

The
International English™ Bible
Old Testament and New Testament

A Study Bible for the Whole Family
with
18,000 Helpful Notes

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AN INTRODUCTION

TO THE

INTERNATIONAL ENGLISH™ BIBLE

(IEB)

GOD'S WORD

The Bible is the message of God. It is the inspired, infallible, written record of God's will (see 2 Tim. 3:16-17). Through it, God speaks to mankind, revealing how He intends to redeem us from sin. The Bible says, "No prophecy of Scripture ever came about by a prophet's own ideas, because prophecy never came from what man wanted. No, those men spoke from God while they were being influenced by the Holy Spirit" (2 Pet. 1:20-21). We must never take God's Word for granted. What would your life be without your Bible? Let's face it, your life would be miserable. You would be like somebody lost in a wilderness without a compass!

How valuable is God's Word? It is worth more than gold or silver (see Ps. 19:10; 119:72,127; Prov. 23:23). It contains precious words of eternal life (see John 6:63,68).

The Bible is not merchandise to be peddled (see 2 Cor. 2:17, RSV). This is God's truth, which can make us holy (see John 17:17). Truth can be known, and it can set us free from sin (see John 8:32). The irreverent heart will not find the truth, because it is not looking for it (see Ps. 10:4; Jer. 8:9). One must respect and love truth if its riches are to be discovered (see Ps. 119:18). This is the only proper attitude for all truth-seekers. The authority of the Bible is supreme authority. If such a standard were not necessary, God would not have given it to us as a guide (see Ps. 119:105). Scriptural wording cannot be "broken" in any way (see John 10:35).

During a span of approximately 1,600 years, God used about 40 writers to write the 66 books, which we now call "The Holy Bible". There is a total of 1,189 chapters with 31,101 verses in the Bible, originally written in three languages: Hebrew, Aramaic, and Greek. And, the entire Bible points to the central figure of the text—Jesus the Messiah, the Son of God. He is our Savior. Jesus said, "I am the Way and the Truth and the Life! The only way anyone can come to the Father is through me!" (John 14:6). Christ is the true light (see John 1:9) for the people of the world (see John 8:12). In contrast with the Law and its system of shadows that came by Moses (see Heb. 10:1), grace and truth came through Jesus Christ (see John 1:17; Col. 2:17). God is the only true God, and He sent Christ who spoke the truth that He had been taught by the Father (see John 8:26,28). The truth that Jesus taught us was absolute truth, not relative truth. This

INTRODUCTION

is precisely why He came (see John 18:37). It is possible for God's truth to be known because Christ revealed it to mankind (John 8:32; 14:1-10; 17:7; 1 John 3:18-19; 2 John 1:1). Regarding the whole counsel of God (see Acts 20:27), each individual should listen to it diligently (see Rev. 1:3), properly interpret it (see 2 Tim. 2:15), commit it to memory (see Ps. 119:11), meditate upon it (see Ps. 119:99), and live by it (see 1 John 1:6-7) every day (see Luke 9:23).

TRANSLATING THE WORD OF GOD ACCURATELY

We must never trifle with the Bible. We must preserve *exactly* the meaning of what God said through His prophets and through His Son (see Heb. 1:1-3; John 1:1-14). The Apostle Paul was set for the defense of this gospel and to publicly affirm and defend the truth of the Good News (see Phil. 1:16; Acts 17:3). A clear line of demarcation stands between right and wrong (see Matt. 6:24). Truth and error are not related in any way (see Matt. 12:30 and 2 Cor. 6:14-18). Therefore, we are engaged in a great battle (see 2 Cor. 10:3-5; Eph. 6:10-18; Philp. 1:27; 1 Thes. 5:8; 1 Tim. 1:8; 6:12; 2 Tim. 4:7; Heb. 12:4; Jude 1:3; Rev. 16:14; 19:19). For we must earnestly "fight for the faith which God passed on to the holy people once for all time" (Jude 1:3) and to plainly denounce evil (see Eph. 5:11). We ought to speak out boldly (see Acts 14:3).

The Word of God is the only offensive weapon that we possess. It is "the sword of the Spirit" (Eph. 6:17), whose edge remains sharp and powerful. "God's message is alive and active. It is sharper than any sword with two sharp edges. It can slice between the soul and the spirit or between the joints and bone marrow. It can tell the difference between the desires and the intentions of the human mind" (Heb. 4:12).

As faithful translators of the Bible, we are totally committed to accuracy. Just as people's lives depend on the accuracy of the printed manuals and maps which are used by airline pilots during flight, carefully preserving biblical accuracy is vital for our spiritual lives. We must be absolutely certain that we are conveying to all readers what inspired biblical writers were actually saying, because our souls depend on it. This is an awesome responsibility! If people cannot know precisely what God has revealed in the Scriptures, then revelation becomes meaningless to them and, therefore, useless. "Revelation" should not be extremely difficult or nearly impossible to understand. Some spiritual teachings may be complex (see 2 Pet. 3:16), but many other truths are easily understood. There is milk for babes in Christ, as well as solid food for full-grown persons (see 1 Cor. 3:1-3; Heb. 5:11-14), so that everyone can learn and grow (Matt. 5:48; 1 Cor. 14:20; Eph. 4:14-15; 5:1,8). Bible translators should make God's Word as easy to understand as possible, while continuing to faithfully adhere to reliable standards of accuracy. Jesus' mandate to his followers was the Great Commission, a command to make disciples of all nations and peoples. That task includes translating the Bible so that everyone in the whole world can read it and comprehend it. God's Word commands: "Therefore, after you've gone out, make followers for me from all nations [Greek: *ta ethne*, which means every cultural group]. Immerse them by the authority of the Father, the Son, and the Holy Spirit. Teach them to obey everything I commanded you. Remember,

INTRODUCTION

I will always be with you—even until the end of time!” (Matt. 28:19-20). This commission from Christ Himself makes it imperative that the Scriptures be carefully translated into all languages, including contemporary English. Through the Bible, God continues to speak to all people today. In developing *The International English™ Bible* (IEB), not only have we tried to translate God’s Word with the utmost accuracy, but we have also done this with love in our hearts for the Savior and for the salvation of precious souls (Acts 4:12; 13:26,47; 28:28; Rom. 1:16; 11:11; 13:11; 2 Cor. 6:2; Eph. 1:13; Philp. 1:28; 2:12; 1 Thes. 5:8-9; 2 Thes. 2:13; 2 Tim. 2:10; 3:15; Titus 2:11; Heb. 2:3,10; 5:9; 6:9; 9:28; 1 Pet. 1:5,9-12; 2:2; 2 Pet. 3:15; Jude 1:3). In Paul’s famous chapter about love, he starts off by saying: “I will now show you the best way of all: Even if I speak with human languages or the language of angels, but do not have loving concern, I have only become like the noisy sound of a gong or the ringing sound from cymbals” (1 Cor. 13:1). The same apostle also said: “When we speak the truth with love, we will grow up into Christ in every way” (Eph. 4:15).

A GOOD TRANSLATION MUST BE UNDERSTANDABLE

When God revealed Himself to mankind, He expected to be understood. He inspired the writers of the biblical books to communicate exactly what He said. The various authors of the sacred writings also expected to be understood by their audiences. Therefore, it is not unreasonable that we should demand that a translation of God’s Word be understandable. When God spoke a truth, He meant one thing by what He said. It was clear-cut. The prophets preceded the words with: “Thus saith the Lord.” God’s revelations were unambiguous (unlike the Delphic oracles). We consider that our task as Bible translators is to capture the true meaning of what was originally intended, and then to convey that meaning in such a way that it will be clearly and easily understood by all hearers or readers.

A Bible translation should communicate to the majority of people, believers and non-believers alike, regardless of cultural differences. It must be made intelligible to those who have never heard its message. If translators successfully hit that target, then they will easily communicate to almost all audiences of a particular culture they are aiming to reach.

A translation of the Bible must “make sense”; that is, be understandable by the great majority of people, regardless of their educational background. If an audience thinks that something doesn’t “make sense,” then it may assume that it is “nonsense” and not worth their time. In order for people to follow God’s will, they must readily understand a Bible translation. If Bible translators fail to reproduce the impact of the original message, then they have failed to do their job adequately.

To accomplish high fidelity, occasionally translators must make necessary grammatical and lexical adjustments. For example, the Hebrew idiom “bowels of mercies” (see Col. 3:12, NKJV) is *not* talking about intestines. Compare Job 30:27, IEB: “I never stop being upset inside.” Literally, “My bowels” = the seat of deep emotions. A meaningful English equivalent for this Hebrew idiom is “tender feelings.” Similarly, when we say we

INTRODUCTION

are speaking from “the bottom of our hearts,” we are *not* talking about that part of our bodies which pumps blood!

In the following paragraphs there are many graphic examples of biblical idioms which do *not* communicate well literally. And, these instances are followed by our wording from *The International English™ Bible* (IEB) which gets the true meaning across to readers effectively:

Gen. 19:31 — KJV: “There is not a man in the earth to come in unto us after the manner of all the earth.” Literally, “as (is) the way of all the earth.” IEB: “Everyone gets married, but there is no male for us to marry!”

Gen. 29:17 — KJV: “Leah was tender eyed.” Literally, “Leah’s eyes (were) weak”. IEB: “Leah was not pretty.”

Gen. 31:35 — KJV: “I cannot rise up before thee, for the custom of women {is} upon me.” IEB: “I cannot stand up in front of you, because I am having my period.” NOTE: The excuse that Rachel gave to her father was that she was menstruating.

Gen. 39:20 — KJV: “And Joseph’s master took him, and put him into the prison.” Literally, “. . . in the house of roundness”. IEB: “. . . and threw him in jail.” NOTE: See Ps. 105:17-18.

Exo. 1:8 — KJV: “Now there arose up a new king over Egypt, which knew not Joseph.” Literally, “He did not recognize Joseph.” IEB: “He had no political ties with Joseph.” NOTE: Joseph went to Egypt during a period when a foreign Semitic people (the Hyksos) had taken over Egypt and were ruling it. The fact that Joseph was Hebrew (Semitic-related) probably made it easier for the Hyksos dynasty of Pharaohs to elevate him to such a high governmental post. When the Hyksos people were finally deposed, the native-born Egyptians suspected all Semitic people of being a potential threat.

Lev. 16:29 — KJV: “Ye shall afflict (= deny) your souls.” IEB: “You must not eat.” NOTE: This was an old phrase which meant to embark upon a serious fast, including complete penitence and total self-humiliation. On the 1st day of the 7th month, they celebrated the Feast of Trumpets (Lev. 23:24). And, the 15th day of the same month was the Feast of Tabernacles (Lev. 23:34-36). The Day of Atonement (*Yom Kippur*) is the only public fast which was commanded by the Law of Moses.

Lev. 19:23 — KJV: “Three years shall it be as uncircumcised unto you; it shall not be eaten of.” Literally, “then you will expose its ‘foreskin’, its fruit (for) three years.” IEB: “{After planting a tree}, wait three years before eating its fruit.” NOTE: This meant that farmers would pluck the blossoms of the trees in the early years to cause the tree to bear more fruit in the later years. This was regarded as a type of “uncircumcision”. So, the Jews wisely were treating these young trees as “unclean” (= unacceptable) for eating in the first few years.

Num. 5:21 — KJV: “The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell.” Literally, “. . . your thigh (will) fall away” (= atrophy). IEB: “. . . Your belly will swell up, and you will not be able to have a baby!”

INTRODUCTION

Deut. 13:13 — KJV: “Certain men, the children of Belial, are gone out from among you.” Literally, “. . . sons of Belial” = worthless, ungodly fellows. “Belial” or “Beliar” is a Hebrew term meaning “worthless”. IEB: “Some evil men have come in among you!” NOTE: It is another name for Satan. Compare Judg. 19:22; 20:13; 1 Sam. 2:12; 10:27; 25:17,25; 30:22; 2 Sam. 16:7; 20:1; 23:6; 1 Kings 21:10,13; 2 Chr. 13:7; 2 Cor. 6:15.

Deut. 23:18 — KJV: “Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow.” IEB: “Do not bring the earnings of a female prostitute or a male prostitute to the House of the Always-Present One.” Compare Rev. 22:15.

Joshua 7:19 — KJV: “And Joshua said unto Achan, ‘My son, give, I pray thee, glory to the LORD.’” Literally, “. . . Please give glory to Yahweh!” IEB: “. . . My son, you should tell the truth. Confess to Yahweh.” NOTE: It means: “Be honest!”

Joshua 23:14 — KJV: “And, behold, this day I am going the way of all the earth.” IEB: “Now listen, I’m about to die.”

Judges 8:6 — KJV: “And the princes of Succoth said, ‘Are the hands of Zebah and Zalmunna now in thine hand?’” Literally, “Are Zebah and Zalmunna (captured) now in the palm of your hand?” IEB: “You haven’t caught Zebah and Zalmunna yet.” NOTE: = Do you physically have Zebah and Zalmunna in actual custody at this time? Is it realistic to assume that you will get them? These local Jewish brothers were still afraid that those roving Midianite sheiks might *not* be defeated. Therefore, the men of Succoth feared reprisals. And if so, the Midianites would return to that area and take vengeance upon them.

Judges 15:8 — KJV: “And he smote them hip and thigh with a great slaughter.” IEB: “Samson attacked the Philistines and killed many of them.” This was a proverbial Hebrew idiom which meant a merciless slaughter. In other words, the best pieces (the thigh and the shoulder) = the great and the mighty ones would be consumed.

Judges 15:16 — KJV: “And Samson said, ‘With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.’” Literally, “. . . a pile, two piles”. IEB: “. . . With a donkey’s jawbone, {I have} piled them up high.” NOTE: There is a clever wordplay going on in this verse. Moffatt’s translation has: “With the jawbone of an *ass*, I have piled them in a *mass*!” In Hebrew, the word for “donkey” and the word for “pile” are the same—*chamor*.

Ruth 2:2 — KJV: “And Ruth the Moabite said unto Naomi, ‘Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.’” Literally, “. . . I may find favor in his eyes”. IEB: “. . . Allow me to go now to the field and pick up the leftover grain behind whomever gives me the privilege.” NOTE: The Law of Moses commanded Jewish farmers to leave the leftover grain for poor people, aliens, widows, and orphans. (Lev. 19:9,10; 23:22; Deut. 24:19).

1 Sam. 16:1 — KJV: “Fill thine horn with oil, and go.” IEB: “Fill your small container {with olive} oil and go!”

1 Sam. 24:3 — KJV: “And he came to the sheepcotes by the way, where was a cave; and

INTRODUCTION

Saul went in to cover his feet.” IEB: “. . . A cave was there. And, Saul went inside to relieve himself.” NOTE: Compare Judg. 3:24.

1 Sam. 25:42 — KJV: “And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her.” Literally, “. . . at her feet” IEB: “. . . She had five servant girls following her.” NOTE: They were her “ladies in waiting”.

2 Sam. 14:7 — KJV: “. . . and so they shall quench my coal which is left.” IEB: “My {remaining} son is like the last spark of a fire. He is {all I have} left. {If they kill him}, my husband’s name and property will be gone from the earth!” = the surviving son, thus exterminating the family-line. Compare the same metaphor in 2 Sam. 21:17 and Ps. 132:17.

2 Sam. 19:22 — KJV: “And David said, ‘What have I to do with you, ye sons of Zeruah?’” Literally, “. . . What (is) to me and to you?” IEB: “David said, ‘I am so different from you, you sons of Zeruah!’” NOTE: See 1 Kings 17:18, “What do we have in common!?”

1 Kings 18:21 — KJV: “And Elijah came unto all the people, and said, ‘How long halt ye between two opinions?’” Literally, “. . . How long will you dance (or, limp) over two opinions!?” IEB: “How long will you people try to serve **both** Baal and Yahweh!?” NOTE: The Jewish people of the northern kingdom of Israel were guilty of an ambivalent syncretism. In other words, they were vainly attempting to worship *both* deities—not completely abandoning their Yahwistic traditions of the past, while still embracing the sensuous enjoyments of the new rites. Jesus said, “No one can serve two masters at the same time” (Matt. 6:24).

1 Kings 18:37 — KJV: “Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.” Literally, “. . . that You have turned back their heart again.” IEB: “. . . Then the people will **know** that You are bringing them back to You again.” NOTE: This Hebrew perfect tense is to be taken as a proleptic perfect tense (that is, a prophetic perfect tense) which means that the future will *certainly* be fulfilled—the action is as good as done! (Dr. John T. Willis).

1 Kings 20:35 — KJV: “And a certain man of the sons of the prophets said unto his neighbour in the Word of the LORD.” IEB: “By the Word of Yahweh, one of the prophets . . .” NOTE: This probably refers to a school for prophets.

2 Kings 2:3 — KJV: “Knowest thou that the LORD will take away thy master from thy head today?” IEB: “Do you know that Yahweh will take your master away from you soon?” Prof. Barnes stated that the teacher usually sat on an elevated seat, so that his feet were level with the heads of his pupils (compare Acts 22:3).

2 Kings 10:15 — KJV: “Is thine heart right, as my heart is with thy heart?” IEB: “Are you as good a friend to me as I am to you?” NOTE: = Are you in agreement with me? = “Are you with me, heart and soul?” (The New English Bible)

2 Kings 19:21 — KJV: “The daughter of Jerusalem hath shaken her head at thee.” Literally, “. . . shakes (her) head at your behind.” IEB: “The people of Jerusalem laugh at you, as you run away.” NOTE: Compare Ps. 22:7; Matt. 27:39.

INTRODUCTION

2 Kings 25:27 — KJV: “(Evil-Merodach) did lift up the head of Jehoiachin, king of Judah, out of prison.” IEB: “He let Jehoiachin (the {former} king of Judah) out of prison.”

1 Chr. 11:8 — KJV: “And he built the city round about, even from Millo round about.” IEB: “And, David built more buildings around it. He began where the land was filled in on the east side of the city.”

1 Chr. 29:24 — KJV: “And they made reconciliation with their blood upon the altar.” Literally, “They gave the hand under Solomon, the king.” IEB: “They promised to obey him.” NOTE: They pledged their complete allegiance. Compare 2 Kings 10:15.

2 Chr. 4:20 — KJV: “that they should burn after the manner before the oracle.” IEB: “to burn in front of the Most Holy Place” = “the Sanctuary”.

2 Chr. 10:11 — KJV: “My father chastised you with whips, but I will chastise you with scorpions.” IEB: “My father beat you with whips, but I {will beat you} with hooks!” NOTE: There were no “scorpions” there! This was only a stinging instrument of scourging. Compare Rev. 9:5.

2 Chr. 19:7 — KJV: “for there is no iniquity with the LORD our God, nor respect of persons . . .” Literally, “. . . and not the lifting up of faces . . .” IEB: “God wants all people to be treated the same way.” NOTE: This verse is talking about unjust partiality (prejudice). Compare James 2:1-13. See Ps. 82:2, IEB: “How much longer will you go on showing partiality to the evil people!?” literally, “to lift up the faces of the evil people”. God shows no favoritism (Lev. 19:15; Deut. 10:17; Prov. 18:5; 24:23; 28:21; Acts 10:34; Rom. 2:11; 1 Pet. 1:17).

Ezra 9:1 — KJV: “The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands” (that is, the local ethnic groups). IEB: “{Ezra}, the people of Israel—including the priests and the Levites—have **not** kept themselves separate from the non-Jewish people around us.” NOTE: The prophet Malachi (see Mal. 2:10-16) also condemned this practice.

Ezra 9:8 — KJV: “And now for a little space grace hath been shown from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place.” Literally, “. . . and to give to us a peg” (that is, a small foothold in Palestine). IEB: “He has permitted us to live in peace in His holy place.”

Neh. 9:29 — KJV: “(They) withdrew the shoulder.” Literally, “They gave the shoulder.” IEB: “They were bull-headed.”

Job 2:4 — KJV: “And Satan answered the LORD, and said, ‘Skin for skin, yea, all that a man hath will he give for his life.’ ” IEB: “Satan answered, ‘One skin for another!’ ” NOTE: This was an ancient, proverbial expression. It meant that Satan was alleging that Job would do anything to save himself.

Job 12:5 — KJV: “He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.” Literally, “A torch is despised in the thoughts of one who is at ease.” IEB: “People who are comfortable don’t care that others are having trouble.” NOTE: For example, when a wanderer arrives at his destination at night, he thoughtlessly

INTRODUCTION

tosses aside the torch which had guided his uncertain steps in the darkness before. In the same way, Job was formerly a beacon of insight to these men, but, in their prosperity and good health, they no longer regarded Job as a precious friend who was in need of sympathy and help during his hour of need.

Job 13:12 — KJV: “Your remembrances are like unto ashes, your bodies to bodies of clay.” IEB: “Your {so-called} ‘wise sayings’ are {worth no more} than proverbs of ashes.” NOTE: In other words, such pious platitudes are merely words of dust. Compare Isa. 44:20.

Job 13:25 — KJV: “Wilt thou break a leaf driven to and fro?” Literally, “Would you scare a driven leaf!?” IEB: “Don’t punish a leaf that is blown {by the wind}.” NOTE: That would be an activity that was unworthy of God’s stature.

Job 19:25 — KJV: “For I know {that} my redeemer liveth, and {that} he shall stand at the latter {day} upon the earth.” Literally, “He will rise on the dust.” = the resurrection of the future Messiah. IEB: “I know that my Defender is alive. And, I know that, in the end, **he** will come to stand up {for me}.”

Ps. 17:8 — KJV: “Keep me as the apple of the eye.” IEB: “Guard me as {You would protect} Your own eye” (pupil). NOTE: Compare Deut. 32:10-12; Ruth 2:12; Ps. 36:7; 57:1; 61:4; 63:7; 91:4; Matt. 23:37; Luke 13:24.

Ps. 17:10 — KJV: “They are enclosed in their own fat.” Literally, “They have closed up their fat.” IEB: “They are selfish.” They are completely insensitive and pitiless.

Ps. 22:7 — KJV: “They shoot out the lip.” Literally, “They open the lip (at me).” IEB: “They stick out their tongues {at me}.” NOTE: This was tantamount to extreme, verbal insults. Compare Job 16:4,10; Ps. 35:21; 64:8; 109:25; Lam. 2:15.

Prov. 3:8 — KJV: “It shall be health to thy navel.” Literally, “It will be a healing to your navel” (perhaps one’s umbilical cord, the source of life). IEB: “Then your body will be healthy.” NOTE: Here the Hebrew word *shar* stands for the entire body.

Prov. 7:9 — KJV: “In the twilight, in the evening, in the black and dark night.” Literally, “in the pupil of night and darkness.” IEB: “{It was} just starting to get dark.” NOTE: Compare Prov. 20:20, “Whoever curses his father or his mother {will die like} a light that goes out in darkness.” Literally, “His lamp will be put out in the apple of the eye (that is, the blackness) of darkness”; (Prov. 7:9), like a wick being snuffed out in pitch darkness. Compare also Prov. 13:9; 24:20.

Prov. 12:27 — KJV: “The slothful man roasteth not that which he took in hunting.” Literally, “He will not roast his prey.” IEB: “A lazy person catches no food to cook.” NOTE: Whatever the lazy hunter might have caught temporarily in his net will get away. In other words, through his own lack of diligence, the lazy man lets real opportunities slip through his fingers.

Prov. 14:4 — KJV: “Where no oxen are, the crib is clean.” Literally, “Without oxen, an (empty) stall (is) clean.” IEB: “When there are no oxen, {there is} no food in the barn.” NOTE: Why? Because no plowing has occurred beforehand, and therefore, no crop was planted!

INTRODUCTION

Prov. 16:11 — KJV: “A just weight and balance are the LORD’s: all the weights of the bag are his work.” Literally, “. . . All the stones in the bag (are) His work.” IEB: “. . . God wants all weights to be honest.” NOTE: God sets up the standard for fairness.

Prov. 20:26 — KJV: “A wise king scattereth the wicked, and bringeth the wheel over them.” Literally, “. . . And, he turns back the wheel on them.” IEB: “. . . Then he punishes them.” NOTE: This denotes the driving of the threshing-wheel to separate the chaff from the grain (that is, the bad part from the good portion (Isa. 28:27-28)) on top of bad people (Amos 1:3). It is referring to serious punishment (compare 2 Sam. 12:31; 1 Chr. 20:3). Compare also Prov. 20:8.

Prov. 20:27b — KJV: “searching all the inward parts of the belly.” IEB: “{God} searches through a person’s thoughts.” NOTE: God exposes each person’s true motives.

Prov. 21:29 — KJV: “A wicked man hardeneth his face.” IEB: “An evil man bluffs his way through.” NOTE: Such a man is always putting forth a bold expression.

Prov. 23:2 — KJV: “And put a knife to thy throat, if thou be a man given to appetite.” IEB: “Control yourself, if you are a big eater.” NOTE: This was an expression in the Middle East which meant to severely curb one’s appetite. Over-indulgence at such a time might endanger one’s very life (see the next verse).

