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HOLY BIBLE

HOLY BIBLE

Gift & Award Edition



New Living
Translation®

Tyndale House Publishers
Carol Stream, Illinois

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Tyndale House Publishers and Wycliffe Bible Translators share the vision for an understandable, accurate translation of the Bible for every person in the world. Each sale of the *Holy Bible*, New Living Translation, benefits Wycliffe Bible Translators. Wycliffe is working with partners around the world to accomplish Vision 2025—an initiative to start a Bible translation program in every language group that needs it by the year 2025.

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Welcome to the Bible!

God's Message

You hold in your hands the most powerful book ever written. Countless lives have been changed by it. Numerous authorities have tried to ban it. Some godless people have burned it. And many Christians have died to preserve it. Why has this book had such a huge impact on people? Because this book, the Bible, is the very word of God. It came from God himself—he is the author. Over hundreds of years, he chose certain individuals to write down exactly what he wanted to tell humankind. This process is called “inspiration.” One of Jesus’ closest followers, Peter, wrote, “Above all, you must realize that no prophecy in Scripture ever came from the prophet’s own understanding, or from human initiative. No, those prophets were moved by the Holy Spirit, and they spoke from God” (2 Peter 1:20-21).

Although these authors wrote in Hebrew or Greek, their words have been carefully translated into many languages. So today we can read God’s message in our own language—modern English.

God's Message for Today

In 2 Timothy 3:16-17, the apostle Paul reminded his student, Timothy, that “All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right. God uses it to prepare and equip his people to do every good work.” This is still true today, even though the Bible was written hundreds of years ago. Its message is timeless, personal, and powerful because it comes from God. Millions have discovered that the Bible speaks to their deepest needs, and people from all over the world turn to God’s word daily for words of comfort, encouragement, hope, inspiration, and guidance. There they find satisfying answers to life’s most perplexing questions and difficult problems.

The Bible, however, is more than just an answer book for life’s problems. It is also made up of exciting adventures, inspiring stories, beautiful poetry, convicting messages, and the hope-giving life story of Jesus Christ.

Many Books, One Message

The Bible may look like one book, but it is actually sixty-six rolled into one. Thirty-nine books make up what we call the Old Testament, and twenty-seven make up the New Testament. God used many authors—as many as forty—over a time-period of many centuries to write the sixty-six books of the Bible. This makes each book unique. But even though each book has its own style and character, each one contributes to God’s life-changing message. What is that message? Through the Bible, God makes it clear that he loves us and has a plan to save us from the destructive power of sin.

God's Message for You

What is God's message for *you*? Read this amazing book carefully, looking for how God worked in the lives of people many years ago. Then look deeper to discover the timeless truths that can be applied to the lives of people today. Look for ways that God's timeless truths apply to *you*. How does he want *your* life to change? As God speaks to you through his holy word, do what you know he wants you to do—obey him. James 1:22-25 says, "But don't just listen to God's word. You must do what it says. Otherwise, you are only fooling yourselves. For if you listen to the word and don't obey, it is like glancing at your face in a mirror. You see yourself, walk away, and forget what you look like. But if you look carefully into the perfect law that sets you free, and if you do what it says and don't forget what you heard, then God will bless you for doing it."

Welcome to God's life-changing message for you. **Welcome to the Bible.**

How to Know Jesus Personally

God wants each of us to experience a life that has meaning, direction, love, and peace. God makes this kind of life possible through a personal relationship with his Son, Jesus Christ. But before you accept Jesus as your Savior, here are five truths that will help you understand God's desire for you:

- 1. God has a plan for your life.** “No one can receive anything unless God gives it from heaven” (John 3:27). God created you and has good plans for your life. To know those plans, you must know God personally.
- 2. God's plan gives meaning.** “Jesus replied, ‘I am the bread of life. Whoever comes to me will never be hungry again. Whoever believes in me will never be thirsty’” (John 6:35). Many people seek meaning and purpose for their life. But they never find it because they look for meaning in the wrong things and the wrong people. When you follow God's plans for your life, the most important of which is to know Jesus as your Lord and Savior, you will find meaning and purpose in all that you do.
- 3. God's plan gives direction.** “Jesus spoke to the people once more and said, ‘I am the light of the world. If you follow me, you won't have to walk in darkness, because you will have the light that leads to life’” (John 8:12). Without God's direction, you may not know what to do with your life. You may try a lot of things, hoping to find meaning in each one. But if you have God in your life, he will lead you and show you how to make your life count for him and his Kingdom.
- 4. God's plan brings peace.** “I am leaving you with a gift—peace of mind and heart. And the peace I give is a gift the world cannot give. So don't be troubled or afraid” (John 14:27). When you follow Jesus as your Lord and Savior, you will be at peace with God. You will also be filled with God's peace. So when troubles come, you will be able to have peace as you endure hardships.
- 5. God's plan is for you to live with him in heaven.** “For this is how God loved the world: He gave his only Son, so that everyone who believes in him will not perish but have eternal life” (John 3:16). Before Adam and Eve sinned (Genesis 3), they had a good relationship with God. Therefore, they were not ashamed to come into God's presence. But after they sinned, their relationship with God changed, and they were ashamed to come into God's physical presence. Sin had separated them and the entire human race—including you—from God. But God did not want sin to keep people from having a relationship with him. So he provided a way in which people could be cleansed of their sins and live with him in heaven forever. He gave his only Son, Jesus, as the perfect payment for everyone's sins.

