozer (USA/1897-1963): Pentecost 22 Pope Paul VI (Italy/1897-1978): Epiphany 3 Miroslav Volf (Croatia): Pentecost 2 Philaret of Moscow (Russia/1782-1867): Pentecost 19 Hans Urs von Balthasar (Switzerland/1905-1988): Folliott S. Pierpoint (England/1835-1917): Epiphany 5 Pandita Ramabai (India/1858-1922): Lent 4 Faster 2 Walter Wangerin, Jr. (USA): Pentecost 4 John Charles Ryle (England/1816-1900): Lent 1, Kallistos Ware (England): Pentecost 1 Easter 5 Richard von Weizsäcker (Germany): Pentecost 22 Charles-Augustin Sainte-Beuve (France/1804-1869): Donald S. Whitney (USA): Lent 5 Pentecost 27 Alexander Whyte (Scotland/1836-1921): Easter 2, Charles Haddon Spurgeon (England/1834-1892): Pentecost 6, Pentecost 20 Easter 7, Pentecost 5, Pentecost 11, Pentecost 17 Dean Arthur Penrhyn Stanley (England/1815-1881): Don Williams, Jr. (USA): Advent 4 Philip Yancey (USA): Pentecost 13 Easter 7 James Yen (China/1893-1990): Pentecost 12 Robert Louis Stevenson (Scotland/1850-1894): Christmas 2 21st Century John Tulloch (Scotland/1823-1886): Easter 3 John Birch (Wales): Pentecost 20, Pentecost 21 Brooke Westcott (England/1825-1901): Easter 1 Mark Driscoll (USA): Pentecost 4 John Greenleaf Whittier (USA/1807-1892): Pentecost 11 John Fischer (USA): Easter 3 Adolf Wuttke (Germany/1819-1870): Pentecost 12 Adam R. Holz (USA): Passion Week 20th Century Pope John Paul II (Poland/1920-2005): Advent 1 Robert Hammond Adams (England/1883-1975): Dan Kimball (USA): Epiphany 6 Brian McLaren (USA): Advent 3 George Appleton (England/1902-1993): Pentecost 28 Erwin McManus (USA): Advent 4 Donald Miller (USA): Pentecost 12 William Barclay (Scotland/1907-1978): Pentecost 18 Cyril Okorocha (Nigeria): Easter 4 Natalie Clifford Barney (France/1876-1972): Doug Pagitt (USA): Advent 2 Pentecost 21 Karl Barth (Switzerland/1886-1968): Lent 3 Bosco Peters (New Zealand): Advent 2, Easter 1 Nikolai Berdyaev (Russia/1874-1948): Pentecost 20 Sufjan Stevens (USA): Pentecost 20 Wendell Berry (USA): Christmas 1, Pentecost 12, Yusufu Turaki (Nigeria): Lent 3 Pentecost 20 Lauren F. Winner (USA): Lent 5

A NOTE TO READERS

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. An additional update with minor changes was subsequently introduced in 2007.

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.

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INTRODUCTION TO THE NEW LIVING TRANSLATION

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 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

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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 an additional update with minor changes was subsequently introduced in 2007. This printing of the New Living Translation reflects the updated 2007 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 subdialect 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

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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 postexilic 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 wordplay 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 teveth—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

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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 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 OldTestament, 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 interchanged 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 God." When YHWH appears with the term tseba'oth, we have rendered it "Lord God."

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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 Exodus 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 Psalms 8:2; 53:3; Proverbs 3:12).
- 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."

Cross-References

There are a number of different cross-referencing tools that appear in New Living Translation Bibles, and each offers a different level of help. All straight-text Bibles have the standard set of textual footnotes that include cross-references connecting New Testament texts to their related Old Testament sources. (See more on this above.)

Many NLT Bibles include an additional concise cross-reference system that places key crossreferences at the ends of paragraphs, linking them to the associated verse or verses with a cross symbol within each paragraph. This space-efficient system, while not being obtrusive, offers many important key connections.

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Larger study editions include a full-column cross-reference system, which allows space for a more comprehensive listing of cross-references. In this larger system, symbols differentiate between various kinds of cross-references. The parallel marker (//) designates a cross-referenced passage that is parallel in nature to the passage at hand. The asterisk (*) designates a cross-reference whose connection involves a direct quote from the other testament. Standard cross-references in this system appear unmarked.

In some study editions, we utilize an expanded full-column cross-reference system that has been enhanced by adding a system of Hebrew and Greek word studies. This tool, which takes 100 of the most significant Hebrew words in the Old Testament and 100 Greek words from the New Testament, creates a chain reference which points to key instances of these words so they can be studied in context. In the cross-reference system, each word is attached to a modified *Strong's* number, which points to a helpful key-word glossary at the back of the Bible.

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.

The Bible Translation Committee OCTOBER 2007

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INTRODUCTION TO THE CENTER COLUMN REFERENCE SYSTEM

Some cross-reference systems are based on connections between individual words, without regard to whether there is any connection in meaning between the two verses or passages. Such limited usefulness can lead to frustration, but you won't find any cross-references like that here. The cross-references in this Bible have been carefully checked to ensure that they are relevant and relate to the meaning of the verse or passage.

There are three different types of references in the cross-reference system. Most of the references point to verses that share some aspect of meaning or give additional insight into an important idea from the verse. Other references are marked with parallel lines (//) to show that they are referring to a parallel passage describing the same events. An asterisk (*) is used in the cross-reference column to indicate where Scripture quotes other Scripture.

Word Study System

A unique feature of this cross-reference system is the addition of an original-language word study system. Because the NLT is a dynamic translation, a particular word in Greek or Hebrew is not always translated with the same English words, but is translated in a manner appropriate for the context. While this diversity of English renderings for a given Greek or Hebrew word can make word studies rich and productive, since the range of meaning for a particular Greek or Hebrew word becomes very clear, it can also make it hard to recognize the connections in English. The original-language word study system allows you to do word studies using Hebrew and Greek words. It connects the English reader to various occurrences of important words so they can be studied from passage to passage, regardless of their English rendering.

There are word studies for 100 Hebrew words and 100 Greek words. For each word, the editors have included enough occurrences to illustrate the range of meanings for that word. Each occurrence is indicated in the NLT text with a superscript letter attached to the beginning of the English word or phrase that corresponds to the original language word. The same superscript letter occurs in the cross-reference column under that verse. After the superscript letter the Hebrew or Greek word is given, followed by a reference number that matches the glossary at the back and many widely available study tools, such as Strong's Concordance. On the next line is a chain-reference link to the next highlighted occurrence of the word. The word study system thus opens up a whole world of Greek and Hebrew word study.

The NLT Word Study System with Hebrew/Greek Dictionary and Index in the back of this Bible contains an introduction on how to use this tool, along with definitions for each of the 100 Hebrew and Greek words and a list of all verses where that word is tagged.



Genesis

CONTENT As its name implies, Genesis is the book of beginnings. It starts with the creation of the world and every creature in it. It records the first marriage, the first sin, the first consequences of sin, and the first reference to God's plan to redeem humanity. After recounting the stories of the Flood and the Tower of Babel, Genesis also tells the story of the birth of the nation of Israel. The story begins as God calls Abraham, the forefather of the Israelites, to leave his hometown, Ur (located in modern-day Iraq), and move to Canaan—the land God would promise his descendants. Eventually, the Redeemer of the world would come from the descendants of Abraham. The story then shifts to events concerning Isaac, Abraham's son, and then to Jacob, Abraham's grandson. Genesis concludes with the remarkable experiences of loseph.

AUTHOR Moses, according to Jewish tradition.

DATE Uncertain, perhaps 1450-1410 B.C.

PURPOSE To show how the world and everything in it came about and to show God's desire to have a people set apart to worship him.

THEMES Origin of the world, humanity, sin, and the nation of Israel; the sovereignty and trustworthiness of God; obedience and blessing.

Pss 89:11:

102:25

The Account of Creation

In the beginning God acreated the bheavens and the cearth.* The 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." ⁷And 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."

Isa 42:5; 48:13 Iohn 1:1-2 abara' (1254) ▶ Gen 1:27 bshamayim ... (8064)▶ Exod 16:4 c'erets (0776) ▶ Gen 9:11 Ps 104:30 Isa 45:18 druakh (7307) ▶ Gen 45:27 Pss 33:9: 104:2 Isa 45:7 2 Cor 4:6

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.

1:7 Job 38:8-11; Ps 148:4; Prov 8:28 1:8 Gen 1:5; Job 26:7 1:9 Ps 95:5; Prov 8:29; Jer 5:22; 2 Pet 3:5 1:10 Pss 33:7; 95:5 1:11 Gen 2:9; Ps 104:14; Matt 6:30



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

1:4

1:6

Ps 74:16

Job 26:10

Ps 136:5-6

Isa 40:22

ler 10:12



:**4–3:24** g. м87 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 be signs to mark 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, ¹⁸to 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 elife. Let the skies be filled with birds of every kind." ²¹So 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.

²⁶Then 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 fcreated human beings* in his own image.
In the image of God he fcreated

In the image of God he created them;

male and female he fcreated them

1:14 Pss 74:16: 104:19 1:15 Gen 1:5 1:16 Pss 8:3: 19:1-6; 136:8-9 1 Cor 15:41 1:18 Jer 33:20, 25 1:20 Gen 2:19 Ps 146:6 enepesh (5315) ▶ Gen 2:7 Ps 104:25-28 1:24

1:24 Gen 2:19 1:26 Gen 5:1; 9:6 Ps 8:6-8 Acts 17:28-29 1:27 *Matt 19:4 *Mark 10:6 fbara' (1254) > Gen 2:3

1:29 Gen 9:3 Pss 104:13; 136:25 1:30 Pss 104:14:

145:15 1:31 Ps 104:24 2:1 Deut 4:19; 17:3

Ps 104:2 Isa 45:12 2:2 Exod 20:11; 31:17 *Heb 4:4 2:3 Isa 58:13

Isa 58:13 **sbarak* (1288) ** Gen 12:2 **bbara* (1254) ** Gen 6:7 2:4 Gen 1:3-31

Job 38:4-11 2:5 Gen 1:11 2:7 Gen 3:19 Job 33:4 Ps 103:14 Ezek 37:5 Zech 12:1 John 20:22

*1 Cor 15:45

inepesh (5315)

▶ Deut 12:23

²⁸Then 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."

²⁹Then God said, "Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. ³⁹And 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.

31Then 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.

2 So the creation of the heavens and the earth and everything in them was completed. ²On the seventh day God had finished his work of creation, so he rested* from all his work. ³And God *blessed the seventh day and declared it holy, because it was the day when he rested from all his work of *prepation*

⁴This 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, ⁵neither wild plants nor grains were 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. ⁶Instead, springs* came up from the ground and watered all the land. ⁷Then 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.

