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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

A complete list of the translators can be found at tyndale.com/nlt/scholars.

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. (A list of these scholars can be found online.) 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; 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 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 labor.” 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 teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly." We clarified such metaphors only when we believed a typical reader might be confused by the literal text.
- When the content of the original language text is poetic in character, we have rendered it in English poetic form. We sought to break lines in ways that clarify and highlight the relationships between phrases of the text. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. In Hebrew parallelism, the subsequent parallel phrases continue, while also furthering and sharpening, the thought expressed in the initial line or phrase. Whenever possible, we sought to represent these parallel phrases in natural poetic English.
- The Greek term *hoi Ioudaioi* is literally translated "the Jews" in many English translations. In the Gospel of John, however, this term doesn't always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as "the people" (with a footnote: Greek *the Jewish people*) or "the 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, however, that all masculine nouns and pronouns used to represent God (for example, "Father") have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

Lexical Consistency in Terminology

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

The Spelling of Proper Names

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

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

The Bible Translation Committee

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 word or 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 200 Hebrew and Greek words and a list of all verses where that word is tagged.

THE OLD TESTAMENT

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 Joseph.

OUTLINE 1:1–2:25 The creation of the world and humanity
 3:1–3:24 The fall of Adam and Eve
 4:1–9:29 The history of fallen humanity up to the Flood
 10:1–11:32 The spread of people around the world
 12:1–25:18 The life of Abraham
 25:19–26:35 The life of Isaac
 27:1–37:1 The lives of Jacob and Esau
 37:2–50:26 The life of Joseph

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.

The Account of Creation

1 In the beginning God ^acreated the ^bheavens and the ^cearth.* ²The earth was formless and empty, and darkness covered the deep waters. And the ^dSpirit 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.”

1:1
 Pss 89:11;
 102:25
 Isa 42:5; 48:13
 John 1:1-2
^a*bara* (1254)
 ▶ Gen 1:27
^b*shamayim*
 (8064)
 ▶ Exod 16:4
^c*erets* (0776)
 ▶ Gen 9:11

1:2
 Ps 104:30
 Isa 45:18
^d*ruakh* (7307)
 ▶ Gen 45:27

1:3
 Pss 33:9; 104:2
 Isa 45:7
 2 Cor 4:6

1:4
 Ps 74:16

1:6
 Job 26:10
 Ps 136:5-6
 Isa 40:22
 Jer 10:12

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, . . . Or When God began to create the heavens and the earth, . . .*

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 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

1:21
Ps 104:25-28

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
Ps 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
^hbarak (1288)
▶ Gen 12:2
^hbara' (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. ³⁰And 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 ^bblessed the seventh day and declared it holy, because it was the day when he rested from all his work of ^hcreation.

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 ⁱperson.

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

1:26a Or *man*; Hebrew reads *adam*. 1:26b As in Syriac version; Hebrew reads *all the earth*. 1:27 Or *the man*; Hebrew reads *ha-adam*. 2:2 Or *ceased*; also in 2:3. 2:6 Or *mist*.

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—¹⁷except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die."

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

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

²³"At last!" the man exclaimed.

"This one is bone from my bone,
and flesh from my flesh!
She will be called 'woman,'
because she was taken from 'man.'"

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

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

The Man and Woman Sin

3 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.

2:11
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
Jas 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

2:23
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

3:1
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
Jas 1:14-15
1 Jn 2:16

3:8
Lev 26:12
Deut 23:14
Job 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.'"

"You won't die!" the serpent replied to the woman. ⁴"God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil."

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

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

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

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

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

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

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

¹⁴Then the LORD God said to the serpent,

"Because you have done this, you are
cursed
more than all animals, domestic
and wild.

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

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

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

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

16 Then 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.*”

17 And to the man he said,

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

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

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

20 Then 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.

22 Then the LORD God said, “Look, the human beings* have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!” 23 So 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.

24 After 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

4 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!” 2 Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the

3:16
1 Cor 11:3
Eph 5:22
1 Tim 2:15
3:17
Job 5:7
Eccl 1:3
Rom 8:20-22
3:18
Job 31:40
Heb 6:8
3:19
Gen 2:7
Pss 90:3;
104:29
Eccl 12:7
1 Cor 15:47
3:20
2 Cor 11:3
1 Tim 2:13
3:21
2 Cor 5:2-3
3:22
Gen 1:26
^kolam (5769)
‣ Gen 9:16
3:24
Ezek 10:1
Rev 2:7; 22:2,
14
^kerub (3742)
‣ Exod 25:18
4:2
Luke 11:50-51
4:3
Lev 2:1-2
Num 18:12
4:4
Exod 13:12
Heb 11:4
4:6
Jon 4:4
4:7
Rom 6:12, 16
Jas 1:15
4:8
Matt 23:35
1 Jn 3:12
4:9
Gen 3:9
4:10
Num 35:33
Deut 21:1
Heb 12:24
4:11
Deut 27:15-26
4:12
Deut 28:15-24
4:14
Gen 9:6
Job 15:22
4:17
Ps 49:11

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

6 “Why are you so angry?” the LORD asked Cain. “Why do you look so dejected? 7 You 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.”

8 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.

9 Afterward the LORD asked Cain, “Where is your brother? Where is Abel?” “I don’t know,” Cain responded. “Am I my brother’s guardian?”

10 But 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. 12 No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth.”

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

15 The 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. 16 So Cain left the LORD’s presence and settled in the land of Nod,* east of Eden.

The Descendants of Cain

17 Cain 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. 18 Enoch had a son named Irad. Irad became the father of* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

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

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

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

4:23
Lev 19:18
Deut 32:35

4:25
Gen 4:8; 5:3
1 Chr 1:1
Luke 3:38

4:26
Gen 12:8
1 Kgs 18:24
Joel 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

5:3
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

5:18
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
Ps 73:24
Heb 11:5

5:25
1 Chr 1:3
Luke 3:36

5:29
Gen 3:17
1 Chr 1:3

Luke 3:36
Rom 8:20

5:32
Gen 7:6; 9:18

6:1
Gen 1:28

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.

³²After Noah was 500 years old, he became 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

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

as their wives. ³Then the LORD said, “My Spirit will not put up with* humans for such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years.”

⁴In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

⁵The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. ⁶So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. ⁷And the LORD said, “I will wipe this human race I have ^acreated from the face of the earth. Yes, and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them.” ⁸But Noah found favor with the LORD.

The Story of Noah

⁹This is the account of Noah and his family. Noah was a righteous man, the only ^bblameless person living on earth at the time, and he walked in close fellowship with God. ¹⁰Noah was the father of three sons: Shem, Ham, and Japheth.

¹¹Now God saw that the earth had become corrupt and was filled with violence. ¹²God observed all this corruption in the world, for everyone on earth was corrupt. ¹³So God said to Noah, “I have decided to destroy all living creatures, for they have filled the earth with violence. Yes, I will wipe them all out along with the earth!”

¹⁴“Build a large boat* from cypress wood* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. ¹⁵Make the boat 450 feet long, 75 feet wide, and 45 feet high.* ¹⁶Leave an 18-inch opening* below the roof all the way around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

¹⁷“Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth will die. ¹⁸But I will confirm my covenant with you. So enter the boat—you and your

6:3
Ps 78:39
1 Pet 3:20
6:4
Num 13:33
6:5
Ps 14:1-3
6:6
Exod 32:14
Num 23:19
1 Sam 15:11, 35
2 Sam 24:16
6:7
Deut 29:20
^abara' (1254)
▶ Ps 51:10
6:8
Exod 33:17
6:9
Job 1:1
Ezek 14:14
^atamin (8549)
▶ Gen 17:1
6:11
Deut 31:29
Judg 2:19
Ezek 8:17
6:12
Ps 14:1-3
6:13
Isa 34:1-4
Ezek 7:2-3
6:14
Exod 2:3
1 Pet 3:20
6:17
Ps 29:10
2 Pet 2:5
6:18
Gen 9:9-16;
17:7; 19:12
6:20
Gen 7:3
6:21
Gen 1:29
6:22
Gen 7:5
Exod 40:16
7:1
Gen 6:18
Matt 24:38
Luke 17:26-27
Heb 11:7
1 Pet 3:20
7:2
Lev 11:1-47
Deut 14:3-20
Ezek 44:23
7:4
Gen 6:7, 13
7:6
Gen 5:32
7:7
Gen 6:18

wife and your sons and their wives. ¹⁹Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. ²⁰Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive. ²¹And be sure to take on board enough food for your family and for all the animals.”

²²So Noah did everything exactly as God had commanded him.

The Flood Covers the Earth

7 When everything was ready, the LORD said to Noah, “Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous. ²Take with you seven pairs—male and female—of each animal I have approved for eating and for sacrifice,* and take one pair of each of the others. ³Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood. ⁴Seven days from now I will make the rains pour down on the earth. And it will rain for forty days and forty nights, until I have wiped from the earth all the living things I have created.”

⁵So Noah did everything as the LORD commanded him.

⁶Noah was 600 years old when the flood covered the earth. ⁷He went on board the boat to escape the flood—he and his wife and his sons and their wives. ⁸With them were all the various kinds of animals—those approved for eating and for sacrifice and those that were not—along with all the birds and the small animals that scurry along the ground. ⁹They entered the boat in pairs, male and female, just as God had commanded Noah. ¹⁰After seven days, the waters of the flood came and covered the earth.

¹¹When Noah was 600 years old, on the seventeenth day of the second month, all the underground waters erupted from the earth, and the rain fell in mighty torrents from the sky. ¹²The rain continued to fall for forty days and forty nights.

¹³That very day Noah had gone into the boat with his wife and his sons—

7:9 Gen 6:22 7:11 Ps 78:23; Ezek 26:19; Mal 3:10
7:13 1 Pet 3:20; 2 Pet 2:5

6:3 Greek version reads *will not remain in*. 6:14a Traditionally rendered *an ark*. 6:14b Or *gopher wood*. 6:15 Hebrew *300 cubits* [138 meters] long, *50 cubits* [23 meters] wide, and *30 cubits* [13.8 meters] high. 6:16 Hebrew *an opening of 1 cubit* [46 centimeters]. 7:2 Hebrew *of each clean animal*; similarly in 7:8.

Shem, Ham, and Japheth—and their wives. ¹⁴With them in the boat were pairs of every kind of animal—domestic and wild, large and small—along with birds of every kind. ¹⁵Two by two they came into the boat, representing every living thing that breathes. ¹⁶A male and female of each kind entered, just as God had commanded Noah. Then the LORD closed the door behind them.

¹⁷For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth. ¹⁸As the waters rose higher and higher above the ground, the boat floated safely on the surface. ¹⁹Finally, the water covered even the highest mountains on the earth, ²⁰rising more than twenty-two feet* above the highest peaks. ²¹All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people. ²²Everything that breathed and lived on dry land died. ²³God wiped out every living thing on the earth—people, livestock, small animals that scurry along the ground, and the birds of the sky. All were destroyed. The only people who survived were Noah and those with him in the boat. ²⁴And the floodwaters covered the earth for 150 days.

The Flood Recedes

8 But God remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede. ²The underground waters stopped flowing, and the torrential rains from the sky were stopped. ³So the floodwaters gradually receded from the earth. After 150 days, ⁴exactly five months from the time the flood began,* the boat came to rest on the mountains of Ararat. ⁵Two and a half months later,* as the waters continued to go down, other mountain peaks became visible.

⁶After another forty days, Noah opened the window he had made in the boat ⁷and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up. ⁸He also released a dove to see if the water had receded and it could find dry ground. ⁹But the dove could find no place to land because the water still covered the ground. So it returned to the

7:15
Gen 6:19; 7:9
7:19
Ps 104:6
7:20
2 Pet 3:6
7:23
Matt 24:38-39
Luke 17:26-27
1 Pet 3:20
2 Pet 2:5
7:24
Gen 8:3
8:1
Gen 19:29;
30:22
Exod 2:24;
14:21
Job 12:15
Isa 44:27
Pzakar (2142)
‣ Exod 2:24

8:2
Gen 7:4, 12

8:4
Gen 7:20

8:7
Lev 11:15
Deut 14:14
1 Kgs 17:4
Luke 12:24

8:8
Isa 60:8
Hos 11:11
Matt 10:16

8:13
Gen 5:32

8:16
Gen 7:13

8:17
Gen 1:22

8:20
Gen 4:4; 12:7;
13:18; 22:2

8:21
Gen 3:17
Exod 29:18, 25
Lev 1:9, 13
Isa 54:9

8:22
Ps 74:17

9:1
Gen 1:22

9:2
Gen 1:26-29
Ps 8:6-8

9:3
Ps 104:14

9:4
Lev 3:17; 7:26;
17:10

Deut 12:16
Acts 15:20, 29
qdam (1818)
‣ Gen 49:11

boat, and Noah held out his hand and drew the dove back inside. ¹⁰After waiting another seven days, Noah released the dove again. ¹¹This time the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone. ¹²He waited another seven days and then released the dove again. This time it did not come back.

¹³Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began,* the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying. ¹⁴Two more months went by,* and at last the earth was dry!

¹⁵Then God said to Noah, ¹⁶“Leave the boat, all of you—you and your wife, and your sons and their wives. ¹⁷Release all the animals—the birds, the livestock, and the small animals that scurry along the ground—so they can be fruitful and multiply throughout the earth.”

¹⁸So Noah, his wife, and his sons and their wives left the boat. ¹⁹And all of the large and small animals and birds came out of the boat, pair by pair.

²⁰Then Noah built an altar to the LORD, and there he sacrificed as burnt offerings the animals and birds that had been approved for that purpose.* ²¹And the LORD was pleased with the aroma of the sacrifice and said to himself, “I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things. ²²As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night.”

God Confirms His Covenant

9 Then God blessed Noah and his sons and told them, “Be fruitful and multiply. Fill the earth. ²All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. ³I have given them to you for food, just as I have given you grain and vegetables. ⁴But you must never eat any meat that still has the lifeblood in it.

7:20 Hebrew 15 cubits [6.9 meters]. 8:4 Hebrew on the seventeenth day of the seventh month; see 7:11. 8:5 Hebrew On the first day of the tenth month; see 7:11 and note on 8:4. 8:13 Hebrew On the first day of the first month; see 7:11. 8:14 Hebrew The twenty-seventh day of the second month arrived; see note on 8:13. 8:20 Hebrew every clean animal and every clean bird.

John

CONTENT Each Gospel was written with a theological agenda in mind, but only John, “the disciple Jesus loved” (21:20), made his agenda explicit: “But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that by believing in him you will have life” (20:31). Because of this goal, John’s Gospel takes on a different flavor than the other three accounts. John was less concerned with Jesus’ actions than with what his actions said about him. John spoke of Jesus’ miracles as “signs,” and he recorded lengthy theological monologues by Jesus, including seven “I am” statements about himself. John opened his Gospel with an account of the preexistent Christ—“the Word,” the unique Son of God—who became human and made God the Father known to us. After recounting details of John the Baptist and his ministry, John described Jesus’ baptism. At this point the general outline of John’s narrative breaks sharply from those of the other three accounts, rearranging some of the events and including different material. For instance, John’s Gospel records more than one trip to Jerusalem by Jesus, unlike the other Gospels. After describing in detail Jesus’ last supper with his disciples, John recounts Jesus’ crucifixion and resurrection. The book closes with some encounters between Jesus and his disciples.

OUTLINE 1:1-14 Prologue
 1:15-4:54 Jesus’ pre-Galilean ministry
 5:1-10:42 Jesus’ Galilean ministry and conflicts in Jerusalem
 11:1-57 The raising of Lazarus from the dead and the plot to kill Jesus
 12:1-17:26 Jesus’ triumphal entry into Jerusalem and final teachings
 18:1-20:10 Jesus’ death and resurrection
 20:11-21:25 Jesus’ resurrection appearances

AUTHOR John the apostle, son of Zebedee and brother of James the apostle.

DATE Around A.D. 90.

PURPOSE To show that Jesus is the Messiah, the Son of God, and that all who believe in him will have eternal life.

THEMES Jesus as the unique Son of God, eternal life, the Holy Spirit, light vs. dark, Jesus’ “I am” declarations.

Prologue: Christ, the Eternal Word

1 In the beginning the ^aWord already existed.

The ^aWord was with God, and the ^aWord was God.

² He existed in the beginning with God.

³ God created everything through him, and nothing was created except through him.

⁴ The Word gave life to everything that was created,* and his life brought light to everyone.

⁵ The light shines in the darkness, and the darkness can never extinguish it.*

⁶God sent a man, John the Baptist,* ⁷to tell about the light so that everyone might believe because of his testimony. ⁸John himself was not the light; he was simply a witness to tell about the light. ⁹The one

1:1
 Gen 1:1
 Phil 2:6
 1 Jn 1:1; 5:20
^alogos (3056)
 ▶ John 1:14

1:3
 1 Cor 8:6
 Col 1:16-17
 Heb 1:2

1:4
 John 3:15-16,
 36; 6:35, 48;
 8:12; 11:25;
 14:6

1 Jn 5:12, 20

1:5
 John 3:19; 9:5

1:7
 John 5:33

1:9
 1 Jn 2:8

who is the true light, who gives light to everyone, was coming into the world.

¹⁰He came into the very world he created, but the world didn’t recognize him.

¹¹He came to his own people, and even they rejected him. ¹²But to all who believed him and accepted him, he gave the right to become children of God. ¹³They are reborn—not with a physical birth resulting from human passion or plan, but a birth that comes from God.

