

THE
MAXWELL
LEADERSHIP
BIBLE



NEW INTERNATIONAL VERSION

THE
MAXWELL
LEADERSHIP
BIBLE

JOHN C. MAXWELL

EXECUTIVE EDITOR



THOMAS NELSON
Since 1798

www.ThomasNelson.com

The Maxwell Leadership Bible, NIV®

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eISBN: 9781401679804

Library of Congress Control Number: 2018949139

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Printed in South Korea

22 23 24 25 26 27 28 29 /SWK/ 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4

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Dedicated to Dr. Thomas E. Phillippe, Sr.
Tom loved God's word & his people. He was my true friend!
Proverbs 18:24

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A NOTE FROM JOHN MAXWELL FOR THE THIRD EDITION

Welcome to *The Maxwell Leadership Bible*. You may be aware that the Bible can change your life. Did you know that it can also change your leadership? I say that because the Bible is the greatest leadership book of all time. Everything I know about leadership and have taught for nearly fifty years I learned from reading and studying the Bible.

My desire in creating this new edition of *The Maxwell Leadership Bible* is to help you reach your potential in Christ. To create the first edition, my team and I pulled together everything I had ever taught on leadership taken from Scripture. We went through every sermon I'd preached, every lesson I'd taught, and every marginal note I'd written in all my Bibles. That first edition of *The Maxwell Leadership Bible* was published in 2002, and as I write this, nearly a million people have benefited from it. I can't express how rewarding it's been to hear stories of people whose lives have been impacted. Pastors have said that their preaching and ministry have been enriched by the leadership lessons they found in there; followers of Christ have shared how they discovered their own leadership ability and took a more active role in their churches because of it; and businesspeople who read the Bible for the first time looking to improve their leadership encountered God and accepted Christ as a result.

One of my favorite passages in Scripture is Isaiah 55:10–11, which says,

As the rain and the snow
come down from heaven,
and do not return to it
without watering the earth
and making it bud and flourish,
so that it yields seed for the sower and bread for the eater,
so is my word that goes out from my mouth:
It will not return to me empty,
but will accomplish what I desire
and achieve the purpose for which I sent it.

What a fantastic promise! I'm so grateful God has given us his Word.

As you read this Bible, be assured that God's purpose for you will be fulfilled. His Word will accomplish his desire in you. And my hope is that the included leadership lessons that accompany God's Word will add value to you as God guides you in his eternal purpose for you. May it be a blessing to you, as you are a blessing to others.

JOHN C. MAXWELL

INTRODUCTION

Where do most people go to learn leadership? The answer to that question today is that they search many places. Some examine the world of politics. Others seek models in the entertainment industry. Many look to the world of business. Most people seem to look to successful CEOs, management consultants, and theoreticians with PhDs to learn about leadership.

But the truth is, the best source of leadership teaching today is the same as it has been for thousands of years. If you want to learn leadership, go to the greatest Book on leadership ever written—the Bible.

You are holding in your hands a tool that has the potential to change your life and the course of your development as a spiritual leader. It is a Bible that draws out the leadership principles that have been woven into it by the One who invented leadership. Who could possibly teach us more about leadership than God himself?

With so many different Bibles to choose from on the shelves of bookstores today, why would anyone take the time and energy to create a Leadership Bible?

THE CRYING NEED OF THE CHURCH TODAY IS LEADERSHIP

The most critical problem facing the church today is the leadership vacuum that grew during the twentieth century. Church expert and statistician George Barna asserts, “Leadership remains one of the glaring needs of the church. People are often willing to follow God’s vision, but too frequently they have no exposure to either vision or true leadership.” Just a few years ago, Barna penned some sobering conclusions based on his research: “After fifteen years of digging into the world around me, I have reached several conclusions regarding the future of the Christian church in America. The central conclusion is that the American church is dying due to lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. . . . Nothing is more important than leadership.”

Christ left his church on earth to do work that has an eternal impact. If the local church isn’t well led, then the bride of Christ suffers, and she will not be able fulfill her mission for this generation.

GOD HIMSELF CALLS US TO LEADERSHIP

God is the Ultimate Leader, and he calls every believer to lead others. God could have arranged his creation any number of ways. He chose to create human beings who possess spirits and the capacity to relate to him and follow him, yet who are not forced to do so. When mankind fell into sin, God could have easily executed a plan of redemption that did not include sinful people in the process. But he has called us to participate and

to lead others as we follow him. He makes that clear from the beginning: “Let us make mankind in our image, in our likeness, so that they may rule” (Ge 1:26).