⁸Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. ⁹The 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.

10A river flowed from the land of Eden, 2:8 Gen 3:23; 13:10; Isa 51:3; Ezek 28:13; Joel 2:3 2:9 Gen 3:22; Prov 3:18; 11:30; Ezek 47:12; Rev 2:7; 22:2, 14 2:10 Rev 22:1, 17 watering the garden and then dividing | into four branches. 11The first branch. called the Pishon, flowed around the entire land of Havilah, where gold is found. ¹²The gold of that land is exceptionally pure; aromatic resin and onyx 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 Garden 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-17 except 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. 20 He 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

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.

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

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. Gen 25:18 2:14 Gen 15:18 Deut 1:7 Dan 10:4 2:15 Gen 2:8 2:16 Gen 3:1-3 2:17 Gen 3:1, 16-17 Deut 30:15, 19-20 Rom 6:23 las 1:15 2:18 Gen 3:12 Prov 18:22 2:19 Gen 1:20-25 2:22 1 Cor 11:8-9 1 Tim 2:13 Gen 29:14 Eph 5:28-30 2:24 Matt 19:5 *1 Cor 6:16 Eph 5:31 2:25 Gen 3:7, 10-11 2 Cor 11:3 Rev 12:9; 20:2 3:2 Gen 2:16 3:3 Gen 2:17 Exod 19:12 3:4

John 8:44 2 Cor 11:3

3:5 Gen 2:17; 3:22 Isa 14:14 Ezek 28:2

3:6 2 Cor 11:3 1 Tim 2:14 las 1:14-15 1 In 2:16

3:8 Lev 26:12 Deut 23:14 lob 31:33 3:9 Gen 4:9; 18:9

3:10 Deut 5:5 3:12 Prov 28:13 3:13 2 Cor 11:3 1 Tim 2:14

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 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

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

vou not to eat?"

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 joffspring and her joffspring.

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

3:14 Deut 28:15; Isa 65:25 3:15 John 8:44; Rom 16:20; Heb 2:14; izera' (2233) > Gen 12:7 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 3:19

Gen 2:7

104:29

3:20

3:21

3:22

3:24

4:3

Lev 2:1-2

Num 18:12

Exod 13:12

Rom 6:12, 16

Matt 23:35

1 In 3:12

Gen 3:9

Num 35:33

Deut 21:1

Heb 12:24

Deut 27:15-26

Deut 28:15-24

4:10

4:11

4:12

4:14 Gen 9:6

4:17

lob 15:22

Ps 49:11

Heb 11:4

Jon 4:4

las 1:15

4:7

4:9

Pss 90:3;

Fccl 12:7

1 Cor 15:47

2 Cor 11:3

1 Tim 2:13

2 Cor 5:2-3

Gen 1:26

Ezek 10:1

k'olam (5769)

▶ Gen 9:16

Rev 2:7; 22:2,

1kerub (3742)

Luke 11:50-51

▶ Exod 25:18

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.

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.* 21 And 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 kforever!" 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.

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 3:16 ground. 3When it was time for the har-1 Cor 11:3 vest, Cain presented some of his crops Eph 5:22 as a gift to the LORD. 4Abel also brought a 1 Tim 2:15 gift—the best of the firstborn lambs from 3:17 Job 5:7 his flock. The LORD accepted Abel and his Eccl 1:3 gift, 5but he did not accept Cain and his Rom 8:20-22 gift. This made Cain very angry, and he 3:18 looked deiected. lob 31:40 Heb 6:8

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."

One 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! 11 Now 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 vou 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. i8Enoch had a son named Irad. Irad became the father of* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

¹⁹Lamech married two women. The

3:16 Or And though you will have desire for your husband, / he will rule over you. 3:20 Eve sounds like a Hebrew term that means ough you will have aestre jor your massures, 4:1a Or the man; also in 4:25. 4:1b Or 1 nave acquires. Can be and Syriac versions, and Latin Vulgate; that can mean "produce" or "acquire." 4:8 As in Samaritan Pentateuch, Greek and Syriac versions, and Latin Vulgate; 4:16 Alad means "wandering." 4:18 Or the ancestor of, and so 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 Sa Masoretic Text lacks "Let's go out into the fields." 4:13 Or My sin. 4:18 Or the ancestor of, and so throughout the verse.

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 became 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,

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.

The Descendants of Adam

5 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.

When 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. \$Seth lived 912 years, and then he died.

9When Enosh was 90 years old, he became the father of Kenan. 10 After the birth of Kenan, Enosh lived another 815 years, and he had other sons and Lev 19:18 Deut 32:35 4:25 Gen 4:8; 5:3 1 Chr 1.1 Luke 3:38 Gen 12:8 1 Kgs 18:24 loel 2:32 Zeph 3:9 Acts 2:21 5.1 Gen 1:26: 6:9 1 Chr 1:1 5:2 Gen 1:27 *Matt 19:4 *Mark 10:6 Gen 1:26: 4:25 1 Cor 15:49 5:4 1 Chr 1:1 5:5 Gen 2:17 Heb 9:27 5.6 1 Chr 1:1 Luke 3:38 5.9 1 Chr 1:2 Luke 3:37 5.12 1 Chr 1.2 Luke 3:37 5:15 1 Chr 1:2 Luke 3:37 1 Chr 1.3 Luke 3:37 Jude 1:14 5:21 1 Chr 1:3 Luke 3:37 5:22 Gen 6:9; 48:15 5:24 2 Kgs 2:1, 11

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.

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.

A World Gone Wrong

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

6:2 mben 'elohim (1121, 0430) ▶ Job 1:6

Ps 73:24

Heb 11:5

1 Chr 1:3

Luke 3:36

Gen 3:17

1 Chr 1:3

Luke 3:36

Rom 8:20

5:25

5:29

5:32 Gen 7:6: 9:18

6:1 Gen 1:28



Matthew

The birth of Jesus of Nazareth ushered in the long-awaited age of a new kingdom on earth—
the Kingdom of Heaven. Matthew's Gospel records the advent of this new Kingdom through
the teachings and actions of Jesus, the Messiah. Since the Kingdom of Heaven is a major theme
throughout this Gospel, Matthew was careful to show how Jesus fulfilled the Old Testament
passages that speak of the Messiah, the ruler of the Kingdom. He recounted Jesus' family
history to show his royal lineage. After describing the virgin birth of Jesus, Matthew detailed
Jesus' messianic baptism, his temptation in the wilderness, and the early days of his ministry.
In the Sermon on the Mount, Jesus taught his disciples how life in the Kingdom should be
lived. Jesus also performed many miracles and taught the people various parables, or stories,
that further illustrated what the Kingdom of Heaven is like. Matthew was careful to point out
that the Gentiles, as well as the Jews, would be included in the Kingdom of Heaven. Matthew's
Gospel concludes with Jesus' death and resurrection and his command to make disciples from
every nation.

AUTHOR Matthew (Levi).

DATE Probably between A.D. 60 and 65.

PURPOSE To present Jesus as the Messiah, who has brought the Kingdom of Heaven to earth.

THEMES Jesus the Messiah, the Kingdom of Heaven, Gentiles' inclusion in the Kingdom of Heaven.

1:1-17

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.
- 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.
- 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 //Luke 3:23-38 1:1 Gen 22:18 2 Sam 7:12-14 1 Chr 17:11 Pss 89:3-4; 132:11 Isa 9:6: 11:1 Matt 22:42 John 7:42 Rom 1:3 Gal 3:16 Rev 22:16 1:2 Gen 21:3, 12; 25:26; 29:35 1 Chr 1:34 1:3 Gen 38:29-30 Ruth 4:12, 18-19 1 Chr 2:4-5, 9 1:4-5 Ruth 4:13, 17-22

- (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:

1:6 Ruth 4:17, 22; 2 Sam 12:24; 1 Chr 2:13-15 1:7-10 1 Chr 3:10-14 1:11 2 Kgs 24:14-16; 1 Chr 3:15-16; Jer 27:20; Dan 1:1-2 1:12 1 Chr 3:17, 19; Ezra 3:2

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 Geordiah, a variant spelling of Jehorachin; also in 1:12b. See 2 Kgs 24:6 and note at 1 Chr 3:16.

1 Chr 2:10-12,

Heb 11:31

Jehoiachin was the father of Shealtiel.

Shealtiel was the father of Zerubbabel.

13 Zerubbabel was the father of Abiud.

Abjud was the father of Eliakim.



FPIPHANY

2.1-12

- Eliakim was the father of Azor. ¹⁴ Azor was the father of Zadok. Zadok was the father of Akim. рд. м 51 EPIPHANY Akim was the father of Eliud
 - 15 Eliud was the father of Eleazar Eleazar was the father of Matthan. Matthan was the father of Iacob.
 - ¹⁶ Jacob was the father of Joseph, the husband of Marv.

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. 19 Joseph, her fiancé, was a good man and did not want to 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, 21 And 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.

Visitors from the East

Iesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men* from

Matt 27:17, 22 Luke 2:11 1:18-25 //Luke 2:1-7 1:18 Luke 1:27, 35 Gal 4:4

1.16

1:19 Deut 24:1 1:20 Luke 1:35

1:21 Luke 1:31: 2:11, 21 Acts 5:31: 13:23 Heb 7:25

1:23 *Isa 7:14 8:8, 10 John 1:14 1 Tim 3:16 Rev 21:3 1:25

Luke 1:31 2:1 Luke 1:5: 2:4-7 2:2 Num 24:17 ler 23:5 Matt 2.9 Rev 22:16

achristos (5547) ▶ Luke 2:11 John 7:42 2.6

2:4

*Mic 5:2 ^bpoimainō (4165)▶ Matt 9:36 2:9 Matt 2:2

2:11 Ps 72:10 Isa 60:6 2:12

2:13 Matt 1:20: 2:19 2:15

Matt 2:22 *Hos 11:1 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 aMessiah 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 Iudah. are not least among the ruling cities* of Judah, for a ruler will come from you who will be the bshepherd 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. 10 When 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, 15 and they stayed there until Herod's death. This fulfilled what the Lord had spoken through the prophet: "I called my Son out of Egypt."*

3:16-17

EPIPHANY

4.1-11

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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."