¹⁴So the ^bWord became ^chuman* and made his home among us. He was full of unfailing love and faithfulness.* And we have seen his ^dglory, the ^dglory of the Father’s ^eone and only Son.

1:12 Rom 8:15-16, 29; 1 Jn 3:1, 23 1:14 Rom 1:3; 8:3; Gal 4:4; Phil 2:6-8; Col 2:9; 1 Tim 3:16; Heb 2:14; 1 Jn 1:1; 4:2-3; ^blogos (3056) ▶ Acts 6:2; ^csarx (4561) ▶ John 3:6; ^ddoxa (1391) ▶ Rom 3:23; ^emonogenēs (3439) ▶ John 1:18

1:3-4 Or and nothing that was created was created except through him. The Word gave life to everything. 1:5 Or and the darkness has not understood it. 1:6 Greek a man named John. 1:14a Greek became flesh. 1:14b Or grace and truth; also in 1:17.

¹⁵John testified about him when he shouted to the crowds, "This is the one I was talking about when I said, 'Someone is coming after me who is far greater than I am, for he existed long before me.'"

¹⁶From his abundance we have all received one gracious blessing after another.* ¹⁷For the law was given through Moses, but God's unfailing love and faithfulness came through Jesus [†]Christ. ¹⁸No one has ever seen God. But the [‡]unique One, who is himself God,* is near to the Father's heart. He has revealed God to us.

The Testimony of John the Baptist

¹⁹This was John's testimony when the Jewish leaders sent priests and Temple assistants* from Jerusalem to ask John, "Who are you?" ²⁰He came right out and said, "I am not the Messiah."

²¹"Well then, who are you?" they asked. "Are you Elijah?"

"No," he replied.

"Are you the Prophet we are expecting?""*
"No."

²²"Then who are you? We need an answer for those who sent us. What do you have to say about yourself?"

²³John replied in the words of the prophet Isaiah:

"I am a voice shouting in the wilderness,
'Clear the way for the LORD's coming!'"*
"

²⁴Then the Pharisees who had been sent ²⁵asked him, "If you aren't the Messiah or Elijah or the Prophet, what right do you have to baptize?"

²⁶John told them, "I baptize with* water, but right here in the crowd is someone you do not recognize. ²⁷Though his ministry follows mine, I'm not even worthy to be his slave and untie the straps of his sandal."

²⁸This encounter took place in Bethany, an area east of the Jordan River, where John was baptizing.

Jesus, the Lamb of God

²⁹The next day John saw Jesus coming toward him and said, "Look! The [†]Lamb of God who takes away the sin of the world!"

³⁰He is the one I was talking about when I said, 'A man is coming after me who is far greater than I am, for he existed long before

1:16
Col 2:9-10

1:17
Exod 31:18;
34:28

John 7:19
[†]christos (5547)
‡ John 1:41

1:18
Exod 33:20
2 Cor 4:4, 6
Col 1:15
[‡]monogenēs
(3439)
‡ John 3:16

1:19-28
Matt 3:1-12
Mark 1:2-8
Luke 3:1-16

1:20
Luke 3:15
John 3:28

1:21
Deut 18:15
Mal 4:5

Matt 11:14

1:23
*Isa 40:3
Mal 3:1

1:26
Matt 3:11
Mark 1:8

Luke 3:16

1:27
Mark 1:7
John 1:15

Acts 13:25

1:28
John 3:26;
10:40

1:29
Isa 53:7
1 Cor 5:7
1 Pet 1:19

[†]amnos (0286)
‡ John 1:36

1:30
John 1:15, 27

1:32
Matt 3:16
Mark 1:10

Luke 3:22

1:33
Luke 3:16
Acts 1:5

1:34
John 1:49;
10:36; 11:27;
20:30-31

1:36
[†]amnos (0286)
‡ Acts 8:32

1:38
[†]irhabbi (4461)
‡ John 1:49

me.' ³¹I did not recognize him as the Messiah, but I have been baptizing with water so that he might be revealed to Israel."

³²Then John testified, "I saw the Holy Spirit descending like a dove from heaven and resting upon him. ³³I didn't know he was the one, but when God sent me to baptize with water, he told me, 'The one on whom you see the Spirit descend and rest is the one who will baptize with the Holy Spirit.' ³⁴I saw this happen to Jesus, so I testify that he is the Chosen One of God.*"

The First Disciples

³⁵The following day John was again standing with two of his disciples. ³⁶As Jesus walked by, John looked at him and declared, "Look! There is the 'Lamb of God!'" ³⁷When John's two disciples heard this, they followed Jesus.

³⁸Jesus looked around and saw them following. "What do you want?" he asked them.

They replied, "rRabbi" (which means "Teacher"), "where are you staying?"

³⁹"Come and see," he said. It was about four o'clock in the afternoon when they went with him to the place where he was staying, and they remained with him the rest of the day.

⁴⁰Andrew, Simon Peter's brother, was one of these men who heard what John said and then followed Jesus. ⁴¹Andrew went to find his brother, Simon, and told him, "We have found the [†]Messiah" (which means "Christ"*).

⁴²Then Andrew brought Simon to meet Jesus. Looking intently at Simon, Jesus said, "Your name is Simon, son of John—but you will be called Cephass" (which means "Peter"*).

⁴³The next day Jesus decided to go to Galilee. He found Philip and said to him, "Come, follow me." ⁴⁴Philip was from Bethsaida, Andrew and Peter's hometown.

⁴⁵Philip went to look for Nathanael and

1:40 Matt 4:18-22; Mark 1:16; Luke 5:2-11
1:41 Ps 2:2; John 4:25; [†]messias (3323) ‡ John 4:25
1:42 Matt 16:18; 1 Cor 15:5; 1 Pet 2:5; [†]petros (4074)
‡ 1 Cor 10:4 1:43 John 6:5-6; 12:20-22 1:45 Gen 3:15; Num 21:8-9; 24:17; Deut 18:15, 18; Isa 4:2; 7:14; 9:1-2, 6-7; 11:1-10; 22:22-24; 32:1-4; 35:5-6; 40:3-11; 42:1-9; 49:1-10; 52:10, 13; 53:1-12; 61:1-2; Jer 23:5-6; 30:9; Ezek 34:23-24; 37:24-25; Dan 2:34-35, 44-45; 7:13; 9:25-26; Hos 11:1; Mic 5:2; Zech 3:8-9; 6:12-13; 9:9; 11:12-13; 12:10; 13:1, 7; Mal 3:1; 4:2, 5

1:16 Or received the grace of Christ rather than the grace of the law; Greek reads received grace upon grace. 1:18 Some manuscripts read But the one and only Son. 1:19 Greek and Levites. 1:21 Greek Are you the Prophet? See Deut 18:15, 18; Mal 4:5-6. 1:23 Isa 40:3. 1:26 Or in; also in 1:31, 33. 1:34 Some manuscripts read the Son of God. 1:41 Messiah (a Hebrew term) and Christ (a Greek term) both mean "anointed one." 1:42 The names Cephass (from Aramaic) and Peter (from Greek) both mean "rock."

told him, "We have found the very person Moses* and the prophets wrote about! His name is Jesus, the son of Joseph from Nazareth."

⁴⁶"Nazareth!" exclaimed Nathanael. "Can anything good come from Nazareth?"

"Come and see for yourself," Philip replied.

⁴⁷As they approached, Jesus said, "Now here is a genuine son of Israel—a man of complete integrity."

⁴⁸"How do you know about me?" Nathanael asked.

Jesus replied, "I could see you under the fig tree before Philip found you."

⁴⁹Then Nathanael exclaimed, "Rabbi, you are the Son of God—the King of Israel!"

⁵⁰Jesus asked him, "Do you believe this just because I told you I had seen you under the fig tree? You will see greater things than this." ⁵¹Then he said, "I tell you the truth, you will all see heaven open and the angels of God going up and down on the Son of Man, the one who is the stairway between heaven and earth.*"

The Wedding at Cana

2 The next day* there was a wedding celebration in the village of Cana in Galilee. Jesus' mother was there, ²and Jesus and his disciples were also invited to the celebration. ³The wine supply ran out during the festivities, so Jesus' mother told him, "They have no more wine."

⁴"Dear woman, that's not our problem," Jesus replied. "My time has not yet come."

⁵But his mother told the servants, "Do whatever he tells you."

⁶Standing nearby were six stone water jars, used for Jewish ceremonial washing. Each could hold twenty to thirty gallons.* ⁷Jesus told the servants, "Fill the jars with water." When the jars had been filled, ⁸he said, "Now dip some out, and take it to the master of ceremonies." So the servants followed his instructions.

⁹When the master of ceremonies tasted the water that was now wine, not knowing where it had come from (though, of course, the servants knew), he called the bridegroom over. ¹⁰"A host always serves the best wine first," he said. "Then, when everyone has had a lot to drink, he brings out the less expensive wine. But you have kept the best until now!"

1:49
2 Sam 7:14
Ps 2:2
John 1:34;
20:31
m^rhabbi (4461)
‣ John 3:2

1:51
Gen 28:12
2:4
John 7:30; 8:20

2:6
Mark 7:3-4
John 3:25

2:9
John 4:46

2:11
John 2:23; 3:2;
4:54; 6:14;
11:47; 12:37

2:12
Matt 12:46-50

2:13-22
//Matt 21:12-17
//Mark 11:15-19
//Luke 19:45-48

2:13
Deut 16:1-6
John 6:4;
11:55

2:16
Luke 2:49

2:17
*Ps 69:9

2:19
Matt 26:61;
27:40
Mark 14:58
Acts 6:14

2:21
John 10:38;
14:2, 10; 17:21
1 Cor 3:16;
6:19

2:22
Luke 24:6-8
John 12:16;
14:26

2:23
John 7:31;
11:47-48

3:1-2
John 7:50;
19:39

3:2
Matt 22:16
Acts 2:22;
10:38
*m^rhabbi (4461)
‣ John 11:8

¹¹This miraculous sign at Cana in Galilee was the first time Jesus revealed his glory. And his disciples believed in him.

¹²After the wedding he went to Capernaum for a few days with his mother, his brothers, and his disciples.

Jesus Clears the Temple

¹³It was nearly time for the Jewish Passover celebration, so Jesus went to Jerusalem.

¹⁴In the Temple area he saw merchants selling cattle, sheep, and doves for sacrifices; he also saw dealers at tables exchanging foreign money. ¹⁵Jesus made a whip from some ropes and chased them all out of the Temple. He drove out the sheep and cattle, scattered the money changers' coins over the floor, and turned over their tables. ¹⁶Then, going over to the people who sold doves, he told them, "Get these things out of here. Stop turning my Father's house into a marketplace!"

¹⁷Then his disciples remembered this prophecy from the Scriptures: "Passion for God's house will consume me."^{*}

¹⁸But the Jewish leaders demanded, "What are you doing? If God gave you authority to do this, show us a miraculous sign to prove it."

¹⁹"All right," Jesus replied. "Destroy this temple, and in three days I will raise it up."

²⁰"What!" they exclaimed. "It has taken forty-six years to build this Temple, and you can rebuild it in three days?" ²¹But when Jesus said "this temple," he meant his own body. ²²After he was raised from the dead, his disciples remembered he had said this, and they believed both the Scriptures and what Jesus had said.

Jesus and Nicodemus

²³Because of the miraculous signs Jesus did in Jerusalem at the Passover celebration, many began to trust in him. ²⁴But Jesus didn't trust them, because he knew all about people. ²⁵No one needed to tell him about human nature, for he knew what was in each person's heart.

3 There was a man named Nicodemus, a Jewish religious leader who was a Pharisee. ²After dark one evening, he came to speak with Jesus. "Rabbi," he said, "we all know that God has sent you to teach us. Your miraculous signs are evidence that God is with you."

1:45 Greek *Moses in the law*. 1:51 Greek *going up and down on the Son of Man*; see Gen 28:10-17. "Son of Man" is a title Jesus used for himself. 2:1 Greek *On the third day*; see 1:35, 43. 2:6 Greek *2 or 3 measures* [75 to 113 liters]. 2:17 Or "Concern for God's house will be my undoing." Ps 69:9.

³Jesus replied, "I tell you the truth, unless you are ^aborn again,* you cannot see the Kingdom of God."

⁴"What do you mean?" exclaimed Nicodemus. "How can an old man go back into his mother's womb and be born again?"

⁵Jesus replied, "I assure you, no one can enter the Kingdom of God without being born of water and the Spirit.*

⁶Humans can reproduce only ^{ph}human life, but the Holy Spirit gives birth to spiritual life.* ⁷So don't be surprised when I say, 'You* must be ^aborn again.'

⁸The wind blows wherever it wants. Just as you can hear the wind but can't tell where it comes from or where it is going, so you can't explain how people are born of the Spirit."

⁹"How are these things possible?" Nicodemus asked.

¹⁰Jesus replied, "You are a respected Jewish teacher, and yet you don't understand these things? ¹¹I assure you, we tell you what we know and have seen, and yet you won't believe our testimony. ¹²But if you don't believe me when I tell you about earthly things, how can you possibly believe if I tell you about heavenly things? ¹³No one has ever gone to heaven and returned. But the Son of Man* has come down from heaven. ¹⁴And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up, ¹⁵so that everyone who believes in him will have eternal life.*

¹⁶For this is how God loved the world: He gave* his ^oone and only Son, so that everyone who believes in him will not perish but have eternal life. ¹⁷God sent his Son into the world not to judge the world, but to save the world through him.

¹⁸"There is no judgment against anyone who believes in him. But anyone who does not believe in him has already been judged for not believing in God's ^oone and only Son. ¹⁹And the judgment is based on this fact: God's light came into the world, but people loved the darkness more than the light, for their actions were evil. ²⁰All who do evil hate the light and refuse to go near it for fear their sins will be exposed. ²¹But those who do what is right come to the light so others can see that they are doing what God wants.*"

3:3
John 1:13
^a*anōthen*
gennaō (0509,
1080)

▶ John 3:7

3:5
Ezek 36:26-27
Titus 3:5
2 Pet 1:11

3:6
John 1:13
Rom 8:15-16
1 Cor 15:50
Gal 4:6

^{psax} (4561)
▶ Rom 8:4

3:7
^a*anōthen*
gennaō (0509,
1080)
▶ John 3:31

3:8
Eccl 11:5

3:13
John 6:38, 42
Eph 4:8-10

3:14
Num 21:8-9
John 8:28;
12:32

3:15
John 20:31
1 Jn 5:11-12

3:16
Rom 5:8; 8:32
1 Jn 4:9-10;
5:13

^m*monogenēs*
(3439)
▶ John 3:18

3:17
John 12:47

3:18
John 5:24
^m*monogenēs*
(3439)
▶ Heb 11:17

3:19
John 1:5, 9;
8:12; 9:5;
12:46

3:20
Eph 5:11-13

3:21
1 Jn 1:6

3:22
John 3:26;
4:1-2

3:24
Matt 4:12

3:26
John 1:7, 34

John the Baptist Exalts Jesus

²²Then Jesus and his disciples left Jerusalem and went into the Judean countryside. Jesus spent some time with them there, baptizing people.

²³At this time John the Baptist was baptizing at Aenon, near Salim, because there was plenty of water there; and people kept coming to him for baptism. ²⁴(This was before John was thrown into prison.)

²⁵A debate broke out between John's disciples and a certain Jew* over ceremonial cleansing. ²⁶So John's disciples came to him and said, "Rabbi, the man you met on the other side of the Jordan River, the one you identified as the Messiah, is also baptizing people. And everybody is going to him instead of coming to us."

²⁷John replied, "No one can receive anything unless God gives it from heaven. ²⁸You yourselves know how plainly I told you, 'I am not the Messiah. I am only here to prepare the way for him.' ²⁹It is the bridegroom who marries the bride, and the bridegroom's friend is simply glad to stand with him and hear his vows. Therefore, I am filled with joy at his success. ³⁰He must become greater and greater, and I must become less and less.

³¹"He has come from ^aabove and is greater than anyone else. We are of the earth, and we speak of earthly things, but he has come from heaven and is greater than anyone else.* ³²He testifies about what he has seen and heard, but how few believe what he tells them! ³³Anyone who accepts his testimony can affirm that God is true. ³⁴For he is sent by God. He speaks God's words, for God gives him the Spirit without limit. ³⁵The Father loves his Son and has put everything into his hands. ³⁶And anyone who believes in God's Son has eternal life. Anyone who doesn't obey the Son will never experience eternal life but remains under God's "angry judgment."

Jesus and the Samaritan Woman

4 Jesus* knew the Pharisees had heard that he was baptizing and making

3:27 John 19:11; 1 Cor 4:7; Heb 5:4 3:28 Mal 3:1; John 1:20, 23; 3:29; Matt 9:15; 2 Cor 11:2; Rev 21:9 3:31 1 Jn 4:5; ^a*anōthen* (0509) ▶ 1 Pet 1:3 3:32 John 3:11; 8:26 3:33 1 Jn 5:10 3:34 Luke 4:18 3:35 Matt 28:18; John 5:20; 10:17; 15:9; 17:23 3:36 John 3:16; 1 Jn 5:12-13; ^o*orge* (3709) ▶ Rom 1:18 4:1 John 3:22, 26

3:3 Or *born from above*; also in 3:7. 3:5 Or *and spirit*. The Greek word for *Spirit* can also be translated *wind*; see 3:8. 3:6 Greek *what is born of the Spirit is spirit*. 3:7 The Greek word for *you* is plural; also in 3:12. 3:13 Some manuscripts add *who lives in heaven*. "Son of Man" is a title Jesus used for himself. 3:15 Or *everyone who believes will have eternal life in him*. 3:16 Or *For God loved the world so much that he gave*. 3:21 Or *can see God at work in what he is doing*. 3:25 Some manuscripts read *some Jews*. 3:31 Some manuscripts do not include *and is greater than anyone else*. 4:1 Some manuscripts read *The Lord*.

more disciples than John ²(though Jesus himself didn't baptize them—his disciples did). ³So he left Judea and returned to Galilee.