I wholeheartedly believe that everything rises and falls on leadership. By that I mean that, more than anything else, the leadership of any group or organization will determine its success or failure. You can see the impact of leadership frequently in the Bible. In ancient Israel, when God’s people had a good king, all was well with the nation. When they had a bad king, things went poorly for everyone. That’s why Scripture teaches that where there is no revelation, people cast off restraint (see Pr 29:18).

The call to leadership is a consistent pattern in the Bible. When God decided to raise up a nation of his own, he didn’t call upon the masses. He called out one leader—Abraham. When he wanted to deliver his people out of Egypt, he didn’t guide them as a group. He raised up a leader to do it—Moses. When it came time for the people to cross into the Promised Land, they followed one man—Joshua. Every time God desires to do something great, he calls a leader to step forward. Today he still calls leaders to step forward for every great work.

BELIEVERS OFTEN MISUNDERSTAND THE TRUE NATURE OF LEADERSHIP

Somewhere along the way, countless Christians became convinced that if they were going to follow Christ, they must become sheepish, quiet, and withdrawn. The problem is that they have confused meekness with weakness. As Christians we recognize our own weaknesses, but that is when God’s strength is perfected in us (see 2Co 12:9). What God desires is that we display a broken boldness.

A follower of God should be a leader of people. That’s more than just being “boss” or having a leadership position. And it certainly doesn’t mean being pushy or in control. Jesus taught that it means serving others (see Mt 20:25–28). While there is a gift of leadership (according to Romans 12:8), you need not possess that gift to exert your influence in a Christlike way. Leadership is influence—nothing more, nothing less. If you are being salt and light as Jesus commanded, then you have begun to obey God’s call to leadership.

ALL BELIEVERS CAN FURTHER THEIR POTENTIAL WITH LEADERSHIP

One of the most important leadership lessons I teach—it’s the first law in The 21 Irrefutable Laws of Leadership—is the Law of the Lid, which states, “Leadership ability determines a person’s level of effectiveness.” That is key when working with others. Greater than resources, talent, money, or intelligence, leadership makes the difference when it comes to making an impact. Consequently, my goal in creating this Leadership Bible is to enable you to raise the “lid” on your own effectiveness. I want you to reach your potential in Christ! To become more Christlike, you need to think and act more like a leader. You must become a person of influence.

GOOD LEADERSHIP IS THE BEST MEANS FOR LEAVING A LASTING LEGACY

We live in an age of tolerance, where protecting feelings is more highly valued than proclaiming the truth. People look with suspicion upon anyone who desires to influence others to embrace their beliefs. I want to encourage you to buck popular opinion. As Thomas Jefferson proclaimed, “In matters of fashion, swim with the current. In matters of conscience, stand like a rock.”

I want to challenge you to become a dedicated student of leadership—if you aren’t already one. Becoming a good leader may not guarantee that you will be able to leave a spiritual legacy for future generations, but it certainly provides you the greatest opportunity to do so.

The Law of Legacy states, “True success is measured by succession.” A legacy that does not include people has no eternal value. That is why leadership is critical. Make it your aim to practice transformational leadership, where people’s lives are changed from the inside out. That kind of leadership is based on character, conviction, and Christlikeness. In other words, transformational leadership follows the pattern laid down in Scripture.

The need of the hour is great. That is why I have dedicated my life to teaching leadership in the church. And I will continue to do so until God calls me home. My hope is that this Leadership Bible will be of great value and assistance to you. In addition to God’s Word, which is more precious than riches, it contains leadership truths, principles, and examples which I have drawn from the Scriptures and attempted to make accessible through case studies, profiles, outlines, and lessons. Study from it, use it in your prayer times, teach from it, and use it as a reference tool as you face leadership challenges at home, in the marketplace, and at church.

My prayer is that you will be transformed by spending time with the men and women God has used as leaders to change the world for millennia. And if you are transformed as a leader, then you won’t be able to keep from influencing your world.

DR. JOHN C. MAXWELL

GOD HAS ALREADY CALLED YOU TO LEAD

Leadership is for everyone! How can I make such a bold claim? Because every person who accepts Christ is called to influence others. Everyone. Leadership is not just for a select few.