John the Baptist Prepares the Way

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

"He is a voice shouting in the wilderness, 'Prepare the way for the dLord's coming! Clear the road for him!"*

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. 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

2:18 *ler 31:15 2:19 Matt 1:20: 2:12 2:20 Exod 4:19 2:22 Matt 2:12 2:23 Judg 13:5, 7 Luke 2:39 John 1:45-46 Acts 4:10; 24:5 3:1-12 //Mark 1:1-8 //Luke 3:1-18 //John 1:19-28 3:2 Matt 4:17: 10:7 Mark 1:15 couranos (3772) ▶ Matt 16:3 3:3 *Isa 40:3 Mal 3:1 Luke 1:76 dkurios (2962) ▶ Matt 12:8 Lev 11:22 2 Kgs 1:8 Mark 1:4 3:7 Matt 12:34;

23:33 Luke 3:7; 21:23 John 8:44 Rom 5:9

Eph 5:6 Col 3:6 1 Thes 1:10 3:8 Acts 26:20 3:9 John 8:33, 37, 39

Acts 13:26 Rom 2:28-29; 4:12 3:10

Matt 7:19 Luke 13:7 John 15:6 3:11 John 1:26-27.

31, 33

Acts 1:5: 2:3-4: 13:24: 19:4 ebaptizō (0907) ▶ Matt 28:19

3:12 Matt 13:30 3:13-17 //Mark 1:9-11 //Luke 3:21-22 Sadducees coming to watch him baptize,* he denounced them. "You brood of snakes!" he exclaimed. "Who warned you to flee God's coming wrath? 8 Prove 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. 10 Even 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 ebaptize 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 ebaptize 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 Iesus

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 Iesus 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."

The Temptation of Jesus

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

3During that time the devil* came and

3:16 Isa 11:2; John 1:31-34 3:17 Gen 22:2; Ps 2:7; Isa 42:1; Matt 12:18; 17:5; Mark 9:7; Luke 9:35 4:1-11 //Mark 1:12-13; //Luke 4:1-13 4:1 Gen 3:1-7; 1 Thes 3:5; fdiabolos (1228) Matt 25:41 4:2 Exod 34:28; 1 Kgs 19:8



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5:1-7:29 рд. м 189 PENTECOST

5:7 рд. м207 PENTECOST 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 sav.

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

'He will order his angels to protect

And they will hold you up with their hands so you won't even hurt your foot

on a stone.'*"

⁷Jesus responded, "The Scriptures also say, 'You must not test the Lord your God '*'

8Next 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 hangels came and took care of Jesus.

The Ministry of Jesus Begins

12When Jesus heard that John had been arrested, he left Judea and returned to Galilee. 13He went first to Nazareth, then left there and moved to Capernaum, beside the Sea of Galilee, in the region of Zebulun and Naphtali. 14This 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."*

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

The First Disciples *Deut 8:3

1 Kgs 19:4-8

hangelos (0032)

//Mark 1:14-15

//Luke 4:14-15

4:15-16

42:6-7

4.17 Matt 3:2; 10:7

4.19

4.20

*Isa 9:1-2;

Luke 2:32

John 1:5

4:18-22

//Mark 1:16-20

//Luke 5:1-11

Matt 16:17-18

John 1:43

Mark 10:28

Luke 18:28

Luke 6:17-19

4:23-25

Matt 9:35

Mark 1:39 Luke 4:15

Luke 6:12

//Luke 6:20-23

▶ Luke 6:20

Matt 25:34

imakarios

Isa 61:2-3

Ps 37:11

Rom 4:13

Isa 55:1-2

Matt 18:33

Jas 2:13

Ps 24:3-4

ikardia (2588)

▶ Matt 15:18

(3107)

5.4

5:5

5:6

5:7

5:8

John 6:3

5:3-12

5:3 Isa 57:15

4:23

5.1

▶ Matt 22:30

Luke 22:43

Heb 1:14 las 4:7

¹⁸One day as Jesus was walking along the 4:6 shore of the Sea of Galilee, he saw two *Ps 91:11-12 brothers-Simon, also called Peter, and 4:7 Andrew—throwing a net into the water, for *Deut 6:16 they fished for a living. 19 Jesus called out 4:10 to them, "Come, follow me, and I will show *Deut 6:13 gsatanas (4567) you how to fish for people!" 20 And they left ▶ Matt 16:23 their nets at once and followed him.

²¹A 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. 22They immediately followed him, leaving the boat and their father behind.

Crowds Follow Iesus

²³Jesus 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 possessed or epileptic or paralyzed—he healed them all. 25 Large crowds followed him wherever he wentpeople from Galilee, the Ten Towns.* Jerusalem, from all over Judea, and from east of the Jordan River.

The Sermon on the Mount

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

The Beatitudes

- ³ "God iblesses 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 jhearts are pure, for they will see God.

4:4 Deut 8:3. 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 4:25 Greek Decapolis. 5:3 Greek poor in spirit. 5:6 Or for righteousness. coming soon.

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 remember, 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 kFather.

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 judg-

Matt 23:30, 37 Acts 7:52 Heb 11:32-38 Jas 5:10 5:13 Mark 9:50 Luke 14:34-35 5:14 John 8:12: 9:5

Phil 2:15 5:15 Mark 4:21 Luke 8:16; 11:33

5:16 Eph 5:8-9 1 Pet 2:12 kpatēr (3962) → Matt 6:9 5:17 Rom 3:31

5:18 Luke 16:17; 21:33 5:19 Jas 2:10

5:20 Matt 6:1 5:21 *Exod 20:13 *Deut 5:17 Matt 19:18

*Deut 5:17 Matt 19:18 Mark 10:19 Luke 18:20 Rom 13:9 Jas 2:11 5:22 Eph 4:26 Jas 1:19-20

1 Jn 3:15 1 Jn 3:15 lgeenna (1067) → Matt 5:29

5:25-26 Matt 18:34-35 Luke 12:58-59 5:27 *Exod 20:14

*Exod 20:14 *Deut 5:18 Matt 19:18 Mark 10:19 Luke 18:20 Rom 13:9 Jas 2:11 5:29-30 Matt 18:8-9 ment! If you call someone an idiot,* you 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 commited 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

5:29 "skandalizō (4624) > Matt 16:23; "geenna (1067) > Matt 11:23 5:31 *Deut 24:1; Matt 19:7; Mark 10:4 5:32 1 Cor 7:10-11 5:33 Lev 19:12; Num 30:2; Deut 23:21 5:34 Isa 66:1; Matt 23:22; Jas 5:12

5:11 Some manuscripts do not include 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' 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 eye. 5:30 Greek your right and. 5:31 Deut 24:1. 5:33 Wum 30:2.

Mark 9:43-47



5:13-20 pg. m81 EPIPHANY

5:17-20 pg. m201 PENTECOST



6:1-21 pg. m 1 1 1 LENT 6:19-34

рд. м 177

PENTECOST

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. ⁴⁹If 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 sak, 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 collectors do that much. 47If you are kind only to your friends,* how are you different from anyone else? Even pagans do that. 48But you are to be "perfect, even as your Father in heaven is "perfect."

Teaching about Giving to the Needy

6 "Watch out! Don't do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven. ²When you give to someone in need, don't do as the *phypocrites doblowing trumpets in the synagogues and streets to call attention to their acts of charity! I tell you the truth, they have received all the reward they will ever get. ³But when you give to someone in need, don't let your left hand know what your right hand is doing. ⁴Give your gifts in private, and your Father, who sees everything, will reward you.

5:35 Ps 48:2 Isa 66:1 5:37 Jas 5:12 5:38-48 //Luke 6:27-35 5:38 *Exod 21:24 *Lev 24:20 *Deut 19:21 5:39

*Deut 19:21 5:39 Rom 12:17 1 Cor 6:7 1 Pet 3:9 5:40 1 Cor 6:7 5:42 Deut 15:8

5:43
*Lev 19:18
Matt 19:19;
22:39
Mark 12:31
Luke 10:27
Rom 13:9
Gal 5:14
Jas 2:8
5:44
Exod 23:4-5

5:44 Exod 23:4-5 Prov 25:21 Luke 23:34 Acts 7:60 Rom 12:14, 20 1 Cor 4:12 5:45

Eph 5:1 5:48 Lev 19:2 Deut 18:13 Luke 6:36 1 Pet 1:16 **eleios (5046) **1 Cor 13:10

Matt 23:5 6:2 Phupokritēs (5273)

6:4 Matt 6:6, 18 6:5 Matt 6:16; 23:5 Luke 18:10-14 hupokritēs

▶ Matt 6:5

(5273) ► Matt 15:7 6:6 2 Kgs 4:33 Isa 26:20 6:7

Eccl 5:1-2 6:8 Matt 6:32 Luke 12:30 Teaching about Prayer and Fasting 5"When you pray, don't be like the hypocrites who love to pray publicly on street corners and in the synagogues where everyone can see them. I tell you the truth, that is all the reward they will ever get. But when you pray, go away by yourself, shut the door behind you, and pray to

who sees everything, will reward you.

7"When you pray, don't babble on and
on as people of other religions do. They
think their prayers are answered merely
by repeating their words again and again.

8Don't be like them, for your Father knows
exactly what you need even before you ask

your Father in private. Then your Father,

Our 'Father in heaven,

him! Pray like this:

may your name be kept holy.

May your Kingdom come soon.

May your will be done on earth,
as it is in heaven.

11 Give us today the food we need,*

12 and forgive us our sins,

as we have forgiven those who sin against us.

And don't let us yield to stemptation,* but rescue us from the evil one.*

14"If you forgive those who sin against you, your heavenly Father will forgive you. 15But if you refuse to forgive others, your Father will not forgive your sins.

16"And when you fast, don't make it obvious, as the hypocrites do, for they try to look miserable and disheveled so people will admire them for their fasting. I tell you the truth, that is the only reward they will ever get. 17But when you fast, 'comb your hair and wash your face. 18 Then no one will notice that you are fasting, except your Father, who knows what you do in private. And your Father, who sees everything, will reward you.

Teaching about Money and Possessions

19"Don't store up treasures here on earth,
where moths eat them and rust destroys

6:9-13 //Luke 11:2-4 6:9 1 Pet 1:17; 'patēr (3962)

Matt 7:11 6:10 Matt 26:39, 42; Luke 22:42
6:11 Prov 30:8; John 6:32 6:13 Luke 22:40, 46;
John 17:15; 2 Thes 3:3; 2 Tim 4:18; 'peirasmos
(3986) Mark 1:13 6:14 Mark 11:25; Eph 4:32; Col
3:13 6:15 Matt 18:35 6:16 Isa 58:5; Matt 6:5; 23:5
6:17 'aleiphō' (0218) Mark 6:13 6:18 Matt 6:4, 6
6:19-21 //Luke 12:33-34 6:19 Prov 23:4; Jas 5:2-3

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 millon (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. 5:47 Greek your brothers. 6:11 Or Give us today our food for the day, or Give us today our food for tomorrow. 6:13a Or And keep us from being tested. 6:13b Or from evil. Some manuscripts add For yours is the kingdom and the power and the glory forever. Amen.

them, and where thieves break in and steal. ²⁰Store your treasures in heaven, where moths and rust cannot destroy, and thieves do not break in and steal. ²¹Wherever your treasure is, there the desires of your heart will also be.