Prov. 23:6 — KJV: “Eat thou not the bread of him that hath an evil eye.” Literally, “. . . the bread of an evil eye.” IEB: “Don’t eat the food of a stingy person.” NOTE: Compare Prov. 22:9; Deut. 15:9; Matt. 6:23; 20:15.

Prov. 25:15 — KJV: “A soft tongue breaketh the bone.” IEB: “And, a gentle word can get through to a hard-headed person.” NOTE: Compare Prov. 14:29; 15:18; Luke 18:1-8.

Prov. 27:17 — KJV: “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” Literally, “. . . And, a man sharpens his friend’s face.” IEB: “Iron can sharpen iron. {In the same way}, people can help each other learn.” NOTE: In other words, intelligent conversation promotes mutual edification. A healthy exchange of ideas is valuable. The purest form of “information” is interaction, because neither participant knows precisely what the other one is going to say. Therefore, novel syntheses can result.

Prov. 27:23 — KJV: “Look well to thy herds.” Literally, “Set your heart to the herds.” IEB: “Pay close attention to {the condition of} your cattle.” NOTE: Check on them often. Diligence prevents losses.

Prov. 28:17 — KJV: “A man that doeth violence to the blood of any person shall flee to the pit.” Literally, “. . . pressed down with the blood of a soul.” IEB: “A man who is tormented by being guilty of committing murder will keep on running until he dies.” NOTE: Compare Gen. 9:6 and Exo. 21:14.

Prov. 28:22 — KJV: “He that hasteth to be rich hath an evil eye . . .” Literally, “A man with an evil eye . . .” IEB: “A stingy person is in a hurry to get rich.” NOTE: He is a greedy man (Prov. 23:6; Matt. 20:15).

Prov. 30:13 — KJV: “And their eyelids are lifted up.” IEB: “Some people have such a proud look! They look down on others.” NOTE: They are exhibiting snobbish,

INTRODUCTION

disdainful glances, as if they are so superior to everyone else.

Eccl. 3:11 — KJV: “No man can find out the work that God maketh from the beginning to the end.” Literally, “He has put eternity into their heart” (= mind). IEB: “God has also given us a desire to know the future.” NOTE: Human beings were designed for eternity; therefore, the things which are time-bound on this earth cannot fully satisfy us.

Eccl. 7:6 — KJV: “For as the crackling of thorns under a pot . . .” Literally, “like the (crackling) sound of thorns underneath a pot . . .” IEB: “[It is] like heating a pot by burning straw. . .” NOTE: Here there is also present a play on the Hebrew words: *sirim* (“thorns”) and *sir* (“pot”). Ps. 118:12 also emphasizes the quickness of the blaze. It’s over fast.

Eccl. 10:3 — KJV: “a fool . . . his wisdom faileth him.” Literally, “. . . his heart is lacking” IEB: “A foolish person is not wise.” NOTE: Such a man lacks sense. This core trait shows up in everything he does.

Eccl. 10:19 — KJV: “A feast is made for laughter.” Literally, “Bread (= a festival) is made for laughter.” IEB: “A party makes you feel good.” NOTE: The princes were not attending to the obvious breaches in their government. They were not tending to business every day.

Eccl. 11:1 — KJV: “Cast thy bread upon the waters, for thou shalt find it after many days.” Literally, “Cast your bread (your sustenance) upon the surface of the waters . . .” IEB: “Do good things everywhere you go . . .” NOTE: In other words, be adventurous in your selfless giving (Isa. 49:4). Don’t play it safe (Prov. 11:24). In Egypt, farmers would sow their seed on *top* of the water, so that, when the waters of the Nile River receded, the grain would spring up from the rich, alluvial soil with a bumper crop (Isa. 32:20).

Eccl. 11:2 — KJV: “Give a portion to seven, and also to eight.” IEB: “Invest whatever you have in several different ventures.” NOTE: This proverb is advising you to diversify (Luke 16:9). This was a Hebrew idiom to indicate an indefinite number. The accumulative use of numbers adds emphasis. It was a common poetic device in the Near East.

Song of Songs 2:15 — KJV: “Our vines have tender grapes.” IEB: “Our vineyards are in blossom.” NOTE: The physical attraction between these lovers was at its sexual peak.

Lam. 2:20 — KJV: “Shall the women eat their fruit?” IEB: “Women eat their own babies.” NOTE: This was cannibalism during a long siege. See Jer. 19:9 and compare 2 Kings 6:28-29.

Dan. 3:8 — KJV: “(They) accused the Jews.” Literally, “(They) chewed pieces of (them).” IEB: “They began to speak against the men of Judah.” NOTE: This was a malicious accusation.

Hosea 4:2 — KJV: “and blood toucheth blood.” Literally, “And bloods touch against bloods.” IEB: “One murder follows another murder.” NOTE: Compare 2 Kings 15:8-16,25; Ps. 106:38; Ezek. 16:20-21; 23:37; Mic. 7:2.

Hosea 4:9 — KJV: “And there shall be, like people, like priest.” Literally, “And, it will be, like people, like priest.” IEB: “The priests are {as wrong} as the people.” NOTE: Both

classes had become totally pagan. Compare Jer. 50:6. All would be punished for their sins.

Hosea 4:18 — KJV: “Their drink is sour.” Literally, “Sour (is) their sour (drink).” IEB: “Her rulers get drunk.” NOTE: They were nothing but a gang of drunkards!

Matt. 8:20 — KJV: “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay {his} head.” IEB: “The foxes have holes to live in. The wild birds have nests in which to live, but I* have no place where I can rest {my} head.” NOTE: The phrase “Son of man”* here is Jesus’ self-designated expression which means “the Messiah”. He drew it from Dan. 7:13-14. Jesus is *not* talking about another individual; he is referring to himself. Therefore, the usual manner of doing this is by using first person pronouns (I, me, my, mine), but Scripture sometimes uses the indirect third person (Gen. 18:3,5; 19:18; 42:10,11,13; 1 Kings 3:7; Ps. 119:17; Luke 1:38,48; 2:28.). Here is how Dan. 7:13 reads in the IEB: “And, behold, {there was One who looked} like a human being. He was coming with clouds in the sky.” Literally, “(one) like the Son of Man” = the Messiah (John 1:51; 8:23; Rev. 1:13). NOTE: This figure is not merely “the Son of David”, but he is the Head of a restored humanity (Rom. 5:12-21), the seed of the woman (Gen. 3:15) who crushes the antichrist, the seed of the snake. Because mankind had become beast-like from following Satan, Christ had to become human (John 1:14) in order to rescue man from bestiality. Whoever rejects God incarnate will be judged by the Son of Man (John 5:27).

Matt. 11:19 — KJV: “But wisdom is justified of her children.” IEB: “{True} wisdom is shown to be right by the things it does.”

Matt. 11:29 — KJV: “Take my yoke upon you.” IEB: “Take the job I give you.” NOTE: This has to do with one’s personal responsibility to Jesus Christ.

Matt. 16:6 — KJV: “Take heed and beware of the leaven of the Pharisees and of the Sadducees.” IEB: “Be careful! Watch out for the yeast of the Pharisees and the Sadducees.” NOTE: Here Jesus was talking about the insidious influence of these Jewish sects.

Luke 5:34 — KJV: “Can ye make the children of the bridechamber fast, while the bridegroom is with them?” IEB: “Can the friends of a groom be sad while he is still with them?”

Luke 23:31 — KJV: “For if they do these things in a green tree, what shall be done in the dry?” Literally, the Greek text is: “If they do these things in a tree full of sap, what will happen in the dry (tree)?” IEB: “If people do things like this now when life is good, what will happen when bad times come?”

Acts 26:14 — KJV: “{It is} hard for thee to kick against the pricks.” IEB: “By fighting me you are only hurting yourself.” NOTE: Jesus was saying that it was difficult for Saul (Paul) to resist his own conscience’s conclusion.

Rom. 6:6 — KJV: “Knowing this, that our old man is crucified with {him}.” IEB: “You know that our sinful selves were nailed to the cross with Christ.”

INTRODUCTION

Rom. 7:6 — KJV: “We should serve in newness of spirit, and not in the oldness of the letter.” IEB: “We can serve with a new spirit, not {by following} a strict code.”

Rom. 12:20 — KJV: “Therefore if thine enemy hunger, feed him. If he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head.” IEB: “If your enemy is hungry, feed him. If he is thirsty, give him something to drink. By doing this, you will make him burn up with shame.” NOTE: This old Hebrew idiom (which was carried over into the Greek New Testament) originally came from Prov. 25:21-22.

2 Cor. 6:11-12 — KJV: “O {ye} Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels.” IEB: “We have spoken plainly to you Corinthian people. We opened wide our hearts. We are not holding back our tender feelings from you. **You** are the ones who are holding back!”

Gal. 3:13 — KJV: “For it is written: ‘Cursed is everyone that hangeth on a tree.’ ” IEB: “It is written, ‘When a person’s body is hung on a tree (the cross), it shows that the person has been condemned.’ ” NOTE: This was a citation from Deut. 21:23, showing that, even though the Law of Moses put all of us under condemnation, Christ took that condemnation away by changing places with us, thereby putting himself under that condemnation instead. So, the cross of Christ was a substitutionary sacrifice.

Gal. 5:12 — KJV: “I would they were even cut off which trouble you.” Literally, the Greek text has it: “would cut themselves off.” IEB: “I wish those people who are upsetting you (namely, the Judaizers) would add castration {to their circumcision}!”

Philp. 3:2-3a — “Watch out for dogs.” NOTE: The “dogs” were Judaizers, that is, those who tried to force non-Jews to become Jewish before they were allowed to be Christians. See Acts 15:1-5.

Philp. 3:2-3b — KJV: “Beware of the concision.” IEB: “Watch out for mutilators.” NOTE: These were some so-called Christian Judaizers who “butchered” the flesh of non-Jews because they wanted to circumcise as many of them as possible. They seemed to care more about flesh than souls!

1 Tim. 5:22 — KJV: “Lay hands suddenly on no man.” Literally, it is: “Put your hands on no one.” IEB: “Don’t confirm someone too quickly.” NOTE: = ordaining. Here this idiom does *not* mean violence; it means to appoint a candidate prayerfully. Compare Acts 8:18-19; 19:6; 13:3; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:2.

1 Tim. 6:12-13 — KJV: “Fight the good fight of faith. Lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.” IEB: “Fight the good fight of the faith. Hold onto eternal life. (God gives life to everything.) You were called into this life when you made the good confession in front of many witnesses. Before God and Christ Jesus who made the good confession to Pontius Pilate . . .” NOTE: See what Jesus said in John 18:36-37; 19:11.

Philm. 1:10 — KJV: “I beseech thee for my son Onesimus, whom I have begotten in my bonds.” IEB: “I appeal to you for my child, Onesimus. I ‘fathered’ him in prison.”

INTRODUCTION

NOTE: This means that Paul converted Onesimus (a runaway slave) to Christ while Paul was still in prison. Compare Prov. 1:8, IEB: “My child, listen to your father’s instruction.” Literally, “My son,” spoken affectionately, as by a wise old man. The aged Apostle John used the same sort of language in 1 John 2:1,12,14,18; 2:28; 3:7,18; 4:4; 5:21 and 3 John 1:4 regarding younger Christians.

Heb. 7:10 — KJV: “for he (Levi) was yet in the loins of his father (Abraham), when Melchizedek met him.” IEB: “because when Melchizedek met Abraham, Levi was still inside Abraham’s body.” NOTE: Levi was the great-grandson of Abraham, his ancestor. And, the writer of the Book of Hebrews is showing that, since Abraham paid homage to Melchizedek (the king of the city of Salem and priest of the Most High God (Heb. 7:1)), one whom Abraham viewed to be superior to himself, then Levi (Abraham’s descendant) was *also* to be considered to be inferior to Melchizedek.

James 1:17 — KJV: “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” IEB: “Every good and perfect gift comes down to us from God, the Source of truth. The Father of lights is always consistent and changeless.”

1 Pet. 1:13 — KJV: “Wherefore gird up the loins of your mind.” IEB: “So, get your minds ready.” Compare 1 Kings 18:46, IEB: “Elijah tightened his clothes around him.” Literally, “and he girded up his loins.” See also 2 Kings 4:29. Consider also Job 38:3, IEB: “Be strong like a man!” Literally, “Gird up your robe (or, “loins”), hero!” (Compare Job 40:7 also, and Prov. 31:27 for women.) Usually, the robe was worn as a free-flowing outer garment. But when men ran, labored, or fought, they tucked it in (compare the metaphorical use in 1 Pet. 1:13 above.) God was asking Job to get himself ready for the contest which is about to happen. Can Job explain the phenomena of God’s natural government!? If not, then how could Job understand the principles of God’s moral government!? Man should simply submit to God, and not question God!

1 Pet. 5:3 — KJV: “Neither as being lords over {God’s} heritage”; literally, it is: “portion”; Greek: *kleros*. IEB: “Don’t act like lords over the people.”

Rev. 1:8; 21:6; 22:13, literally, “I am the Alpha and the Omega” (the first and the last letters of the Greek alphabet.) IEB: “I am the A and Z.” NOTE: Here it means the beginning and the end.

Any idea that can be expressed in one language *can* be expressed in another language, unless the form itself is an essential element of the message. The only question is HOW can this be accomplished? Nevertheless, we certainly cannot expect a perfect match between languages.¹

We must strive for equivalence of meaning rather than literal identity. It is not important to conserve the strict grammatical form of the original expression in Hebrew,

¹ Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (E. J. Brill: Leiden, the Netherlands, 1982), pp. 4-5.

INTRODUCTION

in Aramaic, or in Greek. The best translations are not confusing syntactically or look forced in any way. Instead, they seem natural to a given target language when the text is read aloud. A great translation helps people to really understand the meaning of ideas that were conveyed in the original language. A conscientious translator works to achieve the closest, most natural equivalent. The transfer of the essential meaning is given the highest priority. Therefore, both content *and* context must rule!

Though grammatical style is secondary to content, it is still very important. Translators are not allowed to render expository material as though it were originally written as a straight narrative. And, they are not supposed to translate poetry as if it had been prose. The poetic Book of Lamentations is a case in point: Its five chapters are laid out in a very symmetrical manner. The original Jewish author framed these chapters with a beautiful literary device called “acrostic” (see another outstanding example of this in Ps. 119:1-176). Lam. 1, Lam. 2, and Lam. 4 each have 22 verses, corresponding to the 22 letters of the Hebrew alphabet. And, the first word of each verse begins with a different Hebrew letter (in order) through the entire alphabet (= the acrostic style). Lam. 3 does the same thing in blocks of three verses, for a total of sixty-six verses ($22 \times 3 = 66$). Although Lam. 5 also has 22 verses, no acrostic mechanism is present there. We cannot even hope to show this symmetry in English. That is the form of the Hebrew text, but it is not necessary to the *meaning* to be expressed in English. The main thrust of the grief-stricken author’s purpose is telling how sad it was for him to witness first-hand the destruction of Jerusalem in 586 B.C. and its aftermath. A national disaster had occurred. The Babylonians had liquidated the Jewish nation. And, the over-all tone is melancholy. The English reader should *feel* this profound sadness even without the acrostic form of the Hebrew original. This type of elegy is called *qinah* in Hebrew. It is a funeral dirge meter of 3 beats followed by 2 beats. A modern narrator can approximate this style orally if he is very careful.

Here’s another example: The Book of Hebrews was a well-organized, logical treatise. It is some of the best literary Greek to be found in the New Testament, approaching the quality of Classical Greek. Accordingly, its intricate discourse structure should be rendered the same way in translation. Regardless of who wrote it, Hebrews is certainly a superb, comprehensive, literary masterpiece in Greek.

In Amos 1–2, eight times the prophet prefaces his prophecies about various nations with these words: “Thus saith the LORD: For *three* transgressions of Damascus, and for *four*, I will not turn away {the punishment} thereof; because . . .” (Amos 1:3, KJV). This pattern is repeated about Philistia in Amos 1:6, about Tyre in Amos 1:9; about Edom in Amos 1:11; about Ammon in Amos 1:13; about Moab in Amos 2:1; about Judah in Amos 2:4, and about Israel in Amos 2:6. Why did Amos put it that way? Because increasing the number was a Hebrew literary device to signify a great number, filling up the measure and making it overflow, that is, for many, or for more than enough. Compare Job 5:19; 33:29; Prov. 30:15,18,21; Eccl. 11:2. This is the way the IEB translates it: ““For the crime after crime that Damascus is doing, I will not hold back {their punishment}.”

INTRODUCTION

Why did Nebuchadnezzar's advisers address him the way they did in Dan. 2:4? They exclaimed, "O king, live forever!" It was because this was the typical kind of exaggerated, Oriental adulation which was expected in those days. It was the formula normally used in speaking directly to potentates. Such words were meant to flatter their ego.

Sometimes the sense is the exact opposite of the literal phrasing. For example, Lam. 4:21 says: "Rejoice and be glad, you people of Edom!" (IEB). This was sarcasm. Read the context. Compare the Book of Obadiah and Amos 1:11-12 and Jer. 49:8 for the same sort of thing there.

And, what about Malachi's begging questions? The prophet's style is unique in the Old Testament. He makes a statement and then asks a question growing out of that statement. In the answers to these questions, Malachi sets forth the greater portion of his message. This writing style of presenting an objection in the mouth of Malachi's audience before refutation is found a total of eight times in the Book of Malachi (Mal. 1:2,6,7,13; 2:14,17; 3:7,8). It was very effective.

And, what about the esoteric nature of apocalyptic literature in Daniel, Ezekiel, and Revelation? Translators must be very careful to convey the highly symbolic messages to readers properly. More footnotes may be necessary to explain things to those who may not be familiar with this kind of writing. The original purpose of this cryptic style was to give believers comfort and encouragement as they faced severe persecution and trials. They needed to know by faith that they would eventually be victorious, if they remained faithful to the one true God.

Did you know that Eph. 5:14 was once a Christian song? Here are the lines:

"Get up, you sleeper!
Rise from death!
And, Christ will shine on you."

Similarly, Philp. 2:6-11 should be rendered as poetry, not prose:

⁶Though Christ was divine by nature,
He did not think that being equal with deity was
something to hold onto.
⁷Instead, he emptied himself, taking on the very nature of a slave.
He became like human beings, appearing in human form.
⁸He humbled himself.
He obeyed, though it meant dying,
even dying on a cross!
⁹So, God made him the most important.
God gave him the name {that is} above every name.
¹⁰{God} wanted every knee to bow, when the name of Jesus {is mentioned};
those in the heavenly world, on earth, and under the earth.
¹¹And every tongue will confess that "Jesus Christ is Lord"
for the glory of God the Father.

INTRODUCTION

Some Bible scholars have called this passage “a Christological hymn”. It may have been circulating within the Christian community before its appearance here. Was the Apostle Paul quoting it? Dr. Ernst Lohmeyer thought that these verses contained a pre-Pauline hymn which may have been originally composed in Aramaic, and which was liturgically used with the Lord’s Supper. According to Prof. Lohmeyer, the hymn was made up of two strophes (Phil. 2:6-8,9-11) of three stanzas. That is possible. A cadence is apparent.

Rom. 3:27–4:2 was a straw-man dialogue. It was a very powerful literary mechanism employed by Paul to get his main point across: In the *Living Word Commentary*, Prof. Frank Pack states it this way: “The logical conclusion of Jewish monotheism is that God is the universal Lord of all men. No single group can claim to be in exclusive possession and control of His grace. Whether circumcised or uncircumcised, all men as sinners must come to God in faith. . . . After making the bold declaration that man is justified by faith apart from works of the law, Paul desires to demonstrate that a faith relationship with God is the formative power of the Israelite covenant. But, he goes further to affirm that faith in God’s promises is the ideal response of every man. Paul turns to Abraham as the patriarch par excellence whose faith in God prepared the way for the redemptive history of Israel.”

1 Cor. 15:12-20 was a persuasive line of reasoning. In 1 Cor. 15:3-8, after Paul firmly established four historical facts—all empirically proven—namely that: (1) Christ died on a Roman cross; (2) Christ was buried; (3) Christ was raised from death on the third day; and (4) Christ appeared to more than 500 people simultaneously and to other credible eye-witnesses at different times, the apostle proceeds to show the skeptical Corinthians step-by-step the untenability of their position. Some of them believed that there was no such thing as a resurrection; they wanted to spiritualize it. Many of the Greeks thought that the human body was to be regarded as the “prison of the soul”. Compare Paul’s words in Athens (Acts 17:30-32). They thought of death as being a welcome relief because it was the release of the immortal soul, which would enjoy an existence in the after-life, free of the limitations imposed by a physical body. Paul patiently argued in the form of a *reductio ad absurdum*. Were these Corinthians willing to draw conclusions which were obviously false? Were they willing to accept the sweeping logical implications? That was their dilemma.

In the eleventh chapter of 2 Corinthians, there were two key words which the Apostle Paul used to vent his frustration with that congregation: (1) “foolishness” (2 Cor. 11:1,16,17,19); (2) and “bragging” (2 Cor. 11:12,16,17,21,30). The false “apostles” who invaded that Corinthian congregation had boasted that they worked on the same terms as Paul does (2 Cor. 11:12). However, in this passage, Paul undermined their claim by “boasting” of things which the false apostles considered foolish—his humility (2 Cor. 11:7), his labors (2 Cor. 11:23), and his weakness (2 Cor. 11:30). This tack was painful but necessary to show the shallowness of those false, self-serving teachers. This chapter is a rare look into Paul’s deep emotions; he was hurt. So, he used irony to show how ridiculous the position of those deceivers actually was. The Corinthians were quite gullible; they seemed to be willing to listen to anybody (2 Cor. 11:19). This was a challenging situation for Paul.

INTRODUCTION

Jesus the Master Teacher was very careful not to give people more than they could grasp. Mark 4:33 says, “Jesus was telling them the message—but only as much as they were able to understand” (IEB). Jesus did not try to impress people with big words, yet He was able to reach their hearts. By using profound illustrations, Jesus communicated clearly even to children. He attracted them, because they could feel His love (see Matt. 19:13-14). In fact, Jesus said that we ought to become humble as little children (Matt. 18:1-5). As translators, we also are trying to recapture that level of communication in *The International English™ Bible*.

In these busy, modern times when messages assail people from many diverse sources, we know that many individuals have learned to “tune out” very quickly. Therefore, we must work to grab a reader’s attention instantly, before it goes somewhere else. If he or she cannot immediately perceive the relevance of a particular message to his or her daily life, then we can expect it to be ignored. With the rise of the worldwide web (www.), many modern people are suffering from what is called “information overload.” Folks feel overwhelmed by the sheer mass of information (or noise) which bombards them from every side. This sense of overload causes a lot of people to retreat from learning new things. Therefore, many individuals also acutely sense that there is an ever-widening gap between what they understand and what they think they should understand. They wonder, “Why isn’t the information we’re receiving telling us what we want (or need) to know?” The information explosion has backfired. People are flooded with facts but starved for insight, according to author R. S. Wurman.²

The IEB translation, unlike more complicated Bible translations, truly helps ordinary people to transcend their fear of not knowing everything that God has said. In short, they learn how to distinguish what is relevant from what may be irrelevant to them at a particular stage of their spiritual development. *The International English™ Bible* is one of the clearest translations ever written. It is the key to the treasure chest!

IN COMMON LANGUAGE

In creating this new Bible version, we determined that it was also very important to measure up to good writing standards. At the same time, our translation would need to communicate well to a general audience in popular or common language, though it should not be “slang in print.” The book would need to feel comfortable to most people but not be too colloquial. We wanted to use a “common” vernacular that overlapped several socio-economic and educational levels so that either a college professor or a high school drop-out could enjoy reading it, since a 70 percent communication overlap exists between them. However, we determined that two extremes would need to be avoided:

- (1) “comic strip” language, and
- (2) technical language that only a narrow-cast audience would understand.

² R. S. Wurman. *Information Anxiety* (New York: Bantam-Doubleday-Dell Publishing Group, 1989).

INTRODUCTION

Using the first type of language could mark the message as unworthy of serious consideration. An example of this would be *Letters to Street Christians*,³ a “translation” in the vernacular targeted at a sub-culture of college students, which was trendy during the 1960’s and 1970’s. Employing the second type of language might guarantee that only a few scholarly individuals would understand it. *The Concordant Literal Translation*⁴ is an example of this kind of translation.

OUR SOURCE TEXTS

We also determined that an English Bible translation should *not* come from another English Bible. It should be translated directly from the original languages (Hebrew, Aramaic, and Greek). We are only as accurate as our source texts. Therefore, Bible translators must follow the most reliable, ancient Biblical texts.

The New Testament was originally written in a special type of Greek—Koiné Greek. It was *not* the Classical Greek of Homer or Plato or Socrates or Aristotle. No, it was in an everyday conversational language used by almost everyone in daily life and commerce throughout the Roman Empire during the first century A.D. What does this word *Koiné* mean? Well, it’s a Greek word itself. The Greek word *koiné* is used a dozen times in the Greek New Testament, and it means “common” or “(ceremonially) profane.” For example, in the biblical narrative about Peter and Cornelius found in Acts 10, God showed to Peter in a vision some non-kosher animals and then instructed Peter to eat them. That was unthinkable to an orthodox Jew! Peter responded, “I would never do that, Lord! I have never eaten food which is *koinos* (common or ordinary)” (Acts 10:14).