Years ago in his book *Spiritual Leadership*, J. Oswald Sanders gave the best definition of leadership I've ever read. He simply stated, "Leadership is influence." I have embraced that definition and taught it to thousands and thousands over the years. If you are a follower of Christ, then you recognize that you are called to influence others. Jesus said it this way: "You are the salt of the earth. . . . You are the light of the world. . . . Let your light shine before others, that they may see your good deeds and glorify your Father in heaven" (Mt 5:13–16).

It doesn't matter if you are a CEO or a stay-at-home mom; if you call yourself a Christian, then you are called to influence others. That's why it's important for you to learn to become a better leader—whether you are the parent in a family, the pastor of a church, the president of a company, or a potential leader for the next generation.

The problem is that, if you are like most people, you may not wake up in the morning, look in the mirror and say, "Now, there's a godly, effective leader if I ever saw one." Today most people don't believe they can make a positive impact on the world they live in. Even most pastors feel this way. In 1997 the Barna Research Group reported that 95 percent of American pastors said they don't believe they have the spiritual gift of leadership. Nor do they feel they have been adequately prepared for the task of leadership.

The truth is that few people are naturals when it comes to leading others. But everyone has potential. I believe you can become a better leader, regardless of your age, gender, marital status, or profession.

Sociologists say that even introverted people will influence an average of 10,000 people in their lifetime. Just think about that! Someone who's not even trying to lead others will impact many. Just think about what one person can do if he or she is intentional about leading—as Jesus directed us to be. What kind of impact potential has God put inside of you?

I want you to see yourself as a leader. I want you to learn from the best leaders who ever lived—the men and women in the Bible. No matter how strong or weak your leadership is—whether you are a "4" or a "9"—I want you to improve and reach your leadership potential for the glory of God.

Your friend,
JOHN C. MAXWELL

WHAT ON EARTH IS GOD DOING?

By Kevin A. Myers

Excerpted from *Real Mature! How Growing Up Spiritually Gives You a Life that Really Works*

How can a person make sense of the Bible? After all, it was composed by some forty authors at different times in different countries, and it covers thousands of years. What is it trying to say? What's the story? What is God doing with humanity?

If you've tried reading straight through the whole Bible from the beginning, you probably found it a great challenge. Most people give up, or they pretend they know and understand more than they actually do. Nobody wants to feel or look foolish.

Many people who look to the Bible for answers become confused by it because they see only disconnected pieces. They know a story here, a verse there. And they don't know how all the pieces fit together. It's as if they had ten, twenty, or fifty pieces of a thousand-piece jigsaw puzzle and were trying to make sense of it. The Bible, like much of life, is just another puzzle that can't be solved.

I believe there is a solution, and it is similar to solving a jigsaw puzzle. It starts with having the whole picture of what you're trying to put together. If you were given a thousand-piece puzzle, how would you put it together without the picture of the finished puzzle on the box top? If you didn't have any idea of what the complete picture looks like, it would be difficult, if not impossible, to put it together.