22"Your eye is a lamp that provides light for your body. When your eye is good, your whole body is filled with light. ²³But when your eye is bad, your whole body is filled with darkness. And if the light you think you have is actually darkness, how deep that darkness is!

²A"No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve both God and money.

²⁵"That is why I tell you not to worry about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn't life more than food, and your body more than clothing? ²⁶Look at the birds. They don't plant or harvest or store food in barns, for your heavenly Father feeds them. And aren't you far more valuable to him than they are? ²⁷Can all your worries add a single moment to your life?

²⁸"And why worry about your clothing? Look at the lilies of the field and how they grow. They don't work or make their clothing, ²⁹yet Solomon in all his glory was not dressed as beautifully as they are. ³⁰And if God cares so wonderfully for wildflowers that are here today and thrown into the fire tomorrow, he will certainly care for you. Why do you have so little faith?

31"So don't worry about these things, saying, 'What will we eat? What will we drink? What will we wear?' 32These things dominate the thoughts of unbelievers, but your heavenly Father already knows all your needs. 33Seek the Kingdom of God* above all else, and live righteously, and he will give you everything you need.

³⁴"So don't worry about tomorrow, for tomorrow will bring its own worries. Today's trouble is enough for today.

Do Not Judge Others

7 "Do not judge others, and you will not be judged. *For you will be treated as you treat others. *The standard you use in judging is the standard by which you will be judged.*

³"And why worry about a speck in your friend's eye* when you have a log in your

6:20 OWN? 4F Matt 19:21 Uake 18:22 that spect that spect that spect that spect that spect that spect than you the spect then you the spect than you the spect than you the spect than you are than you

6:24 //Luke 16:13 6:25-34 //Luke 12:22-31 6:25 Phil 4:6 1 Tim 6:6, 8

1 Pet 5:7
6:26
Job 38:41
6:29
1 Kgs 10:4-7
6:30
Matt 8:26;

14:31; 16:8 6:32 Matt 6:8 Luke 12:30 6:33 Ps 37:4, 25

Mark 10:29, 30 6:34 Exod 16:4 7:1-2 //Luke 6:37-42 Rom 2:1-3; 14:4

Rom 2:1-3; 14:4 1 Cor 4:5; 5:12 Jas 4:11-12 7:3-5 //Luke 6:37-38, 41-42 7:7-11

//Luke 11:9-13

7:7 Matt 21:22 Mark 11:24 John 14:13-14; 15:7; 16:23-24 Jas 1:5-6 1 Jn 3:21-22;

5:14-15 7:11 Jas 1:17 "patēr (3962)

> Rom 4:11 7:12 Luke 6:31 Rom 13:8-10 Gal 5:14 *nomos (3551)

Matt 23:23 7:13 //Luke 13:24

7:14 John 14:6 Acts 14:22 own? 4How can you think of saying to your friend,* 'Let me help you get rid of that speck in your eye,' when you can't see past the log in your own eye? 5Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend's eye.

6"Don't waste what is holy on people who are unholy.* Don't throw your pearls to pigs! They will trample the pearls, then turn and attack you.

Effective Prayer

^{7"}Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. *For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.

9"You parents—if your children ask for a loaf of bread, do you give them a stone instead? 10Or if they ask for a fish, do you give them a snake? Of course not! 11So if you sinful people know how to give good gifts to your children, how much more will your heavenly "Father give good gifts to those who ask him.

The Golden Rule

12"Do to others whatever you would like them to do to you. This is the essence of all that is taught in the 'law and the prophets.

The Narrow Gate

13"You can enter God's Kingdom only through the narrow gate. The highway to hell* is broad, and its gate is wide for the many who choose that way. 14But the gateway to life is very narrow and the road is difficult, and only a few ever find it.

The Tree and Its Fruit

15"Beware of false prophets who come disguised as harmless sheep but are really vicious wolves. ¹⁶You can identify them by their fruit, that is, by the way they act. Can you pick grapes from thornbushes, or figs from thistles? ¹⁷A good tree produces good fruit, and a bad tree produces bad fruit. ¹⁸A good tree can't produce bad fruit, and a bad tree can't produce good fruit. ¹⁹So every tree

7:15 Jer 23:16; Matt 24:11, 24; Luke 6:26; Acts 20:29; Rom 16:17; 2 Pet 2:1; 1 Jn 4:1 7:16-20 Matt 12:33; //Luke 6:43-44

NLT WORD STUDY SYSTEM WITH

HEBREW/GREEK DICTIONARY AND INDEX

Holy Bible: Mosaic includes over 200 Hebrew and Greek word studies throughout the Bible text. These word studies give readers a glimpse into the inner workings of the New Living Translation and open a small window to the original languages of the Bible.

HOW TO DO WORD STUDIES WITH HOLY BIBLE: MOSAIC

While reading through the Bible text, you will find at various places a superscript letter attached to the front of an English word. In the cross-reference column, there is a transliteration of the Hebrew or Greek word or phrase that underlies the translation at that point, along with the *Strong's* number(s) in parentheses (see below) and the location of the next reference in that Hebrew or Greek word chain. If you follow the reference chain, eventually you will read through all of the marked instances of that word or group of words in the entire study Bible. Doing so is a good way to begin doing Hebrew and Greek word studies.

Another way to use the tool is to systematically study a particular word from those listed below. Here we have listed and defined all of the words that are included in the Hebrew and Greek word-study chains.

The references in the chains are selective and do not represent all of the places where a Hebrew or Greek word occurs in the Bible; we chose a limited number of instances in order to show the variety of usage for a given term or group of terms. If you want to do a complete study of a biblical word, it would be a good idea to read most or all instances, which you can find with *Strong's Concordance* (see below) or a similar tool.

You can take your study of Hebrew and Greek words further by obtaining a copy of Strong's Exhaustive Concordance of the Bible. Dr. James Strong first published his exhaustive concordance of the King James Version in 1890, and the system he created for referring to every individual word in Hebrew and Greek by a number has been tremendously helpful for English readers who want to do word studies in the original languages. The Strong's numbering system has become the de facto standard for English language word-study tools. There is a wide variety of other publications and software tools available with which you can take your study of any Hebrew or Greek term further.

This dictionary and index is organized using the *Strong's* numbering system, named for the system used in *Strong's Concordance*. For any word you find while reading the text, you will simply have to use the *Strong's* number to find the brief definition and full chain. Please note that there are separate numbers and lists for the Hebrew words in the OT and the Greek words in the NT

If you follow the entire word chain, note each context in which the word occurs and how it has been translated. You will get a good feel for the range of uses that each word can have, and you will get a unique glimpse into the inner workings of the NLT.

HEBREW AND GREEK WORD STUDIES

Because the Bible was originally written in ancient languages that are quite different from our own, the Hebrew and Greek words of the original text are often seen as strange and wonderful. Sometimes, Greek and Hebrew words are portrayed as though they are somehow a special or "divine" language containing more significant meaning than normal languages like English. In truth, biblical Greek and Hebrew are normal human languages, with words that are similar to the words of any language.

Words are complex animals. Consider, for example, the word *animal* in the previous sentence. In most contexts, that word conjures up images of wildlife. In this particular instance, however, it means something quite different. Words have a dynamic relationship to meaning, neither confined to a dictionary entry nor free to mean anything at all. Few readers whose mother tongue is English would have misunderstood the meaning of the sentence, "Words are complex animals," but it could certainly cause confusion for a reader whose knowledge of English is minimal.

When confronted with a word from any foreign language, especially an ancient one like the Hebrew or Greek of the Bible, people can misunderstand if they aren't careful to study the word in a way that makes sense with how language is used. Some common mistakes that are made in studying words in the biblical languages include the following:

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- Assuming a word means more than it does. When faced with the range of meanings a given word can have, sometimes interpreters are tempted to think that every instance of that word contains all of the possible meanings. While it is true that sometimes a writer will purposefully use a word to mean more than one thing, it is not common. Normally, a word has one meaning in a given context. For instance, the Hebrew zera' (2233) can mean "seed" or "offspring," but only rarely would both meanings apply to one specific use of the word. An important part of original-language Bible study is to discern which meaning a term probably has in a given context.
- Understanding words by their roots. Many words share common roots, but this does not necessarily mean their
 meanings are related. The meaning of a word is related to how it is used in the language, not where it came from.
 The Greek ekklēsia (1577) comes from two words that mean "to call" (kalēo) and "out of" (ek). This does not
 mean that ekklēsia means "called out of," any more than the English word goodbye means "it's good that you're
 leaving." It is important to understand the meaning of the word from its usage rather than its roots.
- Confusing synonyms. Many words share common meanings, or at least have very similar meanings in specific
 contexts. An example in English is "choose" and "select." In many cases, the difference is negligible, and a
 writer could choose between them without changing the meaning at all. But in some contexts the selection
 is meaningful. In this tool, we sometimes string synonyms together in a single chain, but that does not mean
 they are completely interchangeable. Each word must be considered on its own terms in each context.
- Failing to appreciate the difference between words and concepts. Words are only tools to communicate
 meaning, so any one word will never be sufficient to get a complete picture of an important concept. If you
 want to understand the concept of "truth" in the Bible, Hebrew 'emeth (0571) is a good place to start, but
 to limit study to a word alone will miss important components of the biblical picture of truth. Each concept
 must be studied as whole, going beyond the study of words.

HEBREW WORDS

'abal (0056): mourn. This verb expresses an attitude of deep sorrow. Often mourning is accompanied by weeping and other physical manifestations of grief or more formal mourning rites.

SEE Gen 37:34; Exod 33:4; 1 Sam 6:19; 2 Sam 13:37; 1 Chr 7:22; Ezra 10:6; Neh 1:4; Isa 3:26; 66:10; Dan 10:2; Amos 9:5

'adonay Yahweh (0136, 3068): Sovereign Lord. A compound name and title of God that combines his covenant name, Yahweh, with the title 'adonay ("my lord, my master"). This title occurs over 280 times in the OT and emphasizes God's power and authority as well as his gracious relationship with his people.

SEE Gen 15:2; Deut 3:24; Josh 7:7; Judg 6:22; 2 Sam 7:18; Ps 73:28; Isa 61:1; Ezek 2:4; Amos 3:7; Hab 3:19; Zeph 1:7

'iwweleth (0200): foolishness. This noun is often presented as the opposite of wisdom. It indicates a lack of wisdom and understanding, with overtones of moral deficiency rather than simply intellectual failure.

