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APPLICATION<sup>®</sup>  
Study Bible

— THIRD EDITION —

NLT<sup>®</sup>

LIFE  
APPLICATION  
STUDY  
BIBLE



**LIFE APPLICATION<sup>®</sup>  
STUDY BIBLE**

— T H I R D E D I T I O N —



New Living  
Translation<sup>®</sup>

Tyndale House Publishers, Inc.  
Carol Stream, Illinois

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## **Welcome to the *Life Application Study Bible, Third Edition!***

Since it was first published in 1988, the *Life Application Study Bible* has undergone several significant updates. This new, third edition includes a thorough update of the historic features, along with new and expanded content, to make the LASB even more relevant for your daily life. With a fresh, two-color design throughout and an improved layout to support the content enhancements, this Bible will not only help you to understand God's Word—it will also give you everything you need to apply it to your life and begin to experience the life transformation that God wants for us all.

# List of the Books of the Bible

## THE OLD TESTAMENT

2	Genesis	672	2 Chronicles	1401	Daniel
94	Exodus	729	Ezra	1430	Hosea
157	Leviticus	751	Nehemiah	1455	Joel
197	Numbers	776	Esther	1465	Amos
259	Deuteronomy	793	Job	1482	Obadiah
310	Joshua	852	Psalms	1487	Jonah
350	Judges	1015	Proverbs	1494	Micah
397	Ruth	1075	Ecclesiastes	1508	Nahum
406	1 Samuel	1090	Song of Songs	1515	Habakkuk
463	2 Samuel	1103	Isaiah	1523	Zephaniah
512	1 Kings	1216	Jeremiah	1532	Haggai
570	2 Kings	1315	Lamentations	1537	Zechariah
625	1 Chronicles	1329	Ezekiel	1555	Malachi

## THE NEW TESTAMENT

1568	Matthew	2048	Ephesians	2139	Hebrews
1650	Mark	2063	Philippians	2166	James
1708	Luke	2076	Colossians	2177	1 Peter
1790	John	2090	1 Thessalonians	2190	2 Peter
1859	Acts	2100	2 Thessalonians	2196	1 John
1941	Romans	2106	1 Timothy	2207	2 John
1976	1 Corinthians	2119	2 Timothy	2210	3 John
2010	2 Corinthians	2128	Titus	2213	Jude
2031	Galatians	2135	Philemon	2217	Revelation

# Alphabetical List of the Books of the Bible

1859	Acts	350	Judges
1465	Amos	512	1 Kings
625	1 Chronicles	570	2 Kings
672	2 Chronicles	1315	Lamentations
2076	Colossians	157	Leviticus
1976	1 Corinthians	1708	Luke
2010	2 Corinthians	1555	Malachi
1401	Daniel	1650	Mark
259	Deuteronomy	1568	Matthew
1075	Ecclesiastes	1494	Micah
2048	Ephesians	1508	Nahum
776	Esther	751	Nehemiah
94	Exodus	197	Numbers
1329	Ezekiel	1482	Obadiah
729	Ezra	2177	1 Peter
2031	Galatians	2190	2 Peter
2	Genesis	2135	Philemon
1515	Habakkuk	2063	Philippians
1532	Haggai	1015	Proverbs
2139	Hebrews	852	Psalms
1430	Hosea	2217	Revelation
1103	Isaiah	1941	Romans
2166	James	397	Ruth
1216	Jeremiah	406	1 Samuel
793	Job	463	2 Samuel
1455	Joel	1090	Song of Songs
1790	John	2090	1 Thessalonians
2196	1 John	2100	2 Thessalonians
2207	2 John	2106	1 Timothy
2210	3 John	2119	2 Timothy
1487	Jonah	2128	Titus
310	Joshua	1537	Zechariah
2213	Jude	1523	Zephaniah

## 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, with minor changes subsequently introduced in 2007, 2013, and 2015.

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

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

*The Publishers*

# 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.

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.

## 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. Each book of the Bible was assigned to three different scholars with proven expertise in the book or group of books to be reviewed. Each of these scholars made a thorough review of a base translation and submitted suggested revisions to the appropriate Senior Translator. The Senior Translator then reviewed and summarized these suggestions and proposed a first-draft revision of the base text. This draft served as the basis for several additional phases of exegetical and stylistic committee review. Then the Bible Translation Committee jointly reviewed and approved every verse of the final translation.

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

The New Living Translation was first published in 1996. Shortly after its initial publication, the Bible Translation Committee began a process of further committee review and translation refinement. The purpose of this continued revision was to increase the level of precision without sacrificing the text's easy-to-understand quality. This second-edition text was completed in 2004, with minor changes subsequently introduced in 2007, 2013, and 2015.

### 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. 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.
- 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.