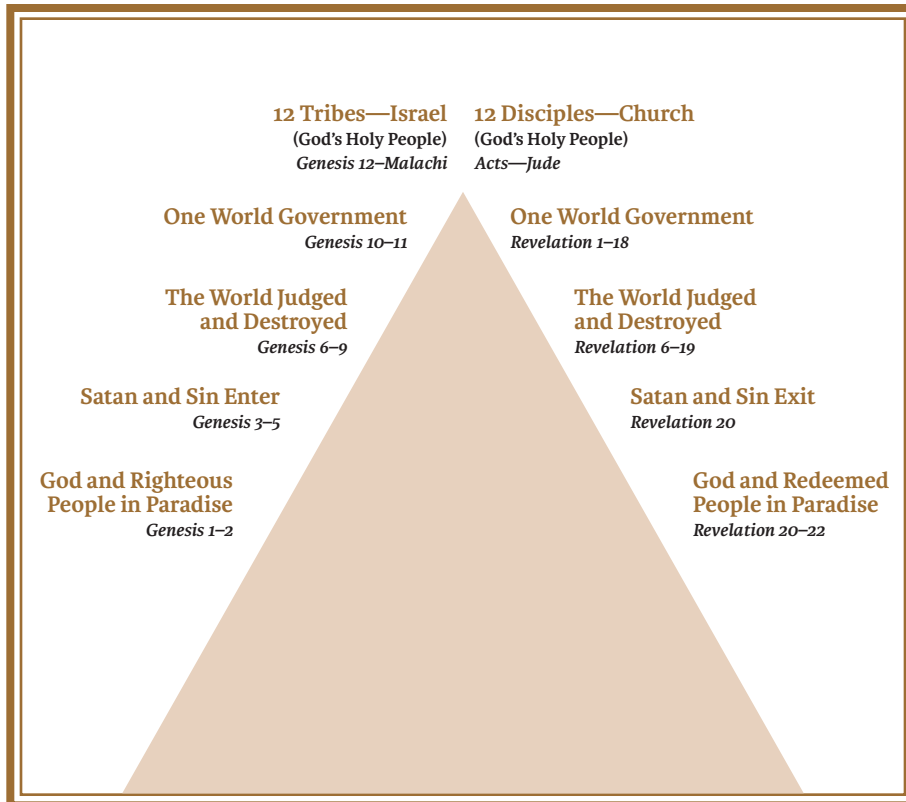
The Bible does have a single big picture, a context into which everything fits. Though the Bible consists of many pieces, all of those pieces tell *one* story—God's big story of interaction with us, the human race. It is the big picture of what God is doing in this world. It's the story of not only all the people who have come before us, it is also our story, and the story of everyone who will come after us. It tells what God is doing on earth, and once you see it, you'll wonder why you had never noticed it before.

God's Big Story will enable you to make sense of how you got here, why you are here, and where you are going. It communicates that God put you here *on* purpose and *for* a purpose. It's one storyline that threads from the beginning (from Genesis, the first book of the Bible) to the end (to Revelation, the last book of the Bible). And it will help you to make sense of all the pieces.

The entirety of the Bible's big story can be summarized in a mirror-image drawing that looks like an isosceles triangle with a vertical line dividing it in half. The story has two main parts, and there are five major events in each half. The events on the left-hand side of the mirror image occur in the Old Testament. The events on the right-hand side occur in the New Testament and parallel the five Old Testament events. The remarkable symmetry of these events is no accident, and they point to the person at the apex of the triangle: Jesus Christ. Altogether, the mirror image encompasses the entire story of humankind, and when you see it laid out, all of our history makes sense.

JESUS CHRIST (GOD)

Matthew, Mark, Luke, John



The left side line going up contains the first half of the story of humanity from the beginning of creation to Jesus. The events occur in the Old Testament. Another word for *testament* is *contract*. The left side of the mirror image tells the story of the contract God draws up with humankind through a man named Abraham. His descendants eventually became the nation of Israel.

The right side going down contains the second half of humanity's story, from Jesus to the end of the world. These events can be found in the New Testament, which describes the story of the new contract God offers through Jesus. This contract is offered by God to everyone on earth.

To understand the big picture, you need to understand both the Old and New Testaments. I'm no lawyer, but if I were reading a contract, and it kept referring to the previous contract it replaced, I would want to read that older contract, wouldn't you? Likewise, when trying to understand the Bible, you need to understand the old contract for the new contract to make sense.

In the Bible, the old contract sets up the new contract, and everything in the old contract points to the need for Jesus and for his arrival. Everything in the new contract points to what God did before, making the new contract possible.

If you look at the mirror image, you see that the Old Testament starts with God creating the heavens and earth along with righteous people without sin or guilt, whom God places with him in the Garden of Eden. That's the first major event in Scripture. The next major event occurs when Satan and sin enter the world, turning people against God. When God has had enough of seeing people harm one another and dishonor him, the third major event occurs: God destroys the world by flood.

The good news is that people bounce back; the bad news is that they return to their wicked ways. All of humankind works together in a unified effort to build the Tower of Babel in their desire to elevate themselves and declare their self-sufficiency away from God. Their actions precipitate the fourth major event: God confuses people's languages, and he scatters them across the earth.

Fortunately, God's love for people will not be thwarted, and he chooses to make a contract with Abraham. God promises Abraham that he will have many descendants, including the Messiah, who will provide all of humankind with a way back to him. Abraham's descendants become the twelve tribes that make up the nation of Israel, and the rest of the Old Testament recounts their story.

The turning point in God's big story is Jesus, the promised Messiah. This is the event upon which all of mankind's history with God hinges. That's why his arrival is the apex of the mirror image triangle. Jesus is God in human flesh, and he offers mankind a new contract and fulfills God's part in it. That is the start of the New Testament.