SEE PS 69:5; Prov 12:23; 14:17, 24; 15:14, 21; 17:12; 22:15; 26:4, 5

'el (0410), 'elohim (0430): God. These two related words are both used to refer to God. Similar to the English word god, these words are also used to refer to deity generally (i.e., a god) or other supernatural beings. They can be used to address God directly ("O God, hear my prayer"), as part of a description of God ("the living God," "my God"), or in describing false gods ("the gods of the Egyptians").

SEE Exod 3:6; Num 23:21; Josh 24:2; Ps 16:1; 17:6; 36:7; 40:17; 85:4. 8: Isa 42:5

'aman (0539): believe. This verb denotes trust. It often involves the active decision to believe in the veracity or trustworthiness of an idea or person but can also signify an ongoing state of belief and the action associated with that faith. The word is often used to refer to faith in God and his promises, though not exclusively.

SEE Gen 15:6; 45:26; Exod 14:31; Num 14:11; Ps 106:12; 119:66; Prov 14:15; Isa 28:16; 53:1; Jon 3:5

'amen (0543): amen, let it be so. This word is an affirmation of the truth of what has been said. It can express either the firm

belief that something is true ("Yes!") or the desire that something will happen ("let it be so"). It is also used as a formulaic response in praising God, sometimes doubled for emphasis. SEE Num 5:22; Deut 27:15; 1 Kgs 1:36; 1 Chr 16:36; Neh 5:13; 8:6; Ps 41:13; Isa 65:16; Ier 11:5

'emeth (0571): truth, faithfulness. This word has many nuances around the central idea of truth. It can represent the concept of truth as opposed to falsehood; it can refer to the faithfulness or reliability of a person or standard. It is also used in phrases such as "the true God."

SEF Expd 34:6: PS 25:5: 26:3: 86:11: 119:142, 151, 160: Prov

SEE Exod 34:6; Ps 25:5; 26:3; 86:11; 119:142, 151, 160; Prov 16:6; Isa 38:3; Dan 10:21

'ap (0639): anger. This word denotes anger or extreme displeasure toward a person, group, or state of affairs. It is morally neutral, as it is used both for foolish, selfish anger and for righteous anger at injustice. It also means "nose, nostrils"; the flaring of nostrils and reddening of the nose when a person is angry led to the usage of this word to denote anger.

SEE Num 32:13; Deut 7:4; Judg 6:39; 2 Sam 12:5; 2 Kgs 23:26; Ps 6:1; Prov 27:4; 29:8, 22; Isa 12:1; Hab 3:8

'arbeh (0697): locust. This word refers to a desert migratory locust in the mature wing stage. These insects can swarm in vast, inordinate numbers, covering scores of square miles and even blotting out broad daylight.

SEE Exod 10:4, 12; Lev 11:22; Deut 28:38; Judg 6:5; 1 Kgs 8:37; Ps 78:46; Prov 30:27; Joel 1:4; 2:25; Nah 3:15

'aron (0727): ark, chest. This noun refers to a container for objects. It is generally a rectangular box. Its most common usage is for the Ark of the Covenant, but it can also refer to a coffin or a contribution chest. It is not the same word used for Noah's large boat, even though it is traditionally called an "ark" in English.

SEE Gen 50:26; Exod 25:22; 40:20; Num 10:33; 1 Sam 3:3; 2 Sam 6:6; 1 Kgs 8:1; 2 Kgs 12:9; 1 Chr 28:2; Ps 132:8; Jer 3:16

'arek 'appayim' (0750, 0639): slow to anger. Rendered literally, this idiom would be "long of nose," but it means the attitude or emotion of patience. It pertains to not being easily or quickly angered in a potentially hostile situation. It is often

used to describe a person of high moral quality and is a repeated component of God's character. Cp. 'ap (0639). SEE Exod 34:6; Num 14:18; Neh 9:17; PS 86:15; 103:8; 145:8; Prov 14:29; 15:18; 16:32; Joel 2:13; Jon 4:2; Nah 1:3

'erets (0776): earth, land. This noun refers to any solid geographic area as contrasted to the sky or bodies of water. It is used in several idiomatic ways as well, such as in the phrase "the heavens and earth," meaning "the entire created order." Sometimes the word can refer specifically to a region or territory of the world, as in "the land" promised to Abraham and his descendants.

SEE Gen 1:1; 9:11; 12:1; 13:17; 15:18; 28:13; Num 13:27; Deut 4:39; Josh 1:15; 23:14, 16; Ps 24:1; 47:2; 97:5; Isa 65:17; 66:22

'ashrey (0835): happy, blessed. This word points to a heightened state or condition of joy and rejoicing, implying very favorable circumstances and enjoyment. It may be implied that it is a state to be envied or highly desired. This "blessed" is somewhat different from divine favor (a blessing). SEE Job 5:17; Ps 1:1; 32:1; 34:8; 41:1; 84:5, 12; 94:12; 106:3; Prov 3:13; 14:21; 28:14; Isa 30:18

bakhar (0977): choose. This verb denotes making a distinguishing selection, often between items of similar features or qualities. It can refer to human or divine choices. Some contexts have the same general meaning but a different focus; such "choice" is based on a relationship or special loving concern.

SEE Exod 18:35; Deut 7:6; 14:2; 21:5; 1 Sam 2:28; 10:24; 17:40; 1 Chr 28:5; Ps 78:68; 135:4; Isa 40:20; 43:10

beliya'al (1100): worthlessness, wickedness. This noun can mean "worthless," referring to an object that is ruined or devastated. Another meaning is a person who is actively evil, "worthless" in relation to the standard of right living. It is often used in phrases such as "children of wickedness," meaning troublesome people.

SEE Deut 13:13; Judg 19:22; 1 Sam 1:16; 2:12; 25:17, 25; 2 Sam 22:5; Ps 18:4; 101:3; Prov 6:12; 19:28

ben 'adam (1121, 0120), bar 'anash (1247, 0606): son of man. This phrase simply means "human being." There is no specific gender in view; it is a way of pointing to the essential human quality of a person. Occasionally there is a diminutive sense (e.g., God is not a mere ben 'adam). It is also a messianic term in some contexts. In Dan 7:13, the Aramaic bar 'anash is equivalent to the Hebrew ben 'adam. SEE Num 23:19; Job 25:6; 35:8; Ps 8:4; 80:17; 90:3; Isa 56:2; Ier 49:18: Ezek 2:1: Dan 7:13: 8:17

ben 'el (1121, 0410), ben 'elohim (1121, 0430): sons of God. This phrase means a being or entity that has its origin in God's creative power. It can refer to humans in relationship with God or to supernatural beings that are in the presence of God, including angels. In some contexts, it refers to a "heavenly court" (e.g., Job 1:6).

SEE Gen 6:2; Job 1:6; 2:1; 38:7; Ps 29:1; 89:6; Hos 1:10

ba'al (1168): lord, Baal. This noun means one who is a ruler, owner, or master of another person or people. It can refer to humans in various controlling social and political relationships. It also came to be a title for pagan deities in and around Canaan.

SEE 1 Kgs 16:31; 18:19, 40; 2 Kgs 10:18; 11:18; Hos 2:8, 13, 16

bar 'anash (1247, 0606); See ben 'adam (1121, 0120)

bara¹ (1254): create. This verb means to generate something into existence. It implies craftsmanship, yet the focus is often on bringing objects into existence. This same word can also describe making something out of existing materials or recreating something into something new.

SEE Gen 1:1, 27; 2:3; 6:7; Ps 51:10; 148:5; Eccl 12:1; Isa 40:28; 43:15; 65:17; Mal 2:10

berith (1285): covenant. This noun refers to a binding agreement, a contract between at least two parties. A covenant can be between human parties (such as nations, friends, rulers and subjects, etc.) or between God and a human person or group. Covenant is an important defining concept in the relationship between God and his people.

SEE Gen 9:9; 15:18; 17:2; Exod 19:5; Num 25:12; Deut 29:1; 33:9; Josh 24:25; 2 Kgs 11:17; 23:3; 2 Chr 29:10; Ezra 10:3; Isa 42:6; 55:3; Jer 31:31; 33:21; Ezek 37:26; Hos 2:18; Mal 2:4

barak (1288), berakah (1293): bless, blessing. The verb (barak) means either divine speech that bestows success or prosperity, or human vocalization of a desire that God would bless a person. In some contexts, it is virtually a synonym for praise (e.g., "bless God"). The related noun (berakah) means an oath that results in prosperity, peace, freedom, safety, etc. see Gen 2:3; 12:2; 49:28; Num 6:23; 22:6; Deut 30:19; 33:1; 1 Kgs 8:14; 2 Chr 6:3; Ezek 34:26; Mal 3:10

ga'al (1350): redeem. This verb means to reclaim a person or thing. Often it is an economic transaction, such as buying property back from a creditor or purchasing freedom for an enslaved family member. Another meaning is a relative attempting to right a wrong against a family member. See go'el (1350).

SEE Lev 25:25; 27:13; Num 35:12; Ps 77:15; 103:4; 107:2; Isa 43:1; 63:9; Jer 31:11; Lam 3:58; Hos 13:14; Mic 4:10

go'el (1350): family redeemer. The family redeemer is a close family member who is obligated to buy an object or person from indenture, slavery, or otherwise harsh circumstances. It is also a title for God, who removes his people from a dangerous bondage and reclaims them as his own. This word is a noun form of the verb ga'al (1350), but it is used as a distinct word with its own meaning.

see Ruth 2:20; 3:9; 4:6; Job 19:25; Ps 19:14; Isa 41:14; 44:6, 24; 54:5; 60:16; 63:16; Jer 50:34

garash (1644): See kerituth (3748)

dod (1730): beloved. This describes a person in a romantic, sensual relationship. It can also mean the act of physical lovemaking itself or a figurative description referring to Jerusalem and God as lovers.

SEE Prov 7:18; Song 1:2, 4; 4:10, 16; 7:12; Ezek 16:8; 23:17

dam (1818): blood. This noun refers to lifeblood. Its meaning is often equivalent to life, so "to pour out blood" means "to kill."

SEE Gen 9:4; 49:11; Lev 3:17; 17:11; Deut 12:23; 2 Kgs 21:16; Ps 94:21; Ezek 33:4

hebel (1892): vapor, meaningless. This noun meaning "mist, vapor, breath" is often used figuratively to signify something as transitory, worthless, or meaningless.