Here are three things you must do in order to know Jesus personally as your Lord and Savior:

- 1. Recognize that you are a sinner.** “For everyone has sinned; we all fall short of God’s glorious standard” (Romans 3:23). “As the Scriptures say, ‘No one is righteous—not even one!’” (Romans 3:10). Because everyone is a sinner, no one deserves eternal life with God in heaven. In addition, no one can work hard enough to *earn* this life. Instead, God gives eternal life to everyone who believes that Jesus Christ is his Son. Before you can appreciate what Jesus has done for you, you need to recognize that you are a sinner in need of God’s forgiveness. If you never acknowledge this, you will never receive God’s forgiveness for your sins. And you will never enter into heaven.
- 2. Ask Jesus to forgive you.** “Yet now he has reconciled you to himself through the death of Christ in his physical body. As a result, he has brought you into his own presence, and you are holy and blameless as you stand before him without a single fault” (Colossians 1:22). If you recognize that you are sinner, then you may be ready to ask Jesus to forgive you. Do you believe that Jesus is the eternal Son of God, who died to pay for your sins? If you do and you have never thanked Christ for dying for you, thank him right now in a simple prayer. Pray, “Lord, I thank you for paying for the sins I have committed. I give my life to you. Teach me the right way to live. Amen.”

If you have believed in Christ now for the first time, write your name and today’s date on the blank lines as a record of the time of your salvation.

Name: _____

Date: _____

Time: _____

- 3. Turn away from your sins.** “Those who have been born into God’s family do not sin, because God’s life is in them. So they can’t keep on sinning, because they are children of God” (1 John 3:9). As a Christian, you may sin from time to time. But you should not continue to live a sinful lifestyle. Putting your faith in Jesus means that you are willingly turning away from your old sinful nature. It also means that you are living to please God. You can live to please God by obeying the commands he has given everyone in the Bible. If you obey God, you can be sure that you are a Christian and will one day have eternal life in heaven.

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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

INTRODUCTION TO THE *New Living Translation*

Translation Philosophy and Methodology

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

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

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

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

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

Translation Process and Team

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

tools. Then to work alongside the scholars, skilled English stylists were needed to shape the text into clear, contemporary English.

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

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

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

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

In the Gospels and Acts, the Greek word *christos* has normally been translated as “Messiah” when the context assumes a Jewish audience. When a Gentile audience can be assumed (which is consistently the case in the Epistles and Revelation), *christos* has been translated as “Christ.” The Greek word *kurios* is consistently translated “Lord,” except that it is translated “LORD” wherever the New Testament text explicitly quotes from the Old Testament, and the text there has it in small capitals.

Textual Footnotes

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

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with “Hebrew,” “Aramaic,” or “Greek,” identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Greek *the breaking of bread*.”
- Textual footnotes are also used to show alternative renderings, prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”
- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.

- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Psalms 8:2; 53:3; Proverbs 3:12).
- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the nephew of Herod Antipas and a grandson of Herod the Great.”
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “*Eve* sounds like a Hebrew term that means ‘to give life.’” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

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

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

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OLD TESTAMENT

GENESIS

Author Moses, according to tradition

Date Written 1450–1410 B.C.

Content As its name implies, Genesis is the book of beginnings. It starts with the creation of the world and every living creature in it. It records the first marriage, the first sin, the first consequences of sin, and the first reference to God's future 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 a nation—Israel. The story begins as God calls Abraham, the father of the Israelites, to leave his hometown, Ur (located in modern-day Iraq), and move to Canaan—the land God promised his descendants. Eventually, the Redeemer of the world would come from the descendants of Abraham. The story then shifts to the exploits of Isaac, Abraham's son, and then to Jacob, Abraham's grandson. Genesis concludes with the remarkable experiences of Joseph.