⁴He had to go through Samaria on the way. ⁵Eventually he came to the Samaritan village of Sychar, near the field that Jacob gave to his son Joseph. ⁶Jacob's well was there; and Jesus, tired from the long walk, sat wearily beside the well about noon-time. ⁷Soon a Samaritan woman came to draw water, and Jesus said to her, "Please give me a drink." ⁸He was alone at the time because his disciples had gone into the village to buy some food.

⁹The woman was surprised, for Jews refuse to have anything to do with Samaritans.* She said to Jesus, "You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?"

¹⁰Jesus replied, "If you only knew the gift God has for you and who you are speaking to, you would ask me, and I would give you living water."

¹¹"But sir, you don't have a rope or a bucket," she said, "and this well is very deep. Where would you get this living water? ¹²And besides, do you think you're greater than our ancestor Jacob, who gave us this well? How can you offer better water than he and his sons and his animals enjoyed?"

¹³Jesus replied, "Anyone who drinks this water will soon become thirsty again.

¹⁴But those who drink the water I give will never be thirsty again. It becomes a fresh, bubbling spring within them, giving them eternal life."

¹⁵"Please, sir," the woman said, "give me this water! Then I'll never be thirsty again, and I won't have to come here to get water."

¹⁶"Go and get your husband," Jesus told her.

¹⁷"I don't have a husband," the woman replied.

Jesus said, "You're right! You don't have a husband—¹⁸for you have had five husbands, and you aren't even married to the man you're living with now. You certainly spoke the truth!"

¹⁹"Sir," the woman said, "you must be a prophet. ²⁰So tell me, why is it that you Jews insist that Jerusalem is the only place of worship, while we Samaritans claim it is here at Mount Gerizim,* where our ancestors worshiped?"

4:4
Matt 10:5
Luke 9:52

4:5-6
Gen 33:19;
48:22

Josh 24:32

4:7
Gen 24:17
1 Kgs 17:10

4:9
Ezra 4:1-3;
9-10

Matt 10:5
Luke 9:52-53
John 8:48

Acts 10:45
1 Cor 12:13

4:10
Isa 12:3; 44:3
Jer 2:13; 17:13
John 7:37-39
Rev 7:17;
21:6; 22:17

4:14
John 6:35; 7:38

4:15
John 6:34

4:19
Matt 21:46
John 7:40; 9:17

4:20
Deut 11:29;
12:5-14

Josh 8:33

4:21
Mal 1:11
1 Tim 2:8

4:22
2 Kgs 17:28-41
Isa 2:3

Rom 3:1-2;
9:4-5

4:23-24
2 Cor 3:17-18
Phil 3:3

4:25
Deut 18:15
*messias (3323)
▶ Acts 2:31

4:26
Mark 14:61-62
John 9:37

4:29
John 7:26

4:34
John 5:30, 36;
6:38; 17:4

4:35
Matt 9:37
Luke 10:2

4:37
Job 31:8
Mic 6:15
1 Cor 3:6

²¹Jesus replied, "Believe me, dear woman, the time is coming when it will no longer matter whether you worship the Father on this mountain or in Jerusalem. ²²You Samaritans know very little about the one you worship, while we Jews know all about him, for salvation comes through the Jews. ²³But the time is coming—indeed it's here now—when true worshipers will worship the Father in spirit and in truth. The Father is looking for those who will worship him that way. ²⁴For God is Spirit, so those who worship him must worship in spirit and in truth."

²⁵The woman said, "I know the 'Messiah' is coming—the one who is called Christ. When he comes, he will explain everything to us."

²⁶Then Jesus told her, "I Am the Messiah!*"

²⁷Just then his disciples came back. They were shocked to find him talking to a woman, but none of them had the nerve to ask, "What do you want with her?" or "Why are you talking to her?" ²⁸The woman left her water jar beside the well and ran back to the village, telling everyone, ²⁹"Come and see a man who told me everything I ever did! Could he possibly be the Messiah?" ³⁰So the people came streaming from the village to see him.

³¹Meanwhile, the disciples were urging Jesus, "Rabbi, eat something."

³²But Jesus replied, "I have a kind of food you know nothing about."

³³"Did someone bring him food while we were gone?" the disciples asked each other.

³⁴Then Jesus explained: "My nourishment comes from doing the will of God, who sent me, and from finishing his work. ³⁵You know the saying, 'Four months between planting and harvest.' But I say, wake up and look around. The fields are already ripe* for harvest. ³⁶The harvesters are paid good wages, and the fruit they harvest is people brought to eternal life. What joy awaits both the planter and the harvester alike! ³⁷You know the saying, 'One plants and another harvests.' And it's true. ³⁸I sent you to harvest where you didn't plant; others had already done the work, and now you will get to gather the harvest."

Many Samaritans Believe
³⁹Many Samaritans from the village believed in Jesus because the woman had

4:9 Some manuscripts do not include this sentence. 4:20 Greek on this mountain. 4:26 Or "The 'I Am' is here"; or "I am the Lord"; Greek reads "I am, the one speaking to you." See Exod 3:14. 4:35 Greek white.

said, "He told me everything I ever did!"
 40When they came out to see him, they begged him to stay in their village. So he stayed for two days, 41long enough for many more to hear his message and believe. 42Then they said to the woman, "Now we believe, not just because of what you told us, but because we have heard him ourselves. Now we know that he is indeed the ^wSavior of the world."

Jesus Heals an Official's Son

43At the end of the two days, Jesus went on to Galilee. 44He himself had said that a prophet is not honored in his own hometown. 45Yet the Galileans welcomed him, for they had been in Jerusalem at the Passover celebration and had seen everything he did there.

46As he traveled through Galilee, he came to Cana, where he had turned the water into wine. There was a government official in nearby Capernaum whose son was very sick. 47When he heard that Jesus had come from Judea to Galilee, he went and begged Jesus to come to Capernaum to heal his son, who was about to die.

48Jesus asked, "Will you never believe in me unless you see miraculous signs and wonders?"

49The official pleaded, "Lord, please come now before my little boy dies."

50Then Jesus told him, "Go back home. Your son will live!" And the man believed what Jesus said and started home.

51While the man was on his way, some of his servants met him with the news that his son was alive and well. 52He asked them when the boy had begun to get better, and they replied, "Yesterday afternoon at one o'clock his fever suddenly disappeared!" 53Then the father realized that that was the very time Jesus had told him, "Your son will live." And he and his entire household believed in Jesus. 54This was the second miraculous sign Jesus did in Galilee after coming from Judea.

Jesus Heals a Lame Man

5 Afterward Jesus returned to Jerusalem for one of the Jewish holy days. 2Inside the city, near the Sheep Gate, was the pool of Bethesda,* with five covered porches. 3Crowds of sick people—blind, lame, or paralyzed—lay on the porches.* 5One of the men lying there had been sick for

4:42
 Luke 2:11
 1 Jn 4:14
^wsōtēr (4990)
 ▶ Acts 5:31

4:43-54
 //Matt 8:5-13
 //Luke 7:1-10

4:44
 Matt 13:57
 Luke 4:24

4:45
 John 2:23

4:46
 John 2:1-11

4:48
 1 Cor 1:22

4:50
 Matt 8:13
 Mark 7:29

4:53
 Acts 11:14;
 16:14-15

4:54
 John 2:11

5:1
 Lev 23:1-2;
 Deut 16:1
 John 2:13

5:2
 Neh 3:1; 12:39

5:8
 Matt 9:6
 Mark 2:11
 Luke 5:24

5:10
 Neh 13:15-20
 Jer 17:21

Matt 12:2
 5:14

John 8:11

5:17
 John 9:4;
 14:10

5:18
 John 1:1, 18;
 10:30, 33;
 20:28

Phil 2:6
 Titus 2:13
 2 Pet 1:1;
 1 Jn 5:21

5:19
 John 8:28;
 12:49; 14:10

5:21
 John 11:25
^zzōopoieō
 (2227)
 ▶ John 6:63

5:22
 John 3:17;

5:27

5:23
 1 Jn 2:23

thirty-eight years. 6When Jesus saw him and knew he had been ill for a long time, he asked him, "Would you like to get well?"

7"I can't, sir," the sick man said, "for I have no one to put me into the pool when the water bubbles up. Someone else always gets there ahead of me."

8Jesus told him, "Stand up, pick up your mat, and walk!"

9Instantly, the man was healed! He rolled up his sleeping mat and began walking! But this miracle happened on the Sabbath, 10so the Jewish leaders objected. They said to the man who was cured, "You can't work on the Sabbath! The law doesn't allow you to carry that sleeping mat!"

11But he replied, "The man who healed me told me, 'Pick up your mat and walk.'"

12"Who said such a thing as that?" they demanded.

13The man didn't know, for Jesus had disappeared into the crowd. 14But afterward Jesus found him in the Temple and told him, "Now you are well; so stop sinning, or something even worse may happen to you." 15Then the man went and told the Jewish leaders that it was Jesus who had healed him.

Jesus Claims to Be the Son of God

16So the Jewish leaders began harassing* Jesus for breaking the Sabbath rules. 17But Jesus replied, "My Father is always working, and so am I." 18So the Jewish leaders tried all the harder to find a way to kill him. For he not only broke the Sabbath, he called God his Father, thereby making himself equal with God.

19So Jesus explained, "I tell you the truth, the Son can do nothing by himself. He does only what he sees the Father doing. Whatever the Father does, the Son also does. 20For the Father loves the Son and shows him everything he is doing. In fact, the Father will show him how to do even greater works than healing this man. Then you will truly be astonished. 21For just as the Father ^ggives life to those he raises from the dead, so the Son ^ggives life to anyone he wants. 22In addition, the Father judges no one. Instead, he has given the Son absolute authority to judge, 23so that everyone will honor the Son, just as they honor the Father. Anyone who does

5:2 Other manuscripts read *Beth-zatha*; still others read *Bethsaida*. 5:3 Some manuscripts add an expanded conclusion to verse 3 and all of verse 4: *waiting for a certain movement of the water, for an angel of the Lord came from time to time and stirred up the water. And the first person to step in after the water was stirred was healed of whatever disease he had.* 5:16 Or *persecuting*.

NLT WORD-STUDY SYSTEM

WITH

HEBREW/GREEK DICTIONARY AND INDEX

The *Thinline Center-Column Reference Bible* 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 THE THINLINE CENTER-COLUMN REFERENCE BIBLE

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:

- *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" (*kalēō*) 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.

H E B R E W W O R D S

'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; Jer 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."

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 18:25; 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; 1:12; 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; Jer 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)

bara' (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 re-creating 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; Jon 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; 1 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.

SEE Gen 46:1; Exod 22:20; 23:18; Num 15:8; Deut 15:21; Josh 22:27; 1 Kgs 8:5; Ps 4:5; 51:17; Prov 21:27; Isa 1:11; Hos 6:6; 13:2; Mal 1:8, 14

zadon (2087): *pride*. This noun means the state or condition of having an inflated attitude of oneself. It is overconfidence to the point of moral failure.

SEE Deut 17:12; 1 Sam 17:28; Prov 11:2; 13:10; 21:24; Jer 49:16; 50:31, 32; Ezek 7:10; Obad 1:3

zakar (2142): *remember*. This verb means a recollection of some information or memory, often with an associated meaning of relationship to the object remembered. Often this remembrance is intended to trigger action as much as thought.

SEE Gen 8:1; Exod 2:24; Lev 26:45; Num 10:9; 15:39; Deut 5:15; Judg 16:28; 1 Sam 1:19; 2 Kgs 20:3; Ps 22:27; 115:12; 119:55; 137:1; Isa 64:9; Jer 15:15

zamar (2167): *sing, praise*. This verb means the act of using the voice and/or instruments to make music and so "sing and play music." In the book of Psalms this action refers to the joyful singing of glory, praise, and thanksgiving to God.

SEE 1 Chr 16:9; Ps 21:13; 27:6; 30:12; 33:2; 47:7; 66:2; 71:22; 92:1; 138:1; 146:2; 147:1; 149:3

zaqen (2205): *elder*. This noun means "old person," but it is usually used to mean a civic or religious leader. Another meaning is a dignitary of a king's court.

SEE Exod 12:21; Lev 4:15; Num 11:25; Deut 19:12; 21:3; 20; 22:15; 25:8; 32:7; Josh 20:4; Ruth 4:11; Ps 105:22; 107:32; 119:100; Prov 31:23

zera' (2233): *seed, offspring*. This noun refers to plant seed and human or animal sperm. It is commonly used figuratively to refer to a child or a descendant.

SEE Gen 3:15; 12:7; 26:3; 35:12; 48:4; Exod 32:13; Deut 34:4; Josh 24:3; 2 Sam 7:12; Ps 89:4; Isa 53:10; Jer 33:26

khag (2282): *feast, festival*. This noun refers to a regular celebration by a religious group. The celebration often has common rites, themes, and ceremonies associated with it; a pilgrimage is often part of the festival.

SEE Exod 23:15, 16; Deut 16:10, 14, 16; 2 Chr 30:21; Ezra 6:22; Ps 81:3; Isa 30:29; Amos 8:10

khadash (2318): *renew*. This verb means to return an object to a condition or state that is the same as a prior condition. It can refer to the restoration or reaffirmation of relationship between people or groups.

SEE 1 Sam 11:14; 2 Chr 24:4; Ps 51:10; 103:5; 104:30; Isa 61:4; Lam 5:21

khazon (2377): *vision*. This noun refers to a prophetic communication from God, i.e., a revelation or vision. There is usually a focus on the visual (nonverbal) aspects of the communication, and it is not entirely unlike a dream, though they are distinguished.

SEE 1 Sam 3:1; 2 Chr 32:32; Prov 29:18; Isa 29:7; Jer 14:14; Dan 1:7, 8; 9:24; Hos 12:10; Hab 2:2

khata' (2398), **kheth'** (2399): *sin*. The verb (*khata'*) means violating a standard, law, or agreement, usually implying guilt and penalty for that violation. The noun (*kheth'*) refers to the offense itself.

SEE Gen 39:9; Exod 10:16; Deut 20:18; 1 Sam 12:23; 14:33; Neh 9:29; Ps 41:4; 119:11; Isa 1:4; Lam 3:39; Dan 9:5; Hos 4:7

khokmah (2451): *wisdom*. This noun means the capacity to understand information and situations, and thus have skill in applied living. It is similar to discernment and perception. Another meaning is the ability to construct and craft items, a kind of skillful understanding.

SEE Exod 36:1; 1 Kgs 4:29; Ps 111:10; Prov 13:10; 14:6; 16:16; 17:24; 29:3, 15; Eccl 1:16; Isa 11:2; Jer 9:23

kheshed (2617): *faithful love, unyielding kindness*. This noun refers to an unconditional, highly favorable disposition toward an object. Different contexts highlight different ele-

ments: love, mercy, kindness, loyalty, faithfulness, etc. The word is often used in a covenantal or relational context to mean love with freely chosen obligations.

SEE Exod 20:6; Josh 2:12; Ruth 1:8; 2 Sam 9:1; 1 Kgs 3:6; Ps 25:6; 51:1; 57:10; 103:4; Prov 3:3; Lam 3:22; Zech 7:9

kharam (2763), **kherem** (2764): *set apart, devoted [to destruction]*. The verb (*kharam*) means excluding an object from use and devoting it to God. Sometimes it entails setting the object aside, but other times it entails complete destruction. The cognate noun (*kherem*) means the thing itself that is devoted.

SEE Exod 22:20; Lev 27:28; Num 21:2; Deut 7:2, 26; Josh 6:21; 7:12; 1 Sam 15:3; Isa 43:28; Mal 4:6

yadah (3034): *praise, confess*. This verb signifies speaking out loud concerning the praiseworthiness of God or a person. It can also refer to the verbal confession of sins and wrongs. In some contexts, the elements of praise and confession are combined.

SEE Lev 16:21; 2 Chr 5:13; Ezra 10:1; Neh 1:6; Ps 7:17; 30:12; 32:5; 49:18; 86:12; 100:4; 109:30; 136:1; Dan 9:4

yidde'oni (3049): *soothsayer, spirit of the dead*. This noun means one who contacts the underworld through a spirit. It can also refer directly to the spirit of the dead as the object of a soothsayer's craft.

SEE Lev 19:31; 20:6, 27; Deut 18:11; 1 Sam 28:3, 9; 2 Kgs 21:6; 23:24; 2 Chr 33:6; Isa 8:19; 19:3

Yahweh 'adonay (3068, 0136): See '*adonay Yahweh* (0136, 3068)

yakhal (3176): *hope*. This verb indicates a confident expectation for the future with a sense of anticipation and certainty while waiting for the outcome.

SEE Job 13:15; Ps 33:18; 42:11; 119:43, 114; 130:7; 131:3; Isa 51:5; Lam 3:21; Mic 7:7

yare' (3372), **yir'ah** (3374): *fear, respect*. The verb (*yare'*) and the cognate noun (*yir'ah*) both refer to being afraid. Sometimes it refers to feeling fear about an existing situation, and in other contexts it is more an anticipation than an emotion. It can also signify respect and high honor toward a person.