Originally, how might the New Testament have been written in English, if English had been the original language instead of Greek? We determined that a good translation should evoke the same effects today as the original text did upon those who first heard it. It should be completely natural and normal. That is what *The International English™ Bible* has attempted to accomplish. God’s message should be conveyed in today’s mode of speech, not yesterday’s. His Word ought to be expressed in the form that people use every day, a style that seems so ordinary to them that generally they are unaware that it is a translation.

English has already become the most generally-accepted language on planet earth. Eighty percent of all the information used in all the world’s computers is written in the English language. We call it “International English™” or “Koiné English”.

Not only must a translation “make sense”, but, at the same time, it must conform to the meaning of the original message. In creating *The International English™ Bible*, we wanted the text to communicate as clearly as possible without giving up technical accuracy. Painstaking effort has been exercised so as not to deviate from the best available Hebrew, Aramaic, and Greek manuscripts.

³ authored by Jack Sparks and Paul Raudenbush (“two brothers from Berkeley”), published by Hodder and Stoughton in 1971.

⁴ edited by Ernst Knoch, published by The Concordant Publishing Company, revised in 1976.

INTRODUCTION

Our main source for the 39 books of the Old Testament was the standard printed edition known as *Biblia Hebraica Stuttgartensia* (BHS). It represents the text of the Leningrad Codex B19A (L), still the oldest, dated manuscript of the complete Hebrew Bible. So, the Hebrew/Aramaic text on which our translation of the Old Testament is principally based does not represent a reconstructed text (as the standard critical editions of the Greek New Testament do. See these editions listed below.). Sometimes the ancient text represented by the Leningrad Codex occasionally needs to be corrected based on other Hebrew manuscripts, some early versions (such as the Greek Septuagint, the Latin Vulgate, the Samaritan Pentateuch, and the Syriac Peshitta), as well as the very important biblical manuscripts which were found among the Dead Sea Scrolls in 1947.

Not one but several editions of the Greek New Testament text were relied upon, including the following:

B. F. Westcott and F. J. A. Hort, *The New Testament in the Original Greek*, Revised edition, New York: Harper and Brothers, 1891.

Eberhard Nestle, Erwin Nestle, and Kurt Aland, *Novum Testamentum Graece*, 26th edition, Stuttgart: Württembergische Bibelanstalt; New York: American Bible Society, 1963.

José M. Bover, *Novi Testamenti Biblia Graeca et Latina*, 4th edition, Madrid, 1959.

Kurt Aland, Matthew Black, Carlo M. Martini, Bruce Metzger, and Allen Wikgren, *The Greek New Testament*, 4th edition, London and New York: United Bible Societies, 1993.

Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament according to the Majority Text*, Nashville: Thomas Nelson Publishers, 1982.

The Textus Receptus (the Stephanus edition). This text was mostly based on very late manuscripts which were corrupted early on.

Our process has been an eclectic approach (case-by-case), letting each variant reading stand on the evidence presented for it. Dr. Bruce M. Metzger's *Textual Commentary on the Greek New Testament* (London and New York: United Bible Societies, 1971) has been of inestimable value in assessing the proper weight (consideration) to give to the most important variant readings.

As far as the original text is concerned, we are all indebted to the hundreds of anonymous scribes who have toiled to hand down accurate copies of the manuscripts to us today. They have transmitted the ancient texts to us with a high degree of integrity long

INTRODUCTION

before the modern age of printing. Also, much is owed to thousands of Bible scholars who have preceded us with their very thorough research. Our deep appreciation goes out to all who helped in countless ways, small and great.

THE INTERNATIONAL ENGLISH™ BIBLE (IEB) IS NOT A PARAPHRASE!

The IEB is a smooth-reading translation, not a loose rendering. The IEB is *not* a paraphrase! Paraphrasing (usually from an English translation) does not fit the strict definition of “translating” the original source-texts. Paraphrasing the Bible focuses on interpreting the Bible rather than following disciplined translation techniques. The usual purpose of “paraphrasing” is not to give an exact rendering of the meaning of an account or the complete text of it, but to sum up the details of a narrative. However, Bible paraphrasers sometimes omit important details which may seem to be of minor importance to them. The material in a paraphrased “version” of the Bible usually over-simplifies, adds more information (which is not authorized (Rev. 22:18-19)), or abridges the original story. Paraphrasing is an attempt to put the original text into the paraphraser’s own words, thus *rewriting* the original text according to his liking. Usually, it’s in his own casual writing style, as if he had created the original idea. Without realizing it, the well-intentioned paraphraser may have subtly shifted the meaning of the biblical authors by misinterpreting it. Paraphrasing takes liberties with the Word, and paraphrasing twists the biblical words to fit a preconceived agenda (such as humanistic psychology, certain post-modern sentiments, New Age mysticism, or other liberal predilections). Often, paraphrasing does *not* preserve the main message of the original author, but it substitutes the paraphraser’s biased interpretation (which may be highly interpretive and/or sloppy). Nevertheless, it’s a distortion! Paraphrasing the Bible is selective and subjective. It’s only a digest. Many times, inexact synonyms are chosen to express what the paraphraser *thinks* is the meaning, but, in fact, the result often evokes different meanings than the original wording or different degrees of it. Or, the syntax may be altered incorrectly. Paraphrasing is usually a clumsy attempt to recast the biblical author’s words into the paraphraser’s imagination of what he would *like* the Bible to say to people today.

OUR METHOD OF TRANSLATING

Giving the “gist” (the essence) of a passage is a very subjective process. A paraphrase of the Bible is an erosion of the words in the Word. “Hip” expressions (such as those found in *The Message* (authored by Eugene Peterson, Colorado Springs: NavPress Publishing Group, 2002) may be popular for a while but they will not last long. On the contrary, *The International English™ Bible* (IEB) is a meticulously-constructed translation that expresses the original meaning accurately in natural English style. Every nuance of meaning can be accounted for through established linguistic methodology.

In the Gospel accounts, there are inspired examples of direct equivalence found in parallel sections (compare Matthew 3:11; Mark 1:7-8; Luke 3:16; John 1:27; and Acts 13:25). Also, compare the three reports of another incident about Cornelius in

INTRODUCTION

Acts 10:1-23; Acts 10:30-32; and Acts 11:4-14. The same inspired author (Dr. Luke) tells the same story three *different* ways, and yet it was never verbatim. Why? Because Luke could relate the essential facts of the narrative in different manners because of the richness of the Greek language. These examples provide an outstanding illustration of valid principles of translating.

Here is a practical example that all of us can understand: When you get ready to leave for a vacation, have you ever had to repack the trunk of your car in order to accommodate all of the last-minute luggage? If so, you know, to some extent, what a Bible translator faces when he is trying to make all the ideas of language “fit”. Those items for your trip are the *same* items, just repacked. They may all have to be put into a different order, but nothing can be left out. The driver must do a little rearranging to get that lid closed!

Because languages differ so much in form, to translate properly, we must respect the grammatical rules of the *receiving* language in order to preserve the content of the original message. For example, the English phrase “a white horse” is reversed in order in Spanish— “caballo (horse) blanco (white).”

Here’s another illustration: It is well known that generally verbs come at the *end* of sentences in German, unlike English! The more diverse that any two languages are culturally and linguistically, the more difficult it is for translators to do their work.

For instance, most translators understand that idioms do *not* translate well word-for-word from one language to another. Here are some examples:

The German expression, *Mit Wölfen muss man heulen* (literally, “One must howl with wolves.”) may be rendered in English as “When in Rome, do as the Romans do.”

The Spanish idiom, *rasgarse la barriga* (literally, “to scratch one’s belly”) could be translated in English as “to twiddle one’s thumbs.”

The Latin phrase, *manibus pedibusque* (literally, “with hands and feet”) is equivalent to our expression “tooth and nail.”

In the Yipounou language of Africa, the expression “*having soldiers under me*” (see Matt. 8:9, KJV) would suggest to their people that the centurion was a gigantic man standing upon other soldiers! Subordination needs to be stated in a different way—“having soldiers behind me.”

“*The fruit of his loins*” (see Acts 2:30, KJV) has no intelligible meaning for the Mazatec people of Mexico.

“*The error of his way*” (see James 5:20, KJV) becomes “the road of mistakes” in the Navajo language.

In the Luvale language, which is spoken in Angola, the phrase “*false prophets*” must be translated as “those who pretend to do the work of a prophet.”

In Shipibo, which is spoken in the Amazon basin, “*confessing their sins*” (see Mark 1:5, KJV) becomes direct discourse: “It is true that we have sinned!”

Suppose this world was composed of only three cultures: (1) a square culture;

INTRODUCTION

(2) a round culture; and (3) a triangular culture. The people living inside the square culture could only think in “square terms”, i.e., square concepts expressed only in square words. And, the people of the round culture and the triangular people would think only in round ways and triangular words. How would they communicate *between* cultures? Would “round” people be able to conceptualize angles? Would “square” people or “triangular” people be able to understand curves? If there existed some bilingual individuals, i.e., those who are shaped with both angles and curves, then cross-cultural communication would become possible through these bilinguals.

SOME EXAMPLES AND CATEGORIES IN THE “WORLD” OF THE BIBLE

MORE IDIOMS AND EXPRESSIONS:

“a fire not blown upon” — Job 20:26, IEB: “A fire not fanned by {people} will destroy him. That fire will burn up what is left of his tent.” NOTE: = divine punishment (Job 1:6; Isa. 30:33); literally, “a fire not blown upon”. Compare “unquenchable fire” in Matt. 3:12.

“a land flowing with milk and honey”. — Lev. 20:24, IEB: “[It is] a land where much food grows.” Literally, “a land flowing with milk and honey.” NOTE: This is a traditional, poetic description of the rich, natural resources of the hill country of Canaan. See also Num. 13:27; Deut. 6:3; Josh. 5:6.

“A little leaven leaveneth the whole lump” (KJV). — Gal. 5:9, IEB: “Just a little yeast makes the whole batch of dough rise.” NOTE: The meaning is: “Something small can become a very big problem.”

“a man of death” — 1 Kings 2:26, IEB: “I should kill you.” Literally, “You (are) a man of death.” NOTE: = you deserve death. Abiathar the priest was a defecting accomplice of Adonijah, a rebel.

“a son of 120 years” — Deut. 31:2, IEB: “I am now 120 years old.” Literally, “I (am) a son of 120 years today.” NOTE: Forty years had passed in the desert since Moses was 80 years old (Exo. 7:7; Deut. 34:7).

“a son of death” — 2 Sam. 12:5, IEB: “The man who did this thing should die!” Literally, “is a son of (that is, worthy of) death.” NOTE: And yet, David’s sins were far worse. It is much easier to see the faults of others than one’s own faults (Matt. 7:3-5).

“a still, small voice” — 1 Kings 19:12, IEB: “After the fire, {there was} a quiet, gentle voice.” or, “a still, small voice.” Literally, “a sound of soft stillness” NOTE: = a sound of thin silence. Many deep problems of rebellion cannot be solved quickly. Elijah had demanded an immediate solution to the problem of idolatry (1 Kings 18:18), but even the powerful prophet Elijah could *not* force the issue to a conclusion in one day. God is infinitely patient, and Elijah needed to learn that divine trait. Elijah’s over-zealousness must *not* be gloried in. Compare Luke 9:51-56.

“all the sons of Adam” — 2 Chr. 6:30, IEB: “each person in the human race”

“at the return of the year” — 1 Kings 20:22, IEB: “The king of Syria will attack you again

next spring.” Literally, “at the return of the year”; that is, after the rainy season, when military campaigns normally commenced (2 Sam. 11:1). NOTE: See also 2 Kings 13:20 “in the springtime.” Literally, “at the coming of the year.” The Moabites wanted to steal some of the ripening crops of the Jews.

“*behind their backs*” — Neh. 9:26, IEB: “They ignored Your teachings.” Literally, “They threw Your law (Hebrew: *torah*) behind their backs.”

“*bellies sticking to the ground*” — Ps. 44:25, IEB: “We have been pushed down into the dirt!” Literally, “Our bellies stick to the earth.” NOTE: = defeat

“*bowels and liver*” — Lam. 2:11, IEB: “{I feel like} I’m rotting inside. {I feel as if} I* have been poured out on the ground.” Literally, “My intestines ferment. My liver* is poured on the ground.”

“*bowing the knee to Baal*” — Rom. 11:4, literally, “who have not bowed the knee to {the image of} Baal”; IEB: “who have never worshiped Baal.”

“*calling on the name of the Lord*” — Rom. 10:12, IEB: “everyone who trusts in Him”

“*carrying the cross*”; “*picking up the cross*” (= suffering) — Matt. 10:38, IEB: “each follower of Christ must take up his cross.” NOTE: accepting one’s responsibility from God. See also Matt. 16:24; Mark 15:21; Rom. 16:13. Compare the equivalent word of “tree” in Gal. 3:13.

“*casting lots*” — Prov. 16:33, IEB: “People pick lots to make a decision.” NOTE: a reverent way of seeking God’s help in making a decision (Exo. 28:30; Num. 26:53; Josh. 7:18; 1 Sam. 14:37-42; Neh. 11:1; Jonah 1:7; Acts 1:26; Heb. 6:16). It was similar to “picking straws”.

“*covering your own mouth*” — Prov. 30:32, IEB: “If you have been foolish by being proud, or, if you planned evil, then cover your own mouth.” Literally, “(put your) hand to (your) mouth (in shame)” NOTE: = curtailing oneself (Judg. 18:19; Job 21:5; 29:9; 40:4); the silence of humiliation after a sin has been committed.

“*defiled his father’s bed*” — 1 Chr. 5:1, IEB: “But, he had sex with his father’s {concubine}.” Literally, “since he defiled his father’s bed.” NOTE: See Gen. 35:22; 49:4.

“*Draw back your hand!*” 1 Sam. 14:19, IEB: “Stop what you are doing **now!**” Literally, “Draw back your hand!” NOTE: Saul decided that he did *not* have time to wait for Yahweh’s answer; he wanted to press his military advantage immediately. Compare a similar expression in 1 Chr. 21:15: “{That’s} enough! Stop!” Literally, “Now, let your hand drop!” = withdrawal.

“*from faith to faith*” — Rom. 1:17, IEB: “It begins and ends by faith.”

“*full of days*” — Job 42:17, IEB: “Then Job died. {He was} very old. He had lived many years.” Literally, “(He was) full of days.”

“*gathered to his people*” (ancestors) — Gen. 25:8, IEB: “and he joined his ancestors {in death}.” Literally, “he was gathered to his people” NOTE: See Num. 20:24, IEB: “Aaron is going to die.” Literally, “will be gathered to his people”; compare Gen. 25:8; 35:29;

INTRODUCTION

49:29,33. See also Num. 27:13, IEB: “you will die.” Literally, “you will be gathered to your people (= ancestors).” Compare Deut. 34:1-8. Deut. 31:16, IEB: “Look, you will {soon} die.” Literally, “You will sleep (= rest) with your ancestors.” Compare the term “gathered” in Gen. 25:8,17; 35:29; 49:29,33; Num. 20:26; 27:13; 31:1-2; 32:50; 2 Chr. 34:28. Deut. 32:50, IEB: “You will die on that mountain which you’ll climb.” Literally, “die . . . be gathered to your people” Compare the term “gathered” in Gen. 25:8,17; 35:29; 49:29,33; Num. 20:26; 27:13; 31:1-2; Deut. 31:16; 2 Chr. 34:28. 2 Kings 22:20, IEB: “You will be buried in peace.” Literally, “and you will be gathered to your grave in peace.” Job 27:19, IEB: “{The evil person} is rich when he goes to bed, but not for long!” Literally, “and he will not be gathered!” Therefore, this might refer to an honorable burial in which he joins his ancestors in death. Compare the expression in Deut. 32:50 and Judg. 2:10.

“*Gog and Magog*” — Rev. 20:8, IEB: “to Gog and Magog” NOTE: This location is not certain. It may have the spiritual meaning of “all people who are against God.” Compare Rev. 11:8; Ezek. 38:2.

“*heaven and earth*” = the sky and the earth = “the world” (Matt. 24:35, IEB)

“*her lamp does not go out at night*” Prov. 31:18, IEB: “She works next to her lamp late into the night.” Literally, “Her lamp does not go out at night.” NOTE: = She puts in long, hard hours.

“*here or there*” — 2 Kings 5:25, IEB: “Gehazi said, “I didn’t go anywhere.” Literally, “Your servant (= Gehazi) did not travel here or there.”

“*hornet*” — Joshua 24:12, IEB: “I sent the invader ahead of you.” Literally, “the hornet” NOTE: Compare Exo. 23:28; Deut. 7:20; Ps. 44:3-7.

“*He will finish the work*” (KJV) — Rom. 9:28, IEB: “The Lord {God} will close His books on the whole world.” NOTE: This was an expression in accounting; it means: “He will finish his business.”

“*in face, not in heart*” — 1 Thes. 2:2, KJV: “But we, brethren, being taken from you for a short time in presence, not in heart”; IEB: “Brothers, we were forced to leave you for a short time. This was in body, not in spirit.”

“*kidneys*” (KJV: “reins”, Lam. 3:13) — Ps. 7:9, IEB: “You know our thoughts and feelings.” Literally, “You test our hearts and kidneys” (= our secret feelings). Ps. 16:7, IEB: “I praise Yahweh because He guides me.” Literally, “my kidneys instruct me” NOTE: = the conscience (Job 19:27; Jer. 11:20). Ps. 26:2, IEB: “O Yahweh, cross-examine me and test me.” Literally, “Purify my kidneys (= human emotions) and my heart.” Ps. 73:21, IEB: “. . . and I was bitter.” Literally, “and I was pierced (in) my kidneys.” = my deepest feelings. See also Ps. 139:13.

“*laying with a woman*” — 2 Sam. 11:4, IEB: “When she came to him, he had sex with her.” Literally, “he lay with her.” NOTE: Thus, David set a horrible example for his son Amnon (2 Sam. 13:1-21).

“*lifting my flesh in my teeth*” — Job 13:14, IEB: “I will put myself in danger, and take my

life in my own hands.” Literally, “For why do I lift my flesh in my teeth!?” NOTE: = taking the risk.

“*like one who is talking into the air*” — 1 Cor. 14:9, IEB: “You will seem to be like a person who talks to himself!”

“*not bearing the sword in vain*” — Rom. 13:4, literally, “He does not carry the sword for nothing”; IEB: “because he can use real force!”

“*not veering to the right or to the left*” — 2 Kings 22:2, IEB: “Josiah did not stop practicing what was right.” Literally, “And he did not veer to the right or to the left.” NOTE: See 2 Chr. 34:2-7 to learn that Josiah’s religious reforms were already well on their way 6 years prior.

“*old, going into the days*” — 1 Kings 1:1, IEB: “King David was very old.” Literally, “(was) old, going into the days.” NOTE: According to 2 Sam. 5:4-5, David was 70 years old.

“*on the right hand and on the left*” (KJV) — 2 Cor. 6:7, IEB: “to attack and to defend”

“*prophesying*” — 1 Sam. 18:10, IEB: “Inside his house, he babbled like a crazy man.” Literally, “he prophesied”. NOTE: Madness and prophesying were considered to be related (2 Kings 9:11 and Jer. 29:26).

“*possessing one’s vessel*” — KJV: “That every one of you should know how to possess his vessel in sanctification and honour.” IEB: “Each one of you should know how to control his own body, with holiness and honor.”

“*providing money-bags*” — Luke 12:33, literally, “Provide money-bags for yourselves which do not get old”. The IEB has: “Money does not last, so don’t trust in it.”

“*Set your house in order*” — 2 Kings 20:1, IEB: “You are going to die. So, you should give your last instructions to everyone.” Literally, “Set your house in order.” NOTE: = Get your business affairs settled in preparation for your imminent death.

“*sons of death*” Ps. 79:11, IEB: “to preserve those who are sentenced to die.” Literally, “the sons of death.” NOTE: This refers to the Jews who would most probably die during the death march to Babylonian captivity.

“*stiff neck*” 2 Chr. 30:8, IEB: “Don’t be stubborn.” Literally, “Don’t make your neck(s) stiff.” See Exo. 32:9; 33:3,5; 34:9; Deut. 9:6,13; 10:16; 31:27; Acts 7:51.

“*strange fire*” — Lev. 10:1; Num. 3:4; 26:61, IEB: “unauthorized fire”. Compare the same meaning (“foreign”) in Josh. 24:20.

“*stretching your ear*” — Prov. 22:17, IEB: “Give attention.” Literally, “Stretch your ear.”

“*ten times*” — Neh. 4:12, IEB: “They informed us again and again.” Compare Gen. 31:7,41; Num. 14:11; Job 19:3.

“*that one event*” (death) — Eccl. 2:14, IEB: “Yet I realized that **both** the foolish person and the smart person end up the same way.” Literally, “that one event (= death) happens to them all.” Eccl. 3:20, IEB: “Both end up the same way.” Literally, “All go to the same place.” = the ground. The great leveler of all living creatures is death (Gen. 3:19,21; Ps.

INTRODUCTION

103:14; Rom. 8:19-23). Eccl. 9:12, IEB: “Moreover, a person never knows what will happen to him next.” Literally, “for man does not even know his time.” (= the day of his death)

“*the cleanness of one’s hands*” — 2 Sam. 22:21, IEB: “I did what Yahweh said was right.” Literally, “According to the cleanness of my hands.” NOTE: This is not a claim of sinlessness on the part of David but an affirmation of the basic purity of his deeds (compare Ps. 18:20,24; 24:4). See also Job 17:9; 22:30; Ps. 73:13; James 4:8.

“*the daughter of Zion*” — Matt. 21:5, IEB: “the city of Jerusalem.” NOTE: See also Rom. 9:33; 11:26; 1 Pet. 2:6; Rev. 14:1.

“*the four winds*” — Mark 13:27, IEB: “from every place and time.” NOTE: from the farthest end of the earth to the farthest end of heaven

“*the son of man*” — Heb. 2:6, KJV: “What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him?” IEB: “What is man, that You should care about him? What are his children, that You should take care of them?” Literally, the Greek text has “a son of man.” NOTE: In this passage, this expression is *not* referring to Jesus the Messiah as in Matt. 8:20 or many other New Testament verses.

“*the son of perdition*” (KJV) — IEB: “Not one of them (the apostles) was lost — only the child of destruction”, namely, Judas Iscariot (John 17:12). In a different context, the IEB has: “Don’t let anyone fool you like that, because ‘the falling away’ must come first. The lawless man, the son of destruction, will be revealed then.” (2 Thes. 2:3). NOTE: This destruction is hell.

“*the sons of God*” Job 1:6 (KJV) — IEB: “One day, the angels came to show themselves in the presence of Yahweh.” = the heavenly beings; compare Job 38:7.

“*These things have not been done in a corner.*” — Acts 26:26, IEB: “because these things happened where everyone could see”

“*Thou hast said (it).*” — Matt. 26:25, when Jesus answered Judas Iscariot’s incriminating question: “Master, is it I?” IEB: “Judas (the one who turned against him) answered, ‘Rabbi, I am not the one, am I?’ Jesus answered Judas, ‘Yes, you are!’”

“*Thou hast said (it).*” — Matt. 26:64, when Jesus responded to the high priest’s order of adjuration (under oath; literally, “You are saying (it)”; Jesus’ statement meaning: “I agree with what you are saying.” NOTE: = affirmation. Those are your words, not mine.

“*urinating against a wall*” — 1 Sam. 25:22,34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8, IEB: “any male”. Literally, “anyone who urinates against a wall”.

“*watering*” — Prov. 11:25, IEB: “Whoever helps others will indeed be helped himself.” Literally, “and one who waters will himself be fully watered.” NOTE: True philanthropists understand this principle.

“*with a strong hand and an outstretched arm*” Ps. 136:12, IEB: “{He did it} with His great power and strength.” Literally, “with a strong hand and an outstretched arm.” NOTE:

Compare the same expression in Exo. 3:20; 6:1,6; 13:9; Deut. 4:34; 5:15; 7:19; 26:8; Jer. 32:21; Ps. 44:3.

“yoke” = “burden” in Acts 15:10. This word was used figuratively to describe the moral lessons that a Jewish teacher passed on to his students.