Jesus's most trusted followers are the twelve disciples. These men in the New Testament parallel the twelve tribes of Israel in the Old Testament. Just as the twelve tribes found Israel, the twelve disciples found the church. Most of the New Testament tells the story of beginning of the era of the church. You and I are currently living in this era.

The remainder of God's big story with humankind is still in the future and is described in the last book of the Bible, Revelation. The events unfold in reverse order to the major events in the Old Testament. The people of the world will again unite. They will form a one-world government. After that God will again cause the destruction of the world, this time by fire instead of flood. Just as Satan entered the world bringing sin with him, he will be forced to exit the world along with sin, once and for all. And the story ends with people with God in paradise once again.

Why is it important to understand the big story contained in the mirror image? Because understanding Scripture is the starting point for real maturity. Growth in Christ and the full life Jesus promises in John 10:10 come as the result of engaging three areas:

- The mind, which grows in maturity with biblical knowledge;
- The heart, which grows in maturity with spiritual intimacy; and
- The will, which grows in maturity with holy obedience.

Understanding the context of God's big story helps you to better understand everything you read in the Bible. Understanding the Bible helps facilitate spiritual intimacy with God, and that heart engagement with God inspires our willingness to obey him.

If we neglect any of these three areas, we will not become spiritually mature. If we elevate one at the expense of the other two, we develop blind spots that hinder our life in Christ, because

Biblical knowledge without spiritual intimacy and holy obedience becomes intellectualism.

Spiritual intimacy without biblical knowledge and holy obedience becomes emotionalism.

Holy obedience without biblical knowledge and spiritual intimacy becomes legalism.

With an ever-growing knowledge of God's Word, you will begin to understand him more. Your desire and ability to experience spiritual intimacy with him will grow. And your desire to obey what he is asking of you will increase. So will your ability to follow through. As these things happen, you will grow in spiritual maturity, and your life will begin to change for the better. And so will your ability to help and serve others.

PREFACE

The goal of the New International Version (NIV) is to enable English-speaking people from around the world to read and hear God's eternal Word in their own language. Our work as translators is motivated by our conviction that the Bible is God's Word in written form. We believe that the Bible contains the divine answer to the deepest needs of humanity, sheds unique light on our path in a dark world and sets forth the way to our eternal well-being. Out of these deep convictions, we have sought to recreate as far as possible the experience of the original audience—blending transparency to the original text with accessibility for the millions of English speakers around the world. We have prioritized accuracy, clarity and literary quality with the goal of creating a translation suitable for public and private reading, evangelism, teaching, preaching, memorizing and liturgical use. We have also sought to preserve a measure of continuity with the long tradition of translating the Scriptures into English.

The complete NIV Bible was first published in 1978. It was a completely new translation made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. The translators came from the United States, Great Britain, Canada, Australia and New Zealand, giving the translation an international scope. They were from many denominations and churches—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Covenant, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and others. This breadth of

denominational and theological perspective helped to safeguard the translation from sectarian bias. For these reasons, and by the grace of God, the NIV has gained a wide readership in all parts of the English-speaking world.

The work of translating the Bible is never finished. As good as they are, English translations must be regularly updated so that they will continue to communicate accurately the meaning of God's Word. Updates are needed in order to reflect the latest developments in our understanding of the biblical world and its languages and to keep pace with changes in English usage. Recognizing, then, that the NIV would retain its ability to communicate God's Word accurately only if it were regularly updated, the original translators established the Committee on Bible Translation (CBT). The Committee is a self-perpetuating group of biblical scholars charged with keeping abreast of advances in biblical scholarship and changes in English and issuing periodic updates to the NIV. The CBT is an independent, self-governing body and has sole responsibility for the NIV text. The Committee mirrors the original group of translators in its diverse international and denominational makeup and in its unifying commitment to the Bible as God's inspired Word.

In obedience to its mandate, the Committee has issued periodic updates to the NIV. An initial revision was released in 1984. A more thorough revision process was completed in 2005, resulting in the separately published TNIV. The updated NIV you now have in your hands builds on both the original NIV and the TNIV and represents the latest effort of

the Committee to articulate God's unchanging Word in the way the original authors might have said it had they been speaking in English to the global English-speaking audience today.

TRANSLATION PHILOSOPHY

The Committee's translating work has been governed by three widely accepted principles about the way people use words and about the way we understand them.