SEE Exod 1:17; Lev 19:14; 25:17; Deut 5:5; 10:20; 17:19; 1 Sam 7:7; 21:12; 2 Kgs 17:35; Ps 86:11; 112:1; Jon 1:9

yeshu'ah (3444), **yasha'** (3467): *salvation, save*. The verb (*yasha'*) means removing an object from a dangerous situation or the state of being delivered from distress. In some contexts, it has added associations to a loving relationship with God. The related noun (*yeshu'ah*) refers to the salvation that the verb enacts.

SEE Exod 14:13; 15:2; Ps 6:4; 34:18; 67:2; 74:12; Isa 30:15; 33:22; 43:12; 45:20, 22; 51:8; 59:1; Jer 17:14; Ezek 37:23; Zech 8:7

kabod (3519): *impressiveness, glory*. This noun has a literal meaning, "a heavy item," which is not often used. The figurative meaning of something that is highly valued is more common. In theological contexts, this word often describes God and his attributes.

SEE Gen 31:1; Exod 16:10; Num 14:10; 1 Sam 4:21; 2 Chr 32:27; Ps 4:2; 24:7; 145:5; Prov 11:16; 25:2; Isa 4:2; 6:3; 40:5; Ezek 10:18; Mal 2:2

kohen (3548): *priest*. This noun refers to a person who performs religious rites and rituals. In ancient Israel, all priests were descended from Aaron (the brother of Moses) of the tribe of Levi. The priests' relatives, the Levites, helped them lead Israel's worship.

SEE Gen 14:18; Exod 18:1; 19:6; Lev 1:5; Num 3:6; 5:16; Deut 17:9; 18:3; 1 Sam 2:35; Jer 33:18; Joel 2:17; Mic 3:11; Zech 6:13; Mal 2:7

kisse' (3678): *chair, throne*. This noun refers to a piece of furniture that can be sat upon. It can refer to a common chair or to the special chair of a ruler. By extension, it sometimes refers to the sovereign authority of a ruler.

NLT DICTIONARY/CONCORDANCE

A

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 failure 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 forsake

Josh 1:5.....will not fail you or **a** 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 **a-ed** 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 **a-ed** me?
John 16:1.....you won't **a** your faith.
Rom 1:24.....So God **a-ed** 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** you.

ABASED (KJV)

Ezek 21:26.....mightily will be **brought down**.
Matt 23:12.....themselves will be **humbled**
Phil 4:12.....how to **live on almost nothing**

ABEL

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

ABLE (adj)

marked by power, intelligence, competence, skill, giftedness
Deut 16:17.....must give as they are **a**,
Dan 3:17.....whom we serve is **a** to save
Rom 8:39.....ever be **a** to separate us from
Rom 16:25.....to God, who is **a** to
Eph 3:20.....all glory to God, who is **a**,

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

ABOLISH (v)

to destroy; to annul
Matt 5:17.....did not come to **a** the law

ABOUND(ED) (KJV)

Prov 28:20.....person will **get a rich reward**
Matt 24:12.....Sin will be **rampant everywhere**

Rom 5:15.....**even greater** is God's

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

ABOVE (adv or prep)

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

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 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 18:1-5); 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 36:31.....giving them food in **a**.
Ps 66:12.....a place of great **a**.

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

ABUNDANT (adj)

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

ABUSE (n)

strong condemnation or disapproval
Mark 15:29.....shouted **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 5:11.....worships idols, or is **a**,
1 Cor 6:10.....drunkards, or are **a**, or
Eph 4:29.....use foul or **a** language.

ABYSS (KJV)

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

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

ACCEPTABLE (adj)

capable or worthy of being accepted; welcome, pleasing, favorable
Mark 7:19.....every kind of food is **a**
Rom 4:2.....had made him **a** to God,
Rom 12:10.....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 23:24.....so you won't **a** swallow a gnat,

ACCOMPLISH, ACCOMPLISHES (v)
perform, do to completion
Ecc 2:21to **a**, it was all so meaningless
Isa 55:11fruit. It will **a** all I want it to,
Matt 5:17No, I came to **a** their purpose.
John 6:63Human effort **a-es** nothing.
Eph 3:20within us, to **a** infinitely more
2 Thes 1:11power to **a** all the good things

ACCOUNT (n)
description of facts, conditions, or events; a report
Gen 2:4This is the **a** of the creation
Gen 5:1written **a** of the descendants
Gen 6:9the **a** of Noah and his family.
Gen 10:1This is the **a** of the families
Gen 37:2This is the **a** of Jacob and
Rom 14:12give a personal **a** to God.

ACCOUNTABLE (adj)
subject to giving an account; answerable
Heb 4:13the one to whom we are **a**.
Heb 13:17and they are **a** to God.

ACCURATE (adj)
conforming exactly to truth or to a standard;
free from error, correct
Lev 19:36and weights must be **a**.
Deut 25:13You must use **a** scales
Prov 11:1delights in **a** weights.
Prov 22:21take an **a** report to those
John 21:24account of these things is **a**.

ACCURSED (KJV)
Deut 21:23anyone who is hung is **accursed**
Josh 6:18things set **apart** for
destruction

1 Cor 12:3will **curse** Jesus, and no one
Gal 1:9let that person be **curse**

ACCUSATION, ACCUSATIONS (n)
a charge of wrongdoing, often false
Ps 4:2will you make groundless **a-s**?
Luke 3:14extort money or make false
a-s.

1 Tim 5:19Do not listen to an **a**

ACCUSE, ACCUSED, ACCUSES, ACCUSING (v)
to charge with fault or offense; to blame
Job 22:4**a-s** you and brings judgment
Ps 27:12For they are **a** me of things
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.
John 8:46can truthfully **a** me of sin?
Acts 18:13**a-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 19:18If the **a** has brought false
Isa 50:8Where are my **a-s**?
Luke 12:58the way to court with your **a**,
Rev 12:10the **a** of our brothers

ACKNOWLEDGE, ACKNOWLEDGES (v)
to express a gratitude of debt; to recognize as
valid; to confess (wrongdoing)

Jer 3:13Only **a** your guilt. Admit
Matt 10:32Everyone who **a-s** me
Luke 12:8Son of Man will also **a**
Rom 1:28thought it foolish to **a** God,
1 Jn 2:23anyone who **a-s** the Son
1 Jn 4:3and does not **a** the truth

ACQUAINTED (v)
to make familiar; to know firsthand
Isa 53:3sorrows, **a** with deepest grief.
Acts 18:2**a** with a Jew named Aquila,

ACQUIT, ACQUITTING (v)
to free from the penalty of a guilty action; (used
theologically) to justify or make right with God
2 Chr 6:23**A** the innocent because of
Prov 17:15**A-ing** the guilty and

ACT (v)
to behave; to take action or do something
Ps 119:126it is time for you to **a**,
Ecc 6:8how to **a** in front of others?

ACTION, ACTIONS (n)
a thing done, deed; an exercise of will
Jer 4:18Your own **a-s** have brought
Phlm 1:6put into **a** the generosity
Rev 3:2**a-s** do not meet the
requirements

ACTIVITY (n)
a pursuit in which a person is active; quality or
state of being active
Col 3:1for every **a** under heaven.

ADAM
First man (*Gen* 1:26–2:25; *Rom* 5:14; *1 Tim*
2:13–14); son of God (*Luke* 3:38); sinned (*Gen*
3:1–19; *Hos* 6:7; *Rom* 5:12–21); descendants
of (*Gen* 5); died (*Gen* 5:5; *1 Cor* 15:22–49).

ADD, ADDED (v)
to make or serve as an addition
Deut 4:2Do not **a** to or subtract from
Deut 12:32You must not **a** anything to
Prov 30:6Do not **a** to his words,
Ecc 3:14Nothing can be **a-ed** to it
Matt 6:27worryes **a** a single moment
Luke 12:25worryes **a** a single moment
Acts 2:47each day the Lord **a-ed** to their
Rev 22:18God will **a** to that person

ADEQUATE (adj)
suitable for a task; suitable
2 Cor 2:16who is **a** for such a task as this?

ADMIT (v)
to acknowledge, confess
Hos 5:15until they **a** their guilt
John 12:42But they wouldn't **a** it

ADMINISTRATOR
Num 3:32chief **a** over all the Levites
Isa 37:2sent Eliakim the palace **a**

ADMONISH(ED) (KJV)
Ecc 12:12give you **some further advice**
Jer 42:19Don't forget this **warning**!
2 Thes 3:15**warn** them as you would
Heb 8:5God **gave** him this **warning**

ADMONITION (KJV)
1 Cor 10:11written down to **warn** us
Eph 6:4**instruction** that comes from
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,
Rom 9:4to be God's **a-ed** children.
Gal 4:5so that he could **a** us as
Eph 1:5decided in advance to **a** us

ADULTERER, ADULTERERS (n)
one who commits adultery
Job 24:15The **a** waits for the twilight,
Job 4:4You **a-s**! Don't you realize

ADULTEROUS (adj)
prone to adultery or idolatry
Mark 8:38in these **a** and sinful days,

ADULTERY (n)
unlawful sexual relations between a married
and an unmarried person; symbolic of idolatry
Exod 20:14You must not commit **a**.
Deut 5:18You must not commit **a**.
Prov 6:32who commits **a** is an utter fool,
Matt 5:27You must not commit **a**.
Matt 19:18You must not commit **a**.
Mark 10:11someone else commits **a**
Luke 18:20You must not commit **a**.
John 8:4caught in the act of **a**.
1 Cor 6:9**a**, or are male prostitutes,

ADVANTAGE (n)
benefit; upper hand
Exod 17:11in his hand, the Israelites had
the **a**.
Lev 25:17not taking **a** of each other.
Rom 3:1Then what's the **a** of being
a Jew?
Rom 7:11Sin took **a** of those commands
2 Cor 7:2astray, not taken **a** of anyone.

ADVERSARY, ADVERSARIES (n)
enemy, opponent
2 Sam 19:22Why have you become my **a**
Esth 7:6Haman is my **a** and our
enemy.

Ps 89:23beat down his **a-ies** before him
Matt 5:25on the way to court with your
a.

ADVERSITY (n)
affliction, misfortune, woe
Job 36:15gets their attention through **a**.
Isa 30:20gave you **a** for food and
suffering

ADVICE (n)
recommendation regarding a decision or
course of conduct; counsel
1 Kgs 12:8rejected the **a** of
2 Chr 10:8rejected the **a** of
Prov 12:5**a** of the wicked is
Prov 12:26godly give good **a** to their
Prov 15:22Plans go wrong for lack of **a**;
Isa 44:25I cause the wise to give bad **a**,
Rom 11:34enough to give him **a**?

ADVISE (v)
to give advice; to counsel
Ps 32:8I will **a** you and watch over
1 Tim 5:14I **a** these younger widows
Rev 3:18I **a** you to buy gold from me—

ADVISERS (n)
one who gives advice; counselor
1 Sam 28:23his **a** joined the woman in
1 Kgs 12:14counsel of his younger **a**.
Esth 1:13consulted with his wise **a**,
Prov 11:14safety in having many **a**.
Prov 29:12all his **a** will be wicked.

ADVOCATE (n)
one who pleads the cause of another;
defender
see also HOLY SPIRIT, COUNSELOR
Job 16:19My **a** is there on high.
John 14:16he will give you another **A**,
John 14:26The Father sends the **A**—
John 15:26I will send you the **A**—
John 16:7if I don't, the **A** won't come.
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)
to validate; to confirm
John 3:33can **a** that God is true.
Rom 8:16**a** 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
Deut 28:61LORD will **a** you
1 Sam 5:12were **a-ed** with tumors;

AFFORD (v)
to have enough money or other assets for
Lev 5:7cannot **a** to bring a sheep,
2 Cor 8:3they could **a**, but far more.

AFRAID (adj)
fearful or apprehensive about an unwanted or
uncertain situation
Gen 3:7I was **a** because I was naked.
Gen 26:24Do not be **a**, for I am
Exod 3:6he was **a** to look at God.
Deut 1:21Don't be **a**!
Deut 20:1your own, do not be **a**.
Ps 23:4I will not be **a**, for you are
Isa 10:24do not be **a** of the Assyrians
Isa 41:10Don't be **a**, for I am
Isa 43:1Do not be **a**, for I have
Matt 8:26Why are you **a**?
Matt 10:31So don't be **a**;
Mark 5:36Don't be **a**.
John 14:27don't be troubled or **a**.
2 Tim 4:5Don't be **a** of suffering
1 Pet 3:14don't worry or be **a**

AFRESH (adv)

from a fresh beginning; anew, again
Lam 3:23.....his mercies begin **a** each

AGAINST (prep)

in opposition or hostility to; contrary to
Ps 41:9.....has turned **a** me.
Ps 78:19.....even spoke **a** God himself,
Matt 6:12.....those who sin **a** us.
Matt 10:35.....to set **a** man **a** his father,
Matt 12:30.....actually working **a** me.
Acts 26:14.....for you to fight **a** my will.
Rom 11:30.....Gentiles were rebels **a** God,
1 Cor 8:12.....you are sinning **a** Christ.
1 Pet 5:9.....Stand firm **a** him,

AGED (adj)

showing the effects or characteristics of increasing age
Job 12:12.....Wisdom belongs to the **a**,
Prov 17:6.....crowning glory of the **a**;

AGES (n)

long period of time; a generation; a measure of history, geology, or culture
Prov 8:23.....I was appointed in **a** past,
Jer 23:40.....infamous throughout the **a**.
Eph 2:7.....in all future **a** as examples

AGGRAVATE (v)

to cause anger by persistent goading; to produce inflammation in
Col 3:21.....do not **a** your children,

AGONY (n)

extreme pain and suffering
Ps 6:2.....Lord, for my bones are in **a**.
Luke 22:44.....he was in such **a** of spirit that

AGREE, AGREED, AGREEING (v)

to admit, concede
Matt 18:19.....If two of you **a** here on
Luke 7:29.....**a-d** that God's way was right,
Rom 7:16.....that **a** that the law is good.
Phil 2:2.....make me truly happy by **a-ing**

AID (v)

to give assistance
Acts 24:17.....with money to **a** my people

AIM (v)

to direct to or toward a specified object or goal
Rom 14:19.....**a** for harmony in the church

AIR (n)

empty space, nothingness; atmosphere
1 Thes 4:17.....meet the Lord in the **a**.

ALABASTER (adj)

a compact, fine-textured, usually white and translucent plaster often carved into vases and ornaments

Matt 26:7.....with a beautiful **a** jar
Mark 14:3.....with a beautiful **a** jar
Luke 7:37.....she brought a beautiful **a** jar

ALARM (n)

a signal that warns or alerts
Num 10:9.....sound the **a** with the trumpets.
2 Cor 7:11.....such indignation, such **a**,

ALCOHOL (n)

drink (as wine or beer) containing ethanol
Prov 20:1.....**a** leads to brawls.
Isa 5:22.....boast about all the **a** they

ALCOHOLIC (adj)

containing alcohol
Num 6:3.....give up wine and other **a**

ALERT (adj)

quick to perceive and act
Isa 21:7.....the watchman be fully **a**.
Mark 13:33.....be on guard! Stay **a**!
1 Pet 5:8.....Stay **a**! Watch out for

ALIEN (KJV)

Exod 18:3.....**a** foreigner in a foreign
Job 19:15.....I am like **a** foreigner to them
Eph 2:12.....were excluded from citizenship

ALIENATED (KJV)

Ezek 48:14.....traded or used by others
Eph 4:18.....wander far from the life God
Col 1:21.....were once far away from God

ALIVE (adj)

animate, having life; active; aware
Gen 45:7.....keep you and your families **a**
Ps 41:2.....them and keeps them **a**.
Luke 24:23.....Jesus is **a**!
Acts 1:3.....ways that he was actually **a**.
Rom 6:11.....the power of sin and **a** to God
Rev 2:8.....who was dead but is now **a**!

ALLELUIA (KJV)

Rev 19:1.....shouting, "Praise the Lord!
Rev 19:3.....rang out: "Praise the Lord!
Rev 19:4....."Amen! Praise the Lord!"
Rev 19:6....."Praise the Lord! For the Lord

ALLOTMENT, ALLOTMENTS (n)

share, portion, provision
Num 18:21.....Instead of an **a** of land, I will
Josh 13:32.....These are the **a-s** Moses had
Jer 13:25.....your **a**, the portion I have assigned

ALLOWANCE (n)

the act of admitting or conceding; permission
Eph 4:2.....**a** for each other's faults

ALLOW, ALLOWED (v)

to admit or concede; to permit
1 Cor 6:12.....though "I am **a-ed** to
1 Cor 10:23.....I am **a-ed** to do anything
2 Cor 12:4.....no human is **a-ed** to tell.

ALMIGHTY (n)

having absolute power over all; God
 see also (HEAVEN'S) ARMIES
Gen 17:1.....I am El-Shaddai—"God **A**."
Exod 6:3.....as El-Shaddai—"God **A**."
Ruth 1:20.....**A** has made life very bitter
Job 6:14.....without any fear of the **A**.
Job 33:4.....breath of the **A** gives me life.
Ps 91:1.....rest in the shadow of the **A**.
Rev 4:8.....the **A**—the one who always was,
Rev 15:3.....O Lord God, the **A**.
Rev 19:6.....our God, the **A**, reigns.

ALONE (adj)

isolated or solitary; solely or exclusively; without aid or support
John 5:44.....the one who **a** is God.