SEE PS 39:5, 6; Eccl 1:2, 14; 2:1; 3:19; 4:4; 5:7; 6:2; 7:6; 8:10; 9:9; 11:8; 12:8; Isa 49:4; Ion 2:8

hagah (1897): ponder. This verb means to cogitate on something by talking to oneself either internally or audibly. It is also used to describe the cooing of a dove and the growling of a lion, and can refer to discussing a plan with other people or occasionally simply speaking about something.

SEE Josh 1:8; Ps 1:2; 35:28; 37:30; 38:12; 63:6; 77:12; 143:5

halal (1984): praise. This verb refers to speaking of the excellence or greatness of something or someone. When referring to a deity, it is an aspect of worship, whether to a false god or to the true God.

seE Judg 16:24; 2 Chr 5:13; 20:19; 29:30; Ps 22:22; 109:30; 113:1; 119:164; 135:3; 147:12; 150:1; Prov 27:2; 28:4; 31:30; Jer 20:13

zabakh (2076), zebakh (2077): sacrifice. This verb (zabakh) refers to killing a living thing for the purpose of worship or relationship to a deity. The cognate noun (zebakh) means the thing itself that is killed and presented to the deity, often a small domestic mammal such as a sheep or goat.

NLT DICTIONARY/CONCORDANCE



AARON

First high priest of Israel; elder brother and spokesman of Moses (Exod 4:14-31; 7:1-2); confronted Pharaoh with Moses (Exod 5-12); held up Moses' hands during battle (Exod 17:8-15); led Israel while Moses was absent (Exod 24:14); priestly clothing and accessories (Exod 28); his ordination (Exod 29; Lev 8); his adialure with the gold calf (Exod 32; Acts 7:40); spoke against Moses, then interceded on behalf of sister, Miriam (Num 12:1-16); helped stop the plague (Num 16:45-48); priesthood confirmed (Num 17; Heb 5:1-4); failed at Meribah and was denied entry to Promised Land (Num 20:1-13); died (Num 20:22-29; 33-38-39)

ABANDON, ABANDONED, ABANDONS (v)

to desert or fors	ake
Josh 1:5	will not fail you or <i>a</i> you.
Josh 24:16	.We would never a the LORD
Ezra 9:9	.God did not a us in our slavery
Neh 9:31	.completely or a them forever.
Ps 22:1	.why have you <i>a-ed</i> me?
Ps 37:25	never seen the godly a-ed
Ps 37:28	he will never a the godly.
Prov 15:10	.Whoever a-s the right path
Matt 27:46	.why have you <i>a-ed</i> me?
John 16:1	.you won't a your faith.
Rom 1:24	.So God <i>a-ed</i> them to do
Rom 1:28	.a-ed them to their foolish
2 Cor 4:9	.down, but never a-ed by God.
Heb 13:5	.I will never a vou.

ABASED (KJV)

Ezek 21:26mighty will be brought down.

Matt 23:12themselves will be humbled

Phil 4:12how to live on almost nothing

ABEI

Son of Adam and Eve, brother of Cain (Gen 4:1-2); his offering accepted (Gen 4:4; Heb 11:4); murdered by Cain (Gen 4:8; Matt 23:35; Luke 11:51; Heb 12:24; 1 Jn 3:11-12; Jude 1:11); replaced by Seth (Gen 4:25).

ABHOR (v)

to hate or loathe

Ps 119:163...... hate and a all falsehood,

ABIDE(TH), ABIDING (KJV)

Luke 2:8......shepherds staying in the fields John 12:46......no longer remain in the dark John 15:4.....be fruitful unless you remain

ABILITY, ABILITIES (n)

talent, aptitude, or skill

taiciit, aptituuc, oi skiii
Exod 35:34the a to teach their skills
Dan 6:3because of Daniel's great a,
Acts 2:4Spirit gave them this a.
1 Cor 12:1special a-ies the Spirit gives
1 Cor 14:1special a-ies the Spirit gives—
1 Cor 14:12special a-ies the Spirit gives,
2 Cor 1:8 heyond our a to endure

ABLE (adj)

marked by power, intelligence, competence, skill giftedness

Skiii, giiteuliess
Deut 16:17must give as they are a,
Dan 3:17whom we serve is a to save
Rom 8:39ever be a to separate us from
Rom 16:25to God, who is a to
Eph 3:20all glory to God, who is a,

Eph 6:13you will be a to resist
2 Tim 1:12that he is a to guard
2 Tim 2:24be a to teach, and
Jude 1:24to God, who is a to keep
and the second s

ABOLISH (v)

to destroy; to annul

Matt 5:17.....did not come to a the law ABOUND(ED) (KJV)

ABOUND(ED) (KJV) Prov 28:20person will **get a rich reward** Matt 24:12Sin will **be rampant**

everywhere Rom 5:15.....even greater is God's wonderful grace

Rom 5:20grace became more abundant 2 Cor 8:7excel also in this gracious act

ABOVE (adv or pren)

ADOVE (auv oi picp)
in a higher position, superior
Ps 95:3a great King a all gods.
Ps 99:2exalted a all the nations.
Luke 12:31Seek the Kingdom of God a all
Eph 1:21far a any ruler or authority
Phil 2:9the name a all other names,
1 Tim 3:2a man whose life is a reproach
Jas 3:17wisdom from a is first of all
nure

ABRAHAM (ABRAM)

Father of the nation of Israel (Isa 51:2: John 8:37-59); friend of God (Isa 41:8); father of all people of faith (Gen 12-25; Rom 4; Heb 11); made covenant with the LORD (Gen 12:1-3; 13:14-17; 15:12-21; 22:15-18; 50:24; Exod 2:24; 32:13; Lev 26:42; 2 Kgs 13:23; 1 Chr 13:23; 16:16; Neh 9:8; Ps 105:9; Luke 1:73; Acts 3:25; Gal 3:17-20; Heb 6:13); descendant of Terah from Ur (Gen 11:27-31); husband of Sarah (Sarai) (Gen 11:29); called to leave home (Gen 12:1-9; Acts 7:2-4; Heb 11:8-10); went to Egypt and deceived the Pharaoh (Gen 12:10-20); chose Canaan over the Jordan Plain (Gen 13); rescued Lot from enemies (Gen 14:11-16); blessed by Melchizedek (Gen 14:18-24; Heb 7:1); covenant restated by God (Gen 15); faith counted as righteousness (Gen 15:6; Rom 4:3; Gal 3:6-9; Jas 2:21-23); given son (Ishmael) by Hagar (Gen 16); circumcision commanded (Gen 17; Rom 4:9-12); name changed to "Abraham" (Gen 17:5; Neh 9:7); son promised to Sarah (Gen 17:16; 18:10); welcomed heavenly visitor (Gen 18:1-15); bargained to save Sodom and Gomorrah (Gen 18:16-33); deceived Abimelech (Gen 20); named as a prophet (Gen 20:7); given son (Isaac) by Sarah (Gen 21:1-7; Heb 11:11-12); sent Hagar and Ishmael away (Gen 21:9-14; Gal 4:21-31); offered Isaac as test (Gen 22:1-19; Heb 11:17-19; Jas 2:21); secured burial ground for Sarah (Gen 23): found a wife for Isaac (Gen 24); descendants through wife Keturah (Gen 25:1-6); died (Gen 25:7-11).

ABSTAIN (v)

to refrain from, forgo

Exod 19:15......then a from having sexual intercourse.

Acts 15:20.....a from eating food offered to idols,

ABUNDANCE (n)

great quantity, affluence; more than ample Job 36:31giving them food in a. Ps 66:12a place of great a.

Jer 31:14	The priests will enjoy a,
Matt 13:12	have an a of knowledge.
Matt 25:29	thev will have an a.
John 1:16	From his a we have all

ARUNDANT (adi)

ADDITUART (auj)
marked by great plenty, abounding
Deut 28:11livestock, and a crops.
Ps 68:9You sent a rain, O God
Jer 31:12good gifts—the a crops
John 16:24you will have a joy.
2 Cor 8:2are also filled with a joy,

ABUSE (n)

strong condemnation or disapproval Mark 15:29shouted **a**, shaking their heads

ABUSE (v)

to injure or damage physically or verbally 1 Cor 4:12.....patient with those who a us.

ABUSIVE (adj)

using harsh, insulting language; characterized
by wrong or improper use or action
1 Cor 5:11worships idols, or is a ,
1 Cor 6:10drunkards, or are a, or
Eph 4:29use foul or a language.

ABYSS (KIV)

Luke 8:31send them into the bottomless	;
pit Rev 9:1the shaft of the bottomless pit	
Rev 9:11the angel from the bottomless	

ACACIA (n)

several species of shrubs and trees, some of which are found in the Holy Land, yielding highly durable wood

Exod 25:10.....make an Ark of **a** wood Exod 27:1.....**a** wood, construct a square altar

Josh 2:1.....the Israelite camp at A Grove.

ACCEPT, ACCEPTED, ACCEPTS (v)

to receive willingly
Gen 4:4The LORD a-ed Abel
Gen 4:7be a-ed if you do what is right
Deut 16:19Never a a bribe, for bribes
Job 42:8 will a his prayer
Job 42:9the LORD a-ed Job's prayer.
Eccl 5:18to a their lot in life.
Luke 4:24no prophet is a-ed in his
Luke 10:16who a-s your message
John 1:12believed him and a-ed him,
John 17:8They a-ed it and know that
Rom 11:12when they finally a it.
Gal 2:9they a-ed Barnabas and me
Col 2:6just as you a-ed Christ Jesus
1 Tim 1:15everyone should a it:
1 Tim 4:9everyone should a it.
Jas 1:21a the word God has planted

ACCEPTABLE (adj)

capable or worthy of being accepted; welcome, pleasing, favorable

picasing, lavora	DIC
Mark 7:19	every kind of food is a
Rom 4:2	.had made him a to God,
Rom 12:1	the kind he will find a.
Rom 14:20	.all foods are a , but it is
2 Cor 8:12	is a if you give it eagerly.
1 Tim 4.5	made a by the word of God

ACCIDENTALLY (adv)

unintentionally,	by mistake
Josh 20:9	who a killed another person
Matt 22:24	so you won't a swallow a gnat