The Account of Creation

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

³Then God said, "Let there be light," and there was light.

⁴And God saw that the light was good. Then he separated the light from the darkness. ⁵God called the light "day" and the darkness "night."

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

⁶Then God said, "Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth." 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."

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

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

And that is what happened. ¹⁰God called the dry ground "land" and the waters "seas." And God saw that it was good. ¹¹Then God said, "Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened. ¹²The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

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

¹⁴Then God said, "Let lights appear in the sky to separate the day from the night. Let them 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 life. 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 created human beings* in his own image.

In the image of God he created them; male and female he created them.

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

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, . . .* 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.

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

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

The Man and Woman in Eden

When the LORD God made the earth and the heavens, ⁵neither wild plants nor grains were growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. ⁶Instead, springs* came up from the ground and watered all the land. ⁷Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

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

¹⁰A river flowed from the land of Eden, 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?"

2:6 Or *mist*. 2:19 Or *Adam*, and so throughout the chapter. 2:21 Or *took a part of the man's side*. 3:8 Or *Adam*, and so throughout the chapter. 3:15 Or *bruis*; also in 3:15b. 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."

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

⁴"You won't die!" the serpent replied to the woman. ⁵"God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil."

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

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

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

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

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

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

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

¹⁴Then the LORD God said to the serpent,

"Because you have done this, you are cursed more than all animals, domestic and wild. You will crawl on your belly,

groveling in the dust as long as you live.

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

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

¹⁶Then he said to the woman,

"I will sharpen the pain of your pregnancy,
and in pain you will give birth.

And you will desire to control your husband,
but he will rule over you.*"

¹⁷And to the man he said,

"Since you listened to your wife and ate from the tree whose fruit I commanded you not to eat, the ground is cursed because of you.

All your life you will struggle to scratch a living from it.

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

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

For you were made from dust,
and to dust you will return."

Paradise Lost: God's Judgment

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

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

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

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

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

⁸One day Cain suggested to his brother, "Let's go out into the fields."* And while they were in the field, Cain attacked his brother, Abel, and killed him.

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

"I don't know," Cain responded. "Am I my brother's guardian?"

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

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

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

The Descendants of Cain

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

¹⁹Lamech married two women. The first was named Adah, and the second was Zillah. ²⁰Adah gave birth to Jabal, who was the first of those who raise livestock and live in tents. ²¹His brother's name was Jubal, the first of all who

play the harp and flute. ²²Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He 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 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.

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. 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.

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 sons of God saw the beautiful women* and took any they wanted 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 created 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 blameless 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.

¹⁷Look! 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 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—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

5:29 Noah sounds like a Hebrew term that can mean "relief" or "comfort." 6:2 Hebrew *daughters of men*; also in 6:4. 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. 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.

had made in the boat and 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 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.

⁵“And I will require the blood of anyone who takes another person’s life. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die. ⁶If anyone takes a human life, that person’s life will also be taken by human hands. For God made human beings* in his own image. ⁷Now be fruitful and multiply, and repopulate the earth.”

⁸Then God told Noah and his sons, ⁹“I hereby confirm my covenant with you and your descendants, ¹⁰and with all the animals that were on the boat with you—the birds, the livestock, and all the wild animals—every living creature on earth. ¹¹Yes, I am confirming my covenant with you. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth.”

¹²Then God said, “I am giving you a sign of my covenant with you and with all living creatures, for all generations to come. ¹³I have placed my rainbow in the clouds. It is the sign

of my covenant with you and with all the earth. ¹⁴When I send clouds over the earth, the rainbow will appear in the clouds, ¹⁵and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. ¹⁶When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth.” ¹⁷Then God said to Noah, “Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth.”

Noah’s Sons

¹⁸The sons of Noah who came out of the boat with their father were Shem, Ham, and Japheth. (Ham is the father of Canaan.) ¹⁹From these three sons of Noah came all the people who now populate the earth.

²⁰After the flood, Noah began to cultivate the ground, and he planted a vineyard. ²¹One day he drank some wine he had made, and he became drunk and lay naked inside his tent. ²²Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. ²³Then Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover their father. As they did this, they looked the other way so they would not see him naked.

²⁴When Noah woke up from his stupor, he learned what Ham, his youngest son, had done. ²⁵Then he cursed Canaan, the son of Ham:

“May Canaan be cursed!