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.

- 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.
- 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*.”
- 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.
- When the content of the original language text is poetic in character, we have rendered it in English poetic form. 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. Whenever possible, we sought to represent these parallel phrases in natural poetic English.
- The Greek term *hoi Ioudaioi* is literally translated “the Jews” in many English translations. In the Gospel of John, however, this term doesn’t always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as “the people” (with a footnote: Greek *the Jewish people*) or “the Jewish 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 that all masculine nouns and pronouns used to represent God (for example, “Father”) have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

#### LEXICAL CONSISTENCY IN TERMINOLOGY

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories

such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as “justification” and “sanctification,” which are carryovers from Latin translations. In place of these words, we have provided renderings such as “made right with God” and “made holy.”

### THE SPELLING OF PROPER NAMES

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

For the names Jacob and Israel, which are used interchangeably for both the individual patriarch and the nation, we generally render it “Israel” when it refers to the nation and “Jacob” when it refers to the individual. When our rendering of the name differs from the underlying Hebrew text, we provide a textual footnote, which includes this explanation: “The names ‘Jacob’ and ‘Israel’ are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation.”

### THE RENDERING OF DIVINE NAMES

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

In the Gospels and Acts, the Greek word *christos* has normally been translated as “Messiah” when the context assumes a Jewish audience. When a Gentile audience can be assumed (which is consistently the case in the Epistles and Revelation), *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.”

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

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

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# Why the Life Application Study Bible Is Unique

Have you ever opened your Bible and asked the following?

- What does this passage really mean?
- How does it apply to my life?
- Why does some of the Bible seem irrelevant?
- What do these ancient cultures have to do with today?
- I love God; why can't I understand what he is saying to me through his Word?
- What was going on in the lives of these people in the Bible?

Many Christians do not read the Bible regularly. Why? Because with the pressures of daily living they cannot find a connection between the timeless principles of Scripture and the ever-present problems of day-to-day living.

God urges us to apply his Word (see Isaiah 42:23; 1 Corinthians 10:11; 2 Thessalonians 3:4), but too often we stop at accumulating Bible knowledge. This is why the *Life Application Study Bible* was developed—to show how to put into practice what we have learned.

Applying God's Word is a vital part of one's relationship with God; it is the evidence that we are obeying him. The difficulty in applying the Bible is not with the Bible itself, but with the reader's inability to bridge the gap between the past and present, the conceptual and practical. When we don't or can't do this, spiritual dryness, shallowness, and indifference are the results.

## A Chronology of Bible Events and World Events

**THE TIMELINE** on the following pages gives a visual overview of events in biblical times as compared to other famous world events. (The timelines in the individual books of the Bible are different, focusing on the events occurring in the books themselves.) This timeline gives the scope of biblical history from Creation to the resurrection of Christ and the beginnings of the church along with key events that were occurring in other parts of the world.

Creation  
**undated**

Noah builds  
the ark  
**undated**

Abraham  
born  
**2166**

Abraham  
enters Canaan  
**2091**



**2500 BC**  
Egyptians  
discover  
papyrus  
and ink for  
writing and  
build the first  
libraries;  
iron objects  
manufactured  
in the ancient  
Middle East