SOME METAPHORS AND SYMBOLS:

anointing (2 Cor. 1:21; 1 John 2:20,27) = Messiah (John 1:41; 4:25) = Christ (Luke 4:18; Acts 4:27; 10:38; Heb. 1:9) = being specifically chosen by God to do His special work. See Ps. 45:7. NOTE: The anointing of Jesus took place when he was immersed in the Jordan River. The Spirit of God came down upon him in a dove-like form and remained there (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23; John 1:29-34).

anointing the head in Ps. 23:5 or, “to anoint the head” = symbolic of hospitality (Luke 7:46) and gladness

burdens in 2 Chr. 24:27, IEB: “the great prophecies” = divine oracles

cancer = gangrene = the doctrine of false teachers — 2 Tim. 2:17, IEB: “Their message spreads like cancer” (KJV: canker). NOTE: or, “gangrene”, a disease that spreads throughout the body, decaying the flesh

cistern — Prov. 5:15, IEB: “Be faithful to your own wife.” Literally, “Drink water from your own cistern.” = She is your sole source of pleasure. NOTE: See Prov. 5:18; Song of Songs 4:12; 1 Thes. 4:4; 1 Pet. 3:7.

crown = reward — James 1:12, KJV: “Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life.” IEB: “Therefore, happy is the man who, though tested, endures. When he endures tests, God will give him the reward of {eternal} life.”

dew — Hosea 14:5, IEB: “I will be like the dew to Israel.” Compare Job 29:19; Prov. 19:12. NOTE: “Dew” here does not symbolize transitoriness (Hos. 6:3-4; 13:3), but an expression of God’s blessing (Deut. 33:13).

dove — Hosea 7:11, IEB: “like a silly pigeon” or, “dove.” NOTE: This naïve bird was proverbial for its simplicity.

fat — Ps. 92:14, IEB: “They will be healthy and fresh.” Literally, “fat” = full of sap

flesh (*sarx* = skin, Gal. 4:28-29; Philp. 3:3-4) = flesh and blood (Matt. 16:17; 1 Cor. 15:50; Gal. 1:16; Eph. 6:12; Heb. 2:14). Compare in Ps. 145:21, “all flesh” = all rational beings (Ps. 145:10). It can also connote human weakness, humanity. For example, “flesh” in Ps. 78:39 = prone to err; often liable to fall into temptation. Compare Ps. 103:14-16; Matt. 26:41. Rom. 7:5 has: “when we were in the flesh” (KJV); “when we were controlled by our human nature” (IEB). NOTE: This is what people naturally do if they are not controlled by God’s Spirit. See Rom. 8:9. The Greek word *sarx* is translated in the IEB as “cell tissue” in 1 Cor. 15:39 but “human” in John 1:14.

fountain — Ps. 36:9, IEB: “You are the Giver of {all} life.” Literally, “For (the) fountain (= source, Jer. 2:13; 17:13; John 4:10,14) of life (is) with You.”

INTRODUCTION

from the lion's mouth = the brink of certain death (2 Tim. 4:17)

fruit = converts — Rom. 1:13, literally, “have some fruit”; IEB: “I wanted to win some followers {for Jesus}.” Compare Prov. 31:31, IEB: “Give her the credit that she deserves.” Literally, “from the fruit of her hands.” Compare Prov. 12:14.

golden censer (the container for incense); *golden bowls full of incense* (symbolizing prayers going up to God, Rev. 5:8). NOTE: Incense was special powder used in Jewish worship (Luke 1:9). It smelled good when it was burned. Compare Num. 16:46-47; Ps. 141:2.

horn — Ps. 75:4, IEB: “Don’t show {your} power.” Literally, “Don’t lift up (your) horn!” = boasting. NOTE: This metaphor is taken from that of a bull threatening to charge. Horns symbolized strength and pride (Ps. 18:2; 89:17; 92:10; 112:9; 132:17; 148:14).

horns (= corners) of the altar in Exo. 27:2; 30:2; 37:25; Lev. 4:7; Ps. 118:27 = the protrusions or projections of the sacred altar

horse — Prov. 21:31, IEB: “One could get the horses ready for the day of battle.” NOTE: Compare Deut. 17:16; Ps. 20:7; 33:16-17; Hos. 1:7; Eccl. 9:11. The horse was a symbol of military power. These animals were used exclusively for war, not for agricultural purposes. Solomon had about 12,000 horses (1 Kings 4:26; 10:26-28). Nevertheless, his kingdom soon crumbled after his death.

iron rod shattering clay pots — Rev. 2:27, IEB: “He will take care of His enemies like a shepherd does — with an iron rod, shattering them like clay pots.” NOTE: Clay pots are very brittle; they cannot stand against iron which is very hard and strong.

Jezebel = an influential false teacher in Rev. 2:20, “that woman, Jezebel,” a vengeful, merciless, pagan queen. See 1 Kings 16:31–21:23; 2 Kings 9:7,30-37.

lamp — 1 Kings 11:36, IEB: “I will do this so that David, My servant, will always have a king in My presence.” Literally, “may always have a lamp before Me.” NOTE: This signified the flourishing or the cessation of a person’s life (Job 18:6; 21:17; Prov. 13:9; 20:20,27; 24:20). In this case, it refers to the dynasty of David as it does in 1 Kings 15:4; 2 Kings 8:19; 2 Chr. 21:7; Ps. 132:17. “Lamp” here may refer to the king as the earthly representative of God who was Israel’s light-bearer (compare 2 Sam. 21:17; 22:29).

leopard — Dan. 7:6, IEB: “{This animal looked} like a leopard.” NOTE: A leopard is swifter than a lion. This leopard represents the rapid conquests of Alexander the Great (334-330 B.C.), from Europe to India.

light — Ps. 18:28, IEB: “O Yahweh, You give light to my lamp.” NOTE: “Light” can symbolize one’s well-being (Job 22:28; 29:3; Ps. 97:11; Prov. 13:9; Lam. 3:2) or life and salvation (Ps. 18:28; Isa. 9:2; 49:6; 58:8; 59:9; Jer. 13:16; Amos 5:18-20). God is the Source of light (Isa. 10:17; 60:1,2,19,20; Mic. 7:8-9).

lily — Song of Songs 2:1, IEB: “{I am} a lily of the valleys.” NOTE: Lilies have always been the emblem of uncommon purity, and they symbolize life. Compare Matt. 6:28; Luke 12:27.

INTRODUCTION

lion — Dan. 7:4, IEB: “The first animal {looked} like a lion.” NOTE: Nebuchadnezzar was referred to as “a lion” in Jer. 4:7. The lion was the traditional symbol of strength and courage for the Babylonians.

lying down in green pastures — Ps. 23:2, IEB: “He gives me rest in green pastures.” Literally, “He causes me to lie down in green pastures.” using the metaphor of tending sheep. NOTE: After the sheep are completely satisfied with their grazing, they will lie down contentedly. Compare Isa. 14:30; 17:2; Jer. 33:12; Ezek. 34:14-15; Zeph. 2:7; 3:13.

mountain — Ps. 30:7, IEB: “You made my strong mountain safe.” Literally, “You made stand . . .” = to establish. NOTE: “Mountain” is *not* denoting a literal mountain; it refers to a time when an overconfident David felt that he was completely secure.

olive oil — Prov. 21:17, IEB: “Whoever loves wine and rich food will never be wealthy.” Literally, “and (olive) oil” = luxury (Matt. 20:2; 26:7-9). NOTE: This oil was used in several expensive lotions and perfumes (John 12:5).

ostriches — Lam. 4:3, IEB: “But my people’s city {has become} heartless, like ostriches in the desert.” NOTE: Ostriches would lay their eggs on the ground in a place which was unprotected = cruelty (see Job 39:13-18).

purple robe, a = royalty

rod — Ps. 23:4 = a symbol of God’s authority (Job 9:34; Exo. 21:20; 2 Sam. 7:14; Ps. 2:9; 45:6.)

ropes — Ps. 129:4, IEB: “He has set me free from those evil people.” Literally, “He has cut the ropes of the evil people in two.” = the cessation of bondage. NOTE: This metaphor of “ropes” may refer to the plow being tied to the necks of the oxen by a harness (Job 39:10; Hos. 11:1-4). By God’s grace, the people of Israel had survived for centuries in the midst of a very unfriendly world.

sackcloth — Luke 10:13, KJV: “They had a great while ago repented, sitting in sackcloth and ashes”; literally: “(They) would have worn sackcloth and put ashes on themselves to show that they were sorry for their sins” IEB: “Those people in Tyre and Sidon would have changed their hearts and actions long ago.” NOTE: See also Matt. 11:21. Sackcloth was a very rough kind of cloth similar to burlap. It was painful to wear next to one’s skin, usually around the waist. But it was especially worn by people who mourned a death or who felt very sorry or sad about some other serious trouble (Gen. 37:34; 2 Sam. 21:10; Ps. 30:11; 35:13; Job 16:15; Isa. 3:24; Dan. 9:3; Matt. 11:21; Rev. 11:3), much like people wear black today at a funeral.

salt — Col. 4:6, IEB: “Your message should always be beautiful, flavored with salt.” NOTE: Salt makes things taste good. In this context, it means that our language should make the gospel look more attractive and appealing.

scarlet (red) = sin (Isa. 1:18; Rev. 12:3-4; 17:3-4)

sealed — Eph. 1:13, IEB: “You were sealed.” NOTE: A seal shows that an agreement has been approved.

INTRODUCTION

sleep — Ps. 13:3, IEB: “Restore my strength, or I will die!” Literally, “Otherwise, I will sleep the death.” NOTE: In the Scriptures, death is often compared to sleep (Dan. 12:2; John 11:11,13; 1 Cor. 11:30; 1 Thes. 4:14). Dan. 12:2, IEB: “Many people who have already died will live again. Some of them will wake up to have eternal life.” Literally, “And many of those who sleep in the dust of the earth will wake up.” “Sleep” (here being used as a symbol of death) sometimes occurs in the Bible (Job 3:13; 1 Kings 1:21; Ps. 13:3; Matt. 9:24; 27:52; John 11:11; Acts 7:60; 13:36; 1 Cor. 7:39; 15:6; 1 Thes. 4:13,15; 2 Pet. 3:4). “Dust” is a common phrase for “the grave” (Gen. 3:19; Job 7:21; Eccl. 3:20; 12:7; Isa. 26:19).

tabernacle (2 Pet. 1:13) = tent (2 Cor. 5:1,4) = house (Matt. 12:44) = container (1 Thes. 4:4) = clay jars (2 Cor. 4:7) = frail, human bodies

the children of your chosen sister = another congregation of God’s people (2 John 1:13)

the human body getting old — Eccl. 12:3a, IEB: “At that time, your arms will lose their strength.” Literally, “in the day when the keepers (= the guards) of the house tremble.” Eccl. 12:3b, IEB: “Your strong legs will become weak and bent.” Literally, “and the strong men are bent.” The feet and the knees support the body, like pillars. Compare Ps. 147:10. Eccl. 12:3c, IEB: “Your teeth will fall out, so that you cannot chew.” Literally, “and the grinders cease because they are few.” Eccl. 12:3d, IEB: “Your eyes will not see clearly.” Literally, “and those that look (out) through the windows are dimmed.” Eccl. 12:4a, IEB: “Your ears will be deaf to the noise in the streets.” Literally, “and the doors on the street are shut.” Eccl. 12:4b, IEB: “Your voice will become very weak.” Literally, “and all the daughters of song are silenced.” = the vocal cords will be adversely affected. Music cannot be fully enjoyed. Eccl. 12:4c, IEB: “The sound of the millstone grinding your grain will seem very quiet.” Literally, “when the sound of the grinding is low”. Some scholars think that this is referring to the almost inaudible or faint sound of the chewing of one’s own food. Eccl. 12:4d, IEB: “But you will wake up when a bird first starts singing!” Literally, “and one rises up at the voice of a bird” = sleeplessness. Eccl. 12:5a, IEB: “You will fear high places.” Literally, “They are also afraid of what is high.” because of the potential of breaking one’s bones, particularly one’s hip. Eccl. 12:5b, IEB: “And, you will be afraid to go for a walk because you might fall.” Literally, “and terrors (are) in the way.” Eccl. 12:5c, IEB: “Your hair will become white, like the flowers on an almond tree.” Literally, “The almond tree blossoms (white).” Eccl. 12:5d, IEB: “When you walk, you will limp along like a grasshopper.” with its slow, stiff movements on a cold morning (Nah. 3:17). Eccl. 12:5e, IEB: “Your desires will be gone.” = the libido or, possibly meaning the loss of one’s appetite for food. Eccl. 12:5f, IEB: “Then you will go to your everlasting home.” = immortality. See 2 Cor. 5:1-6. Eccl. 12:6a, IEB: “{Remember God} before {your life} is snapped {like} a silver chain,” = the spinal cord? Eccl. 12:6b, IEB: “{before your life} is broken {like} a golden bowl.” In the East, lamps were often suspended from roofs by a thin cord of silk and silver that was woven in. Death soon follows when the light goes out—one expires. Eccl. 12:6c, IEB: “{It will be as useless as} a shattered bucket at the well.” = the skull containing the brain? The bowl was the reservoir which held the olive oil. Eccl. 12:6d, IEB: “{It will be no good}, {like} a broken wheel at the cistern.” = the

right ventricle of the heart? Eccl. 12:7, IEB: “But your spirit will return to the one true God who gave it.” = the immortal component of man

trapped at their own table — Rom. 11:9, KJV: “And David saith, ‘Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.’”; Rom. 11:9, IEB: “David said, ‘I hope they will be caught and trapped at their own table! I hope they will trip and be paid back!’”. NOTE: While they are eating, David wanted their enemies to catch them by surprise.

uncircumcised heart in Lev. 26:41, IEB: “these disobedient people” Literally, “their uncircumcised heart”. See Acts 7:51.

virgins (spiritual) — Rev. 14:4, “They are virgins.” NOTE: The holy ones of God were spiritual virgins. They kept themselves pure, faithful to God.

weighing scales — Rev. 6:5, KJV: “a pair of balances in his hand”; IEB: “weighing scales in his hand” NOTE: Bread was being sold by weight during the war. This shows how precious even a little food was.

white = purity (Isa. 1:18; Rev. 1:14; 2:17; 3:4,5,18; 4:4; 6:2,11; 7:9,13,14; 15:6; 19:8,11,14; 20:11) Dan. 12:10, IEB: “Many people will be made clean, pure, and refined.” Literally, “made white”. NOTE: White is symbolic of innocence and moral purity (Isa. 1:18; Matt. 17:2; 28:3; Mark 9:3; 16:5; John 20:12; Acts 1:10; Rev. 1:14; 3:4,18; 4:4; 6:11; 7:9,13,14; 19:11,14; 20:11).

whoredom — Num. 14:33, IEB: “They must suffer because of **your** straying.” Literally, “your whoredoms” = your spiritual unfaithfulness to God. NOTE: When the Jews worshiped other gods, spiritually, it was as promiscuous as prostitution. See Lev. 20:5; Deut. 31:16; Judg. 8:33; 2 Kings 9:22; 2 Chr. 21:13; Ps. 73:27; 106:39; Hosea 1:2; 2:2; 6:10; 9:1; Jer. 3:1,3,8,9; Ezek. 23:35,37; Matt. 12:39; 16:4; James 4:4; Rev. 2:22.

Wormwood = Bitterness (Rev. 8:10-11). See also Prov. 5:4, IEB: “But, in the end, she will bring you sorrow.” Literally, “she (is as) bitter as gall (= poison).” NOTE: Another translation is “wormwood” (Deut. 29:18; Jer. 9:15; Lam. 3:15,19; Amos 5:7; 6:12; Heb. 12:15). It comes from a bitter-tasting shrub which produces absinthe (compare the Latin Vulgate and Aquila’s Greek translation). It is a medicine that is used for deworming.

yoke in Hosea 10:11, IEB: “I **will** put a yoke on Israel’s neck,” a metaphorical use. NOTE: It was a heavy, curved piece of wood that was fitted to the neck of a work animal for the purpose of pulling a plow.

7 — Prov. 9:1, IEB: “Wisdom has built her house. She has set up its seven columns.” or, “7 pillars.” Prov. 24:16, IEB: “A righteous man may be hurt by trouble seven {times}, but he does not give up.” Literally, “may fall seven (times)” = an expression which means “often”. Compare Prov. 6:16,31; Job 5:19; Matt. 18:22. See Dan. 4:16,23,25,32. NOTE: In Scripture, the number “seven” often stands for completeness (1 Sam. 2:5) or perfection (see Rev. 1:4,11,12,16,20; 2:1; 3:1; 4:5; 5:1,5,6; 6:1; 8:2,6; 10:3,4; 11:13; 12:3; 13:1; 15:1,6,7,8; 16:1; 17:1,3,7,9,10,11; 21:9).

INTRODUCTION

12 — Twelve is an important number in the Bible. It was a complete number. There were 12 patriarchs (Gen. 35:22; 42:13,32; Acts 7:8) heading the 12 tribes (Gen. 49:28; Exo. 24:4), with 12 jewels in the high priest's chest-plate (Exo. 28:21; 39:13) and 12 loaves of showbread (Lev. 24:5-6). This symbolism is reflected in the New Testament in the original 12 apostles (Matt. 10:1-5) who would sit on 12 thrones, judging the 12 tribes of the new Israel (Matt. 19:28; James 1:1). There were 12 stars in the crown of the woman in Rev. 12:1. And, there were 12 foundation stones in the wall of New Jerusalem (Rev. 21:14) with its 12 gates (Rev. 21:21), with a thickness of 144 cubits ($12 \times 12 = 144$). And, the heavenly city's dimensions were 12,000 stadia (Rev. 21:16) in all directions. When 12 is squared and multiplied by 1,000 it becomes the symbolic number of the world divinely perfected, yielding 144,000 sealed Israelites (Rev. 7:4). Finally, there were 24 elders ($12 \times 2 = 24$) worshipping around the throne of God and sitting on 24 thrones (Rev. 4:4). These represented the 12 leaders from the Old Testament and the 12 leaders from the New Testament.

70 x 7 — Matt. 18:22, IEB: "Jesus said, "I am not saying seven, but seven times seventy!"
NOTE: The numbers 7 and 10 were considered to be perfect (complete) numbers. Seventy is a multiple of both numbers. The meaning here is: Forgive your brother every time he sins against you.

144,000 — Rev. 7:4; 14:1,3. Twelve was a complete number to the Jews (see above). $12,000 \times 12$ symbolized *all* of God's people.

SOME INDIVIDUALS:

Adam, the first — Rom. 5:18-19, IEB: "when one man sinned" = Adam

Adam, the second — Rom. 5:18-19, IEB: "through the obedience of one man" = Jesus Christ

Ananias — three different men with the same name (Acts 5:1; 9:10; 23:2).

Drusilla (Felix's wife) — Acts 24:24. She was the younger sister of Herod Agrippa II. See Acts 25:13.

Gideon Judges 8:29, IEB: "Gideon". Literally, "Jerub-Baal".

Herod — (a) Herod {the Great} (Matt. 2:1-21; Luke 1:5; Acts 23:35); (b) {Herod} Archelaus (Matt. 2:22); (c) Herod {Antipas} (Matt. 14:1-11; Mark 6:14-29; Luke 3:1,19,20; 8:3; 9:7-9; 23:7-12; Acts 4:27; 13:1); (d) Herod {Agrippa I} (Acts 12:1-6,11,19-23); (e) {Herod} Agrippa {II} (Acts 25:13-26:32).

Jesus Christ — Heb. 2:10, IEB: "the Leader of their salvation".

Jeremiah — Neh. 12:1. This "Jeremiah" was *not* the famous prophet.

Jezebel — 1 Kings 16:31; 18:4,13; 19:1,2; 21:1-26; 2 Kings 9:1-37; Rev. 2:20.

Nehemiah — Neh. 3:16. This "Nehemiah" was *not* the same person as the author of the Book of Nehemiah.

Philip — Matt. 14:3, IEB: "his brother Philip's wife". This was *not* Philip the tetrarch,

ruler of Iturea and Trachonitis (Luke 3:1), but he was another half-brother of Herod Antipas by the same name.

Nebuchadnezzar — Dan. 1:1, IEB: “Nebuchadnezzar, the king of Babylon” Nebuchadnezzar (Jer. 21:2) more accurately represents the Babylonian spelling — Nabu-kudurri-utzur. It means “Nebo (a god) protects the crown”.

Priscilla = Prisca (the shorter spelling) — Rom. 16:3; 2 Tim. 4:19. “Priscilla” is the longer form of her name.

Silvanus (2 Cor. 1:19; 1 Thes. 1:1; 2 Thes. 1:1; 1 Pet. 5:12) = Silas (Acts 15:22 + a dozen more occurrences in the New Testament) was the shorter spelling of “Silvanus”.

Simon Peter (Matt. 4:18; 10:2; 16:16; Mark 3:16; 14:37; Luke 5:8; 6:14; John 6:68; 13:6,9,24,36; 18:10,15,25; 20:2,6; 21:2,3,7,11,15,17) = Simon (Matt. 16:17; Mark 1:16,29; Luke 5:4,5,10; 22:31; 24:34; John 1:40-42; 6:8; 21:16) = Symeon or Simeon (2 Pet. 1:1) = Cephas (John 1:42; 1 Cor. 1:12; 3:22; 9:5; 15:5; Gal. 2:9)

Solomon = Jedidiah. Ps. 127:1, IEB: “{A psalm} by Solomon.” Nathan the prophet gave the name of Jedidiah (“Yah’s beloved one”) to Solomon (2 Sam. 12:25). Also, God imparted great wisdom to Solomon during a dream that he had at Gibeon (1 Kings 3:5ff). Eccl. 1:1, IEB: “{These are} the words of the Professor” or, “the Teacher”. Hebrew: *Qoheleth*, which means “the gatherer”; that is, one who convenes people (Prov. 1:20ff; 8:8ff) or collects wise sayings often to be delivered orally. See Eccl. 1:12; 7:27; 12:8-10.

the queen of the south = the Queen of Sheba (Matt. 12:42; Luke 11:31). See 1 Kings 10:1-10; 2 Chr. 9:1-12.

SOME TITLES:

Abimelech — This was the title of Philistine kings or a family name, *not* his personal name. See Gen. 20:1-18; 21:22-32; 26:1-31.

Ben-Hadad — (a) Ben-Hadad I; (b) Ben-Hadad II. See 1 Kings 20:1-43; 2 Kings 6:24; 8:7,9; 13:3,24,25; 2 Chr. 16:2,4; Jer. 49:27; Amos 1:4. “Ben-Hadad” is a dynastic name which applied to several Syrian kings, much like “Pharaoh” was a title to many different Egyptian kings. The particular one in 1 Kings 20:1 was probably Ben-Hadad I (circa 909 to 885 B.C.), who was followed by Hazael (circa 841-798 B.C.), a usurper. After Hazael, there came Ben-Hadad II (= Hadadezer?) who participated in the battle of Qarqar.

Caesar = the Emperor — Matt. 22:17 “paying taxes to Caesar.” The title of the supreme Roman rulers. “Caesar” became the title of each Roman emperor. Compare also Acts 25:11; 28:19; Philp. 4:22.

centurion = a Roman army officer (Matt. 8:5-10). The Greek word is *hekatontarchos*, which means “ruler of 100”.

commander — Acts 21:31 (KJV: “the chief captain of the band”); (IEB: “the commander of the {Roman} army {in Jerusalem}”). His name was Claudius Lysias (Acts 23:26).

INTRODUCTION

legion — Mark 5:9, IEB: “My name is Legion, because we are many”. A legion was about 5,000 men in the Roman army.

Band, the Augustan — IEB: “the Emperor’s regiment”. See Acts 27:1.

governor (in the Old Testament) — Ezra 2:63, IEB: “the governor.” Literally, “the Tirshatha” (of Persian origin) = Zerubbabel

governor (in the New Testament) — There were two kinds of Roman provinces: (1) public provinces and (2) imperial provinces. Public provinces were governed by proconsuls who were normally selected to serve one year. These provinces were usually the most civilized ones, and therefore did not really have Roman legions stationed in them. The proconsuls carried out their administration with the help of small auxiliary troops. But imperial provinces had governors who were appointed by the Emperor (see Luke 2:2). A *legatus Caesaris* was a Roman officer who administered a Roman province in the name of and with the full authority of the Roman Emperor. These imperial provinces were classified in various ways, with military units of differing sizes stationed in them (see Acts 10:1), sometimes with only a procurator over them. Procurators were usually financial and military officials who were directly responsible to Caesar who appointed them (John 19:12). A Roman procurator was an officer who was attached to a proconsul (or a *proprietor*) and he had full charge of the imperial revenues. In cases relating to these revenues, he administered Roman justice. In the smaller Roman provinces, such a man served as the functional governor of a given province.

Mary (the mother of Jesus) standing at the cross — John 19:25-27. She is to be distinguished from other Mary’s.

Messiah, the = the Christ

Pharaoh = the official title of all Egyptian kings. “Necho” was the name of one Pharaoh (2 Chr. 35:20,22; 36:4), also called “Pharaoh-Necho” (Jer. 46:2). “Shishak” was the name of another Pharaoh (1 Kings 11:40; 14:25; 2 Chr. 12:5,7,9).

Rabbi (Matt. 23:7 et al.) = *Rabboni* (Mark 10:51; John 20:16). These two words mean “my master” or “my teacher.” They became a title of outward respect for Jewish leaders.

Rabshekah = field commander (the chief cup-bearer and the spokesman for the negotiations). *Rabshekah* was *not* his name. See 2 Kings 18:17-37; 19:4-37; Isa. 36:1-37:38.