May he be the lowest of servants to his relatives.”

²⁶Then Noah said,

“May the LORD, the God of Shem, be blessed,
and may Canaan be his servant!

²⁷ May God expand the territory of Japheth!

May Japheth share the prosperity of Shem,*
and may Canaan be his servant.”

²⁸Noah lived another 350 years after the great flood.

²⁹He lived 950 years, and then he died.

10 This is the account of the families of Shem, Ham, and Japheth, the three sons of Noah. Many children were born to them after the great flood.

Descendants of Japheth

²The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

³The descendants of Gomer were Ashkenaz, Riphath, and Togarmah.

⁴The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim.* ⁵Their descendants became the seafaring peoples that spread out to various lands, each identified by its own language, clan, and national identity.

Descendants of Ham

⁶The descendants of Ham were Cush, Mizraim, Put, and Canaan.

⁷The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Seba and Dedan.

⁸Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth. ⁹Since he was the greatest hunter in the world,* his name became proverbial.

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*. **9:6** Or *man*; **9:6** Or *man*; Hebrew reads *ha-adam*. **9:27** Hebrew *May he live in the tents of Shem*. **10:4** As in some Hebrew manuscripts and Greek version (see also 1 Chr 1:7); most Hebrew manuscripts read *Dodanim*. **10:9** Hebrew *a great hunter before the LORD*; also in 10:9b.

NLT DICTIONARY/CONCORDANCE

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*
 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
 2 Cor 4:9 . . . down, but never *a-ed* by God.
 Heb 13:5 . . . I will never *a* you.

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

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

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
 Eccl 5:18 . . . *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 17:8 . . . They *a-ed* it and know that
 Rom 11:12 . . . when they finally *a* it.
 Gal 2:9 . . . 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

ACCUSED (KJV)

Deut 21:23 . . . anyone who is hung is *curse*d
 Josh 6:18 . . . things *set apart for destruction*

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

ACCUSE, ACCUSED, ACCUSES, ACCUSING (v)

to charge with fault or offense; blame
 Job 22:4 . . . he *a-s* you and brings judgment
 Ps 27:12 . . . For they *a* me of things
 Dan 6:5 . . . grounds for *a-ing* Daniel
 Luke 23:14 . . . *a-ing* him of leading a revolt.
 John 5:45 . . . it isn't I who will *a*
 John 7:7 . . . because I *a* it of doing evil.
 John 8:46 . . . can truthfully *a* me of sin?
 Acts 18:13 . . . *a-d* Paul of "persuading
 Rom 2:15 . . . and thoughts either *a* them
 Rom 8:33 . . . Who dares *a* us whom God
 Rev 12:10 . . . who *a-s* them before our God

ADMONISH(ED) (KJV)

Eccl 12:12 . . . give you *some further advice*
 Jer 42:19 . . . Don't forget this *warning* I
 2 Thes 3:15 . . . *warn* them as you would
 Heb 8:5 . . . God *gave* him this *warning*

ADOPT, ADOPTED (v)

to take another's child into one's own family
 Rom 8:15 . . . when he *a-ed* you as his own
 Rom 9:4 . . . to be God's *a-ed* children.
 Gal 4:5 . . . so that he could *a* us as
 Eph 1:5 . . . decided in advance to *a* us

ADULTERY (n)

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

ADVOCATE (n)

one who pleads the cause of another; defender
 Job 16:19 . . . My *a* is there on high.
 John 14:16 . . . he will give you another *A*,
 John 15:26 . . . I will send you the *A*—
 John 16:7 . . . if I don't, the *A* won't come.
 1 Jn 2:1 . . . an *a* who pleads our case

AFRAID (adj)

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

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!"

ALMIGHTY (n)

having absolute power over all; God
 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.

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,

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*,

Pss 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*
 Luke 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 2:4 . . . even the *a-s* who sinned.
 Jude 1:6 . . . I remind you of the *a-s*

ANGER (n)

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

ANGRY (adj)

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

ANOINTED ONE (n)

one chosen by divine election
 1 Sam 2:10 . . . the strength of his *a*.
 1 Sam 26:9 . . . the LORD's *a*?
 Ps 132:17 . . . my *a* will be a light for
 Dan 9:25 . . . a ruler—the *A*—
 Isa 45:1 . . . says to Cyrus, his *a*,

ANTICHRIST, ANTICHRISTS (n)

opponent of Christ; the personification
 of evil
 1 Jn 2:18 . . . heard that the *A* is coming,
 1 Jn 4:3 . . . has the spirit of the *A*,
 2 Jn 1:7 . . . deceiver and an *a*.