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ACCOMPLISH, ACCOMPLISHES (v)	ACTION, ACTIONS (n)	ADVERSARY, ADVERSARIES (n)
perform, do to completion	a thing done, deed; an exercise of will	enemy, opponent
Eccl 2:11to a, it was all so meaningless	Jer 4:18Your own a-s have brought	2 Sam 19:22Why have you become my a Esth 7:6Haman is our a and our
Isa 55:11fruit. It will a all I want it to, Matt 5:17No, I came to a their purpose.	Phlm 1:6put into a the generosity Rev 3:2a-s do not meet the	enemy.
John 6:63Human effort a-es nothing.	requirements	Ps 89:23beat down his a-ies before him
Eph 3:20within us, to a infinitely more	ACTIVITY (n)	Matt 5:25on the way to court with your
2 Thes 1:11power to a all the good things	a pursuit in which a person is active; quality or	а,
ACCOUNT (n)	state of being active	ADVERSITY (n)
description of facts, conditions, or events; a report	Eccl 3:1for every a under heaven.	affliction, misfortune, woe
Gen 2:4This is the a of the creation Gen 5:1written a of the descendants	ADAM	Job 36:15gets their attention through a. Isa 30:20gave you a for food and
Gen 6:9the a of Noah and his family.	First man (Gen 1:26–2:25; Rom 5:14; 1 Tim	suffering
Gen 10:1This is the a of the families	2:13-14); son of God (Luke 3:38); sinned (Gen 3:1-19; Hos 6:7; Rom 5:12-21); descendants of	ADVICE (n)
Gen 37:2This is the a of Jacob and	(Gen 5); died (Gen 5:5; 1 Cor 15:22-49).	recommendation regarding a decision or
Rom 14:12give a personal a to God.	ADD, ADDED (v)	course of conduct; counsel
ACCOUNTABLE (adj)	to make or serve as an addition	1 Kgs 12:8rejected the a of
subject to giving an account; answerable Heb 4:13the one to whom we are a.	Deut 4:2Do not a to or subtract from	2 Chr 10:8rejected the a of
Heb 13:17and they are a to God.	Deut 12:32You must not a anything to	Prov 12:5a of the wicked is Prov 12:26godly give good a to their
ACCURATE (adj)	Prov 30:6Do not a to his words,	Prov 15:22Plans go wrong for lack of a;
conforming exactly to truth or to a standard;	Eccl 3:14Nothing can be a-ed to it Matt 6:27worries a a single moment	Isa 44:25I cause the wise to give bad a,
free from error, correct	Luke 12:25worries a a single moment	Rom 11:34enough to give him a?
Lev 19:36and weights must be a.	Acts 2:47each day the Lord a-ed to their	ADVISE (v)
Deut 25:13You must use a scales	Rev 22:18God will a to that person	to give advice; to counsel
Prov 11:1delights in a weights. Prov 22:21take an a report to those	ADEQUATE (adj)	Ps 32:8 I will a you and watch over
John 21:24account of these things is a.	suitable for a task; suitable	1 Tim 5:14 a these younger widows Rev 3:18
ACCURSED (KIV)	2 Cor 2:16who is a for such a task as this?	ADVISERS (n)
Deut 21:23anyone who is hung is cursed	ADMIT (v)	one who gives advice; counselor
Josh 6:18things set apart for	to acknowledge, confess Hos 5:15until they a their guilt	1 Sam 28:23his a joined the woman in
destruction	John 12:42But they wouldn't a it	1 Kgs 12:14counsel of his younger a.
1 Cor 12:3will curse Jesus, and no one	ADMINISTRATOR	Esth 1:13consulted with his wise a,
Gal 1:9let that person be cursed	Num 3:32chief a over all the Levites	Prov 11:14safety in having many a. Prov 29:12all his a will be wicked.
ACCUSATION, ACCUSATIONS (n) a charge of wrongdoing, often false	Isa 37:2sent Eliakim the palace a	
Ps 4:2will you make groundless a-s?	ADMONISH(ED) (KJV)	ADVOCATE (n) one who pleads the cause of another;
Luke 3:14extort money or make false	Eccl 12:12give you some further advice	defender
a-s.	Jer 42:19Don't forget this warning I	see also HOLY SPIRIT, COUNSELOR
1 Tim 5:19Do not listen to an a	2 Thes 3:15 warn them as you would Heb 8:5	Job 16:19My a is there on high.
ACCUSE, ACCUSED, ACCUSES, ACCUSING (v)		John 14:16he will give you another A,
to charge with fault or offense; to blame	ADMONITION (KJV) 1 Cor 10:11written down to warn us	John 14:26the Father sends the A John 15:26I will send you the A—
Job 22:4 a-s you and brings judgment Ps 27:12For they a me of things	Eph 6:4instruction that comes from	
		ionn ib:/II I don I. the A won I come.
	the Lord	John 16:7if I don't, the A won't come. 1 Jn 2:1an a who pleads our case
Dan 6:5grounds for a-ing Daniel Luke 23:14 a-ing him of leading a revolt.		
Dan 6:5grounds for a-ing Daniel Luke 23:14 a-ing him of leading a revolt. John 5:45it isn't I who will a	the Lord Titus 3:10a first and second warning ADOPT, ADOPTED (v)	1 Jn 2:1an a who pleads our case AFFECTION (n) tender attachment; a positive feeling
Dan 6:5grounds for a-ing Daniel Luke 23:14 a-ing him of leading a revolt. John 5:45it isn't I who will a John 7:7because I a it of doing evil.	the Lord Titus 3:70a first and second warning ADOPT, ADOPTED (v) to take another's child into one's own family	1 Jn 2:1an a who pleads our case AFFECTION (n) tender attachment; a positive feeling Rom 12:10each other with genuine a ,
Dan 6:5grounds for a-ing Daniel Luke 23:14a-ing him of leading a revolt. John 5:45it isn't I who will a John 7:7because I a it of doing evil. John 8:46can truthfully a me of sin?	the Lord Titus 3:10a first and second warning ADOPT, ADOPTED (v) to take another's child into one's own family Rom 8:15when he a-ed you as his own	1 Jn 2:1an a who pleads our case AFFECTION (n) tender attachment; a positive feeling Rom 12:10each other with genuine a , 2 Pet 1:7godliness with brotherly a ,
Dan 6:5grounds for a-ing Daniel Luke 23:14 a-ing him of leading a revolt. John 5:45it isn't I who will a John 7:7because I a it of doing evil.	the Lord Titus 3:10a first and second warning ADOPT, ADOPTED (v) to take another's child into one's own family Rom 8:15when he a-ed you as his own Rom 8:23rights as his a-ed children,	1 Jn 2:1an a who pleads our case AFFECTION (n) tender attachment; a positive feeling Rom 12:10each other with genuine a , 2 Pet 1:7godliness with brotherly a , AFFIRM (v)
Dan 6:5	the Lord Titus 3:10a first and second warning ADOPT, ADOPTED (v) to take another's child into one's own family Rom 8:15when he a-ed you as his own	7 Jn 2:7an a who pleads our case AFFECTION (n) tender attachment; a positive feeling Rom 12:10each other with genuine a, 2 Pet 1:7godliness with brotherly a, AFFIRM (v) to validate; to confirm
Dan 6.5grounds for a-ing Daniel Luke 23:14a-ing him of leading a revolt. John 5:45it isn't I who will a John 7:7because I a it of doing evil. John 8:46can truthfully a me of sin? Acts 18:13a-d Paul of "persuading Rom 2:15and thoughts either a them	the Lord Titus 3:10a first and second warning AOPT, ADOPTED (v) to take another's child into one's own family Rom 8:15when he a-ed you as his own Rom 8:23rights as his a-ed children, Rom 9:4to be God's a-ed children.	7 Jn 2:1an a who pleads our case AFFECTION (n) tender attachment; a positive feeling Rom 12:10each other with genuine a , 2 Pet 1:7godliness with brotherly a , AFFIRM (v) to validate; to confirm John 3:33an a that God is true.
Dan 6.5grounds for a-ing Daniel Luke 23:14a-ing him of leading a revolt. John 5:45it isn't I who will a John 7:7because I a it of doing evil. John 8:46can truthfully a me of sin? Acts 18:13a-d Paul of "persuading Rom 2:15and thoughts either a them Rom 8:33	the Lord Titus 3:10	7 Jn 2:7an a who pleads our case AFFECTION (n) tender attachment; a positive feeling Rom 12:10each other with genuine a, 2 Pet 1:7godliness with brotherly a, AFFIRM (v) to validate; to confirm
Dan 6:5	the Lord Titus 3:10	7 Jn 2:1
Dan 6:5grounds for a-ing Daniel Luke 23:14a-ing him of leading a revolt. John 5:45it isn't 1 who will a John 7:7because I a it of doing evil. John 8:46can truthfully a me of sin? Acts 18:13a-d Paul of "persuading Rom 2:15and thoughts either a them Rom 8:33Who dares a us whom God Rev 12:10who a-s them before our God ACCUSER, ACCUSERS (n) one who charges another of wrongdoing Deut 19:18	the Lord Titus 3:10	7 Jn 2:1
Dan 6:5grounds for a-ing Daniel Luke 23:14a-ing him of leading a revolt. John 5:45it isn't I who will ainh 7:7because I a it of doing evil. John 8:46can truthfully a me of sin? Acts 18:13a-d Paul of "persuading Rom 2:15and thoughts either a them Rom 8:33Who darse a us whom God Rev 12:10who a-s them before our God ACCUSER, ACCUSER, Oil one who charges another of wrongdoing Deut 19:18If the a has brought false Isa 50:8Where are my a-s?	the Lord Titus 3:10	7 Jn 2:1an a who pleads our case AFFECTION (n) Rom 12:10each other with genuine a, 2 Pet 1:7godliness with brotherly a, AFFIRM (v) to validate; to confirm John 3:33an a that God is true. Rom 8:16a that we are God's children. Heb 10:23hope we a, for God can AFFLICT, AFFLICTED (v) relating to, characterized by, or given to persistent suffering or anguish
Dan 6:5grounds for a-ing Daniel Luke 23:14a-ing him of leading a revolt. John 5:45it isn't 1 who will a John 7:7because I a it of doing evil. John 8:46can truthfully a me of sin? Acts 18:13a-d Paul of "persuading Rom 2:15and thoughts either a them Rom 8:33Who dares a us whom God Rev 12:10who a-s them before our God ACCUSER, ACCUSERS (n) one who charges another of wrongdoing Deut 19:18	the Lord Titus 3:10	1 Jn 2:1
Dan 6:5	the Lord Titus 3:10	7 Jn 2:1
Dan 6:5	the Lord Titus 3:10	7 Jn 2:1
Dan 6:5grounds for a-ing Daniel Luke 23:14a-ing him of leading a revolt. John 5:45 it isn't 1 who will a John 7:7	the Lord Titus 3:10	1 Jn 2:1
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Dan 6:5. grounds for a ing Daniel Like 23:14. — a-ing him of leading a revolt. John 5:45 it isn't I who will a John 7:7 because I a it of doing evil. John 8:46. — can truthfully a me of sin? Acts 18:13. — a-d Paul of "persuading Rom 2:15. — and thoughts either a them Rom 8:33 Who dares a us whom God Rev 12:10 who a-s them before our God ACCUSER, ACCUSERS (n) One who charges another of wrongdoing Deut 19:18 If the a has brought false Isa 50:8 Where are my a-s? Luke 12:58 the way to court with your a, Rev 12:10 the a of our brothers ACKNOWLEDGE, ACKNOWLEDGES (v) to express a gratitude of debt; to recognize as valid; to confess (wrongdoing) Jer 3:13 Only a your guilt. Admit Matt 10:32 Everyone who a-s me Luke 12:8 Son of Man will also a Rom 1:28 thought it foolish to a God, 1 Jn 2:23 anyone who a-s the Son 1 Jn 4:3 and does not a the truth	the Lord Titus 3:10	7 Jn 2:1
Dan 6:5	the Lord Titus 3:10	7 Jn 2:1
Dan 6:5	the Lord Titus 3:10	7 Jn 2:1
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Dan 6:5	the Lord Titus 3:10	AFFECTION (n) To value a who pleads our case AFFECTION (n) Rom 12:10each other with genuine a, 2 Pet 1:7godliness with brotherly a, AFFIRM (v) to validate; to confirm John 3:33can a that God is true. Rom 8:16a that we are God's children. Heb 10:23hope we a, for God can AFFLICTED (v) relating to, characterized by, or given to persistent suffering or anguish Deut 28:61lops will a you 1 Sam 5:12were a-ed with tumors; AFFORD (v) to have enough money or other assets for Lev 5:7
Dan 6:5	the Lord Titus 3:10	AFFECTION (n) To a who pleads our case AFFECTION (n) AFFIRM (v) to validate; to confirm John 3-33
Dan 6:5	the Lord Titus 3:10	AFECTION (n) AFFIRM (v) to validate; to confirm John 2:10
Dan 6:5grounds for a-ing Daniel Like 23:14 a-ing him of leading a revolt. John 5:45 it isn't I who will a John 7:7 because I a' it of doing evil. John 8:46 can truthfully a me of sin? Acts 18:13 a-a Paul of "persuading Rom 2:15 and thoughts either a them Rom 8:33 Who dars a us whom God Rev 12:10 who a-s them before our God ACCUSER, ACCUSERS (n) one who charges another of wrongdoing Deut 19:18 If the a has brought false Isa 50:8 where are my a-s? Luke 12:58 the a of our brothers ACKNOWLEDGE, ACKNOWLEDGES (v) to express a gratitude of debt; to recognize as valid; to confess (wrongdoing) Jer 3:13 Only a your guilt. Admit Matt 10:32 Everyone who a-s me Luke 12:8 Son of Man will also a Rom 12:8 thought it foolish to a God, 1Jn 2:23 anyone who a-s the Son 1 Jn 4:3 and does not a the truth ACQUAINTED (v) to make familiar; to know firsthand Isa 53:3 sorrows, a with deepest grief. ACts 18:2 a with a Jew named Aquila, ACQUIT No (QUITTING (v)) to free from the penalty of a guilty action; (used theologically) to justify or make right with God Like 2 Lth ougse of the longer of the sorrows of the longer of the sorrows of the longer of	the Lord Titus 3:10	AFFECTION (n) To a who pleads our case AFFECTION (n) AFFIRM (v) to validate; to confirm John 3-33
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Dan 6:5	the Lord Titus 3:10	AFFECTION (n) The properties of the base
Dan 6:5grounds for a-ing Daniel Like 23:14 a-ing him of leading a revolt. John 5:45 it isn't I who will a John 7:7	the Lord Titus 3:10	AFFECTION (n) The state of the
Dan 6:5	the Lord Titus 3:10	AFFECTION (n) The properties of the base