Tartan = the supreme commander (or, the general). *Tartan* was *not* his name. See 2 Kings 18:17; Isa. 20:1.

the one whom Jesus loved = the Apostle John (John 13:23; 19:26; 20:2; 21:7,20).

GODS AND GODDESSES:

Apis — Ps. 106:20, IEB: “They exchanged their glorious God for a statue of a bull.” or, “ox” = *Apis*, a god of the Egyptians

Apollo (a spirit of python; a spirit of divination) — Acts 16:16, IEB: “She had an evil spirit

in her.” = a demon (a servant of the Devil). The local people believed that this slave-girl could predict the future by the power of Apollo, a Greek god.

Artemis the goddess — Acts 19:24, the Greek name given to one who was believed to be the mother of the gods and mankind. She was a goddess of fertility and especially worshiped in Asia Minor. Her Roman name was Diana.

Astarte = Asherah = Ishtar = Venus, etc. A goddess of fertility worshiped as such in various countries. Baal was her male counterpart.

Baal — Rom. 11:4, literally, “who have not bowed the knee to {the image of} Baal”; IEB: “who have never worshiped Baal.” Hosea 2:8, IEB: “Yes, I gave her a lot of silver and gold, but she used {it to make} statues for Baal.” The Hebrew word “Baal” means “lord”. The false god, Baal, was worshiped by the Canaanites and the Phoenicians; he was called “the son of Dagon” and “the son of El”. In Syria, Baal was called “Hadad”; and, in Babylonia, Baal’s name was “Adad”. Pagan people believed that Baal could give fertility to the womb and life-giving rain to the soil. Baal is often pictured as one standing on top of a bull, a popular symbol of fertility and strength. Baal’s chariot was a storm cloud. Baal spoke loudly by thunder. And Baal sent forth his spear and arrows across the sky (= lightning). Baal-worship involved “sacred” prostitution and child sacrifice.

Beelzebul = Beelzebub (KJV) = Satan — Matt. 10:25; literally, “lord of the flies”. NOTE: It was a name given to the Devil by the Jews. See also Mark 3:22.

Bel in Dan. 1:7, IEB: “Daniel’s new name was ‘Belteshazzar.’ ” This was Daniel’s Babylonian name; it means “*Bel* (= Marduk, a Babylonian god) protects his life” or “favored by *Bel*”. They wanted Daniel to be *Bel*’s prince. Similarly, Joseph was given a new name to “help” him forget his former religion and country (Gen. 41:45).

Castor and Pollux = twin gods positioned on the front of the ship which Paul and Luke were sailing on (Acts 28:11). These gods were believed to protect all sailors.

Chemosh — Lev. 18:21 mentions a god named Molech (or, “Milcom”), the abominable god of the Ammonites. But Molech was also called “Chemosh” by the Moabites and “Amun” or “Amun-Ra” by the Egyptians. Sometimes they sacrificed children to this fire-god (Deut. 12:31; 18:10; Judg. 10:6; 1 Kings 11:7,31-33; 2 Kings 3:26-27; 16:3; 17:17; 21:6; 23:10; 2 Chr. 28:3; 33:6; Jer. 32:35; Ezek. 16:20-21; 20:26,31; 23:37). See also Num. 21:29; Judg. 11:24; 2 Kings 23:13; Jer. 48:7,13,46.

Hermes = Mercury — Acts 14:12. Hermes was the son of the Greek god Zeus, and Hermes was the messenger of the gods. To those Greeks, Paul seemed to be the chief spokesman, not Barnabas.

Satan — 2 Cor. 6:15, literally, “Beliar” (which means “without worth”). He is called “the god of this world” in 2 Cor. 4:4. The IEB of Job 1:6 has: “And, Satan appeared among them, too.” Literally, “the adversary” = the Devil, the old Serpent; see 1 Chr. 21:1; Zech. 3:1-2; Rev. 12:9-10; 20:1-2; Matt. 13:39; 1 Pet. 5:8. Although the snake was one of many good creatures of God, the great Deceiver invaded this creature (Gen. 3). See 2 Cor. 11:14.

INTRODUCTION

Zeus = Jupiter — Acts 14:12, Zeus was the supreme god of the Greeks. Barnabas may have appeared to be the leader.

VARIOUS GROUPS OF PEOPLE:

Ammonites, the — The descendants of an incestuous relationship between Lot and one of his daughters (Gen. 19:30-38; Num. 21:24). See Deut. 2:19,37; 3:11,16; 23:3; Josh. 12:2; 13:10,25; Judg. 3:13; 10:6-18; 11:4-36; 12:1-3; 1 Sam. 11:11; 12:12; 14:47; 2 Sam. 8:12; 10:1-19; 11:1; 12:9,26,31; 17:27; 1 Kings 11:1,5,7,33; 2 Kings 23:13; 24:2; 2 Chr. 20:1; Ezra 9:1; Neh. 2:10,19; 4:3,7; 13:1. The Ammonites were a cruel, greedy, proud, vindictive, and idolatrous nation (Judg. 10:6; Amos 1:13; Zeph. 2:10; Jer. 27:3; Ezek. 25:3,6). Their chief city was Rabbah (2 Sam. 12:26-27), where they were governed by hereditary kings (2 Sam. 2:20-21). They had various encounters with the Jews. Along with the Philistines, the Ammonites oppressed Israel for 18 years (Judg. 10:6-9). King Saul was successful militarily against them. And, King David and Joab were victorious over them (1 Sam. 11:11; 2 Sam. 10:7-14). However, King Solomon intermarried with the Ammonites, and, sadly, he introduced their idols into mainstream Israel (1 Kings 11:1-5).

Assyrians, the — Northern Israel fell to the Assyrians in 722 B.C. and passed out of existence entirely. Eventually, southern Israel (Judah) essentially became only a vassal state of the vast Assyrian Empire. The Assyrians wanted to eventually conquer Egypt anyway. The small nation of Judah lay *between* Assyria and Egypt. Assyria was happy to accept Judah as its vassal-kingdom. Only the providential slaughter of Sennacherib's Assyrian army (2 Kings 18:13-19:37; Isa. 22; Isa. 24; Isa. 29; 2 Chr. 32:1-8.) prevented the certain destruction of Judah at the time. The Assyrians were some of the most brutal conquerors that the world had ever seen. Their capital city was Nineveh, and it was finally destroyed in 612 B.C. by the Babylonians. Long before this, the prophet Jonah had prophesied to that city during the time of Jeroboam II (the first half of the 8th century B.C.). The residents repented then, but they resumed their old sinful habits later on.

Bedouins, the — 1 Kings 17:4-6, IEB: “‘You can drink from the brook. And, I have commanded the Bedouins to feed you there.’ So, Elijah did what Yahweh told him to do. He went to Cherith Brook, east of the Jordan River, and lived {there}. The Bedouins brought Elijah bread and meat {every} morning and {every} evening. And, he drank water from the brook.” NOTE: Bedouins were “the Orbits”; “the inhabitants of Orbo”; maybe “the Arabians” (= secretive nomads; 2 Chr. 17:11; 21:16; Neh. 4:7). A similar word with the same root consonants (-r-b) is translated as “merchants” in Ezek. 27:9,27. Jerome, Judah Hakkodesh, Kimchi, and the Arabic Version did *not* believe that “the ravens” was the proper rendering. However, “crows” (Hebrew: *‘orebiyim*) might be the correct translation here.

Caesar's household, those in — probably referring to Nero's soldiers and the palace guards whom Paul had converted to Christ (see Philp. 1:13).

Canaanites, the — Prov. 31:24, IEB: “She supplies belts to the merchants.” Literally, “the Canaanite” = Phoenician traders, or a generic name for all traders (Isa. 23:8;

Zech. 14:21). These multi-purpose belts were very valuable (2 Sam. 18:11; Dan. 10:5).

Chaldeans, the — Dan. 1:4, IEB: “{Ashpenaz was commanded} to teach them the language and the writings of the Babylonians.” Literally, “. . . of the Chaldeans.” The official language of the Babylonian Empire was Aramaic, a language that was closely related to Hebrew. Daniel probably also learned Assyrian and Akkadian.

East, the people of the — Job 1:3. Literally, “Those who (were) before.” The sun rose in the east; these people faced eastward. The meaning of this expression in Job 18:20 is this: “People everywhere would be astonished at the swift and complete doom of the evil person.” In Isa. 11:14, it probably denotes the Arabs (Jer. 49:28-29) who were nomadic. See also Gen. 29:1; Judg. 6:3,33; 7:12; 8:10; 1 Kings 4:30; Ezek. 21:31; 25:4. Nebuchadnezzar launched an attack against them in 599-598 B.C. Not long after Ezekiel’s prophecy in Ezek. 25:10, the Nabateans overran the Ammonites and the Moabites. However, the phrase, “the people of the East,” could be referring to the Midianites (Isa. 9:4).

Edomites, the = Mount Seir (see Gen. 32:3; 33:14,16; 36:8,9,21; Num. 24:18; Deut. 2:1-8; Josh. 24:4; Judg. 5:4; 1 Chr. 4:42; 25:11; Isa. 21:11; Ezek. 25:8; 35:2,3,7,15). The strife between Rebekah’s twin sons (Gen. 25:22), Jacob and Esau, began even before their birth, and it continued not only throughout their lives but even between their respective descendants. Much of the suffering of the Israelites (Jacob) came at the hands of the Edomites (Esau) and this fact is noted throughout the Old Testament (Num. 20:20-21; 2 Sam. 8:13-14; Ps. 137:7; Joel 3:19; Mal. 1:4).

Egyptians, the — Egypt was the land of the ancient pyramids and the Nile River. It is one the oldest kingdoms on record, and it played a significant role throughout Bible history. Egypt consists geographically of two halves: (1) the delta region to the north (Lower Egypt), and (2) the southern region (Upper Egypt), between Cairo and the First Cataract. The Hebrew term *Mizraim* included the entire country. The 19th Dynasty was founded by Rameses I. He did not accept Joseph’s Hyksos status.

Epicureans, the — This group of philosophers followed the teachings of Epicurus who died in 270 B.C. This Greek philosopher taught that happiness is the highest good in life.

Essenes, the — They were an ultra-conservative Jewish sect who practiced very strict rules of ceremonial asceticism. The Essenes are not mentioned in the New Testament. They wanted to be left alone in their remote communities near the shores of the Dead Sea, particularly the one at Qumran. They avoided the “polluted” temple in Jerusalem, choosing to offer sacrifices in their own isolated haunts. The Essenes discouraged marriage. They shared all their possessions and worked very hard. They were also opposed to all oaths, slavery, and war. This group arose around 110 B.C.

Gadarenes = Gerasenes = Gergesenes (compare Matt. 8:28 with Mark 5:1)

Gentiles, the = non-Jews = the Greeks = the uncircumcision

Gnostics, the — As a pervasive philosophy (1 Tim. 6:20), Gnosticism was a serious threat to the earliest Christians, particularly among the upper classes in the second century A.D. The reason why Gnosticism was so dangerous to “the faith once delivered

INTRODUCTION

to the saints” (Jude 1:3) was because the Gnostics only adopted the general idea of a redemption through Christ, but not the full Christian doctrine as taught in the New Testament. Instead, they cleverly transformed “redemption” from physical matter rather than it being a redemption of mankind from sin. The intellectual Gnostics blended certain Christian ideas with various speculations of Greek origin, mysterious eastern religions, and theosophies. It was all jumbled up together. Several major heresies resulted. The Gnostics claimed that only they had “secret” knowledge. The germ of Gnosticism among Christians made its appearance even in the apostolic age. It was addressed by Paul in several of his letters, notably in the one to the Colossians and in his pastoral epistles (1 Timothy, 2 Timothy, and Titus). It is also referred to by Peter and Jude. The mention of Gnosticism also appeared in the First Epistle of John, the Gospel of John, and in the Book of Revelation.

Greeks, the — inhabitants of Greece, but, by extension, *Greek-speaking* individuals (Hellenism), especially *non-Jews* (Gentiles), some of whom were proselytes (converts to Judaism).

Herodians, the — Mark 3:6 (IEB: “the followers of Herod {Antipas}”). They were a Jewish political group who favored Roman rule.

Hyksos people, the — The king of Egypt mentioned in Gen. 41:1 was probably one of the Hyksos rulers who was in power shortly after 1720 B.C. Horses and chariots were introduced into Egypt by the Hyksos invaders (who ruled Egypt from 1720 to 1580 B.C.). The Hyksos (“shepherd-kings”) ruled for hundreds of years before Joseph’s time. They invaded and conquered Lower Egypt and ruled the Delta, although they never occupied the whole country of Egypt. The Hyksos came from the East and were probably Arabians, and they are represented as having been a cruel and arrogant race, who subjected the Egyptians to great hardships. The Hyksos were finally driven out of Egypt by a coalition of forces under several local kings.

Ishmaelites, the — The first mention of them is found in Gen. 16:11-12, where it reads literally: “But in (the) presence of all of his brothers” = the Arabs. The Ishmaelites were the descendants of Ishmael, and they were divided into twelve tribes (Gen. 25:16). They were also called Hagarites, Hagarenes, and Arabians (1 Chr. 5:10; Ps. 83:6; Isa. 13:20). They were governed by kings. They were rich in cattle, and they lived in tents (1 Chr. 5:21; Isa. 13:20; Jer. 25:24). Though they were typically merchants of the East and they traveled around in large caravans (Gen. 37:25, 27,28; 39:1; Job 6:19), they were frequently lawless, and they would often waylay travelers and plunder them (Jer. 3:2). After harassing Israel, they were finally overcome by Gideon (Judg. 8:10-24; 2 Chr. 5:10; 26:7). Later, it would seem that they became more peacefully inclined, since they sent presents to King Solomon and King Jehoshaphat (1 Kings 10:15; 2 Chr. 17:11).

Israel — Deut. 32:15, IEB: “But Israel got fat, and he kicked.” Literally, “Jeshurun” (a pet name), which means “the upright one” = like a pampered animal that got mean unexpectedly. Also see Deut. 33:5; Isa. 44:2. Deut. 33:26, IEB: “There is no one like the God of Israel.” Literally, “the God of Jeshurun”.

Jews, the = “the circumcision”. See Acts 11:2; Rom. 3:30; 4:12; Gal. 2:7,8,9,12; Eph. 2:11; Col. 4:11; Titus 1:10.

Judaizers, the — Judaizers tried to bind all sabbath-keeping and circumcision upon everyone (compare Gal. 4:9-11; 5:1-4; Col. 2:14-17). Philp. 3:2 called these Judaizers “dogs” because they were trying to force all non-Jews to become Jewish *before* they were allowed to be Christians. See the Jerusalem council meeting in Acts 15:1-5. In Galatia, these Judaistic teachers subverted the Apostle Paul’s work by teaching a new type of legalism to those innocent Gentile (non-Jewish) believers. Judaizers were insisting that non-Jewish believers in Christ could *not* be true Christians until they submitted to their special brand of circumcision and kept the whole Law of Moses according to the liking of the Judaizers. And, those naïve, new Christians listened to those Judaizers with the same enthusiastic receptivity that they had given to Paul originally. Paul did not deny the importance of circumcision or any other Jewish custom—to Jews. In fact, Paul was formerly a high-ranking Jewish leader himself, and he had even participated in religious practices in the temple late in his ministry (Acts 21:17-26) to prove that he could be “all things to all men” (1 Cor. 9:22). However, Paul clearly taught that circumcision had nothing whatever to do with personal salvation! The Judaizing threat ended at the fall of Jerusalem in A.D. 70. Prior to that time, all Jewish Christians (Messianic believers) were considered to be a “sect” (Acts 24:5), a new branch of Judaism. But, after A.D. 70, all Christians were on their own; they were recognized as separate from Judaism.

Levites, the — This term had two meanings: (1) a member of the tribe of Levi in general; or (2) a man who assisted the Aaronic priests in the performance of their religious duties. The descendants of Aaron were a sub-set of the tribe of Levi.

Maccabees, the — This word does not occur in Scripture. Most scholars suppose that the term was derived from the Hebrew word *maqabab* which meant “hammer,” suggestive of the heroism and power of the Hasmonean family. But some scholars think that this Hebrew word came from the initials of Judas Maccabeus’ motto: **Miy Kamowka Be’Elohiym Yahweh?**; “Who is like You, O Yahweh, among the gods?” (Exo. 15:11.) First and Second Maccabees (in the Apocrypha) give a history of many events which occurred after the sacred canon was closed (with the Book of Malachi), especially the heroic, successful struggle of the Maccabean guerrilla soldiers for Judah’s independence against the Old Testament “antichrist”, Antiochus Epiphanes IV, who was predicted by Dan. 8 and Dan. 11. This determined persecutor of the Jewish faith acceded to the Syrian throne in 175 B.C. After he was expelled from Egypt by the Romans, he vented his rage upon the Jews. He oppressed them in every way possible, trying to abolish all traces of Judaism. Mattathias, an aged priest then residing at Modin, a city to the west of Jerusalem, became the courageous leader of the Jewish resistance. He fled to the mountains and rallied around him a large band of men (including all of his five sons) who were prepared to fight and die for their little country and for their religion. His son Judas succeeded him in 166 B.C. as the principal leader in directing this valiant war for independence. The Maccabees were able to defeat the Syrian Greeks and to cleanse the desecrated temple in Jerusalem in 165 B.C.

INTRODUCTION

Medes, the — They were first mentioned in 2 Kings 17:6. The Assyrians knew that the Israelites were well-suited to tend the upper pasture-lands of the Medes, more than 200 miles east of Nineveh (= northwestern Iran). See 2 Kings 18:10-11. According to Isa. 13:3-5, the Medes and the Persians were set apart for God's special purpose. Compare also Isa. 10:6-7; 45:5-6. Later, the Medes united with Cyrus II to conquer the city of Babylon in 539 B.C. (Jer. 51:11,28; Dan. 5:31; 6:28; Ezra 6:2).

Midianites, the — See Gen. 37:28,36; Num. 10:29; 25:17; 31:2; Judg. 6:3,11,16,33; 7:2,7,12. The Ishmaelites were also called Midianites. They were Ishmaelites by race, having descended from Ishmael, *and*, they were Midianites by residence. See Judg. 8:22,24,26. The Midianites and Medanites (compare the textual note of Gen. 37:36) were inter-related tribal groups—both being descendants of Abraham (Gen. 25:2). Regarding Gen. 37:25,28,36, the Midianites and the Ishmaelites were often confused with each other because of their common descent from Abraham and the similarity of their customs and mode of life. It is possible that the Ishmaelites may have been the owners of the caravan, which was mostly made up of Midianites. The desert people had long been involved in international slave trade (compare Amos 1:6,9).

Moabites, the — These people descended from an incestuous relationship between Lot and one of his two daughters (Gen. 19:30-37). See Exo. 15:15; Num. 21:13-30; 22:1-24:25; 25:1-3; Deut. 23:3; Josh. 24:9; Judg. 3:14-30; Ruth 1:22; 1 Kings 11:1; 2 Kings 1:1; 3:5-27; 13:20; 24:2; Ezra 9:1; 13:1,23; Ps. 60:8; Isa. 11:14; 15:1-9; 16:1-14; 25:10; Jer. 9:26; 25:21; 27:3; 40:11; 48:1-47; Ezek. 25:8-11; Dan. 11:41; Amos 2:1,2; Mic. 6:5; Zeph. 2:8,9. The Moabites were neighbors of the Amorites on the opposite side of the Arnon River (Num. 12:13). The Moabites were governed by their own kings, and they had many great cities (Num. 21:28-30; 23:7; Isa. 15:1). They were prosperous, arrogant, and idolatrous. They were mighty men of war (Isa. 16:6; 1 Kings 11:7; Jer. 27:3; 48:7,11,14). The Amorites deprived the Moabites of a large part of their territory (Num. 21:26). When the Israelites came out of Egypt, the Moabites refused to let them pass through their country. But the Moabites were so greatly impressed and alarmed by the sheer numbers of the Israelite army that, along with the Midianites, they sent for the prophet Balaam to curse the people of Israel (Num. 22-24). Later, the nation of Israel was enticed into the idolatry of the Moabites, and the Jews even intermarried with them. The Moabites were always hostile to the Jewish people until King Saul subdued them (1 Sam. 14:47). Later, the Moabites were forced to pay taxes to King David and succeeding Jewish kings (2 Sam. 8:2-12; 2 Kings 3:4). But the Moabites finally joined the Babylonians against Judah (2 Kings 24:2).

Persians, the — “Babylon has fallen” (Isa. 21:9). Babylon fell in 689 B.C. to the Assyrians. In 539 B.C., it fell to the Medes and the Persians. Cyrus the Great came originally from the land of Anshan; it was east of Babylon. He was the king of the Medes and the Persians (559-530 B.C.). He conquered Babylon in 539 B.C., after defeating Ecbatana, the capital of Media. And, Media was north of Babylon and Persia. Then Cyrus decreed that many of the Jews could return to Jerusalem (Isa. 44:28-45:5,13; 46:11; Ezra 1:1-4; 6:3-5). The Medes and the Persians constituted the second great empire (after the Babylonian Empire) which Nebuchadnezzar saw in his dream (Dan. 2:32,39).

INTRODUCTION

Pharisees, the — This was a Jewish religious group during the time of Jesus. They numbered about 4,000 men. They were very strict in obeying the Law of Moses and other man-made regulations which had been added to it through the centuries (Acts 26:5). They believed in a resurrection after death. See Acts 23:6-9.

Philistines, the = “the uncircumcised ones” (Judges 14:3), a Hebrew phrase of contempt for these pagans who had no right to dwell in the Promised Land, because the Philistines were not in a covenant relationship with Yahweh. See Judg. 15:18; 1 Sam. 14:6; 17:36; 31:4; 2 Sam. 1:20; 1 Chr. 10:4. The Philistines had a dominating, iron grip on the Shephelah, the foothills to the west of Jerusalem. Philistia was in the southwestern corner of Canaan. They had five principal city-states—Gaza, Ashkelon, Ashdod, Ekron, and Gath.

Phoenicians, the — Since the Phoenicians were world famous for their seamanship, they were well known for their shipbuilding skills. The masts for their big ships came from their local forests (Ezek. 27:5). They were well-suited to assist King Solomon. The big cedars were used to construct Solomon’s temple and his palace in Jerusalem (1 Kings 4:33; 5:6,9; 7:2; 10:17,21). These cedar trees (= probably employed as military defenses) were also used metaphorically to represent kings, princes, and nobles (Isa. 14:8; Ezek. 31:3; Dan. 4:20-22; Zech. 11:1-2). The Phoenicians are generally credited with inventing the alphabet. Both the Hebrews and the Greeks borrowed this new phonetic approach to language from the Phoenician people.

Praetorian guard, the — Philp. 1:13, KJV: “in all the palace”; IEB: “to the whole palace guard”. NOTE: They were guarding the imperial Roman prison. The Apostle Paul wrote some of his letters from there (see Eph. 3:1; 4:1; Philp. 1:17; 2 Tim. 1:8; 2:9; Philm. 1:1,9,10,23). The IEB has: “those in Caesar’s household” in Philp. 4:22. This was probably referring to Nero’s soldiers and the palace guards, many of whom Paul had converted to Christ.

Preparation, the Day of — This was the 6th day of the week (Friday) on which the Jews made the required preparations to observe the sabbath (our Saturday).

priesthood of Aaron, the — When the tabernacle was completed, and Aaron and his sons were made priests, by the command of Yahweh, Moses performed the priestly functions of setting out the showbread, lighting the lamps, burning the incense, and offering the daily sacrifice (Exo. 40:23-29,31,32). However, upon the consecration of Aaron and his sons, Moses officiated as priest for the last time (Lev. 8:14-29; Exo. 29:10-26). Since the Aaronic priestly succession depended on the accuracy of the genealogy, these genealogies were jealously preserved and referred to in disputed cases (Ezra 2:62; Neh. 7:64). Only those who descended from Aaron from the tribe of Levi could be Jewish priests (Heb. 7:13-14).

proselytes, the = the God-fearers = converts — Acts 17:4, IEB: “many Greeks who worshiped the true God”. = non-Jewish people who wanted to worship with the Jews in the synagogues.

Romans, the — The Roman Empire was first mentioned in Dan. 2:44, “in the days of

INTRODUCTION

those (Roman) kings,” when Christ’s kingdom would appear. See Ps. 2:6-9; 89:19,27; 110:1-3; 110:1-3; Isa. 9:6-7; Matt. 11:27; 16:28; 28:18; Luke 1:32-33; 10:22; John 3:35; 5:22-27; 13:3; 17:2; Acts 2:36; 10:36; Rom. 14:9; 1 Cor. 15:27-28; Eph. 1:20-22; Philp. 2:9-11; Col. 1:16-19; Heb. 1:2; 2:8; 1 Pet. 3:22; Rev. 11:15; 17:14; 19:16. Following Alexander the Great’s Greek kingdom, the Roman kingdom was the fourth kingdom in Nebuchadnezzar’s dream (Dan. 2:33,40-43). Pompey (the Roman general) invaded Palestine in 64 B.C.