ALONGSIDE (adv)

at the side; in parallel position, close by
Gal 3:19.....It was given **a** the promise

ALPHA (n)

first letter of Greek alphabet; figurative of beginning or first one
Rev 1:8.....I am the **A** and the Omega—
Rev 21:6.....I am the **A** and the Omega—
Rev 22:13.....I am the **A** and the Omega,

ALTAR, ALTARS (n)

high places of worship on which sacrifices are offered or incense is burned
Gen 8:20.....Noah built an **a** to the LORD,
Gen 12:7.....Abram built an **a** there
Gen 22:9.....Abraham built an **a** and
Gen 26:25.....Isaac built an **a** there
Exod 30:1.....make another **a** of acacia
Exod 37:25.....incense **a** of acacia wood.
Josh 8:30.....Joshua built an **a** to the LORD,
Josh 22:10.....**a** large and imposing **a**.
1 Sam 7:17.....Samuel built an **a** to the
2 Chr 4:1.....made a bronze **a** 30 feet long,
2 Chr 4:19.....Temple of God: the gold **a**;
2 Chr 32:12.....only at the **a** at the Temple
2 Chr 33:16.....restored the **a** of the LORD
Ezra 3:2.....rebuilding the **a** of the God
Isa 6:6.....coal he had taken from the **a**
Isa 5:23.....presenting a sacrifice at the **a**
Acts 17:23.....your **a-s** had this inscription
Heb 13:10.....an **a** from which the priests
Rev 6:9.....I saw under the **a** the souls

ALTERED (v)

to make change or become different; to modify
John 10:35.....the Scriptures cannot be **a**.

ALWAYS (adv)

at all times; forever, perpetually
1 Kgs 2:4.....will **a** sit on the throne

Ps 16:8.....the LORD is **a** with me.
Ps 52:8.....will **a** trust in God's unfailing
Ps 102:27.....But you are **a** the same;
Ps 106:3.....and **a** do what is right.
Prov 23:7.....They are **a** thinking about
Isa 16:5.....He will **a** do what is just
Matt 28:20.....I am with you **a**, even to
Mark 14:7.....You will **a** have the poor
John 12:8.....you will not **a** have me.
1 Pet 3:15.....**a** be ready to explain it.

AMAZED (v)

to fill with wonder, astound
Matt 7:28.....were **a** at his teaching
Mark 7:37.....They were completely **a** and
Mark 10:24.....This **a** them. But Jesus
Luke 2:33.....Jesus' parents were **a** at
Acts 2:7.....They were completely **a**.

AMAZING (adj)

causing amazement, great wonder, or surprise
1 Chr 16:24.....about the **a** things he does.
Ps 96:3.....about the **a** things he does.
Ps 126:2.....What **a** things the LORD has

AMBASSADOR, AMBASSADORS (n)

an authorized representative or messenger
2 Cor 5:20.....So we are Christ's **a-s**;
Eph 6:20.....this message as God's **a**.

AMBITION (n)

aspiration to achieve a particular goal, good or bad
Gal 5:20.....anger, selfish **a**, dissension,
Phil 1:17.....They preach with selfish **a**,
Jas 3:14.....there is selfish **a** in your heart,

ANCESTOR, ANCESTORS (n)

one from whom a person is descended; forefather
Exod 3:15.....God of your **a-s**—the God of
Deut 19:14.....markers your **a-s** set up
Isa 9:7.....throne of his **a** David for all
Isa 43:27.....your first **a** sinned against me;
Mark 11:10.....Kingdom of our **a** David!
Mark 1:32.....the throne of his **a** David.
Rom 9:5.....Abraham, Isaac, and Jacob are their **a-s**,
Gal 1:14.....for the traditions of my **a-s**.
Heb 1:1.....to our **a-s** through the prophets.

ANCHOR (n)

a reliable or principal support; mainstay
Heb 6:19.....trustworthy **a** for our souls.

ANCIENT (adj)

having the qualities of age or long existence; old
Dan 7:22.....until the **A** One—the Most High—

Mark 7:3.....required 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* 1:13); came from Bethsaida (*John* 1:44); brother of Simon Peter (*Mark* 4:18); former fisherman (*Mark* 1:16); follower of John the Baptist who introduced Peter to Jesus (*John* 1:40-44).

ANGEL, ANGELS (n)

human or superhuman agent or messenger of God
Exod 23:20.....I am sending an **a**
2 Sam 24:16.....and said to the death **a**,
Ps 91:11.....will order his **a-s** to protect
Matt 4:6.....will order his **a-s** to protect
Matt 28:2.....an **a** of the Lord came down
Luke 1:26.....God sent the **a** Gabriel
Luke 2:9.....an **a** of the Lord appeared
Luke 20:36.....they will be like **a-s**.
Acts 12:7.....The **a** struck him on the side
1 Cor 6:3.....we will judge **a-s**?
2 Cor 11:14.....disguises himself as an **a**
Gal 1:8.....or even an **a** from heaven,
Heb 1:6.....all of God's **a-s** worship him,
Heb 2:7.....a little lower than the **a-s**
Heb 13:2.....entertained **a-s** without
1 Pet 1:12.....the **a-s** are eagerly watching

2 Pet 2:4even the **a-s** who sinned.
 Jude 1:6I remind you of the **a-s**
ANGELIC (adj)
 having or displaying characteristics of an angel
 2 Sam 22:11on a mighty **a** being, he flew,
 Ps 18:10on a mighty **a** being, he flew,

ANGER (n)
 a strong feeling of displeasure
 Exod 34:6slow to **a** and filled with
 Num 14:18furious to **a** and filled with
 Deut 9:19slow to **a** of the LORD,
 Deut 29:28In great **a** and fury
 2 Kgs 22:13Lord's great **a** is burning
 Ps 30:5his **a** lasts only a moment,
 Ps 78:38Many times he held back his **a**
 Rom 1:18God shows his **a** from heaven
 Rom 2:5a day of **a** is coming,
 Eph 4:26by letting **a** control you.
 1 Thes 5:9pour out his **a** on us.
 Jas 1:20Human **a** does not produce
 Rev 14:10the wine of God's **a**.

ANGRY (adj)
 feeling or showing anger; wrathful
 Exod 32:11so **a** with your own people
 Neh 9:17merciful, slow to become **a**,
 Ps 103:8merciful, slow to get **a**
 Prov 22:24Don't befriend **a** people
 Jonah 4:2slow to get **a** and filled
 Mark 5:22if you are even **a** with
 Mark 10:14he was **a** with his disciples.
 John 3:36under God's **a** judgment.
 Acts 4:25Why were the nations so **a**?
 Jas 1:19to speak, and slow to get **a**.

ANGUISH (n)
 extreme pain, distress, or anxiety
 Isa 53:11by his **a**, he will be satisfied.
 Zeph 1:15of terrible distress and **a**,
 Matt 24:21greater **a** than at any time
 Luke 16:24I am in **a** in these flames.
 Rev 16:10ground their teeth in **a**,
ANIMAL, ANIMALS (n)
 any of a kingdom of living things that typically
 differ from plants
 Gen 1:24livestock, small **a-s** that scurry
 Gen 6:19a pair of every kind of **a**—
 Gen 7:8all the various kinds of **a-s**—
 Deut 14:4These are the **a-s** you may eat:
 1 Kgs 4:33**a-s**, birds, small creatures,
 Job 12:7ask the **a-s**, and they will teach
 Ps 73:22like a senseless **a** to you.
 Isa 43:20The wild **a-s** in the fields

ANNIHILATED (v)
 to cause to cease to exist; to kill
 Esth 3:7and **a** on a single day.

ANNOUNCE, ANNOUNCED, ANNOUNCING (v)
 to proclaim; to tell news
 Jer 51:10let us **a** in Jerusalem
 Matt 9:35and **a-ing** the Good News
 Mark 15:26**a-ed** the charge against him.
 Acts 26:23**a** God's light to Jews and
 Rev 10:7as he **a-d** it to his servants the
 prophets.

ANNUAL (adj)
 occurring or happening every year or once
 a year
 Exod 30:10a regular, **a** event
 Judg 21:19the **a** festival of the LORD
 1 Sam 1:21their **a** trip to offer a sacrifice
 1 Sam 20:6for an **a** family sacrifice.
 2 Chr 8:13the three **a** festivals—

ANOINT, ANOINTED, ANOINTING (v)
 to smear or rub with oil; used for healing or
 consecration to sacred duty; used for grooming
 or burial; figurative for divine appointment
 see also ANOINTED ONE
 Exod 30:26oil to **a** the Tabernacle,
 Exod 30:30**a** Aaron and his sons
 Lev 8:12**a-ing** him and making him holy
 1 Sam 15:1told me to **a** you as king
 2 Sam 2:4David and **a-ed** him king over
 2 Sam 23:1man **a-ed** by the God of Jacob,
 Ps 23:5honor me by **a-ing** my head

Ps 92:10You have **a-ed** me with
 Isa 61:1the LORD has **a-ed** me
 Dan 9:24and to **a** the Most Holy Place
 Acts 10:38you know that God **a-ed** Jesus
 Heb 1:9your God has **a-ed** you,
 Jas 5:14over you, **a-ing** you with oil
ANOINTED ONE (n)
 one chosen by divine election
 see also MESSIAH
 1 Sam 2:10the strength of his **a**.
 1 Sam 26:9attacking the LORD's **a**?
 Ps 132:17my **a** will be a light for
 Isa 45:1the LORD says to Cyrus, his **a**
 Dan 9:25a ruler—the **A**—comes.

ANSWER, ANSWERED (v)
 to reply to a question; to solve a problem
 Ps 6:9the LORD will **a** my prayer.
 Ps 34:4LORD, and he **a-ed** me.
 Jon 2:2trouble, and he **a-ed** me.

ANTICHRIST, ANTICHRISTS (n)
 opponent of Christ; the personification of evil
 1 Jn 2:18heard that the **A** is coming,
 1 Jn 2:18many such **a-s** have appeared.
 1 Jn 4:3has the spirit of the **A**,
 2 Jn 1:7deceiver and an **a**.

ANTS (n)
 any of a family of colonial hymenopteran
 insects
 Prov 6:6from the **a**, you lazybones.

ANXIETY, CARE'S (KJV)
 Ps 139:23know my **anxious thoughts**
 Phil 4:6Don't **worry** about anything
 1 Pet 5:7your **worries and cares** to God,

APOSTLE, APOSTLES (n)
 messengers or "sent ones"; generally but not
 exclusively applied to the original twelve
 followers of Christ and to Paul
 Mark 3:14and called them his **a-s**.
 Acts 1:26selected to become an **a**
 Acts 5:2part of the money to the **a-s**,
 Acts 8:18**a-s** laid their hands on
 Rom 11:13the **a** to the Gentiles.
 1 Cor 9:1Am I not an **a**?
 1 Cor 9:2I am the Lord's **a**.
 1 Cor 12:28first are **a-s**, second are,
 2 Cor 12:12I am an **a**.

Eph 2:20on the foundation of the **a-s**
 Eph 4:11the **a-s**, the prophets,
 2 Tim 1:11to be a preacher, an **a**,
 Rev 21:14of the twelve **a-s** of the Lamb.

APPEAR, APPEARED, APPEARING, APPEARS (v)
 to come out of hiding and show up in public
 view; to make one's presence known
 Gen 1:9so dry ground may **a**.
 Num 14:10presence of the LORD **a-ed**
 Deut 33:16**a-ed** in the burning bush.
 Mal 3:2and face him when he **a-s**?
 Matt 7:20angel of the Lord **a-ed** to him
 Matt 24:30will **a** in the heavens,
 Luke 2:9angel of the Lord **a-ed** among
 Luke 16:15You like to **a** righteous
 Phil 2:7When he **a-ed** in human form,
 2 Thes 1:7the Lord Jesus **a-s** from
 2 Tim 1:10by the **a-ing** of Christ Jesus,
 Heb 9:24**a** now before God on our
 Heb 9:26**a-ed** at the end of the age
 1 Pet 5:4when the Great Shepherd **a-s**,
 1 Jn 3:2will be like when Christ **a-s**.

APPEARANCE (n)
 external show; the outward or visible aspect
 Isa 53:2or majestic about his **a**,

APPETITE (n)
 the desire to eat; an inherent craving
 Prov 13:2have an **a** for violence.
 Prov 16:26good for workers to have an **a**;
 Phil 3:19Their god is their **a**,

APPLES (n)
 the fleshy, usually rounded, red, yellow, or
 green edible fruit of a tree
 Prov 25:11golden **a** in a silver basket.

APPLY (v)
 to bring into action; to put to use especially for
 some practical purpose
 Prov 22:17**a** your heart to my instruction.

APPOINT, APPOINTED, APPOINTING (v)
 to ordain or designate; to name officially
 Deut 1:15**a-ed** them to serve as judges
 2 Sam 7:11the time I **a-ed** judges to rule
 Prov 8:23I was **a-ed** in ages past,
 John 15:16I chose you. I **a-ed** you
 Rom 11:13God has **a-ed** me as the
 1 Tim 5:22about **a-ing** a church leader.
 Titus 1:5work there and **a** elders

APPOINTED (adj)
 marked by being fixed or set officially
 Exod 23:15annually at the **a** time
 Lev 23:2the LORD's **a** festivals,
 Dan 11:27come at the **a** time.
 Matt 8:29before God's **a** time?"
 Acts 3:20Jesus, your **a** Messiah.

APPRECIATE (v)
 to value or admire highly
 Prov 28:23people **a** honest criticism

APPRECIATION (n)
 an expression of admiration, approval, or
 gratitude
 1 Cor 16:18must show your **a** to all

APPROACH (v)
 to draw closer to; to come very near to
 1 Tim 6:16no human can **a** him.

APPROPRIATE (adj)
 especially suitable or compatible; fitting
 Deut 25:2lashes **a** to the crime.
 1 Tim 2:9wear decent and **a** clothing

APPROVAL (n)
 an act or instance of approving
 Ps 90:17LORD our God show us his **a**
 John 6:27the seal of his **a**.
 Rom 14:4stand and receive his **a**
 1 Cor 11:19you who have God's **a**
 2 Tim 2:15and receive his **a**.
 Heb 11:4God showed his **a** of his gifts.

APPROVE, APPROVED, APPROVES (v)
 to have or express a favorable opinion of; to attest
 Gen 7:2animal I have **a-ed** for eating
 Prov 12:2LORD **a-s** of those who
 Rom 14:18and others will **a** of you,
 Rom 16:10a good man whom Christ **a-s**.
 1 Thes 2:4speak as messengers **a-ed**

ARABAR (n)
 a mountain on the far east border of modern
 Turkey; the mountain Noah's ark rested on
 after the Flood
 Gen 8:4to rest on the mountains of **A**.

ARCHANGEL, ARCHANGELS (n)
 a leader and chief angel; biblically designated
 as Michael
 Dan 10:13one of the **a-s**, came to help
 Dan 12:1At that time Michael, the **a**
 1 Thes 4:16with the voice of the **a**,

ARCHER (n)
 one who uses a bow and arrow
 Prov 26:10an **a** who shoots at random.

ARCHITECT (n)
 a person who designs buildings and advises in
 their construction; a person who designs and
 guides a plan or undertaking
 Prov 8:30I was the **a** at his side.

ARGUE, ARGUING (v)
 to contend or disagree in words; to dispute
 Job 13:8Will you **a** God's case
 Job 40:2to **a** with the Almighty?
 Prov 25:9**a-ing** with your neighbor,
 Isa 45:9those who **a** with their Creator.
 Rom 14:1and don't **a** with Phil
 1 Cor 11:16anyone wants to **a**

ARGUMENT, ARGUMENTS (n)
 the act or process of arguing; discourse
 intended to persuade
 Job 32:3to answer Job's **a-s**.

Job 36:3.....I will present profound **a-s**
Prov 26:17.....in someone else's **a**
1 Tim 6:4.....This stirs up **a-s**
2 Tim 2:14.....Such **a-s** are useless,

ARK (n)

commonly, a portable wooden chest, box, or coffer; specifically, of Noah, a ship the size of a light cruiser; of the Covenant, a sacred housing for the Law of Moses

Exod 25:21.....inside the **A** the stone
Deut 10:5.....tablets in the **A** of the
1 Kgs 8:9.....Nothing was in the **A** except
1 Chr 13:9.....his hand to steady the **A**.
Rev 11:19.....the **A** of his covenant

ARM, ARMS (n)

upper limb of the body; extension or projection of; lineage; figurative of power or might

Num 11:23.....Has my **a** lost its power?
Deut 4:34.....a powerful **a**, and terrifying
Deut 7:19.....strong hand and powerful **a**
Deut 33:27.....everlasting **a-s** are under
Ps 44:3.....it was not their own strong **a**
Ps 98:1.....his holy **a** has shown
Isa 40:11.....carry the lambs in his **a-s**,
Isa 65:2.....opened my **a-s** to a rebellious
Jer 27:5.....powerful **a** I made the earth
Mk 10:16.....took the children in his **a-s**
1 Pet 4:1.....you must **a** yourselves with

ARMAGEDDON (n)

the gathering place for the final battle between God's forces and Satan's forces associated with Christ's second coming

Rev 16:16.....with the Hebrew name **A**.