**2400**  
Egyptians  
import gold  
from other  
parts of  
Africa

**2331**  
Semitic  
chieftain,  
Sargon,  
conquers  
Sumer to  
become first  
"world  
conqueror"

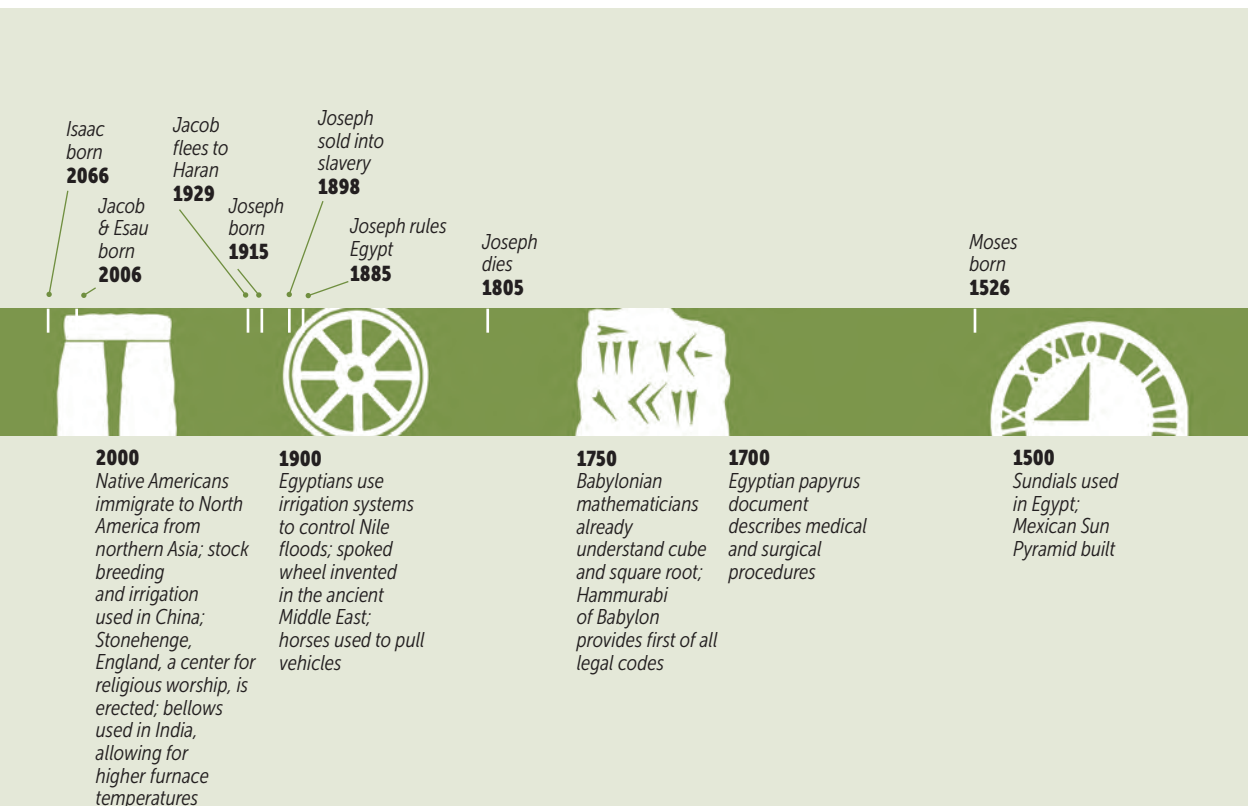
**2300**  
Horses  
domesticated in  
Egypt; chickens  
domesticated in  
Babylon; bows &  
arrows used in  
wars

**2100**  
Glass made  
by the  
Mesopotamians;  
ziggurats (like  
the tower of  
Babel) built in  
Mesopotamia;  
earliest discovered  
drug, ethyl alcohol,  
used to alleviate  
pain

The words of Scripture itself cry out to us, “But don’t just listen to God’s word. You must do what it says. Otherwise, you are only fooling yourselves” (James 1:22). The *Life Application Study Bible* shows you how to do just that. Developed by an interdenominational team of pastors, scholars, family counselors, and members of a national organization dedicated to promoting God’s Word and spreading the gospel, the *Life Application Study Bible* took many years to complete, and all the work was reviewed by several renowned theologians under the directorship of Dr. Kenneth Kantzer.

The *Life Application Study Bible* does what a good resource Bible should—it helps you understand the context of a passage, gives important background and historical information, explains difficult words and phrases, and helps you see the interrelationships within Scripture. But it also does much more. The *Life Application Study Bible* goes deeper into God’s Word, helping you discover the timeless truth being communicated, see its relevance for your life, and make personal applications. While some study Bibles attempt application, over 75 percent of this Bible’s features are application oriented. The notes answer the questions “So what?” and “What does this passage mean for me, my family, my friends, my job, my neighborhood, my church, my country?”

Imagine reading a familiar passage of Scripture and gaining fresh insight, as if it were the first time you had ever read it. How much richer your life would be if you left each Bible reading with a new perspective and a small change for the better! A small change every day adds up to a changed life—and that is one of the very purposes of Scripture.



# What Is Application?

The best way to define *application* is to first determine what it is not. Application is not just accumulating knowledge. This helps us discover and understand facts and concepts, but it stops there. History is filled with philosophers who knew what the Bible said but failed to apply it to their lives, keeping them from believing it and being changed. Many think that understanding is the end goal of Bible study, but that is really only the beginning.

Application is not just illustration. Illustration only tells us how someone else has handled a situation similar to one we are facing. While we may empathize with that person, we still have little direction for our personal situations.

Application is not just demonstrating that a passage is relevant. Showing the Bible's relevance only helps us to see that the same things that were true in biblical times are true today; it does not show us how to apply the truth to the problems and pressures of our individual lives.

What, then, is application? Application begins by knowing and understanding God's Word and its timeless truths. *But you cannot stop there.* If you do, God's Word may not change your life, and it may seem dull, difficult, tedious, and tiring. A good application brings the truth of God's Word into focus, shows the reader what to do about what God is teaching, and motivates him or her to respond with action and appropriate change. All three are essential to application.

Application is putting into practice what we already know (see Mark 4:24 and Hebrews 5:11-14) and