Sadducees, the — Matt. 16:6; Mark 12:18. A Jewish religious group which accepted only the first five books of Moses in the Old Testament. They also did not believe in a general resurrection, in spirits, or in angels (Acts 23:8).

Samaritans, the — See Matt. 10:5; Luke 9:52; 10:33-35; 17:11,16,18; John 4:1-42; Acts 1:8; 8:1-25; 9:31; 15:3. Samaria was the region between Judea and Galilee. Samaritans were distantly related to the Jews. They had married non-Jews. (See 2 Kings 17:24) There was much hatred between the Jews and the Samaritans.

Scythians, the — Col. 3:11. Scythians were savages, animal-like barbarians.

Stoics, the — This was a group who followed the teachings of Zeno, a Greek philosopher who died in 265 B.C. He thought that happiness was to be discovered in being free from pleasure and pain.

Syrians, the = Hebrew: *’Aram*. Syria was the name in the Old Testament given to the whole country which lay to the northeast of Phoenicia, extending to beyond the Euphrates River and the Tigris River. Mesopotamia was called (Gen. 24:10; Deut. 23:4) “Aram-Naharaim” (= Syria of the two rivers). It was also known as “Padan-Aram” (Gen. 25:20). Other portions of Syria were also known by separate names, as “Aram-Maahah” (1 Chr. 19:6), “Aram-Beth-Rehob” (2 Sam. 10:6), and “Aram-Zobah” (2 Sam. 10:6-8). Syria was a constant threat to Israel’s northern border. Damascus was the capital city of the Syrians.

tax collectors, the (KJV: publicans) — These men levied all the taxes due from each town or district. They had the exclusive franchise. Then, in turn, they paid the Roman government a certain percentage of the amounts collected. The tax collectors employed subordinates (Luke 5:27; 15:1; 18:10), who, for their own purposes, were often guilty of extortion and embezzling. This was a very heavy burden upon the people. The populace resented the occupying troops very much. So, the collectors of the taxes (who were frequently turncoat Jews) were especially hated by the general public and treated as social outcasts (Matt. 18:17). Jesus was accused of being a “friend of tax collectors and sinners” (Luke 7:34). Zacchaeus, a prominent tax collector, was the name of one of Jesus’ admirers (Luke 19:1-9). The Apostle Matthew (Levi) was sitting at the tax office when Jesus said to him, “Follow me!” (Matt. 9:9).

Zealots, the — Matt. 10:4 (Simon the Canaanite; Simon the Cananean). The Zealots were a group of Jewish men—fanatics. They claimed to uphold the Law of Moses, even if they had to become violent to do so. They favored revolt against Rome. See also Mark 3:18 and Luke 6:15.

GEOGRAPHICAL EXAMPLES:**Celestial:**

Pleiades (Job 9:9; Amos 5:8) is in the constellation of Taurus, and it is among the nearest groupings to earth. It is the most conspicuous star cluster that is visible to the naked eye. Job 38:31-32, IEB: “Can you (Job) bring out the stars at the right times!?” Literally, “Can you bind the chain of the Pleiades!?” NOTE: Here God was questioning Job about exactly *who* had the power to align the Pleiades properly and to bind them into such a tight cluster.

Eccl. 1:3, IEB: “here on earth”. Literally, “under the sun” = in this life, contrasted with the future world.

Eccl. 1:9, IEB: “There is nothing “new” here on earth.” Literally, “under the sun.” NOTE: History repeats itself over and over. The sins of today follow the same patterns as the sins of the past.

Eccl. 1:13, IEB: “I wanted to learn about everything that happens here on earth.” Literally, “all that is done under the heavens.”

Regions and Countries:

Achaia (southern Greece). See Acts 8:12,27; 19:21; Rom. 15:26; 16:5; 1 Cor. 16:15; 2 Cor. 1:1; 9:2; 11:10; 1 Thes. 1:7-8.

Arabah = the Jordan Valley (Deut. 1:7; Josh. 11:2; 18:18). NOTE: This was a general name given to the broad depression which extended from Lake Galilee (in the north) to the Gulf of Aqaba (in the south).

Assyria — Hosea 5:13; 10:6, IEB: “So, Israel turned to Assyria {for help}.” Literally, “to King Jareb”, the symbolic name for Assyria.

Asia — Acts 2:9; 16:6; 19:22; Rev. 1:4. NOTE: This was not the modern continent of Asia. It is in the country of Turkey.

Babylon — Ps. 137:1, IEB: “By the rivers of Babylon.” NOTE: Here the name “Babylon” is used for the entire country. These canals (Jer. 51:13) would be tributaries of the Euphrates River or the Tigris River. Dan. 1:2, IEB: “. . . carried them off to Babylonia.” Literally, “to the land of Shinar”, an old name of Babylon (Gen. 10:10; 11:2; 14:1,9; Isa. 11:11; Zech. 5:11). Dan. 7:19’s (“the fourth animal”) Rome was Babylon fully developed. Christ appeared “in the fullness of time” (Gal. 4:4); that is, “in the days of those (Roman) kings” (Dan. 2:44) to oppose the antichrist who was at his full strength.

Egypt — Ps. 78:51, IEB: “the oldest son of each family of Ham.” Literally, “the first-fruits of the strength in the tents of Ham.” NOTE: One of Ham’s sons was Mizraim (Gen. 10:6), the Hebrew name for “Egypt.” The Hamitic people settled in Egypt (Ps. 105:23,27; 106:21-22).

Ephraim — Hosea 4:17; 9:8, IEB: “Israel has chosen to worship idols.” Literally, “Ephraim has chosen to worship idols.” = the ten tribes

Illyricum — This name is found only in Rom. 15:19. It was an area along the eastern coast of the Adriatic Sea. Illyricum was a country which was northwest of Macedonia.

INTRODUCTION

See Dalmatia in 2 Tim. 4:10. Today it would be in the western Balkan states.

Macedonia (northern Greece). See Acts 16:9,10,12; 18:5; 19:21,22,29; 20:1,3; Rom. 15:26; 1 Cor. 16:5; 2 Cor. 1:16; 2:13; 7:5; 8:1; 9:2,4; 11:9; Philp. 4:15; 1 Thes. 1:7-8; 4:10; 1 Tim. 1:3.

Negev, the = “the south” (the hill country of southern Canaan). Gen. 12:9, IEB: “Then Abram traveled on, heading toward the south.” NOTE: This dry, deserted area extends south of Beer-Sheba.

Syria and Cilicia, to the areas of — Gal. 1:21. NOTE: Tarsus (which was in Cilicia) was where Paul’s original home was. See Acts 21:39.

Syrtis — Acts 27:17, IEB: “the sandbanks of Syrtis”. NOTE: This was a dangerous zone just off the African coast. Many ships sank there.

Tarshish — 2 Chr. 20:36, IEB: “trading ships”. literally, “ships to go to Tarshish (= Spain)” = ocean-going vessels.

Towns and Cities:

Azotus — Acts 8:40 = ancient Ashdod. NOTE: It is next to the Mediterranean Sea, west of Jerusalem.

Kiriath-Arba — Neh. 11:25, IEB: “{Some of them lived} in Kiriath-Arba and its vicinity.” Literally, “and in its daughters.” = surrounding villages

Lystra — 2 Tim. 3:11. NOTE: This was a town near where Timothy had lived when he was a young man (Acts 16:1)

Memphis — Hosea 9:6, IEB: “They will be buried in Memphis.” Literally, “Moph buries them.” NOTE: They would *not* be returning to Palestine to die there. Memphis was the capital of northern Egypt, sometimes called “lower Egypt”.

Ramah (KJV: Rama) = Bethlehem = Ephrathah. See Matt. 2:18 and compare Jer. 31:5. Ps. 132:6, “in Bethlehem”. Literally, “Ephrathah” was its ancient name (Gen. 35:16-19; 48:7; Ruth 4:11; Mic. 5:2).

Tyre — Hosea 9:13, IEB: “I see Israel {being} like Tyre.” NOTE: The city of Tyre was well noted for its riches, its pleasant surroundings, and its apparent security (Ezek. 27:2-26).

Zion = Jerusalem. In Rev. 14:1, IEB: “on Mount Zion”. NOTE: Zion was symbolic of the holiest place on earth to the Jews—God’s temple in Jerusalem. His temple was built on this mountain. See Micah 4; Isa. 40; Heb 12:22-23. 2 Chr. 8:11 (the older part of Jerusalem), literally, “from the City of David.” Ps. 48:1, IEB: “on His holy mountain.” Literally, “the mountain of His holiness”. God’s Sanctuary was erected on top of Mount Zion (Moriah). See Isa. 2:2-3; 25:6,7,10. Compare Gal. 4:26. Though God’s “presence” was once confined to the temple in ancient Jerusalem, He now dwells in the heart of every true Christian (Rom. 8:9,11; 1 Cor. 3:16; 6:19; 2 Cor. 6:16; Eph. 2:22; 3:17; Col. 3:16; 2 Tim. 1:14). Ps. 76:2, IEB: “He lives in Jerusalem.” Literally, “His tent is in Salem.” Compare Gen. 14:18; Heb. 7:1-2 for this ancient name of Jerusalem. The ark of the

covenant was moved to Jerusalem by King David in 2 Sam. 6:17. In the New Testament, “the city of David” refers to Bethlehem, David’s boyhood home. Jesus was born there (Matt. 2:1; Luke 2:4).

Mountains:

Mount Sinai = Horeb — Gal. 4:24. NOTE: This was a mountain in the Sinai Peninsula where God gave the Law to Moses (Exo. 19:20). Ps. 106:19, IEB: “The people made a {golden} calf at Mount Sinai.” Literally, “(Mount) Horeb.” See Exo. 32:4,5,24; Deut. 9:8-16.

Mount Gerizim — John 4:20, IEB: “Our ancestors worshiped on this mountain.” NOTE: The Samaritans had built a temple there about 130 years before Jesus of Nazareth, but the Jews destroyed it.

Mount Hermon = Sirion (Deut. 3:9; Ps. 29:6)

Seir = Edomite territory 1 Chr. 4:42, IEB: “the mountains of Edom.” Literally, “Mount Seir.” 2 Chr. 25:11, IEB: “There Amaziah’s army killed 10,000 men of Edom.” Literally, “of the sons of Seir.”

Rivers:

the river = the Euphrates River. It is generally called in the Bible simply “the river” (Exo. 23:31), or “the great river” (Deut. 1:7). NOTE: The Euphrates was first mentioned in Gen. 2:14 as being one of the four rivers of Paradise. Next, it was mentioned in connection with the covenant which God entered into with Abraham (Gen. 15:18) when God promised to Abraham’s descendants the land from the river of Egypt to the Euphrates River (compare Deut. 11:24; Josh. 1:4). This was a covenant promise that was fulfilled later in the extended conquests of David (2 Sam. 8:2-14; 1 Chr. 18:3; 1 Kings 4:24). So, the Euphrates was the boundary-line of the Jewish kingdom to the northeast. It was a pivotal landmark in the ancient history of Assyria, and Babylon, and Egypt. Just as the Nile River represented in prophecy the power of Egypt, so the Euphrates River symbolized Assyrian power (Isa. 8:7; Jer. 2:18).

The Nile River is often referred to in the Old Testament by the name of Sihor (Isa. 23:3; Jer. 2:18) or simply the phrase “the river” (Gen. 41:1; Exo. 1:22, etc.) or the “flood of Egypt” (Amos 8:8). NOTE: When the Nile was high, it fertilized the land of Egypt. But when the Nile was low, famine ensued. Usually, there was plenty of food in Egypt because the Nile River supplied enough water for crops every year. All agriculture in Egypt depended entirely upon the level of the Nile River. The tropical rains of Central Africa which fed the Nile caused the river either to rise or to fall. If the river fell below a certain point, there would be a deficient crop for that year. Goshen was located on the eastern side of the Delta of the Nile River. It was very fertile pastureland. Goshen was about 30 miles x 30 miles.

The Jordan River is the principal river of Palestine. NOTE: It flows from north to south down a deep valley in the center of the country. Its waters originate from the snows of

INTRODUCTION

Mount Hermon in the north. Its Hebrew name (*Yarden*) means “descender” because it descends rapidly and empties into the Dead Sea. From the southern tip of Lake Galilee to the top of the Dead Sea is a straight distance of about 65 miles. But the Jordan River winds around approximately 200 miles, falling 618 feet in elevation. The total length of the Jordan River from Banias (further north of Lake Galilee) is about 104 miles in a straight line to the Dead Sea. And, the river descends a total of 2,380 feet over that longer span.

Hiddekel = Dan. 10:4, IEB: “the Tigris River.” Literally, “Hiddekel.” See Gen. 2:14.

Lakes and Oceans:

Lake Galilee = the Sea of Galilee = Lake Tiberias (John 6:1; 21:1) = Lake Gennesaret (Luke 5:1) = Chinnereth (Num. 34:11; Deut. 3:17; Josh. 11:2; 12:3; 13:27)

the Dead Sea = the Salt Sea. Dan. 11:45, IEB: “They will be between the seas.” = the Dead Sea and the Mediterranean Sea. In 2 Kings 14:25 we find the expression “the sea of the Arabah” (= wide valley). This is probably the Dead Sea. However, some scholars believe that this was referring to the Gulf of Aqaba.

the great sea = the Mediterranean Sea. Num. 34:6, IEB: “Your western border will be the Mediterranean Sea.” Literally, “the Great Sea.” See also John 15:12.

the Adriatic Sea (Acts 27:27)

the Aegean Sea (Acts 17:14)

TIME (some samples):

2 Kings 10:30, IEB: “Your descendants—as far as your great-great-grandchildren—will be kings of Israel.” Literally, “the sons of the 4 (generations).” NOTE: This prophecy was fulfilled in Jehoahaz, Joash, Jeroboam II, and Zechariah—for more than 100 years!

Hanukkah — John 10:22, IEB: “The time came for the Feast of Dedication in Jerusalem.” NOTE: Hanukkah, a festival which celebrates the rededication of the temple after Judas Maccabaeus was victorious over Syria in 165 B.C. This festival lasted 8 days. It began on the 25th day of the Jewish month of Kislev.

Pentecost (Acts 2:1; 20:16; 1 Cor. 16:8) = the Feast of Weeks = the Harvest Festival. NOTE: This Jewish celebration of the wheat harvest, which was held in the latter part of May, was 50 days after the Passover Festival. The Hebrew name for this festival is Shavuoth.

the Feast of Unleavened Bread — Matt. 26:17. NOTE: A yearly feast when unleavened bread (that is, no yeast to make the bread rise) was eaten. See Exo. 12:14-20. It lasted 7 days. (See Lev. 23:4-8.) This festival was held from the 15th to the 22nd day of the Jewish month Nisan, which was around the first week of April.

the Festival of Huts (Shelters) — The Jews joyously celebrated the completion of the fall harvest. It was to commemorate the years when their ancestors wandered through the wilderness for 38 years. That is why they constructed makeshift shelters to live in during

the festival. The Hebrew name is Sukkoth. It has been traditionally called “the Feast of Tabernacles” or “the Feast of Booths”.

the first day of the week — Matt. 28:1, IEB: “Sunday”

the Passover Feast — Matt. 26:2, IEB: = “the Passover Festival”. NOTE: A yearly celebration reminding the Jews of the death angel that had “passed over” their homes in Egypt (Exo. 12:21-28).

“the eleventh hour” KJV — Matt. 20:6, IEB: “about five o’clock in the afternoon”

“the ninth hour” (KJV) — Matt. 20:5; Luke 23:44, IEB: “around three o’clock in the afternoon”

“the sixth hour” (KJV) — Matt. 20:5; Luke 23:44; John 4:6; 19:14; Acts 10:9, IEB: “about noon”

“the tenth hour” (KJV) — John 1:39, IEB: “about four o’clock in the afternoon”

“the third hour of the day” (KJV) — Matt. 20:3; Mark 15:25, IEB: “nine o’clock in the morning” and Acts 2:15

Yom Kippur — (= the Fast) literally, “the fast was now already past (KJV)”, Acts 27:9. NOTE: The IEB translates it this way: “because it was after mid-September”. The season for sailing in the open sea was long since past. Yom Kippur, also known as “the Day of Atonement” was the most important of Israel’s holy days. This was the annual time when the high priest would enter the Most Holy Place and offer a special sacrifice for himself and the sins of the Jewish people (see Lev. 16). It was observed on the 10th day of the 7th month of the Hebrew calendar (around October 1).

watches of the night — The Jews divided nighttime into three military watches of the night: The “first watch” or the beginning of the watches (Lam. 2:19) was from sunset to 10:00 p.m. The “second watch” or “the middle watch” was from 10:00 p.m. until 2:00 a.m. (Judg. 7:19). The “third watch” (sometimes called “the morning watch”) was from 2:00 a.m. to sunrise (Exo. 14:24; 1 Sam. 11:11). Later, under the Roman regime, they had four watches (see Matt. 14:25). Mark 13:35 mentions: “in the evening, at midnight, at cockcrow, and in the morning,” respectively meaning at 9:00 p.m., at midnight, at 3:00 a.m., and 6:00 a.m. (compare Acts 12:4.) In the IEB, Luke 12:38 puts it this way: “Those servants might have to wait all night long for their master.” (Literally, “whether it is at the second watch or the third watch”.) We know that a security force (some watchmen) patrolled the streets during the night (Song of Songs 3:3; 5:7; Ps. 127:1).

proper times (Eccl. 3:1-8; 8:6)

SOME DISTANCES AND LENGTHS:

a 2½ hour walk from Lydda to Joppa. IEB: “Lydda is near Joppa.” See Acts 9:38.

a sabbath’s day journey — Acts 1:12, IEB: “about three-quarters of a mile”. NOTE: See Exo. 16:29; Num. 35:5; Josh. 3:4.

about half an acre — 1 Sam. 14:14, “within an area of about half an acre.” Literally,

INTRODUCTION

“in about half of a furrow of an acre of a field.” NOTE: The Hebrew text indicates “half a yoke”; meaning “one yoke” was the extent of a field that a team of two oxen could plow in one day, namely, one acre.

cubit, a — Matt. 6:27, IEB: “None of you can grow 18 inches taller by worrying about it.” Rev. 21:17, IEB: “144 cubits thick.” NOTE: About 70 yards. A cubit was about the length of a man’s forearm (measuring from the point of the elbow to the tip of the longest finger). It was approximately 18 inches (or, 0.5 of a meter), but the cubit of the temple may have been 21 inches long.

feet — NOTE: The dimensions of Noah’s ark have been converted into a unit (1 foot = 12 inches) which modern people can understand more readily. According to Gen. 6:15, the ark was 450 feet long (= 300 cubits), 75 feet wide (= 50 cubits), and 45 feet high (= 30 cubits). These measurements follow the proportions of modern ships. This well-designed, barge-like ark of Noah was very stable on the high seas. It was unlike the craft of the Babylonian account of the flood in Tablet XI of the Gilgamesh Epic, which was discovered at Nineveh in the 19th century. That “ark” was a perfect cube (200 feet x 200 feet x 200 feet), and it would have been quite unstable!

handbreadth, a = 3 inches = 8 centimeters

inches — NOTE: The dimensions of the ark of the covenant (IEB: “the Holy Chest”) in Exo. 25:10 needed to be expressed in terms that people today can relate to. Instead of translating the length as “2½ cubits”, it is 45 inches or 3¾ feet. Its width and height was 27 inches (2¼ feet) rather than expressing it as “1½ cubits.”

mile — Matt. 5:41 (“compels/forces you to go a mile”). NOTE: A Roman mile (4,854 feet) was shorter than today’s English mile (5,280 feet).

rod, a measuring — KJV: “a reed like unto a rod”; Rev. 11:1, IEB: “I (John) was given a long measuring stick. It was like a rod.” NOTE: It was for the purpose of measuring God’s temple sanctuary and the altar. A similar rod was used to measure things in Ezekiel’s idealized temple complex, according to Ezek. 40:5. This reed was 10½ feet long (6 cubits and a span, probably using the 21-inch temple cubit as a standard).

seven miles to Emmaus — Luke 24:13. The KJV has: “{about} threescore furlongs”.

span, a = 9 inches = 23 centimeters

yards — NOTE: In Gen. 21:16, the text says that the weeping mother (Hagar) went a short distance away from her dying son (Ishmael) because they had run out of water. Literally, it says, “a bow shot away.” How far is that? The IEB has: “about 100 yards away.” Unless you are familiar with archery, you would not realize that it was the approximate length of a football field. The same distance of 100 yards was mentioned in John 21:8. The Greek text has: “200 cubits.”

SOME CAPACITIES:

dry measures:

cor = homer = 10 ephahs = 6 bushels = 220 liters

letheh = 5 ephahs = 3 bushels = 110 liters

ephah = 10 omers = $3/5$ of a bushel = 22 liters

seah = $1/3$ of an ephah = 7 quarts = 7.3 liters

omer = $1/10^{\text{th}}$ of an ephah = 2 quarts = 2 liters

cab = $1/18^{\text{th}}$ of an ephah = 1 quart = 1 liter

sata, three — Matt. 13:33; Luke 13:21, IEB: “like yeast which a woman mixes into a tub of flour to make the bread rise” Literally, “three satas” = about 40 quarts (approximately four and a half pecks)

liquid measures:

bath = 1 ephah = 6 gallons = 22 liters

hin = $1/6^{\text{th}}$ of a bath = 4 quarts = 4 liters

log = $1/72^{\text{nd}}$ of bath = $1/3$ of a quart = 0.3 liter

MONEY:

assarion — The price of 2 sparrows was a coin equal to $1/10^{\text{th}}$ of a drachma (Matt. 10:29; Luke 12:6).

beka = 10 gerahs = $1/5$ of an ounce = 5.5 grams

denarius, a; i.e., one day’s wage — Matt. 18:28, literally, “100 silver coins” (“three months’ wages” IEB). In Rev. 6:6, the IEB translates it as: “a silver coin”. NOTE: Normally, such a silver coin would buy 8 to 12 times more of its value, but not during wartime. Inflation hurts poor people much more than the rich people.

drachma, a (roughly equivalent to one denarius) — Acts 19:19, literally, “50,000 drachmas”. IEB: “worth about two million dollars”. NOTE: One drachma was worth about one day’s pay at that time.

gerah = $1/50^{\text{th}}$ of an ounce = 0.6 gram

leptos — Luke 12:59, literally, “your last small coin” (lepta); “the very last mite” (KJV). The IEB has: “until they have taken everything you have.” NOTE: Two brass leptas equaled one “farthing” (Mark 12:42, KJV), a quadrans coin. See the meager donation of the widow in Luke 21:2. A lepta was worth less than a penny (one cent).

mina (KJV: “mene”) Dan. 5:25-26, IEB: “‘MENE’ means ‘God has counted the days . . .’” literally, “has numbered the days”. NOTE: A mina was a unit of money.

pim = $2/3$ of a shekel = $1/3$ of an ounce = 7.6 grams

shekel (= *tekel*) Dan. 5:27, IEB: “You have been weighed on the scales . . .” literally, “(something) weighed”. NOTE: It is believed that a shekel weighed 11.5 grams.

talent — Matt. 18:24, literally, “10,000 talents” (“several million dollars” IEB). The IEB of Esther 3:9 has: “375 tons of silver to those who do the king’s business.” Literally,

INTRODUCTION

“10,000 talents” = more than \$10 million today. NOTE: It would take a workman about 1,000 weeks to earn just one talent. See Jesus’ parable about the five talents, the two talents, and one talent (Matt. 25:14-30). Here the original word “talent” does *not* mean “skill” or “ability” as it currently does in English.

“*thirty pieces of silver*” which was paid to Judas Iscariot = The IEB has: “30 silver coins” (Zech. 11:12-13; Matt. 26:15; 27:3,9). NOTE: This price was worth about one month’s pay.

SOME HEBREW WORDS:

Abaddon — Rev. 9:11, a Hebrew name meaning “destruction”. Compare Job 26:6 and Ps. 88:11.

Amen — NOTE: This Hebrew word means complete agreement by saying: “That’s true!” or “It is so!” or “So be it!” or “Certainly!” or “Let it stand!” or “We believe it!” (Num. 5:22; Deut. 27:15). This word is even used as a title for Christ in Rev. 3:14.

Eli, Eli, Lama Sabachthani!? — Matt. 27:46-47. NOTE: “Eli” may have sounded like “Elijah” in the Aramaic language (which was spoken at that time). “Eli” means “My God” in Hebrew (Ps. 22:1)

Hallelujah — Rev. 19:1, a Hebrew expression meaning “Praise Yah(weh),” that is, “Praise the LORD.”

Hosanna! — Matt. 21:9, literally, “Help!” “Please save!” NOTE: This word expressed great religious enthusiasm. See Ps. 118:25, IEB: “Please, O Yahweh, save {us} now!” Hebrew: *hoshiy’ah na’* = Hosanna! This was a prayer (Ps. 20:9).

manna — John 6:31,49: “Our ancestors ate manna in the desert.” NOTE: This was food which was miraculously supplied to the people of Israel on their long journey through the desert. See Exo. 16:13-21; Num. 11:7-9; Heb. 9:4.