ARMOR (n)

weapons of war or self-defense; figurative of spiritual resources

Ps 91:4.....are your **a** and protection.
Isa 59:17.....righteousness as his body **a**
Jer 46:4.....and prepare your **a**.
Rom 13:12.....put on the shining **a**
Eph 6:11.....Put on all of God's **a**
Eph 6:13.....put on every piece of God's **a**
1 Thes 5:8.....protected by the **a** of faith

ARMY, ARMIES (n)

large band of men organized and armed for war; any large multitude devoted to a cause

Ps 33:16.....best-equipped **a** cannot save
Ps 84:12.....LORD of Heaven's **A-ies**,
Isa 6:3.....LORD of Heaven's **A-ies!**
Isa 45:13.....LORD of Heaven's **A-ies**,
Isa 51:15.....the LORD of Heaven's **A-ies**.
Joel 2:2.....great and mighty **a** appears.
Joel 2:5.....like a mighty **a** moving into
Joel 2:11.....This is his mighty **a**,
Hag 1:5.....LORD of Heaven's **A-ies** says;
Zech 8:6.....LORD of Heaven's **A-ies** says:
Rev 19:14.....The **a-ies** of heaven,
Rev 19:19.....the horse and his **a**.

AROMA (n)

a distinctive, pervasive, and usually pleasant or savory smell; a distinctive quality or atmosphere

Gen 8:21.....LORD was pleased with the **a**
Exod 29:18.....it is a pleasing **a**,
Lev 3:16.....a special gift of food, a
 pleasing **a**
Eph 5:2.....a pleasing **a** to God.

ARREST, ARRESTED, ARRESTING (v)

to take or keep in custody by authority of law

Dan 6:16.....orders for Daniel to be **a-ed**
Matt 10:19.....When you are **a-ed**, don't
Mark 14:44.....**a** when I greet him with a kiss.
Mark 14:49.....Why didn't you **a** me in the
 Temple?
Luke 20:20.....so he would **a** Jesus.
Acts 22:4.....to death, **a-ing** both men

ARROGANCE (n)

a feeling or an impression of superiority manifested in an overbearing manner or presumptuous claims

1 Sam 2:3.....Don't speak with such **a!**
Prov 8:13.....I hate pride and **a**,

Isa 16:6.....its pride and **a** and rage.
2 Cor 12:20.....slander, gossip, **a**,

ARROGANT (adj)

exaggerating or disposed to exaggerate one's own worth or importance in an overbearing manner

Ps 31:23.....harshly punishes the **a**.
Ps 119:78.....upon the **a** people who lied
1 Tim 6:4.....is **a** and lacks understanding.
Titus 1:7.....not be **a** or quick-tempered;

ARROW, ARROWS (n)

a missile weapon shot from a bow and usually having a slender shaft, a pointed head, and feathers at the butt

Ps 64:3.....their bitter words like **a-s**.
Ps 64:7.....with his **a-s**, suddenly striking
Ps 91:5.....the **a** that flies in the day.
Ps 127:4.....like **a-s** in a warrior's hands.
Eph 6:16.....the fiery **a-s** of the devil.

ASCEND, ASCENDED (v)

to go or move up

Ps 68:18.....When you **a-ed** to the heights,
Isa 14:13.....I will **a** to heaven
John 6:62.....Son of Man **a** to heaven again?
John 20:17.....I haven't yet **a-ed** to the Father.
Acts 2:7.....never **a-ed** into heaven,
Eph 4:8.....When he **a-ed** to the heights,

ASHAMED (adj)

feeling shame, guilt, or disgrace

Ps 69:6.....be **a** because of me,
Jer 31:19.....I was thoroughly **a** of all I did
Jer 48:13.....were **a** of their gold calf
Mark 8:38.....If anyone is **a** of me
Luke 9:26.....If anyone is **a** of me
Rom 1:16.....I am not **a** of this Good News
2 Tim 1:8.....So never be **a** to tell others
2 Tim 2:15.....who does not need to be **a**

ASHES (n)

burnt residue or remains of the dead, or anything ruined; denotes grief, repentance, or humiliation

Job 42:6.....sit in dust and **a**
Matt 11:21.....throwing **a** on their heads

ASK, ASKED, ASKING, ASKS (v)

to seek information; to call on for an answer; to make a request

1 Sam 10:22.....So they **a-ed** the Lord,
Prov 18:6.....they are **a-ing** for a beating.
Isa 8:19.....Let's **a** the mediums
Matt 7:7.....**a-ing**, and you will receive
Luke 6:30.....Give to anyone who **a-s**;
Luke 11:9.....will receive what you **a** for.
John 17:15.....I'm not **a-ing** you to take them
Eph 3:20.....more than we might **a** or
Phlm 1:21.....do what I **a** and even more!
1 Jn 5:14.....whenever we **a** for anything

ASLEEP (adj)

state of bodily rest; figurative for physical death or spiritual dullness

see also **DIE, SLEEP**
Judg 4:21.....Sisera fell **a** from exhaustion,
1 Kgs 18:27.....away on a trip, or is **a** and
Matt 9:24.....isn't dead; she's only **a**.
Matt 26:40.....disciples and found them **a**.
John 11:11.....Lazarus has fallen **a**, but
1 Thes 5:6.....be on your guard, not **a** like

ASSEMBLY (n)

a company of persons gathered for deliberation and legislation, worship, or entertainment

Ps 35:18.....in front of the great **a**.
Ps 149:1.....praises in the **a** of the faithful.

ASSIGN, ASSIGNED (v)

to transfer (property) to another, especially in trust or for the benefit of creditors; to appoint to a duty or task

Gen 47:11.....So Joseph **a-ed** the best land
Deut 32:8.....the Most High **a-ed** lands
Josh 13:14.....Moses did not **a** any allotment

ASSOCIATE (v)

to join as a partner, friend, or companion; to keep company with

Prov 13:20.....**a** with fools and get in

Prov 22:24.....or **a** with hot-tempered
Prov 24:21.....Don't **a** with rebels,
Acts 10:28.....like this or to **a** with you.
1 Cor 5:9.....not to **a** with people who
1 Cor 5:11.....are not to **a** with anyone

ASSURANCE (n)

the act or action of giving confidence to or making sure or certain

Col 1:27.....This gives you **a** of sharing
1 Thes 1:5.....full **a** that what we said

ASSURE (v)

to make certain or reassure

Mark 10:29.....I **a** you that everyone who has
Luke 23:43.....I **a** you, today you will be with
John 3:5.....I **a** you, no one can enter
John 5:25.....I **a** you that the time is
 coming,

ASTRAY (adv)

off the right path or route; in error, away from what is desirable or proper

Prov 20:1.....Those led **a** by drink
Isa 47:10....."knowledge" have led you **a**,
Jer 50:6.....shepherds have led them **a**.
1 Jn 2:26.....who want to lead you **a**.

ASTROLOGERS (n)

one who studies the stars and planets to foresee or foretell future events by their positions and aspects

Isa 47:13.....all your **a**, those stargazers
Dan 2:2.....enchanters, sorcerers, and **a**,

ATE (v)

to partake of food

see also **EAT**
Gen 3:6.....some of the fruit and **a** it.
Ezek 3:3.....And when I **a** it, it tasted as
Matt 15:37.....**a** as much as they wanted.
Rev 10:10.....I **a** it! It was sweet

ATHLETE, ATHLETES (n)

a person who is trained or skilled in exercises, sports, or games requiring physical strength, agility, or stamina

Ps 19:5.....like a great **a** eager to run
1 Cor 9:25.....All **a-s** are disciplined
1 Cor 9:27.....body like an **a**, training it
2 Tim 2:5.....**a-s** cannot win the prize unless

ATONE, ATONES (v)

to supply satisfaction for; to make amends; to reconcile

see also **FORGIVE**
Dan 9:24.....their sin, to **a** for their guilt,
1 Jn 2:2.....sacrifice that **a-s** for our sins—

ATONEMENT (n)

reconciliation; reparation for an offense or injury; cleansing

see also **FORGIVENESS**
Exod 25:17.....cover—the place of **a**—
Lev 23:27.....Day of **A** on the tenth day
2 Chr 29:24.....to make **a** for the sins
Prov 16:6.....faithfulness make **a** for sin.

ATTACK, ATTACKED (v)

to set upon or work against forcefully; to assail with unfriendly or bitter words

1 Sam 17:48.....Goliath moved closer to **a**,
Joel 3:19.....they **a-ed** the people of Judah
Zech 10:2.....**a-ed** because they have no
2 Tim 4:18.....deliver me from every evil **a**

ATTENTION (n)

the act or state of applying the mind to an object or thought

Exod 23:13.....Pay close **a** to all my
Prov 4:20.....pay **a** to what I say.
Prov 5:1.....My son, pay **a** to my wisdom;
Acts 18:17.....Gallio paid no **a**.
1 Tim 4:15.....Give your complete **a** to

ATTITUDE, ATTITUDES (n)

a mental position with regard to a fact or state; a feeling or emotion toward a fact or state

Eph 4:23.....your thoughts and **a-s**.
Phil 2:5.....have the same **a** that Christ
1 Pet 3:8.....keep a humble **a**.
1 Pet 4:1.....with the same **a** he had,

ATTRACT, ATTRACTED (v)
to pull to or draw toward oneself or itself; to draw by appeal to natural or excited interest, emotion, or aesthetic sense
Isa 53:2.....nothing to **a** us to him.
Heb 13:9.....**a-ed** by strange, new ideas.

ATTRACTIVE (adj)
arousing interest or pleasure; having the power to attract
Prov 19:22.....Loyalty makes a person **a**.
Col 4:6.....conversation be gracious **a** and
1 Tim 2:10.....make themselves **a** by the
Titus 2:10.....God our Savior **a** in every

AUTHORITY, AUTHORITIES (n)
the right to govern; the freedom or ability to act; one entrusted with the right to govern
Matt 28:18.....been given all **a** in heaven
Luke 10:19.....have given you **a** over
John 5:22.....absolute **a** to judge.
Acts 1:7.....**a** to set those dates and times,
Rom 13:1.....submit to governing **a-ies**.
Rom 13:1.....For all **a** comes from God,
Rom 13:2.....anyone who rebels against **a**
Rom 13:3.....without fear of the **a-ies**?
1 Cor 4:3.....by any human **a**.
1 Cor 15:24.....ruler and **a** and power.
Eph 1:22.....things under the **a** of Christ
Eph 3:10.....all the unseen rulers and **a-ies**
Eph 6:12.....against evil rulers and **a-ies**
Col 2:10.....every ruler and **a**.
Col 2:15.....the spiritual rulers and **a-ies**.
1 Tim 2:2.....all who are in **a** so that
Titus 2:15.....You have the **a** to correct
1 Pet 3:2.....accept the **a** of your husbands.
1 Pet 3:22.....the angels and **a-ies** and
1 Pet 5:5.....accept the **a** of the elders.
Jude 1:6.....the limits of **a** God gave them

AVENGE, AVENGES (v)
to take revenge or punish
Deut 32:43.....**a** the blood of his children;
1 Thes 4:6.....the Lord **a-s** all such sins,
Rev 6:10.....**a** our blood for what they

AVENGER (n)
one who seeks revenge or to punish an evildoer
Num 35:27.....**a** finds him outside the city

AVOID, AVOIDING (v)
to keep away from; to depart or withdraw from
Prov 4:24.....**A** all perverse talk;
Prov 14:16.....**a**re cautious and **a** danger;
Prov 16:6.....By fearing the Lord, **a** people **a**
Prov 20:3.....**A-ing** a fight is a mark
Ecd 7:18.....fears God will **a** both
Rom 2:3.....think you can **a** God's

AWAKE (v)
to cease sleeping; to become aroused or active again
see also WAKE
Ps 17:15.....When I **a**, I will see
Eph 5:14....."**A**, O sleeper, rise up

AWARE (adj)
having or showing realization, perception, or knowledge
Exod 34:29.....he wasn't **a** that

AWARENESS (n)
the state of realization or perception
Hab 2:14.....filled with an **a** of the glory

AWAY (adv)
in another direction; by a long distance or interval
1 Thes 4:3.....stay **a** from all sexual sin.
2 Tim 3:5.....Stay **a** from people like that!
1 Pet 2:11.....keep **a** from worldly desires

AWE (n)
an emotion variously combining dread, respect, and wonder that is inspired by authority or the sacred
see also FEAR, REVERENCE
1 Kgs 3:28.....people were in **a** of the king,
Ps 119:120.....I stand in **a** of your
Luke 5:26.....with great wonder and **a**,

Acts 2:43.....sense of **a** came over them
Heb 12:28.....holy fear and **a**.

AWESOME (adj)
characterized by reverential fear; expressive of or inspiring awe
see also MARVELOUS, WONDERFUL
Exod 34:10.....the **a** power I will display
Deut 7:21.....**a** great **a** God.
2 Sam 7:23.....You performed **a** miracles
Neh 1:5.....the great and **a** God
Job 10:16.....display your **a** power
Ps 47:2.....Most High is **a**.
Ps 65:5.....answer our prayers with **a**
Ps 99:3.....your great and **a** name.
Ps 106:22.....such **a** deeds at the Red Sea.
Ps 131:1.....too **a** for me to grasp.
Dan 9:4.....**a** great and **a** God!

AX (n)
a cutting tool that is used especially for felling trees and chopping and splitting wood
2 Kgs 6:6.....Then the **a** head floated
Prov 25:18.....hitting them with an **a**,

B

BAAL (n)
a fertility and nature god of the Canaanites and Phoenicians
1 Kgs 18:25.....said to the prophets of **B**,
1 Kgs 19:18.....bowed down to **B** or kissed
Rom 11:4.....have never bowed down to **B**!

BABY, BABIES (n)
infant child; youngest of a group; figurative of new or immature Christians
Exod 2:7.....women to nurse the **b** for you?
Luke 1:44.....**b** in my womb jumped for
Luke 2:12.....find **a** **b** wrapped snugly
Luke 2:16.....the **b**, lying in the manger.
Acts 7:19.....abandon their newborn **b-ies**
1 Cor 14:20.....Be innocent as **b-ies** when
1 Pet 2:2.....Like newborn **b-ies**, you must

BABYLON (n)
capital city of the Babylonian Empire; a city devoted to materialism and sensual pleasure; biblical writers used as model of paganism and idolatry
Ps 137:1.....Beside the rivers of **B**, we sat
Jer 29:10.....will be in **B** for seventy years.
Job 5:13.....**B** will become a heap of ruins,
Rev 14:8.....shouting, "**B** is fallen—

BACKSLIDERS, BACKSLIDING (KJV)
Prov 14:14.....**Backsliders** get what they deserve
Jer 3:22.....I will heal your **wayward** hearts
Jer 31:22.....wander, my **wayward** daughter
Hos 14:4.....heal you of your **faithlessness**

BAD (adj)
poor, inadequate; morally objectionable; disagreeable, unpleasant
Job 2:10.....of God and never anything **b**?
Ecd 12:14.....thing, whether good or **b**.
Isa 45:7.....good times and **b** times.

BALAAH
Pagan prophet, summoned to curse the Israelites but instead blessed them (Num 22-24; also Deut 23:3-5; 2 Pet 2:15-16; Jude 1:11; Rev 2:14); died (Num 31:8; Josh 13:22).

BALANCES (n)
an instrument for weighing; a means of judging or deciding
see also SCALES
Dan 5:27.....you have been weighed on the **b**

BALD (adj)
lacking a natural or usual covering (as of hair or vegetation); bare, unadorned
Mic 1:16.....yourselves as **b** as a vulture,
BALDY (n)
a derogatory nickname for someone who is bald
2 Kgs 2:23....."Go away, **b**!" they chanted.

BANNER (n)
a piece of cloth attached by one edge to a staff and used by a leader as his emblem
Exod 17:15....."the Lord is my **b**".
Isa 11:10.....will be **a** **b** of salvation

BANQUET, BANQUETS (n)
a sumptuous feast, especially a ceremonial meal in honor of a person, occasion, or achievement
Song 2:4.....He escorts me to the **b** hall!
Matt 24:38.....enjoying **b-s** and parties

BAPTISM, BAPTISMS (n)
a Christian ordinance; a washing with water to demonstrate cleansing from sin, linked with repentance and admission into the community of faith; figurative of an ordeal or initiation
Matt 3:16.....After his **b**, as Jesus came up
Luke 3:7.....crowds came to John for **b**,
Acts 19:3.....what **b** did you experience?
Rom 6:3.....joined with Christ Jesus in **b**,
Gal 3:27.....united with Christ in **b**,
Eph 4:5.....one Lord, one faith, one **b**,
Heb 6:2.....further instruction about **b-s**,
1 Pet 3:21.....that water is a picture of **b**,

BAPTIST (n)
one who baptizes
Matt 11:11.....greater than John the **B**.
Mark 1:4.....messenger was John the **B**.

BAPTIZE, BAPTIZED, BAPTIZING (v)
to engage in the ordinance of baptism (see above)

see also WASH
Matt 3:13.....River to be **b-d** by John.
Matt 28:19.....of all the nations, **b-ing**
Mark 1:4.....that people should be **b-d**
Mark 1:8.....will **b** you with the Holy Spirit!
Mark 10:38.....suffering I must be **b-d** with?
Luke 3:3.....that people should be **b-d**
Luke 3:16.....**b** you with water;
Luke 3:21.....Jesus himself was **b-d**.
John 1:28.....where John was **b-ing**.
John 1:31.....I have been **b-ing** with water
John 1:33.....is the one who will **b** with
John 3:22.....with them there, **b-ing** people.
John 3:26.....is also **b-ing** people.
John 4:1.....was **b-ing** and making more
John 4:2.....Jesus himself didn't **b** them—
John 10:40.....where John was first **b-ing**
Acts 1:5.....be **b-d** with the Holy Spirit.
Acts 1:22.....time he was **b-d** by John
Acts 2:41.....**b-d** and added to the church
Acts 8:12.....and women were **b-d**.
Acts 8:38.....water, and Philip **b-d** him.
Acts 11:16.....will be **b-d** with the Holy
Acts 16:15.....She and her household were **b-d**.