First, the meaning of words is determined by the way that users of the language actually use them at any given time. For the biblical languages, therefore, the Committee utilizes the best and most recent scholarship on the way Hebrew, Aramaic and Greek words were being used in biblical times. At the same time, the Committee carefully studies the state of modern English. Good translation is like good communication: one must know the target audience so that the appropriate choices can be made about which English words to use to represent the original words of Scripture. From its inception, the NIV has had as its target the general English-speaking population all over the world, the "International" in its title reflecting this concern. The aim of the Committee is to put the Scriptures into natural English that will communicate effectively with the broadest possible audience of English speakers.

Modern technology has enhanced the Committee's ability to choose the right English words to convey the meaning of the original text. The field of computational linguistics harnesses the power of computers to provide broadly applicable and current data about the state of the language. Translators can now access huge databases of modern English to better understand the current meaning and usage of key words. The Committee utilized this resource in preparing the 2011 edition of the NIV. An area of especially rapid and

significant change in English is the way certain nouns and pronouns are used to refer to human beings. The Committee therefore requested experts in computational linguistics at Collins Dictionaries to pose some key questions about this usage to its database of English — the largest in the world, with over 4.4 billion words, gathered from several English-speaking countries and including both spoken and written English. (The Collins Study, called "The Development and Use of Gender Language in Contemporary English," can be accessed at <http://www.thenivbible.com/about-the-niv/about-the-2011-edition/>.) The study revealed that the most popular words to describe the human race in modern U.S. English were "humanity," "man" and "mankind." The Committee then used this data in the updated NIV, choosing from among these three words (and occasionally others also) depending on the context.

A related issue creates a larger problem for modern translations: the move away from using the third-person masculine singular pronouns — "he/him/his" — to refer to men and women equally. This usage does persist in some forms of English, and this revision therefore occasionally uses these pronouns in a generic sense. But the tendency, recognized in day-to-day usage and confirmed by the Collins study, is away from the generic use of "he," "him" and "his." In recognition of this shift in language and in an effort to translate into the natural English that people are actually using, this revision of the NIV generally uses other constructions when the biblical text is plainly addressed to men and women equally. The reader will encounter especially frequently a "they," "their" or "them" to express a generic singular idea. Thus, for instance, Mark 8:36 reads: "What good is it for someone to gain the whole world, yet forfeit their soul?" This generic use of the "distributive" or "singular"

“they/them/their” has been used for many centuries by respected writers of English and has now become established as standard English, spoken and written, all over the world.

A second linguistic principle that feeds into the Committee’s translation work is that meaning is found not in individual words, as vital as they are, but in larger clusters: phrases, clauses, sentences, discourses. Translation is not, as many people think, a matter of word substitution: English word *x* in place of Hebrew word *y*. Translators must first determine the meaning of the words of the biblical languages in the context of the passage and then select English words that accurately communicate that meaning to modern listeners and readers. This means that accurate translation will not always reflect the exact structure of the original language. To be sure, there is debate over the degree to which translators should try to preserve the “form” of the original text in English. From the beginning, the NIV has taken a mediating position on this issue. The manual produced when the translation that became the NIV was first being planned states: “If the Greek or Hebrew syntax has a good parallel in modern English, it should be used. But if there is no good parallel, the English syntax appropriate to the meaning of the original is to be chosen.” It is fine, in other words, to carry over the form of the biblical languages into English — but not at the expense of natural expression. The principle that meaning resides in larger clusters of words means that the Committee has not insisted on a “word-for-word” approach to translation. We certainly believe that every word of Scripture is inspired by God and therefore to be carefully studied to determine what God is saying to us. It is for this reason that the Committee labors over every single word of the original texts, working hard to determine how each of those words contributes to what the text is saying.

Ultimately, however, it is how these individual words function in combination with other words that determines meaning.

A third linguistic principle guiding the Committee in its translation work is the recognition that words have a spectrum of meaning. It is popular to define a word by using another word, or “gloss,” to substitute for it. This substitute word is then sometimes called the “literal” meaning of a word. In fact, however, words have a range of possible meanings. Those meanings will vary depending on the context, and words in one language will usually not occupy the same semantic range as words in another language. The Committee therefore studies each original word of Scripture in its context to identify its meaning in a particular verse and then chooses an appropriate English word (or phrase) to represent it. It is impossible, then, to translate any given Hebrew, Aramaic or Greek word with the same English word all the time. The Committee does try to translate related occurrences of a word in the original languages with the same English word in order to preserve the connection for the English reader. But the Committee generally privileges clear natural meaning over a concern with consistency in rendering particular words.