Rabbi = Rabboni (see the titles above)

Raca = Matt. 5:22, IEB: “You idiot!” NOTE: a very unkind word (*raka*). It attacks the humanity of a person. It is the same as calling someone empty-headed, stupid, and good-for-nothing—a judgment which only God can make. We are made in God’s image (Gen. 1:26).

Sabbath — NOTE: This was the 7th day of the Jewish week (from sundown on Friday to sundown on Saturday). It was a holy day on which no work was permitted.

Sheol = the Pit (a metaphor for death, compare Ps. 28:1; 30:3) = Rephaim in Prov. 2:18, IEB: “What she does leads to death.” Hebrew: *repha’im* = the shadows (which refers to the departed spirits of the grave). Compare Job 26:5; Ps. 88:10-11; Prov. 9:18; 21:16; Isa. 26:14,19. Ps. 142:5 read this way literally: “(You are) my portion in the land of the living.” This was the opposite of Sheol. David did not put his hopes in human hands, but only in God’s hands.

the temple courtyard — See Matt. 21:13; Luke 19:46, IEB: “But you have changed it into

INTRODUCTION

a hiding place for thieves!” NOTE: The merchants and money-exchangers were providing a service for foreign Jews who needed to buy animals for sacrifice and exchange their foreign money (no foreign coins were allowed in the temple), but they should not have been conducting such business in the temple courtyard itself. According to John 2:14, Jesus “found some men in the temple courtyard. They were selling cattle, sheep, and pigeons. The money-exchangers were also sitting there” (IEB). Also, they should not have charged such high prices for their services, and they should not have been treating God’s temple only as a place to make money.

Yahweh (YHWH) — NOTE: The Sacred Name of God has to do with His unchangeable constancy to keep His promises. See Exo. 3:14-15; 6:3. The tetragrammaton (YHWH) comes from the Hebrew root, “to exist”. Compare Heb. 13:8; Rev. 1:4,8.

SOME GREEK WORDS:

apostolos — Acts 14:14, IEB: “the apostles”, that is Barnabas and Paul. NOTE: This Greek word means “special messengers” (that is, missionaries who were sent out from Antioch in Syria). Here the term does *not* refer to the original twelve apostles of Jesus.

Apollyon — Rev. 9:11. NOTE: a Greek name meaning “destruction”.

baptize — 1 Cor. 10:2, IEB: “All of them were plunged”; literally, “were immersed”. NOTE: The Greek text has *baptizo*. Exo. 13:21-22; 14:19-22. See 2 Kings 5:10,14.

ekklēsia — a “called-out group,” or a “congregation,” an “assembly,” a “gathering” of people. NOTE: This word should never be rendered as “church” because that is very misleading. The Greek word *ekklēsia* has nothing to do with our modern conception of “church” (= a building or a denomination). Instead, *ekklēsia* had within it the inherent meaning of “separation from others” (see 2 Cor. 6:17).

exodos — Luke 9:31, IEB: “They were talking with Jesus about his death.” Literally, “his departure”. NOTE: The Greek word here is *exodos*.

Gehenna = hell = hell fire (Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6). NOTE: Compare also 1 Tim. 6:9; 2 Thes. 2:3; 2 Pet. 2:4; Rev. 19:20; 20:10,14,15.

Hades — Matt. 16:17-18 (IEB: “death”); literally, “the gates of Hades”. NOTE: *Hades* is the Greek word for the unseen world of the dead. See also Rev. 1:18. *Hades* (= *Sheol* in Hebrew) is *not* hell (*Gehenna*). Did Jesus go to “hell” or *Gehenna* (see Acts 2:27,31)? Jesus did not go to hell (as in the KJV); he went to Paradise (Luke 23:43), the good part of *Hades/Sheol* (compare “the bosom (= the arms) of Abraham” in Luke 16:22).

Logos = the Word of God (John 1:1), that powerful, creative, dynamic Word which was the Agent of all creation (Col. 1:16-17; Heb. 1:3), that guiding, controlling Word which puts order into the universe (John 1:2-3) and mind into man (John 1:4,9). The *Logos* is Jesus of Nazareth, and the Apostle John declares that this Word actually came to earth in the form of a man (John 1:14) and was seen by human eyes, heard by human ears, and touched (1 John 1:1-3). Jesus was fully God, and Jesus was fully man. To see truth, we must look at Jesus (John 14:6).

INTRODUCTION

petra — Matt. 7:24; 16:17-18; “like a wise man who built his house upon rock” and “upon this rock foundation I will build my ...”) NOTE: The Greek word is *petra* (feminine gender).

Petros = Cephas — Matt. 16:17-18; “Thou art Peter,” KJV. NOTE: The Greek word is *petros* (masculine gender), a small stone.

Tartarus (2 Pet. 2:4) = hell.

CUSTOMS:

at the right side — Ps. 110:1, IEB: “Sit at My right {side} until I put your enemies under your control.” Literally, “at My right (hand)” = the place of honor (1 Kings 2:19; Ps. 45:9; Mark 16:19; Acts 7:55-56; Eph. 1:20). NOTE: This Messianic psalm was quoted in Matt. 22:43-45; 26:64; Mark 12:36-37; 14:62; Luke 20:42-44; 22:69; Acts 2:34-36; Heb. 1:13.

covering the head — 2 Sam. 15:30. NOTE: To the Jews, this was a sign of grief (1 Sam. 4:12; 2 Sam. 13:19; Esth. 6:12; Ezek. 24:17; Jer. 14:3,4). The Persians, the Egyptians, and the Romans did the same thing to express that emotion. Its purpose was to conceal an outburst of tears.

pouring oil on top of a stone — Gen. 28:17-22; 31:13, when Jacob deemed Bethel as a sacred spot.

birth order — It mattered to Laban in giving Leah as a bride to Jacob first, and not Rachel (Gen. 29:25).

having a communal meal atop a big pile of stones — This was a way of making peace in the family (Gen. 31:44-54). It was a face-saving device for both sides.

paid mourners — Matt. 9:23. NOTE: When Jesus arrived at Jairus’ house to see the 12 year-old daughter who had just died, there was pandemonium all around. Why? Because there were loud sounds of constant wailing and flute-playing. See 2 Chr. 35:25; Jer. 9:17; 16:6; Ezek. 24:17. The wailing was done by professional wailing women. This was designed to touch the tender feelings of the hearts of family members and sympathizers. The music of the flutes was especially associated with death. In the East, this was how grief was expressed in a funeral. The Mishna (*Kethubim* 4:4) said that even the poorest man should have “not less than two pipes, and one woman to make lamentation.” Jesus calmly took control of this hysterical situation by putting almost everybody outside, so that he could raise the little girl from death.

hissing — Job 27:23 “{It will be as if} the wind were clapping its hands at him. It will whistle at him (or, “will hiss at him”) {as he runs away} from his place.” = to deride (Jer. 25:9; Lam. 2:15). The IEB of 1 Kings 9:8 has: “They will make fun {of you}.” Literally, “hiss (at you)” = surprised and scoffing in contempt (2 Chr. 29:8; Mic. 6:16; Jer. 18:16; 19:8).

shaking off the dust from one’s feet — See Matt. 10:14; Luke 9:5; Acts 13:51. NOTE: This was a Jewish custom showing the rejection of someone. This expression was used

regarding those who rejected the Good News (the gospel) of Christ.

throwing dust into the air or onto one's head — NOTE: This was a cultural way of showing extreme anger (Acts 22:23; Rev. 18:19) or during a time of great sorrow (Job 2:8; Dan. 9:3).

ripping one's clothes — Matt. 26:65 (KJV: “rent his clothes”). This was a sign of outrage, and sometimes it meant showing grief (Lev. 21:10; Josh. 14:6; Mark 14:63; Acts 14:14).

tassels on their robes— Matt. 9:20; 14:36; 23:5. NOTE: Tassels were worn on four corners of a robe to remind the people of the Law of Moses (Num. 15:37-41).

phylacteries — Matt. 23:5. NOTE: These leather boxes contained verses of Scripture and were strapped to the Jewish men's arms or foreheads while praying. Compare Prov. 7:3, IEB: “Remind yourself of them.” Literally, “Tie them on your fingers.” Though this instance could be an inscription on a ring, several scholars think that it refers to the *tephillin*. These boxes were filled with tiny strips of parchment principally containing these four Biblical passages: Exo. 13:1-10,11-16; Deut. 6:4-9; 11:13-21. A box was attached to a leather strap which was wound seven times around the forearm, three times around the middle finger, and the remainder was around the hand.

the temple tax — Matt. 17:24, IEB: “Your teacher (Jesus) pays the temple tax, doesn't he?” NOTE: Jews were commanded to support the upkeep of the tabernacle and the temple (Exo. 30:11-16; 2 Kings 12:1-16; 2 Chr. 24:4-14).

chief seats in the synagogue (KJV); Matt. 23:6, IEB: “the most important seats in the synagogues”. NOTE: These were the best seats (pew) in the synagogue. This was usually on a raised platform where the speakers stood, overlooking the congregation.

the Holy Place = the Sanctuary. NOTE: In Exo. 25:8 the term “the dwelling-place” included the whole tent—the Holy Place, the Most Holy Place, its furniture, and its courtyard. According to Exo. 26:3, a thick curtain was hung between the Most Holy Place (see below) and the Holy Place. Its function was to separate all human beings (even the priests) from the “presence” of God. Only one man (namely, the high priest) ever went beyond that veil. And, he was permitted to do so only once a year, that is, on the Day of Atonement (Lev. 16:1-19).

the Most Holy Place = the Holy of Holies (Exo. 26:33). See Matt. 27:50-51; Heb. 6:19; 9:3-5; 10:20.

the temple courtyard — NOTE: The Greek word *hieron* designates all of the sacred enclosure, including the entire aggregate of buildings, balconies, porches, and all the courts (namely, the courtyard of the men, the courtyard of the women, and the courtyard of the priests) associated with the whole temple complex.

the Sanctuary (Greek: *naos*) — NOTE: This was the inner sanctum which was dedicated to the worship of God. Sometimes the word refers to the *central* place of worship and not to the whole building. Technically, *naos* designates the sacred edifice consisting of two parts, the Sanctuary or “the Holy place” (which no one except the priests was allowed to enter), and “the Holy of Holies” or “the Most Holy Place” (which was entered only by the high priest on Yom Kippur when he was alone).

INTRODUCTION

the high priest — Luke 3:2, IEB: “Annas and Caiaphas were high priests at that time.” NOTE: The Romans allowed only one Jewish high priest each year. Old Annas was the real power behind that office. Caiaphas, Annas’ son-in-law, was the official high priest that particular year when Jesus was crucified. Before this, each of Annas’ five sons had been high priest.

priests and Levites — Luke 10:31-32. NOTE: What was the difference between a Jewish priest and a Levite? Levites helped Jewish priests. Both were from the tribe of Levi. See 1 Chr. 23:28-32. Compare also Heb. 7:5,13; 8:4.

Priests also acted as the medical examiners. — Luke 5:14, IEB: “Go show yourself to the priest.” NOTE: Lev. 14:2-32 said that the priests were to do this. The priests were the ones to declare whether a person was “cured” or not.

Nethinim, the — NOTE: Originally, according to Josh. 9:27, the Gibeonites became slaves to the Israelites. The Gibeonites cut the wood and carried the water. Later, they were called “the Nethinim”, the temple servants (1 Chr. 9:2; Ezra 2:43; 8:20; Ps. 84:10). So, they were devoted, foreign slaves who were given to the Levites to perform the more laborious duties of the Sanctuary. Since very few of the Levites returned from Babylonia, the role of the Nethinim was very important.

circumcision, the Jewish rite of — Luke 1:59, IEB: “Eight days later, they came to circumcise the child.” NOTE: Circumcising was cutting off the foreskin of the male sex organ, as a sign of God’s covenant with Abraham and Israel later. See Gen. 17:9-14. Compare John 7:22; Acts 16:1-3; Rom. 3:30; Gal. 1:6; 2:3,12; 5:12.

cleansing ceremonies — Luke 2:22, IEB: “The time came for Mary and the baby to be made pure, according to the law of Moses.” See Lev. 12:2-8. NOTE: A Jewish woman had to be cleansed by a special ceremony 40 days after she had given birth to a boy. Compare also Matt. 15:1-14; 23:34; John 2:6; 3:25; Acts 21:24. “Defiling” meant to make oneself ritually unclean or impure. If this occurred, then that person could not participate in public worship until the proper “cleansing” had taken place to remove the defilement (compare John 18:28).

straining a gnat (or any “unclean” insect) — In Matt. 23:24 Jesus said, “You strain out the gnat, but you swallow the camel!” NOTE: The Pharisees meticulously strained out drinking water to avoid ceremonially unclean insects. (See Lev. 23:4-8.)

sterility, their view of — Luke 1:25, IEB: “My people were ashamed of me”. Why? Because Jewish people believed that God was punishing a woman if she could not have a baby.

Sanhedrin, the — “the Jewish Council” (IEB). See Matt. 5:22; 26:59; Mark 14:55; 15:1; Luke 22:66; John 11:47; Acts 4:15; 5:21,27,34; 6:12,15; 22:30; 23:1,6,15,20,28; 24:20. NOTE: This was the highest court among the Jews.

foot-washing — Luke 7:44, IEB: “You, Simon, provided me with no water for my feet.” NOTE: A polite host always provided water for his guest’s feet. Also See John 13:1-21 and 1 Tim. 5:10.

INTRODUCTION

talking with a woman in public — John 4:27, IEB: “They were amazed that Jesus was talking with a woman”. NOTE: The rabbis taught that a man should not talk with a woman in public. She was considered to be inferior.

the adoption of Mary (= *their version of “social security”*) — John 19:27, IEB: “Look at *your mother*” meaning Mary. NOTE: Here John is being told by Jesus to take care of Mary, that is, to adopt her as John’s own mother.

washing one’s hands in public — Matt. 27:24. NOTE: When Pontius Pilate washed his hands in front of the Jewish crowd, it was his sign that he was claiming innocence in this case (cf. Deut. 21:6-7; Ps. 26:6).

swearing an oath with the right hand — Ps. 144:8, IEB: “They are liars. They are deceitful.” Literally, “And their right (hand) is a right (hand) of lies.” = they were swearing an oath (Exo. 6:8; Deut. 32:40; Ps. 106:26) to tell the truth but they were lying instead (that is, giving false testimony).

euphemisms for the one true God — KJV: “heavens”; IEB: “the Most High God” (Dan. 4:25,26); “the kingdom of heaven” (Matt. 5:3) instead of “the kingdom of God” (Luke 6:20); “at the right side of the Power” (Mark 14:62); “I have sinned against heaven” (Luke 15:18); “the Lord Almighty” (2 Cor. 6:18); “the Majesty” (Heb. 1:3; 8:1). NOTE: Jewish people often avoided direct references to God because of their deep respect for Him.

leaven (yeast) — literal in Matt. 13:33; 26:17; Luke 13:21, but figurative in Matt. 16:6 and Gal. 5:9, meaning “influence”. NOTE: Yeast was a yellowish substance (of minute fungi) which was added to dough made from the flour of wheat or barley to make the whole thing rise before being baked into bread.

hand-laying — Acts 6:6, IEB: “and placed their hands on them.” NOTE: This was a common practice when appointing people to special duties (Num. 27:22-23). Compare 1 Tim. 4:14; 5:22; 2 Tim. 1:6; Heb. 6:2.

purple robes — John 19:2, signifying royalty. NOTE: In this case, the Roman soldiers were mocking Jesus.

white robes — See Rev. 6:11; 7:9,13,14. NOTE: These symbolized moral purity.

curtain, the = the veil between the Holy Place and the Most Holy Place — Matt. 27:51, KJV: “The veil of the temple was rent in twain”. The IEB has: “the curtain in the temple sanctuary was split into two parts”. NOTE: Jesus, our High Priest, had entered the most holy place on our behalf. See Heb 9:11-12.

menorah, the = the lampstand

mercy-seat, the = the forgiveness cover

Bread of the Presence, the — See Exo. 25:30. NOTE: These were the holy loaves of bread upon the special table in God’s presence (in the Sanctuary). It refers to the presence of God Himself (Exo. 33:14-15; Isa. 63:9). Read Lev. 24:5-9 to learn how this sacred bread was prepared. There were twelve loaves of this bread, one for each tribe. It was

INTRODUCTION

a symbolic way that Israel could show that they acknowledged that all food came from God.

Urim and Thummim, the = “Light” and “Truth” (perfection). NOTE: These were two small objects stored in a special pouch, and they were used by Aaronic priests to determine God’s will by receiving special, divine messages. Exo. 28:30 was the first verse to mention these sacred objects in the Old Testament. See also Lev. 8:8; Num. 27:21; Deut. 33:8; Josh. 9:14; Ezra 2:63; Neh. 7:65; Prov. 16:33. In 1 Sam. 23:6,9-12 they were associated with some simple oracles from God. No one knows exactly what the Urim and the Thummim looked like or how they worked. Later on, God revealed His will much more fully through His prophets, and, ultimately through His Son (Heb. 1:1-2).

jailor’s near-suicide, the — Acts 16:27, IEB: “So the jailor took his sword and was ready to kill himself.” Why? Because the keeper of the jail would be killed if he allowed even one prisoner escape!

Roman laws: NOTE: According to Acts 16:37; 22:25, Roman citizens could *not* be tortured or beaten until they had had a fair trial. And, every Roman citizen had the right to appeal his case to the Emperor in Rome (Acts 25:11; 28:19). He could have the privilege of standing trial before Caesar himself in Rome. However, it was very expensive to claim this right. Paul was born as a Roman citizen in Tarsus, according to Acts 22:28.

corners (horns) of the altar, the — Rev. 9:13, IEB: “from the corners of the golden altar”. Blood was often placed on the corners (horns) of the incense altar (Exo. 27:2; 30:2; 37:25; Lev. 4:7; Ps. 118:27). NOTE: Compare Rev. 8:3-5. It was a sanctuary in 1 Kings 2:28.

schoolmaster, a — Gal. 3:24, IEB: “the Law {of Moses} was our trainer.” NOTE: This was a person who took care of a child on his way to and from school. A schoolmaster did *not* teach; he only delivered the child to the teacher safely, like a school bus driver today.

39 {stripes} — 2 Cor. 11:24, IEB: “the Jewish leaders whipped me 39 times”. NOTE: Deut. 25:3 limited a beating to 40 lashes. This punishment was to stop at 39 lashes, for fear of giving too many stripes, and then they could be punished themselves.

leather-worker, a — Acts 9:43 (“Simon was a leather-worker.”) NOTE: This was a ceremonially “unclean” occupation to very strict Jews, but this did not seem to bother Simon Peter.

hand gestures — Ps. 106:26 has: “He raised His hand against them” = taking a vow (Exo. 6:8; Deut. 32:40), but raising the hand can also mean something else = a common mannerism calling for attention (Acts 13:16; 19:33; 21:40; 26:1); holding out the hands, offering (Rom. 10:21, IEB): “I have held out my hands all day long”, a kind invitation from God, showing His continuous patience. Sometimes “pointing” was for the purpose of voting (see Acts 14:23; Greek: *cheirotonesantes*). The hand gesture in Acts 12:17 is the act of shushing.

piercing the ear — Ps. 40:6, IEB: “But You have accepted my offer of service for a lifetime.” literally, “But You have pierced my ears.” NOTE: According to Exo. 21:6 and Deut. 15:17, this voluntary act of piercing the ear was the sign of a life-long pledge of service by a servant to his master. An alternative interpretation of “You have opened my

ears” is: David (the type of Christ) was ready to listen to God and obey Him. In other words, his ears were “unstopped” (Ps. 58:4-5; Prov. 21:13; Zech. 7:11).

confiscation of one’s bed (as collateral) — Prov. 22:27, IEB: “If you cannot pay off {what he owes}, then **your** bed will be taken and sold.” Literally, “Why should your bed be taken away from underneath you!?” that is, by a creditor (Exo. 22:25-27; Deut. 24:12-13; Neh. 5:11; Ezek. 18:12)

winking — Ps. 35:19, IEB: “Don’t let them make fun of me.” Literally, “and let not those (people) wink the eye” = smirking. NOTE: Winking was a malicious collusion (Prov. 6:13; 10:10; 16:30). This was probably a narrowing of the eyes because such a trickster is cunningly concentrating on plotting evil. Such a man won’t look you straight in the eye.

tapping one’s fingers and scraping with the feet — Prov. 6:13, IEB: “They make signs with their fingers.” NOTE: All of these “secret” ways of communicating (Prov. 10:10; 16:30) against their victims describe underhanded deceivers who concealed their true intentions. Compare Prov. 26:23-26.

putting the foot on somebody’s throat — Ps. 36:11, IEB: “Don’t let proud people trample me.” Literally, “Don’t let the foot of pride come against me.” NOTE: This may be symbolic, referring to a military leader humiliating a defeated opponent by placing a foot on his throat. See Deut. 33:29; Josh. 10:24; Ps. 110:5; Mal. 4:3.

striking hands = a handshake to co-sign a loan — Prov. 6:1, IEB: “Don’t promise to pay for what somebody else owes.” Literally, “if you strike your hands with a stranger” = co-signing a neighbor’s bank note; that is, shaking hands to seal the deal (Prov. 17:18; Ezek. 17:18). Also compare Job 17:3; Prov. 11:15; 17:18; 20:16; 22:26-27; Neh. 5:3-5; Matt. 18:23-25.

SOME BASIC PRINCIPLES USED IN TRANSLATING THIS BIBLE

1. **Keep the sentences as short as possible.** Long sentences are not easy to understand. And, experts usually discourage the use of passive forms. Our statistics revealed that there was an average of only 11 words per sentence in the Old Testament of the IEB. And, the word-to-sentence ratio in the IEB New Testament was 12:1. Using the Flesch-Kincaid system of measuring optimum readability, we determined that our median score was a grade level of 4.43, and our average reading score was 82.6 for the Old Testament and 83.1 for the New Testament. This means that an average 11-year old child can easily understand our translation of the Bible, though some technical words may need to be explained to the student. For the sake of comparison, *Reader’s Digest* has a readability index of 65 (= plain English), and *Time* magazine usually scores about 52, whereas *The Harvard Law Review* has a general readability score in the low 30’s.
2. **Use the simplest words possible in the translation of the Bible.** Difficult

INTRODUCTION

words make the text much harder to comprehend, and proliferating them only makes matters worse. Except for proper names, we have used only about 4,000 words in our basic vocabulary. (Prof. Ogden, the inventor of “Basic English,” used only 850 words.) And, our average word length is only 4 characters per word.

3. *When technical terms are necessary to use, we’ve tried to be consistent throughout the entire Bible to explain each of them fully in footnotes.*

Here are some notable examples: breaking bread, cherubim, circumcision, concubine, first day of the week, Gehenna, Hades, heave-offering, jubilee, Paraclete, sabbath, seraphim, Sheol, teraphim, uncircumcised, Urim and Thummim.