Acts 16:33.....were immediately **b-d**.
Acts 19:5.....**b-d** in the name of the Lord
1 Cor 1:13.....you **b-d** in the name of Paul?
1 Cor 1:14.....I did not **b** any of you
1 Cor 1:16.....**b-d** the household of
1 Cor 10:2.....were **b-d** as followers
1 Cor 15:29.....**b-d** for those who are dead?
Col 2:12.....when you were **b-d**.

BARN (n)
a usually large building for the storage of farm products, feed, animals, and/or equipment
Matt 13:30.....the wheat in the **b**.

BARREN (adj)
unproductive, unfruitful, especially in childbearing
Heb 11:11.....she was **b** and was too old.

BASKET (n)
a receptacle made of interwoven material; any of various lightweight, usually wood, containers
Exod 2:3.....she got **a** **b** made of papyrus
Acts 9:25.....lowered him in a large **b**
2 Cor 11:33.....in **a** through a window

BARNABAS
Levite believer from Cyprus, generous giver of property (Acts 4:36-37); encourager of Paul (Acts 9:26-29); missionary with Paul (Acts

11:22-30; 12:25; 13:1-3); at Jerusalem council (Acts 15:1-2, 12); disagreed with Paul over John Mark (Acts 15:36-40; see also 1 Cor 9:6; Col 4:10).

BATCH (n)

the quantity baked at one time
Rom 11:16.....the entire **b** of dough is holy
1 Cor 5:6.....through the whole **b** of dough?
1 Cor 5:7.....like a fresh **b** of dough
Gal 5:9.....through the whole **b** of dough!

BATH (n)

a washing or soaking (as in water or steam) of all or part of the body
2 Sam 11:2.....unusual beauty taking a **b**.

BATHED (v)

to take a bath; to give a bath to
John 13:10.....A person who has **b** all over

BATHSHEBA

Committed adultery with King David, widow of Uriah the Hittite (2 Sam 11-12); mother of Solomon, her second son with David (1 Kgs 1-2; 1 Chr 3:5).

BATTLE, BATTLES (n)

a combat between two persons; a general encounter between armies, ships of war, aircraft; an extended contest, struggle, or controversy
1 Sam 17:47.....This is the Lord's **b**,
1 Sam 18:17.....the Lord's **b**-s.
1 Sam 25:28.....the Lord's **b**-s.

2 Kgs 14:8.....Come and meet me in **b**!
2 Chr 32:8.....to fight our **b**-s for us!
Ps 24:8.....LORD, invincible in **b**.

Rev 16:14.....gather them for **b** against **R**

16:15.....gather them together for **b**—

BEAR (v)

to carry or support; to give as testimony; to give birth to or produce
see also BORN
Gen 4:13.....too great for me to **b**!
Ps 38:4.....too heavy to **b**.

John 15:2.....branches that do **b** fruit
Heb 13:13.....and **b** the disgrace he bore.

BEAR, BEARS (n)

a large heavy mammal with shaggy hair, rudimentary tail, and plantigrade feet
2 Kgs 2:24.....Then two **b**-s came out
Isa 11:7.....cow will graze near the **b**.

Dan 7:5.....it looked like a **b**.

BEARD, BEARDS (n)

the hair that grows on a man's face often excluding the mustache
Lev 19:27.....or trim your **b**-s.
Isa 50:6.....who pulled out my **b**.

BEAST, BEASTS (n)

devilish creature(s) ravishing the earth during the Tribulation; animals, as distinguished from plants or humans; a contemptible person
Dan 7:3.....Then four huge **b**-s came up
Dan 7:6.....authority was given to this **b**.

1 Cor 15:32.....fighting wild **b**-s—those
Rev 13:18.....number of the **b**, for it is
Rev 16:2.....had the mark of the **b**

Rev 19:20.....accepted the mark of the **b**

BEATEN (v)

to be stricken repeatedly so as to inflict pain
see also FLOGGED, WHIPPED
Acts 16:23.....They were severely **b**,
2 Cor 11:25.....Three times I was **b**

1 Pet 2:20.....if you are **b** for doing wrong.

BEAUTIFUL (adj)

lovely, handsome, or pleasing to the eye; excellent
Gen 2:9.....trees that were **b**

Gen 6:2.....sons of God saw the **b**

Prov 11:22.....A **b** woman who lacks
Ecdl 3:11.....everything **b** for its own time.

Isa 53:2.....was nothing **b** or majestic
Lam 2:15.....the city called "Most **B**

Acts 3:2.....the one called the **B** Gate,
Rom 10:15.....How **b** are the feet of

BEAUTY (n)

a particularly graceful, ornamental, or excellent quality; the quality in a person or thing that gives pleasure to the senses
Ps 50:2.....the perfection of **b**, God shines
Prov 31:30.....and **b** does not last;

Isa 28:1.....but its glorious **b** will fade

Jer 1:11.....and its **b** fades away.

1 Pet 1:24.....their **b** is like a flower

1 Pet 3:4.....**b** of a gentle and quiet spirit,

BED (n)

a piece of furniture on or in which to lie and sleep; a place for sleeping
Deut 6:7.....when you are going to **b**

Song 3:1.....as I lay in **b**, I yearned

Luke 17:34.....will be asleep in one **b**;

BEDROCK (n)

the solid rock underlying loosely arranged surface materials (as soil)
Matt 7:25.....it is built on **b**.

BEG, BEGGED, BEGGING (v)

to ask for charity or mercy; to ask earnestly for
Ps 37:25.....their children **b-ging** for bread.

Ps 80:14.....Come back, **b** you,

Mal 1:9.....Go ahead, **b** God to

2 Cor 12:8.....different times I **b-ged** the Lord

BEGINNING (n)

the point at which something starts; the first part; the origin, source
Gen 1:1.....In the **b** God created
John 1:1.....In the **b** the Word already

Rom 16:25.....secret from the **b** of time.

1 Jn 1:1.....one who existed from the **b**,
Rev 21:6.....the **B** and the End.

Rev 22:13.....the **B** and the End.

BEHEMOTH (n)

Hebrew word that could mean elephant, crocodile, hippopotamus, water buffalo, or mythological monster; a mighty animal created as an example of the power of God
Job 40:15.....a look at **B**, which I made,

BELIEF (n)

the content of one's conviction on a matter; confidence in or reliance upon the truth of a matter
1 Thes 2:14.....because of their **b** in Christ
2 Thes 2:13.....through your **b** in the truth.

Titus 1:9.....**b** in the trustworthy message

BELIEVE, BELIEVED, BELIEVES, BELIEVING (v)

to trust in; to hold a firm conviction about; to accept as true, genuine, or real
see also FAITH, TRUST
Gen 15:6.....Abram **b-d** the Lord,
Prov 14:15.....simpletons **b** everything
Isa 53:1.....Who has **b-d** our message?

Matt 27:42.....we will **b** in him!

Mark 9:23.....is possible if a person **b**-s.

Mark 9:24.....I do **b**, but help me

Mark 15:32.....we can see it and **b** him!

Luke 8:12.....prevent them from **b-ing**

Luke 24:25.....You find it so hard to **b**

John 1:7.....so that everyone might **b**

John 1:12.....all who **b-d** him and accepted
John 3:16.....everyone who **b**-s in him

John 4:41.....hear his message and **b**

John 5:38.....because you do not **b** me—

John 6:69.....We **b**, and we know you are

John 7:5.....his brothers didn't **b** in him.

John 7:39.....to everyone **b-ing** in him.

John 9:35.....asked, "Do you **b** in the Son
John 9:38.....Yes, Lord, I **b**!"

John 10:37.....Don't **b** me unless

John 11:25.....Anyone who **b**-s in me

John 11:27.....**b-d** you are the Messiah,

John 11:40.....see God's glory if you **b**

John 12:37.....did not **b** in him.

John 12:38.....who has **b-d** our message?

John 13:19.....you will **b** that I AM

John 14:11.....Or at least **b** because of the

John 14:12.....anyone who **b**-s in me

John 16:30.....**b** that you came from God.

John 17:21.....world will **b** you sent me.

John 19:35.....you also may continue to **b**.

John 20:8.....and he saw and **b-d**—

John 20:29.....**b** because you have seen

John 20:31.....and that by **b-ing** in him

Acts 10:43.....that everyone who **b**-s in him

Acts 13:8.....keep the governor from **b-ing**.

Acts 16:31.....**B** in the Lord Jesus and

Acts 19:4.....**b** in the one who would come

Acts 26:27.....do you **b** the prophets?

Acts 27:25.....For I **b** God. I will be just

Rom 1:16.....saving everyone who **b**-s—

Rom 3:22.....for everyone who **b**-s, no

Rom 3:25.....**b** that Jesus sacrificed his life,

Rom 4:3.....tell us, "Abraham **b-d** God,

Rom 4:20.....never wavered in **b-ing** God's

Rom 10:9.....**b** in your heart that God

Rom 10:10.....For it is by **b-ing** in your heart

Rom 10:14.....Unless they **b** in him?

Rom 14:23.....anything you **b** is not right,

Rom 16:26.....they too might **b** and obey

1 Cor 1:21.....to save those who **b**.

1 Cor 15:2.....**b-d** something that was never

2 Cor 5:7.....by **b-ing** and not by seeing.

2 Cor 5:14.....Since we **b** that Christ

Gal 3:2.....because you **b-d** the message

Gal 3:6.....same way, "Abraham **b-d** God,

Eph 2:8.....his grace when you **b-d**.

Col 1:23.....continue to **b** His truth

1 Thes 4:14.....For since we **b** that Jesus

2 Thes 2:11.....and they will **b** these lies,

2 Thes 2:12.....enjoying evil rather than **b-ing**

1 Tim 3:16.....He was **b-d** in throughout the

Heb 3:14.....firmly as when we first **b-d**,

Heb 11:6.....still **b** that God exists

Heb 11:13.....still **b-ing** what God had

Jas 2:19.....you **b** that there is one God.

1 Jn 3:23.....We must **b** in the name

1 Jn 4:1.....friends, do not **b** everyone

1 Jn 5:1.....Everyone who **b**-s that Jesus is

1 Jn 5:10.....All who **b** in the Son

BELIEVER, BELIEVERS (n)

one who accepts something as true, genuine, or real; one who trusts in or has a firm conviction about
Matt 18:15.....If another **b** sins
Acts 2:44.....all the **b**-s met together

Acts 4:32.....All the **b**-s were united

Acts 6:1.....as the **b**-s rapidly multiplied,

Acts 6:7.....number of **b**-s greatly increased

Acts 13:48.....for eternal life became **b**-s.

Acts 14:22.....they strengthened the **b**-s.

Acts 15:2.....accompanied by some local **b**-s,

Acts 15:23.....to the Gentile **b**-s in Antioch,

Acts 15:32.....to the **b**-s, encouraging

Acts 16:15.....I am a true **b** in the Lord,

Acts 20:2.....there, he encouraged the **b**-s

Acts 21:25.....As for the Gentile **b**-s,

Rom 8:17.....the Spirit pleads for us **b**-s

Rom 14:13.....cause another **b** to stumble

Rom 14:15.....if another **b** is distressed

Rom 14:21.....cause another **b** to stumble.

Rom 15:27.....the **b**-s in Jerusalem,

1 Cor 6:2.....someday we **b**-s will judge

1 Cor 10:27.....who isn't a **b** asks you

1 Cor 14:22.....tongues is a sign, not for **b**-s,

2 Cor 6:15.....can a **b** be a partner with an

2 Cor 11:26.....claim to be **b**-s but are not.

Col 4:5.....among those who are not **b**-s,

2 Thes 3:6.....away from all **b**-s who live idle

1 Tim 3:6.....church leader must not be a
new **b**,

1 Tim 4:12.....Be an example to all **b**-s

1 Tim 5:16.....a woman who is a **b**

1 Jn 3:10.....and does not love other **b**-s

BELITTLE (v)

to cause (a person or thing) to seem little or less; to speak lightly of
Prov 11:12.....foolish to **b** one's neighbor;
Prov 14:21.....a sin to **b** one's neighbor;

BELLY (n)

abdomen; the stomach and its adjuncts
Gen 3:14.....crawl on your **b**, groveling

Dan 2:32.....its **b** and thighs were bronze,
 Matt 12:40.....in the **b** of the great fish
BELONG, BELONGED, BELONGS (v)
 to be the property of a person or thing
 Lev 25:55.....people of Israel **b** to me.
 Lev 27:30.....**b-s** to the LORD and
 Ps 22:28.....royal power **b-s** to the LORD.
 John 8:47.....Anyone who **b-s** to God
 John 15:19.....if you **b-ed** to it, but you
 Rom 1:6.....called to **b** to Jesus
 Rom 12:5.....we all **b** to each other.
 2 Cor 10:7.....who say they **b** to Christ
 Gal 5:24.....Those who **b** to Christ
 1 Thes 5:5.....we don't **b** to darkness
 2 Tim 2:19.....All who **b** to the LORD
 1 Pet 3:16.....because you **b** to Christ.
 1 Jn 4:6.....If they do not **b** to God,

BELOVED (adj)
 dearly loved; dear to the heart
 Ps 60:5.....rescue your **b** people.
 Matt 12:18.....He is my **b**, who pleases me.
 1 Cor 4:14.....as my **b** children.
 1 Cor 4:17.....Timothy, my **b** and faithful
 Eph 6:21.....a **b** brother and faithful helper
 Col 1:7.....Epaphras, our **b** co-worker.
 Col 4:9.....a faithful and **b** brother,
 Col 4:14.....Luke, the **b** doctor,
 Philm 1:1.....to Philemon, our **b** co-worker,
 Phm 1:16.....he is a **b** brother,
 2 Pet 3:15.....our **b** brother Paul also wrote
 Rev 20:9.....God's people and the **b** city.

BENEFICIAL (adj)
 conferring benefits; conducive to personal or
 social well-being
 Titus 3:8.....good and **b** for everyone.
BENEFIT, BENEFITS (n)
 advantages or blessings; something that
 promotes well-being
 Prov 12:14.....Wise words bring many **b-s**,
 Acts 18:27.....he proved to be of great **b** to
 2 Cor 4:15.....this is for your **b**.

BENEFIT, BENEFITS (v)
 to be useful or profitable to; to favor (another)
 or gain (for oneself)
 Job 36:28.....and everyone **b-s**.
 Prov 9:12.....you will be the one to **b**.
 Luke 9:25.....what do you **b** if you gain
 1 Cor 9:14.....by those who **b** from it.

BENJAMIN
 Second son of Jacob and Rachel, the youngest
 of Jacob's 12 sons; never knew his mother (Gen
 35:16-20); taken to Egypt against Jacob's wishes
 (Gen 43:1-17); gave his name to a tribe of Israel;
 his tribe was blessed (Gen 49:27; Deut 33:12),
 numbered (Num 1:36-37), allotted land and cities
 (Josh 18:11-28); civil war nearly wiped them
 out (Judg 20-21); 12,000 will be marked by God
 (Rev 7:8).

BESEECH(ING), BESOUGHT (KJV)
 Deut 3:23.....I **pleaded** with the LORD
 Ps 118:25.....**Loro, please** give us success
 Job 1:14.....**pleaded**, "don't make us die
 Matt 8:5.....came and **pleaded** with him
 2 Cor 12:8.....**begged** the Lord to take it away

BESIDE (prep)
 by the side of
 Ps 16:8.....he is right **b** me.
 Ps 109:31.....he stands **b** the needy.

BEST (adj)
 excelling all others
 Ps 122:9.....seek what is **b** for you,
 1 Cor 12:31.....life that is **b** of all.
 Heb 4:11.....do our **b** to enter that rest.

BESTOWED (KJV)
 Isa 63:7.....he has **granted** according

BETHLEHEM (n)
 a city about five miles south of Jerusalem in the
 hill country of Judah; the ancestral home of
 King David and the birthplace of Jesus Christ
 Ruth 1:19.....When they came to **b**,
 1 Sam 16:1.....go to **B**. Find a man named

2 Sam 23:15.....the well by the gate in **B**.
 Mic 5:2.....**B** Ephrathah, are only a small
 Matt 2:1.....Jesus was born in **B** in Judea,
 Matt 2:6.....you, **O B** in the land of Judah,
BETRAY, BETRAYED (v)
 to turn your back on a friend; to deliver to an
 enemy by treachery; to lead astray, seduce
 Num 5:6.....men or women—**b** the LORD
 Deut 32:51.....both of you **b-ed** me
 Jer 38:22.....They have **b-ed** and misled
 Mal 2:10.....Then why do we **b** each other,
 Matt 10:21.....A brother will **b** his brother
 Matt 24:10.....and **b** and hate each other.
 Matt 26:21.....one of you will **b** me.
 Matt 27:4.....I have **b-ed** an innocent man.
 Luke 6:16.....(who later **b-ed** him).
 John 18:5.....Judas, who **b-ed** him,

BETRAYER (n)
 one who violates a trust or loyalty
 Matt 26:46.....Look, my **b** is here!
 John 18:2.....Judas, the **b**, knew this place,

BETTER (adj)
 more attractive, favorable, or commendable;
 more advantageous or effective
 Ps 63:3.....unfailing love is **b** than life
 Luke 6:15.....unless your righteousness is **b**
 Phil 1:21.....and dying is even **b**.