TEXTUAL BASIS

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest edition of *Biblia Hebraica*, has been used throughout. The Masoretic Text tradition contains marginal notations that offer variant readings. These have sometimes been followed instead of the text itself. Because such instances involve variants within the Masoretic tradition, they have not been indicated in the textual notes. In a few cases, words in the basic consonantal text have been divided differently than in the Masoretic Text. Such cases

are usually indicated in the textual footnotes. The Dead Sea Scrolls contain biblical texts that represent an earlier stage of the transmission of the Hebrew text. They have been consulted, as have been the Samaritan Pentateuch and the ancient scribal traditions concerning deliberate textual changes. The translators also consulted the more important early versions. Readings from these versions, the Dead Sea Scrolls and the scribal traditions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. In rare cases, the translators have emended the Hebrew text where it appears to have become corrupted at an even earlier stage of its transmission. These departures from the Masoretic Text are also indicated in the textual footnotes. Sometimes the vowel indicators (which are later additions to the basic consonantal text) found in the Masoretic Text did not, in the judgment of the translators, represent the correct vowels for the original text. Accordingly, some words have been read with a different set of vowels. These instances are usually not indicated in the footnotes.

The Greek text used in translating the New Testament has been an eclectic one, based on the latest editions of the Nestle-Aland/United Bible Societies' Greek New Testament. The translators have made their choices among the variant readings in accordance with widely accepted principles of New Testament textual criticism. Footnotes call attention to places where uncertainty remains.

The New Testament authors, writing in Greek, often quote the Old Testament from its ancient Greek version, the Septuagint. This is one reason why some of the Old Testament quotations in the NIV New Testament are not identical to the corresponding passages in the

NIV Old Testament. Such quotations in the New Testament are indicated with the footnote "(see Septuagint)."

FOOTNOTES AND FORMATTING

Footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with "Or" and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative. When poetry is quoted in a footnote a slash mark indicates a line division.

It should be noted that references to diseases, minerals, flora and fauna, architectural details, clothing, jewelry, musical instruments and other articles cannot always be identified with precision. Also, linear measurements and measures of capacity can only be approximated (see the Table of Weights and Measures). Although *Selah*, used mainly in the Psalms, is probably a musical term, its meaning is uncertain. Since it may interrupt reading and distract the reader, this word has not been kept in the English text, but every occurrence has been signaled by a footnote.

As an aid to the reader, sectional headings have been inserted. They are not to be regarded as part of the biblical text and are not intended for oral reading. It is the Committee's hope that these headings may prove more helpful to the reader than the traditional chapter divisions, which were introduced long after the Bible was written.

Sometimes the chapter and/or verse numbering in English translations of the Old Testament differs from that found in published Hebrew texts. This is particularly the case in the Psalms, where the traditional titles are included in the Hebrew verse numbering. Such differences are indicated in the footnotes at the bottom of the page. In the New Testament, verse

numbers that marked off portions of the traditional English text not supported by the best Greek manuscripts now appear in brackets, with a footnote indicating the text that has been omitted (see, for example, Matthew 17:[21]).

Mark 16:9–20 and John 7:53—8:11, although long accorded virtually equal status with the rest of the Gospels in which they stand, have a questionable standing in the textual history of the New Testament, as noted in the bracketed annotations with which they are set off. A different typeface has been chosen for these passages to indicate their uncertain status.

Basic formatting of the text, such as lining the poetry, paragraphing (both prose and poetry), setting up of (administrative-like) lists, indenting letters and lengthy prayers within

narratives and the insertion of sectional headings, has been the work of the Committee. However, the choice between single-column and double-column formats has been left to the publishers. Also the issuing of “red-letter” editions is a publisher’s choice—one that the Committee does not endorse.

The Committee has again been reminded that every human effort is flawed—including this revision of the NIV. We trust, however, that many will find in it an improved representation of the Word of God, through which they hear his call to faith in our Lord Jesus Christ and to service in his kingdom. We offer this version of the Bible to him in whose name and for whose glory it has been made.

THE COMMITTEE ON BIBLE TRANSLATION