APPEAR, APPEARED, APPEARING, APPEARS (v)

to come out of hiding and show up in public
 view; to make one's presence known
 Gen 1:9 . . . so dry ground may *a*.
 Num 14:10 . . . presence of the LORD *a-ed*
 Deut 33:16 . . . *a-ed* in the burning bush.
 Mal 3:2 . . . and face him when he *a-s*?
 Matt 1:20 . . . angel of the Lord *a-ed* to him
 Matt 24:30 . . . will *a* in the heavens,
 Luke 2:9 . . . angel of the Lord *a-ed* among

Luke 16:15 . . . You like to *a* righteous
 Phil 2:7 . . . When he *a-ed* in human form,
 2 Thes 1:7 . . . the Lord Jesus *a-s* from
 2 Tim 1:10 . . . by the *a-ing* of Christ Jesus,
 Heb 9:24 . . . now before God on our
 1 Pet 5:4 . . . when the Great Shepherd *a-s*,
 1 Jn 3:2 . . . will be like when Christ *a-s*.

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*
 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.
 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,

ASHAMED (v)

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*

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

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.

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,

AUTHORITY, AUTHORITIES (n)

the right to govern; the freedom or ability
 to act
 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*.
 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*.
 1 Tim 2:2 . . . all who are in *a* so that
 Titus 2:15 . . . You have the *a* to correct
 1 Pet 3:1 . . . 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

AWESOME (adj)

characterized by reverential fear;
 expressive of or inspiring awe
 see also WONDERFUL
 Exod 34:10 . . . the *a* power I will display
 Deut 7:21 . . . a great and *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!

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* wrapped snugly
 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

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*,

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.

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,
 Isa 53:1 ... Who has *b-d* our message?
 Mark 9:23 ... is possible if a person *b-s*.
 Mark 9:24 ... I do *b*, but help me
 Luke 24:25 ... You find it so hard to *b*
 John 1:7 ... so that everyone might *b*
 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 7:39 ... to everyone *b-ing* in him.
 John 9:35 ... asked, "Do you *b* in the Son
 John 11:40 ... see God's glory if you *b*?
 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 17:21 ... world will *b* you sent me.
 John 19:35 ... so that you also can *b*.
 John 20:29 ... *b* because you have seen
 Acts 10:43 ... that everyone who *b-s* in him
 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 27:15 ... For I *b* God.
 Rom 1:26 ... saving everyone who *b-s*—
 Rom 3:22 ... for everyone who *b-s*, no
 Rom 10:9 ... *b* in your heart that God
 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*.
 2 Cor 5:7 ... by *b-ing* and not by seeing.
 Gal 3:2 ... because you *b-d* the message
 Eph 2:8 ... his grace when you *b-d*.
 Col 1:23 ... continue to *b* this truth
 1 Thes 4:14 ... For since we *b* that Jesus
 2 Thes 2:11 ... and they will *b* these lies.
 1 Tim 3:16 ... He was *b-d* in throughout
 Heb 3:14 ... firmly as when we first *b-d*,
 Heb 11:6 ... must *b* that God exists
 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

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 ... olive oil and go to *B*.
 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,

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 you.
 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,

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.

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,

BLAMELESS (adj)

characterized by being free from sin and fault
see also INTEGRITY, RIGHTEOUS
 Gen 6:9 ... only *b* man 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.

BLASPHEME, 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-d*
 Num 15:30 ... have *b* the LORD,
 Isa 52:5 ... My name is *b-d* 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.
 Rev 13:1 ... were names that *b-d* God.

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 ... to speak great *b-ies* 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
 Acts 20:35 ... *b-ed* to give than to receive.
 Jas 1:12 ... God *b-es* those who patiently
 Rev 22:7 ... *B-ed* are those who obey

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

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
 1 Pet 1:2 ... cleansed by the *b* of Jesus
 1 Jn 1:7 ... the *b* of Jesus, his Son, cleanses
 Rev 15:6 ... 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*,

BOAST, BOASTED, BOASTING (v)

to puff oneself up in speech, brag
 Isa 20:5 ... and *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 ... poor have something to *b* about,
 Jas 4:16 ... *b-ing* about your own pretentious
 2 Pet 2:18 ... empty, foolish *b-ing*.

BODY, BODIES (n)

one's physical essence; a corpse; a group of people
 Job 19:26 ... in my *b* I will see God!