AFRESH (adv)	ALIVE (adj)	Ps 16:8the LORD is a with me.
from a fresh beginning; anew, again	animate, having life; active; aware	Ps 52:8will a trust in God's unfailing
Lam 3:23his mercies begin a each	Gen 45:7keep you and your families a	Ps 102:27But you are a the same;
AGAINST (prep)	Ps 41:2them and keeps them a.	Ps 106:3and a do what is right.
in opposition or hostility to; contrary to	Luke 24:23Jesus is a!	Prov 23:7They are a thinking about
Ps 41:9has turned a me.	Acts 1:3ways that he was actually a.	Isa 16:5He will a do what is just
Ps 78:19even spoke a God himself,	Rom 6:11the power of sin and a to God	Matt 28:20 am with you a, even to
Matt 6:12those who sin a us.	Rev 2:8who was dead but is now a:	Mark 14:7You will a have the poor
Matt 10:35to set a man a his father,	ALLELUIA (KIV)	John 12:8you will not a have me.
Matt 12:30actually working a me.	Rev 19:1shouting, "Praise the Lord!	1 Pet 3:15a be ready to explain it.
Acts 26:14for you to fight a my will.	Rev 19:3rang out: "Praise the Lord!	AMAZED (v)
Rom 11:30Gentiles were rebels a God,	Rev 19:4	to fill with wonder, astound
1 Cor 8:12you are sinning a Christ.	Rev 19:6"Praise the Lord! For the Lord	Matt 7:28were a at his teaching
1 Pet 5:9Stand firm a him,	ALLOTMENT, ALLOTMENTS (n)	Mark 7:37They were completely a and
	share, portion, provision	Mark 10:24This a them. But Jesus
AGED (adj)	Num 18:21Instead of an a of land, I will	Luke 2:33Jesus' parents were a at
showing the effects or characteristics of	Josh 13:32These are the a-s Moses had	Acts 2:7They were completely a.
increasing age		
Job 12:12Wisdom belongs to the a ,	Jer 13:25your a , the portion I have assigned	AMAZING (adj)
Prov 17:6crowning glory of the a;		causing amazement, great wonder, or surprise
AGES (n)	ALLOWANCE (n)	1 Chr 16:24about the a things he does.
long period of time; a generation; a measure of	the act of admitting or conceding; permission	Ps 96:3about the a things he does.
history, geology, or culture	Eph 4:2a for each other's faults	Ps 126:2What a things the LORD has
Prov 8:23 was appointed in a past,	ALLOW, ALLOWED (v)	AMBASSADOR, AMBASSADORS (n)
Jer 23:40infamous throughout the a.	to admit or concede; to permit	an authorized representative or messenger
Eph 2:7in all future a as examples	1 Cor 6:12though "I am a-ed to	2 Cor 5:20So we are Christ's a-s;
AGGRAVATE (v)	1 Cor 10:23 am a-ed to do anything	Eph 6:20this message as God's a.
to cause anger by persistent goading; to	2 Cor 12:4no human is a-ed to tell.	AMBITION (n)
produce inflammation in	ALMIGHTY (n)	aspiration to achieve a particular goal, good
Col 3:21do not a your children,	having absolute power over all; God	or bad
AGONY (n)	see also (HEAVEN'S) ARMIES	Gal 5:20anger, selfish a, dissension,
extreme pain and suffering	Gen 17:1 am El-Shaddai—'God A.'	Phil 1:17They preach with selfish a,
Ps 6:2Lord, for my bones are in a.	Exod 6:3as El-Shaddai—'God A'—	Jas 3:14there is selfish a in your heart,
Luke 22:44he was in such a of spirit that	Ruth 1:20A has made life very bitter	ANCESTOR, ANCESTORS (n)
·	Job 6:14without any fear of the A.	one from whom a person is descended;
AGREE, AGREED, AGREEING (v) to admit, concede	Job 33:4breath of the A gives me life.	forefather
Matt 18:19If two of you a here on	Ps 91:1rest in the shadow of the A.	Exod 3:15God of your a-s—the God of
Luke 7:29a-d that God's way was right,	Rev 4:8the A—the one who always	Deut 19:14markers your a-s set up
Rom 7:16that I a that the law is good.	was,	Isa 9:7throne of his a David for all
Phil 2:2make me truly happy by a-ing	Rev 15:3 O Lord God, the A.	Isa 43:27your first a sinned against me;
	Rev 19:6our God, the A, reigns.	Mark 11:10Kingdom of our a David!
AID (v)	ALONE (adj)	Luke 1:32the throne of his a David.
to give assistance	isolated or solitary; solely or exclusively;	Rom 9:5Abraham, Isaac, and Jacob are
Acts 24:17with money to a my people	without aid or support	their a-s,
AIM (v)	John 5:44the one who a is God.	Gal 1:14for the traditions of my a-s.
to direct to or toward a specified object or goal	ALONGSIDE (adv)	Heb 1:1to our a-s through the
Rom 14:19 a for harmony in the church	at the side; in parallel position, close by	prophets.
AIR (n)	Gal 3:19It was given a the promise	ANCHOR (n)
empty space, nothingness; atmosphere		a reliable or principal support; mainstay
1 Thes 4:17 meet the Lord in the a.	ALPHA (n) first letter of Crook alphabet, figurative of	Heb 6:19trustworthy a for our souls.
	first letter of Greek alphabet; figurative of beginning or first one	-
ALABASTER (adj)		ANCIENT (adj)
a compact, fine-textured, usually white and	Rev 1:8I am the A and the Omega—	having the qualities of age or long existence;
a compact, fine-textured, usually white and translucent plaster often carved into vases and	Rev 1:8 I am the A and the Omega— Rev 21:6 I am the A and the Omega—	having the qualities of age or long existence; old
a compact, fine-textured, usually white and translucent plaster often carved into vases and ornaments	Rev 1:8I am the A and the Omega— Rev 21:6I am the A and the Omega— Rev 22:13I am the A and the Omega,	having the qualities of age or long existence; old Dan 7:22until the A One—the Most
a compact, fine-textured, usually white and translucent plaster often carved into vases and ornaments Matt 26:7with a beautiful a jar	Rev 1:8 I am the A and the Omega— Rev 2:16 I am the A and the Omega— Rev 22:13 I am the A and the Omega, ALTAR, ALTARS (n)	having the qualities of age or long existence; old Dan 7:22until the A One—the Most High—
a compact, fine-textured, usually white and translucent plaster often carved into vases and ornaments Matt 26:7with a beautiful a jar Mark 14:3with a beautiful a jar	Rev 1:8	having the qualities of age or long existence; old Dan 7:22until the A One—the Most High— Mark 7:3required by their a traditions.
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a compact, fine-textured, usually white and translucent plaster often carved into vases and ornaments Matt 26:7with a beautiful a jar Mark 14:3with a beautiful a jar Luke 7:37she brought a beautiful a jar ALARM (n) a signal that warns or alerts	Rev 1:8	having the qualities of age or long existence; old Dan 7:22until the A One—the Most High— Mark 7:3required by their a traditions. ANDREW One of the 12 disciples; listed second (Matt 10:2; Luke 6:14) and fourth (Mark 3:18; 13:3; Acts
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