BEWARE (v)
 to take heed or be careful
 Mark 8:15.....**B** of the yeast of the Pharisees

BIRD, BIRDS (n)
 any of a class of warm-blooded vertebrates
 distinguished by having the body more or
 less completely covered with feathers and the
 forelimbs modified as wings
 Prov 27:8.....**b** that strays from its nest.
 Ecc 10:20.....**b** might deliver your
 Matt 8:20.....and **b-s** have nests,
 Luke 9:58.....and **b-s** have nests,

BIRTH (n)
 the emergence of a new individual from the
 body of its parent, beginning, start
 Gen 25:24.....the time came to give **b**,
 Ps 58:3.....even from **b** they have lied
 Matt 24:8.....only the first of the **b** pains,
 John 3:6.....Spirit gives **b** to spiritual life.
 Titus 3:5.....giving us a new **b** and new life
 Jas 1:15.....it gives **b** to death.

BIRTHRIGHT (KJV)
 Gen 25:31.....your **rights** as the **firstborn** son
 1 Chr 5:1.....**birthright** was given to the
 Heb 12:16.....**birthright** as the **firstborn** son

BITTER (adj)
 expressive of severe pain, grief, or regret;
 distasteful
 Exod 12:8.....eat it along with **b** salad greens
 Prov 27:7.....**b** food tastes sweet to the
 Prov 30:23.....a **b** woman who finally gets
 Jas 3:11.....both fresh water and **b** water?

BITTERNESS (n)
 an intense or severe expression or feeling of pain,
 grief, or regret; exhibiting intense animosity
 Prov 14:10.....Each heart knows its own **b**,
 Prov 17:25.....**b** to the one who gave them
 Rom 3:14.....full of cursing and **b**,
 Eph 4:31.....Get rid of all **b**, rage,

BLACK (adj)
 of the color black; very dark in color
 Zech 6:6.....The chariot with **b** horses
 Rev 6:5.....I looked up and saw a **b** horse,

BLAME (n)
 an expression of disapproval or reproach;
 responsibility for something believed to
 deserve censure
 1 Cor 1:8.....free from all **b** on the day
 Rev 14:5.....they are without **b**.

BLAMELESS (adj)
 characterized by being free from sin and fault
 see also INTEGRITY, RIGHTEOUS
 Gen 6:9.....only **b** person living on earth
 Job 1:8.....**b**—a man of complete integrity,

Ps 18:23.....I am **b** before God;
 Prov 13:6.....guards the path of the **b**,
 Prov 29:10.....The bloodthirsty hate **b**
 Phil 1:10.....live pure and **b** lives
 Col 1:22.....and you are holy and **b**
 1 Thes 5:23.....kept **b** until our Lord
 Titus 1:6.....must live a **b** life.
 2 Pet 3:14.....pure and **b** in his sight.

BLASPHEM, BLASPHEMED, BLASPHEMES, BLASPHEMING (v)
 to dishonor or revile God; to speak of or
 address with irreverence
 Lev 24:11.....son of an Israelite woman **b-ed**
 Lev 24:16.....Anyone who **b-s** the Name
 Num 15:30.....have **b-ed** the LORD,
 Isa 52:5.....My name is **b-ed** all day long.
 Dan 11:36.....even **b-ing** the God of gods.

Mark 3:29.....who **b-s** the Holy Spirit
 Luke 12:10.....who **b-s** the Holy Spirit
 Acts 6:11.....We heard him **b** Moses,
 Rom 2:24.....Gentiles **b** the name of God
 1 Tim 1:13.....to **b** the name of Christ.
 1 Tim 1:20.....learn not to **b** God.
 Rev 13:1.....were names that **b-ed** God.

BLASPHEMER (n)
 one who dishonors or reviles God; one who
 speaks or addresses with irreverence
 Lev 24:14.....Take the **b** outside the camp,
 Lev 24:23.....took the **b** outside the camp

BLASPHEMOUS (adj)
 impiously irreverent; profane
 2 Kgs 19:6.....by this **b** speech against me
 Isa 37:6.....by this **b** speech against me

BLASPHEMY, BLASPHEMIES (n)
 the words or actions that dishonor God; the
 act of insulting or showing contempt or lack of
 reverence for God
 Neh 9:18.....They committed terrible **b-ies**.
 Mark 3:28.....all sin and **b** can be forgiven,
 Mark 14:64.....You have all heard his **b**.
 John 10:33.....for any good work, but for **b**!
 2 Pet 2:11.....a charge of **b** against those
 Rev 13:5.....speak great **b-ies** against God.
 Rev 13:6.....words of **b** against God,
 Rev 17:3.....and **b-ies** against God were

BLESS, BLESSED, BLESSES (v)
 to confer prosperity or happiness upon; to honor
 in worship; to offer approval or encouragement;
 to bring pleasure or divine favor
 Gen 1:22.....Then God **b-ed** them,
 Gen 12:3.....I will **b** those who **b** you
 Gen 22:18.....of the earth will be **b-ed**—
 Ps 16:7.....I will **b** the LORD who guides
 Prov 31:28.....Her children stand and **b**
 Matt 5:3.....God **b-es** those who are poor
 Matt 5:7.....**b-es** those who are merciful,
 Matt 5:9.....God **b-es** those who work for
 Matt 5:11.....God **b-es** you when people
 Jas 1:12.....God **b-es** those who patiently
 Rev 22:7.....**B-ed** are those who obey
 Rev 22:14.....**B-ed** are those who wash

BLESSING, BLESSINGS (n)
 happiness; praise; divine favor or heavenly
 reward; the antidote to cursings
 Josh 8:34.....**b-s** and curses Moses
 Prov 13:21.....**b-s** reward the righteous.
 John 12:13.....**B-s** on the one who comes in
 Acts 4:33.....God's great **b** was upon them
 Acts 11:23.....evidence of God's **b**,
 Rom 15:27.....spiritual **b-s** of the Good
 Eph 3:6.....both enjoy the promise of **b-s**
 Rev 7:12.....**B** and glory and wisdom

BLIND (adj)
 sightless; lacking spiritual discernment
 Matt 11:5.....the **b** see, the lame walk,
 Matt 15:14.....**b** guides leading the **b**,
 Mark 10:46.....**b** beggar named
 Luke 6:39.....Can one **b** person lead

BLINDED (v)
 to withhold light from; to be without sight
 John 12:40.....The Lord has **b** their eyes
 2 Cor 4:4.....god of this world, has **b** the

BLINK (n)

glimpse, glance; a usually involuntary shutting and opening of the eye
 1 Cor 15:52.....moment, in the **b** of an eye,

BLOOD (n)

fluid in the circulatory system; signifies human life; kinfolk; of animals, used in priestly sacrifices; of Christ, effective for the forgiveness of sins; on hands or head, symbolic of guilt
 Exod 12:13.....When I see the **b**, I will pass
 Deut 12:23.....But never consume the **b**,
 Isa 1:11.....no pleasure from the **b** of bulls
 Mark 14:24.....my **b**, which confirms the
 John 6:53.....and drink his **b**, you cannot
 Acts 15:20.....and from consuming **b**,
 1 Cor 11:25.....confirmed with my **b**,
 Eph 1:7.....with the **b** of his Son
 Eph 2:13.....through the **b** of Christ.
 Heb 9:7.....offered **b** for his own sins
 Heb 9:20.....This **b** confirms the covenant
 1 Pet 1:2.....cleansed by the **b** of Jesus
 1 Pet 1:19.....the precious **b** of Christ,
 1 Jn 1:7.....the **b** of Jesus, his Son, cleanses
 Rev 1:5.....by shedding his **b** for us.
 Rev 5:9.....your **b** has ransomed people
 Rev 7:14.....in the **b** of the Lamb
 Rev 12:11.....by the **b** of the Lamb
 Rev 19:13.....He wore a robe dipped in **b**,

BLOT (v)

to wipeout, destroy; to erase or cover up
 Ps 51:7.....**b** out the stain of my sins.
 Isa 43:25.....I alone—will **b** out your sins

BOAST, BOASTED, BOASTING (v)

to puff oneself up in speech, brag
 Isa 20:5.....**b-ed** of their allies in Egypt!
 Jer 9:23.....the wise **b** in their wisdom,
 Rom 2:17.....**b** about your special
 1 Cor 1:31.....**b**, **b** only about the Lord.
 2 Cor 8:24.....our **b-ing** about you is justified.

2 Cor 10:13.....We will **b** only about
 Gal 6:14.....**b** about anything except
 Eph 2:9.....none of us can **b** about it.
 Jas 1:9.....have something to **b** about,
 Jas 4:16.....**b-ing** about your own

BOASTFUL (adj)

bragging, overproud, vainglorious
 Ps 12:3.....and silence their **b** tongues.
 1 Cor 13:4.....Love is not jealous or **b** or proud

BOAT, BOATS (n)

a small vessel for travel on water; ship
 Gen 6:14.....Build a large **b** from cypress
 Luke 5:3.....Stepping into one of the **b-s**,

BOAZ

1. Family redeemer and husband of the widow Ruth; ancestor of David in the family line of Jesus (Ruth 2-4; especially 4:1-10, 18-21; see also 1 Chr 2:12-15; Matt 1:5; Luke 3:23).
 2. Pillar's name at front of the Jerusalem Temple (1 Kgs 7:15-22).

BODILY (adj)

of or relating to the body
 Col 2:23.....and severe **b** discipline.

BODY, BODIES (n)

one's physical essence; a corpse; a group of people
 also FLESH
 Job 19:26.....in my **b** I will see God!
 Ps 49:14.....Their **b-ies** will rot in the grave,
 Isa 26:19.....their **b-ies** will rise again!
 Matt 26:41.....willing, but the **b** is weak!
 Mark 14:22.....Take it, for this is my **b**.
 Rom 12:4.....our **b-ies** have many parts
 1 Cor 6:15.....that your **b-ies** are actually
 1 Cor 6:19.....that your **b** is the temple
 1 Cor 6:20.....honor God with your **b**.
 1 Cor 11:24.....my **b**, which is given for
 1 Cor 12:13.....into one **b** by one Spirit,
 1 Cor 15:44.....be raised as spiritual **b-ies**.
 2 Cor 5:1.....eternal **b** made for us by God
 2 Cor 5:2.....to put on our heavenly **b-ies**
 2 Cor 5:4.....so that these dying **b-ies** will

Eph 1:23.....the church is his **b**;
 Eph 3:6.....Both are part of the same **b**,
 Eph 5:28.....love their own **b-ies**.
 Eph 5:30.....are members of his **b**.
 Col 1:24.....for his **b**, the church.

BOLD (adj)

fearless before danger; self-assured, confident; prominent
 2 Sam 7:27.....been **b** enough to pray
 1 Chr 17:25.....been **b** enough to pray
 Phil 1:20.....continue to be **b** for Christ,

BOLDLY (adv)

showing a fearless, daring spirit
 Acts 26:26.....I speak **b**, for I am sure
 Eph 3:12.....**b** and confidently into God's
 Heb 4:16.....let us come **b** to the throne
 Heb 10:19.....**b** enter heaven's Most Holy

BOLDNESS (n)

fearlessness before danger; self-assurance; confidence; prominence
 Acts 4:13.....they saw the **b** of Peter
 Acts 4:29.....give us, your servants, great **b**

BONE, BONES (n)

one of the hard parts of the skeleton
 Gen 2:23.....This one is **b** from my **b**,
 Ps 22:12.....all my **b-s** are out of joint,
 Ps 22:17.....I can count all my **b-s**.
 Ezek 37:1.....a valley filled with **b-s**.
 John 19:36.....Not one of his **b-s** will be

BOOK, BOOKS (n)

a long, written or printed literary composition; written records, register, or accounting
 Josh 1:8.....Study this **B** of Instruction
 Ps 69:28.....names from the **B** of Life;
 Ps 139:16.....recorded in your **B**.
 Eccl 12:12.....for writing **b-s** is endless,
 Dan 7:10.....and the **b-s** were opened.
 Dan 12:1.....name is written in the **b**
 John 21:25.....could not contain the **b-s**
 Phil 4:3.....are written in the **B** of Life.
 Rev 3:5.....names from the **B** of Life.
 Rev 20:12.....including the **B** of Life.
 Rev 20:12.....as recorded in the **b-s**.
 Rev 21:27.....in the Lamb's **B** of Life.

BORN (v)

to give birth to or produce; to be productive; spiritually, to renew or confirm a commitment of faith
 see also BEAR

Ps 51:5.....For I was **b** a sinner—
 Eccl 3:2.....time to be **b** and a time to die.
 Isa 9:6.....For a child is **b** to us,
 Luke 2:11.....the Lord—has been **b** today
 John 3:3.....unless you are **b** again,
 John 3:7.....You must be **b** again,
 1 Pet 1:3.....we have been **b** again,
 1 Pet 1:23.....you have been **b** again,

BORROWER, BORROWERS (n)

one who takes with the implied or expressed intention of returning the same; to borrow (money) with the intention of returning the same plus interest
 Prov 22:7.....the **b** is servant to the lender.
 Isa 24:2.....lenders and **b-s**, bankers and

BOSS (n)

one who directs or supervises workers
 Eccl 10:4.....If your **b** is angry at you,
 Luke 16:3.....Now what? My **b** has fired me

BOTTOMLESS (adj)

unfathomable; boundless, unlimited
 Luke 8:31.....into the **b** pit.
 Rev 9:1.....shaft of the **b** pit.
 Rev 9:11.....the angel from the **b** pit;
 Rev 11:7.....up out of the **b** pit
 Rev 17:8.....up out of the **b** pit
 Rev 20:1.....the key to the **b** pit
 Rev 20:3.....into the **b** pit,

BOUGHT (v)

to purchase; to obtain by way of sacrifice or expenditure
 see also BUY
 Job 28:15.....It cannot be **b** with gold.

1 Cor 6:20.....God **b** you with a high price.
 2 Pet 2:1.....the Master who **b** them.

BOUND (v)

to confine, restrain, or restrict as if with bonds; to put under an obligation
 Acts 20:22.....now I am **b** by the Spirit
 Rev 20:2.....and **b** him in chains

BOUNDARY (n)

border, limit; dividing line
 Num 34:3.....The southern **b** will begin
 Prov 22:28.....moving the ancient **b** markers

BOUNTIFUL (adj)

given or provided abundantly; generous
 Ps 65:11.....year with a **b** harvest;
 Ps 68:10.....with a **b** harvest, O God,

BOUNTY (n)

crop yield; generosity
 Deut 33:16.....gifts of the earth and its **b**,

BOW, BOWED, BOWS (v)

to bend the head, body, or knee in reverence, submission, or shame
 Gen 47:31.....Jacob **b-ed** humbly
 Deut 5:9.....You must not **b** down to them
 1 Kgs 1:16.....Bathsheba **b-ed** down before
 1 Kgs 19:18.....never **b-ed** down to Baal
 2 Chr 29:29.....everyone with him **b-ed** down
 2 Chr 29:30.....and **b-ed** down in worship.
 Esth 3:2.....would **b** down before Haman
 Ps 72:9.....nomads will **b** before him;
 Ps 95:6.....let us worship and **b** down.
 Isa 44:15.....an idol and **b-s** down in front
 Mic 6:6.....Should we **b** before God
 Rom 11:4.....never **b-ed** down to Baal!
 Phil 2:10.....every knee should **b**, in heaven

BOWL (n)

a concave vessel often used for holding food or liquids

Prov 15:17.....A **b** of vegetables with
 Luke 8:16.....covers it with a **b** or hides

BOY, BOYS (n)

a male child from birth to puberty
 Gen 22:17.....God has heard the **b** crying
 Gen 22:12.....Don't lay a hand on the **b**!
 Exod 1:18.....you allowed the **b-s** to live?
 1 Sam 2:11.....the **b** served the Lord
 1 Sam 3:8.....who was calling the **b**.
 Matt 17:18.....rebuked the demon in the **b**,

BRAG (v)

to talk boastfully
 Prov 27:1.....Don't **b** about tomorrow,
 Amos 4:5.....so you can **b** about it
 2 Cor 5:12.....you can answer those who **b**

BRANCH, BRANCHES (n)

limb of a (family) tree; part of a complex body (of knowledge); figurative of offspring and of disciples (of Christ and his disciples)

Isa 4:2.....the **b** of the Lord will be beautiful

Dan 4:21.....nested in its **b-es**.

Zech 3:8.....bring my servant, the **B**.

Matt 13:32.....make nests in its **b-es**.^{es}

John 15:2.....**b** of mine that doesn't

John 15:4.....**b** cannot produce fruit if

John 15:5.....you are the **b-es**.

Rom 11:20.....those **b-es** were broken off

Rom 11:21.....not spare the original **b-es**,

BREAD (n)

basic staple in diet of ancient Israel, usually baked using flour or meal; signifies livelihood
 see also FOOD

Exod 23:15.....Festival of Unleavened **B**.

Prov 20:17.....Stolen **B** tastes sweet,

Mark 14:22.....Jesus took some **b** and

Luke 4:3.....stone to become a loaf of **b**.

Luke 9:13.....only five loaves of **b**

John 6:48.....Yes, I am the **b** of life!

John 6:51.....I am the living **b**

1 Cor 10:16.....when we break the **b**,

1 Cor 11:23.....the Lord Jesus took some **b**

1 Cor 11:26.....eat this **b** and drink