4. *Use simple phrase structures, never stacking embedded verbs more than one level. Avoid participles and gerunds.*

Notice how the NIV does not follow this rule in *Eph. 1:3-14*, “³Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. ⁴For he chose us in him before the creation of the world to be holy and blameless in his sight. In love ⁵he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will — ⁶to the praise of his glorious grace, which he has freely given us in the One he loves. ⁷In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace ⁸that he lavished on us with all wisdom and understanding. ⁹And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, ¹⁰to be put into effect when the times will have reached their fulfillment — to bring all things in heaven and on earth together under one head, even Christ. ¹¹In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, ¹²in order that we, who were the first to hope in Christ, might be for the praise of his glory. ¹³And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.” (NIV) Now, contrast the IEB: “³Praise God! {He is} the Father of our Lord Jesus Christ. In Christ, God blessed us with every spiritual blessing in heaven. ⁴⁻⁵In Christ, God chose us before the world began. He wanted us to be holy and spotless in His sight. In love, God planned long ago that we become His own children through Jesus Christ. This would please God; it is what He wanted. ⁶{We} praise {God} for His glorious, gracious love that He gave us in Christ, whom He loves. ⁷We have {something} in Christ—his blood has set {us} free. We have the

forgiveness of sins! God’s gracious love is so rich! ⁸It overwhelms us with all {kinds of} wisdom and understanding. ⁹To us, God revealed the secret of what He wanted. He was pleased to plan this in Christ. ¹⁰{God’s plan is} to bring everything together in Christ—in heaven and on earth—under Christ as Head. When the right time arrives, He will do this. ¹¹We were chosen in Christ. God planned this long ago for His purpose. He works out everything. God decides what He wants. ¹²We were the first to pin our hopes on Christ. This happened so that we could become praise to God’s glory. ¹³You are in Christ, too. You heard the true message, the Good News about your salvation. After you believed, you were sealed in Christ with the Holy Spirit whom {God} promised. ¹⁴The Spirit is the guarantee {that we will receive} our inheritance. {God} will set His own people free for the praise of His glory.” (IEB)

5. **Convert complex nouns into more powerful event words whenever possible.** For example: “redemption” becomes “redeem”; “confession” becomes “admit”; “blood” becomes “death”; “justification” becomes “being made right with God”; “repentance” becomes “changing one’s heart” (attitude), etc.
6. **Use nouns instead of vague pronouns.** Make sure the antecedents refer properly. John 9:1 opens with these words: “As he went along, he saw a man blind from birth.” (NIV) “As Jesus was walking along, he saw a man who had been born blind.” (IEB).
7. In the choice of words, even though it may be controversial, **always select terms that reflect their proper historical meanings.** Two words come to mind immediately: (1) “church” and (2) “baptism”. Neither of these English words are usable today because so much unfortunate “theological baggage” is inextricably attached to them. Most people already have so many preconceived, mistaken notions about what the original meanings were in Greek that it is very difficult to change their thinking. In the first century A.D., *ekklesia* (which is routinely mistranslated as “church” in most New Testaments) never had anything to do with a church building, a denomination, or a modern-day institutional concept. And, the Greek word *baptisma* only had the meaning of “immersion” in the apostles’ day. We need to restore the original meanings of the biblical text and not try to superimpose our current prejudices upon God’s Word.
8. **Never use obsolete English words**, words like: concupiscence (= craving for what is forbidden), eschew (= to avoid), hath (= has), hearken (= listen), husbandmen (= farmers), lasciviousness (= inciting to lust), let (= hindered), lo (= behold), malefactor (= criminal), Mammon (= money), necromancy (= divination by conversing with dead people), peradventure (= perhaps), principality (= the domain of a prince), propitiation (= the act

INTRODUCTION

of appeasing divine justice and to effect reconciliation), provender (= fodder), publicans (= tax collectors), quick (= living), railing (= insulting), raiment (= clothing), reins (= kidneys), rend (= to tear), requite (= to retaliate), salute (= to greet), sepulcher (= tomb), slew (= to kill), smite/smote (= hit), straightway (= immediately), suffer (= to allow), sundry (= various), superfluity of naughtiness (= an overpowering evil influence, James 1:21), swaddling clothes (= a baby blanket), tempest (= a wind storm), hither and thither (= here and there), twain (= two), upbraid (= rebuke), [charity] vaunteth not itself (= love does not brag, 1 Cor. 13:4), verily (= truly), victuals (= food), wantonness (= recklessness), wax (= to become), not one whit (= not one little bit), whithersoever (= wherever), whoredom (= prostitution), whoremongers (= sexual sinners), wimples (= cloaks), winebibber (= a wino), winefat (= wine-vat), wont (= accustomed), wrath (= very angry), wrought (= worked; formed), and yea (= yes).

9. ***Refrain from using archaic English words***, words like: abase (= to reduce in rank), abide (= to stay), abode (= home), ark (= the barge of Noah or the basket of Moses or the holy chest of the covenant), begat, begotten, behoove (= fitting or necessary), beseech (= to entreat), betroth (= to engage to take or give in marriage), bowels (= intestines), brazen (= bronze), bridegroom (= groom), carnal (= pertaining to the body), charity (= love), deacon (= servant), disciple (= a follower), Easter (= Passover, Acts 12:4), elect (= the chosen), election (= choice), first-fruits (= the best of the harvest), flesh, fornication (= sexual sin), gnashing of the teeth (= grinding the teeth together in anger or pain), grace (= unmerited favor), graven image (= an idol (Exo. 20:4) or a carved image), hallowed (= sacred), harlot (= a prostitute), heathen (= pagan), help-meet (= a matching helper, Gen. 2:18), hireling (= one who works for pay), Holy Ghost (= Holy Spirit), immutable (= unchangeable), importunity (= boldness), incarnation (= existence in physical form), incontinency (= unrestrained), intercession (= a prayer for mercy), justification (= being made right with God), laying on of hands (= official appointment), leaven (= yeast), lovingkindness (= great love), manger (= a feeding-trough for livestock), mercy-seat (= the forgiveness cover which was on top of the ark of the covenant), murmur (= to complain), oblation (= a religious offering), perfect (= mature), portion (= share, reward), predestined (= when God decided beforehand the outcome of all future events), ransomed (= to be redeemed by paying a price), reconciliation (= restoring to friendship after estrangement), redemption (= the act of buying something back), regeneration (= reforming completely), remission of sins (= forgiveness of sins), repent

(= to change your attitude), repentance (= a change of one's life morally), reprobate (= unprincipled), reprove (= to censure), resurrection (= being raised from death), revile (= to abuse in speech or writing), saints (= holy ones), salvation (= deliverance), sanctification (= the act of making holy), schism (= a division), sovereign (= one having supreme power), supplication (= a petition), tabernacle (= a tent), thee/thou/ty/thine/thyself, travail (= hard labor), tribulation (= suffering), vehemently (= passionately), want (= lack), wicked (= evil), wrath (= anger).

- 10. Use modern equivalences** (regarding volume, distances, time, money, etc.) **to ensure that an average reader will understand the meaning.** How much was a “firkin” (John 2:6, KJV)? A homer (Lev. 27:16; Isa. 5:10; Ezek. 45:11,13,14; Hos. 3:2)? Do you know how far a “furlong” is (Luke 24:13; John 6:19; 11:18; Rev. 14:20; 21:16)? How long was a “cubit”? What was the distance of “a sabbath day’s journey” (Acts 1:12)? How much was a “denarius” coin worth (Matt. 22:19)? Do you know how much one “talent” weighed? About how much would the “30 pieces of silver” (the amount paid to Judas Iscariot in Matt. 26:15) be worth in today’s money? What time would “the eleventh hour” (Matt. 20:6) be?
- 11. Use contractions sparingly** (e.g., “do not” / “don’t; “will not” / “won’t”, etc.) even though the text will move along a little more smoothly with them. Don’t overuse them.
- 12. Make words which are inherently symbolic especially clear in footnotes:** For example, in Isa. 1:18, “scarlet” meant guilt, and “white” connoted purity and innocence (Job 9:30; Lam. 4:7). Compare also Ps. 51:7; Rev. 3:4-5; 7:13-14. “Fruit” in Rom. 1:13 refers to new converts. There were no literal “dogs” in Deut. 23:18 or Philp. 3:2 or Rev. 22:15. Respectively, in those passages “dog” represented Canaanite male prostitutes, Judaizers, and sinners who were excluded from heaven. “Horn” often meant power (Ps. 18:2; 75:4-5; 89:24; 112:9; 132:17; 148:14; Dan. 7:7,8,11,20,21,24; 8:3,20; Ezek. 29:21; Rev. 12:3; 13:1,11; 17:3,7,12,16). And, a “horse” was a common symbol of military might (1 Kings 10:26-29; Ps. 20:7; 33:17; 147:10; Prov. 21:31; Eccl. 10:7; Isa. 2:7; 30:15-16; 31:1,3; 36:8-9; 43:16-17; Jer. 4:13; 6:23; 8:6,16; 12:5; 17:25; 22:4; 46:4; 47:3; 50:37; 51:21,27; Hos. 1:7; 14:3; Amos 2:15; 4:10; Mic. 5:10; Nah. 3:2; Hab. 1:8; 2:22).
- 13. Do not select trendy words and phrases; they are not likely to endure very long:** “. . . at the end of your rope”; “Don’t lose a minute”; “. . . track record . . .”; “. . . three square meals”; “. . . a small-time celebrity”; “They never primp or shop”; “. . . the ten best-dressed men and women”; “Don’t get worked up . . .”; “. . . a way of boomeranging”; “Do you have the nerve to say . . .?”; “. . . traveling road-show mentality . . .”; “. . . playing a holier-than-thou part”;

INTRODUCTION

“Don’t be flip with the sacred . . .”; “You’re only being cute . . .”; “They are out to rip you off . . .”; “You missed the boat”; “You’re out of here.”

- 14. *Translate the Bible; do not paraphrase it!*** Our job is to faithfully translate the text, not to enlarge upon it by introducing our own “private interpretation” (2 Pet. 1:20; cf. Deut. 18:22).

The following are some shocking excerpts from *The Message*, a recent paraphrased version of the Bible (2002). It has already sold more than 8 million copies. If this is what our young people are reading (and thinking that it is God’s Word), then it’s no wonder that so many of them are suffering from “spiritual anemia”! We could hardly recognize that these selections were taken from the Sermon on the Mount, putting such words into Jesus’ mouth!

Matt. 5:3

“You’re blessed when you’re at the end of your rope. With less of you there is more of God and his rule.” (*The Message*)

“The people who are broken in spirit are happy, because the kingdom of heaven belongs to **them**.” (*IEB*)

Matt. 5:25-26

“Or say you’re out on the street and an old enemy accosts you. Don’t lose a minute. Make the first move; make things right with him. After all, if you leave the first move to him, knowing his track record, you’re likely to end up in court, maybe even jail. If that happens, you won’t get out without a stiff fine.” (*The Message*)

“When someone is trying to sue you, settle things out of court quickly. Do this while you are still with him {on the way} to court, or he might give you to the judge. And the judge {might give you} to the officer, and then you might be thrown into jail. I am telling you the truth: You may never get out of there, until you pay off the last penny!” (*IEB*)

Matt. 6:11

“Keep us alive with three square meals.” (*The Message*)

“Give us the food we need each day.” (*IEB*)

Matt. 6:16-17

“When you practice some appetite-denying discipline to better concentrate on God, don’t make a production out of it. It might turn you into a small-time celebrity but it won’t make you a saint.” (*The Message*)

“And when you fast, do not wear a sad face as the hypocrites do. They make their faces look very serious, so that people will realize that they are fasting. I am telling you the truth: They have {received} their reward. Instead, when **you** fast, comb your hair and wash your face.” (*IEB*)

Matt. 6:27-29

“Has anyone by fussing in front of the mirror ever gotten taller by so much as an inch? All this time and money wasted on fashion — do you think it makes that much difference? Instead of looking at the fashions, walk out into the fields and look at the wildflowers. They never primp or shop, but have you ever seen color and design quite like it? The ten best-dressed men and women in the country look shabby alongside them.” (*The Message*)

“None of you can grow 18 inches taller by worrying about it. And why worry about clothes? Learn from the way the wild flowers grow. They do not work hard or make threads {for clothes}. I tell you, even Solomon, with all his beautiful clothes, was not dressed as well as one of these {flowers}.” (*IEB*)

Matt. 6:34

“Give your entire attention to what God is doing right now, and don’t get worked up about what may or may not happen tomorrow. God will help you deal with whatever hard things come up when the time comes.” (*The Message*)

“Don’t worry about tomorrow, because tomorrow will have its own worries. {There is} enough trouble in just one day.” (*IEB*)

Matt. 7:1-6

“Don’t pick on people, jump on their failures, criticize their faults — unless, of course, you want the same treatment. That critical spirit has a way of boomeranging. It’s easy to see a smudge on your neighbor’s face and be oblivious to the ugly sneer on your own. Do you have the nerve to say, ‘Let me wash your face for you,’ when your own face is distorted by contempt? It’s this whole traveling road-show mentality all over again, playing a holier-than-thou part instead of just living your part. Wipe that ugly sneer off your own face, and you might be fit to offer a washcloth to your neighbor.

“Don’t be flip in the sacred. Banter and silliness give no honor to God. Don’t reduce holy mysteries to slogans. In trying to be relevant, you’re only being cute and inviting sacrilege.” (*The Message*)

“Don’t pass judgment {on others}. Then you won’t be condemned. You will be judged by the standard which you use to judge {others}. You will be measured by the measure you use to measure {others}. Why do you see the small speck {which is} in your brother’s eye, but you don’t notice the wooden pole {which is} in your own eye? Or, how can you say {this} to your brother: ‘Let {me} take that little speck out of your eye!’? When, look, {there is} a wooden pole in your own eye! {You are a} hypocrite! First, take the pole out of your own eye. Then you will see clearly to take the speck out of your brother’s eye.

“Don’t give what is holy to dogs. Don’t throw your pearls in front of pigs. They might walk on them, then turn and attack you!” (*IEB*)

INTRODUCTION

Matt. 7:15

“Be wary of false preachers who smile a lot, dripping with practiced sincerity. Chances are they are out to rip you off some way or other.” (*The Message*)

“Be careful of false prophets. They come to you wearing some clothes {to make them look like} sheep, but they are actually fierce wolves.” (*IEB*)

Matt. 7:23

“And do you know what I (Jesus) am going to say? ‘You missed the boat. All you did was use me to make yourselves important. You don’t impress me one bit. You’re out of here.’” (*The Message*)

“But then I will say {this} openly to them: ‘You people who are doing wrong, go away from **me**, because I never knew you!’” (*IEB*)

15. “**Redundant**” *information sometimes must be made explicit*. Don’t assume that people know the obvious:

the town of Bethlehem (Matt. 2:5,16) [not just “Bethlehem” by itself]

the town of Ramah (Matt. 2:18)

the town of Capernaum (Matt. 8:5)

the town of Aenon (John 3:2)

the town of Miletus (Acts 20:12; 2 Tim. 4:20)

the city of Nineveh (Matt. 12:41)

the city of Cyrene (Matt. 27:32; Acts 13:1)

the city of Tyre (Mark 7:24; Acts 21:3)

the city of Sidon (Mark 7:31; Acts 27:3,4)

the city of Jericho (Luke 18:35; Heb. 11:30)

the city of Damascus (Acts 9:2; 22:5; 26:12; 2 Cor. 11:32; Gal. 1:17)

the city of Tarsus (Acts 9:11,30; 11:25)

the city of Caesarea (Acts 10:1; 11:11; 12:19; 18:22; 21:8)

the city of Joppa (Acts 10:32)

the city of Antioch (Acts 11:20; 15:23)

the city of Seleucia (Acts 13:4)

the city of Salamis (Acts 13:5)

the city of Troas (Acts 16:8; 20:5; 2 Cor. 2:12; 2 Tim. 4:13)

the city of Thessalonica (Acts 17:1; 20:4; 27:2; Philp. 4:16; 2 Tim. 4:10)

the city of Athens (Acts 17:15)

the city of Corinth (Acts 18:1; 19:1; 1 Cor. 1:2; 2 Cor. 1:1; 2 Tim. 4:20)

the city of Alexandria (Acts 18:24; 27:6; 28:11)

the city of Ephesus (Acts 19:1; 21:29; 1 Cor. 15:32; Eph. 1:1; 1 Tim. 1:3;
2 Tim. 1:18; 4:12)

the city of Philippi (Acts 20:6; Philp. 1:1; 1 Thes. 2:2)

the city of Ptolemais (Acts 21:7)

the city of Jerusalem (Acts 21:31; 22:3; Gal. 4:25)

the city of Adramyttium (Acts 27:2)

the city of Colossae (Col. 1:2)

the city of Nicopolis (Titus 3:12)

the city of Salem (Heb. 7:1)

the city of Babylon (Rev. 14:8; 16:19; 18:2,10,21).

the Jordan River (in Matt. 3:5) where “River” is implicit in the Greek text =
the Jordan River (in Matt. 3:6), where “River” is explicit in the Greek text.

the area of the Ten Towns (= Decapolis) in Matt. 4:25

the Dalmatian area (2 Tim. 4:10)

in the land of Phoenicia, an area of Syria (= a Syrophoenician) in Mark 7:26

the land of Galatia (2 Tim. 4:10)

16. Always clarify exactly WHO is speaking. For example, in Isa. 63, one needs to keep track of who is saying what: Isa. 63:1-2 (the prophet Isaiah is speaking); Isa. 63:3-6 (Yahweh is speaking); Isa. 63:7 (the prophet Isaiah is speaking); Isa. 63:8-10 (Yahweh is speaking). Because Yahweh spoke face-to-face with Moses, like one speaking to a close friend (Exo. 33:11), and Moses would relay those instructions to the people, it is sometimes difficult to differentiate who was uttering certain words. And, always be sure to use single and double quotation marks properly. See a complex example in Zech. 1:5.

17. The identity of certain biblical persons or places must be distinguishable.

Do not mistake these proper nouns for the other:

There are two different Lamechs in the Book of Genesis (Gen. 4:18,19,23,24 and Gen. 5:25-31).

King Joram (of Israel) and King Jehoram (of Judah) are easily confused, especially because these two Jewish kings reigned at the same time for a while and lived in close proximity to each another. This is the complicated way that 2 Kings 8:16 reads: “Jehoram (NOTE: The Hebrew text has “Joram” here), the son of Jehoshaphat, became the king of Judah. This was during Joram’s 5th year as king of Israel. (NOTE: “Joram” is

INTRODUCTION

the abbreviation of his longer name, “Jehoram”, which was the *same* name of the son of Jehoshaphat! It can be confusing for us that these two Jehoram’s ruled in adjacent, politically-intermarried kingdoms *simultaneously* for about 3 years.) Joram was the son of Ahab.”

(1) Jehoram (Joram in 2 Kings 8:16.) was a king of Israel (2 Kings 8:16,25,28). He was the son of Ahab.

(2) Jehoram, the son and successor of Jehoshaphat, was on the throne of Judah at that time (2 Kings 8:24).

Jeroboam I and Jeroboam II were different kings of Israel who lived at different times:

(1) Jeroboam I was the son of Nebat (1 Kings 11:26-39). He was “an Ephrathite,” the first king of the northern 10 tribes. He reigned for 22 years (976-945 B.C.).

(2) Jeroboam II was the son and successor of King Jehoash. Jeroboam II was the 14th king of Israel, over which he ruled for 41 years (825-784 B.C.). See 2 Kings 14:23.

There are 4 generations of Herod the Great’s family mentioned in the New Testament:

(1) Herod {the Great} (Matt. 2:1-21; Luke 1:5; Acts 23:35);

(2) {Herod} Archelaus (Matt. 2:22);

(3) Herod {Antipas} (Matt. 14:1-11; Mark 6:14-29; Luke 3:1,19,20; 8:3; 9:7-9; 23:7-12; Acts 4:27; 13:1);

(4) Herod {Agrippa I} (Acts 12:1-6,11,19-23);

(5) {Herod} Agrippa {II} (Acts 25:13–26:32).

There are 3 different men in the Book of Acts who were named Ananias:

(1) Sapphira’s husband (Acts 5:1,3,5)

(2) a Christian brother who assisted Paul (Acts 9:10,12,13,17; 22:2)

(3) a high priest (Acts 23:2; 24:2)

There were two different cities named “Antioch” in the New Testament:

(1) Antioch (in Syria) found in Acts 6:5; 11:19,20,22,23,26,27; 12:25; 13:1,14,52; 14:26; 15:1,22,23,35,40; 18:22,23; Gal. 2:11,12.

(2) Antioch (in Pisidia) found in Acts 14:19,21; 2 Tim. 3:11.

18. Some sentences are questions, not declarative sentences:

Luke 16:9 (KJV): “And I say unto you, ‘Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.’

Luke 16:9 (IEB): “I ask you, should you make friends for yourselves with dishonest money? When the money is all gone, can they welcome you into homes which last forever?”

19. There are all kinds of questions (with different tones of voice possible):

- (a) simple questions which are merely seeking information (Matt. 2:2; 6:31; 7:9; 9:28; 11:3; 13:10; etc.)
- (b) rhetorical questions which are not expecting the respondent to answer (Matt. 5:47; 6:26,28,30; 7:3,4,9,16; 9:15; 11:7,8,9,16; 12:3,7,48; etc.)
- (c) hypothetical questions which ask the hearer to imagine a certain situation (Matt. 7:9,10; 9:5; 12:11; etc.)

The answers to questions should be clear-cut to your readers. Non-Greek students are not aware that Greek grammar has a special way of anticipating what type of answer it will be. If the Greek word *ou* (or *ouk*) appears at the beginning, then the answer will be “yes.” See Matt. 18:33; 19:4; 27:13; Mark 4:13; 11:17; 14:37,60; 15:4; Luke 2:49; John 6:70; 7:19; 8:48; 10:34; 11:37; Rom. 11:2; 1 Cor. 3:16; 5:6; 6:3,15; 9:1,13; 2 Cor. 12:18; 2 Thes. 2:5; James 2:7; 4:1. Because we don’t want to emphasize the negative at all, we usually translate this type of question as a *positive* declarative sentence. For example, in John 11:40 Jesus said to Martha, “Did I not tell you, that, if you would believe, you would see the glory of God?” This is how the IEB puts it: “I told you that if you would believe, you would see the glory of God.” And, in John 18:26 Malchus’ relative asked Simon Peter: “Did I not see you in the garden with him (Jesus)?” We’ve rendered it this way: “I saw you with Jesus in the garden” (IEB). Here’s another example of how to treat such cases: In John 19:10 Pilate responded to Jesus’ silence this way: “Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee?” (ASV). We translated this same verse in this manner: “Aren’t you speaking to me? Surely you must know I have authority to set you free and I have authority to nail you to a cross!?”

However, if the Greek word *me* (or *meti*) precedes, then the appropriate answer will be “no.” See Matt. 7:16; 9:15; 12:23; 26:25; Mark 2:19; 4:21; Luke 5:34; 6:39; John 3:4; 4:29; 6:67; 7:41,48,51,52; 8:11,53; James 3:11, etc.) For example, in Matt. 26:22, when Jesus informed his apostles that someone was about to betray him, the KJV’s translation of their response was: “Is it I, Lord?” However, our IEB has: “Each one of them said to Jesus, ‘Lord, I am not the one, am I?’” In John 4:12, the proud Samaritan woman at

INTRODUCTION

the well asks Jesus, “Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?” (ASV). We render the same passage this way: “You are not greater than Jacob, our ancestor, are you? Jacob’s flocks and herds, his sons, and Jacob himself drank from this well. He gave it to us!” (IEB). The skeptical Pharisees in John 7:35 and John 7:47 are certain of themselves when they said: “Where would this man (Jesus) go that we would not find him? Would he go into the Dispersion among the Greeks, and teach the Greeks? . . . Are you also led astray?” But the IEB puts it this way: “Where is he about to go, so that we cannot find him? He wouldn’t go to the Jews who live in the Greek cities, would he? Would he teach non-Jewish people there? Surely not! . . . You haven’t been fooled, have you?”. Pontius Pilate asked Jesus this negative question in John 18:35: “Am I a Jew?” (ASV) But the IEB brings out the full meaning with this: “I am not a Jew, am I?”

20. *There are various literary forms found in Scripture. Translators must be attentive to all of these types of writings:*

psalms (The Book of Psalms has something there for everyone—temple hymns, royal psalms which anticipated Christ as the Messianic King, imprecatory wishes, aspirations, struggles, deep contrition, feelings of deliverance, outpourings of prayer to God, worship, confession, inner conflicts, pleas for help and protection, and songs of thanksgiving for God’s blessings.)

poetry (Note that Hab. 1–2 is prose, but Hab. 3 is poetic, with the word “Selah” occurring 3 times.)

dirges (2 Sam. 1:17-27; see the whole Book of Lamentations)

letters (2 Sam. 11:14-15; 1 Kings 21:8-10; 2 Kings 5:6; 10:1-3,6; 19:9-14; 2 Chr. 2:11-16; 21:12-15; 30:6-9; 32:17; Ezra 4:6-23; 5:6-17; 7:11-26; Neh. 6:5-8; Dan. 4:1-3; Acts 15:23-29; 23:26-30)

dialog (Ruth 1:6-18)

decrees (Dan. 3:29; 6:25-27; Ezra 7:13-26)

courtroom parlance (Acts 24:2-21)

common sayings (1 Cor. 10:23; Col. 2:21)

quotations of secular authors (Acts 17:28; Titus 1:12)

speech acts (Mark 15:29; Rev. 18:19)

21. *An accurate chronological sequence must be maintained, even if it means crossing verse boundaries.* See Acts 8:1-3: The KJV has: “And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the

apostles. And devout men carried Stephen {to his burial}, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed {them} to prison.” The IEB has: “Some good men buried Stephen. They cried very loudly for him. On that day there was a fierce attack on the congregation in Jerusalem. Saul was also trying to destroy them. He even went into their homes. He dragged out men and women and put them in jail. All of the believers had to leave Jerusalem; only the apostles stayed there. The believers went to different places in Judea and Samaria.” How could Paul (Saul) wreak havoc upon the Christians if they were already gone (except for the apostles)!?

22. *Translate from the most ancient readings in the original languages (Hebrew, Aramaic, and Greek):*

Sometimes the Hebrew manuscripts have been corrupted and the confirmed meaning must be supplied from ancient translations which were derived from very early manuscripts. Here is a comprehensive list of the most significant textual problems in the Hebrew Old Testament: Gen. 4:8 (an added sentence); Gen. 7:3 (an added phrase); Gen. 37:36 (Was it “Midianites” or “Medanites?”); Gen. 44:4 (an added sentence); Gen. 46:13 (a disputed name); Gen. 46:16 (Was it “Ziphion” or “Zephon?”); Gen. 47:21 (differing texts); Exo. 12:40 (“... and Canaan”); Exo. 14:25 (What happened to the wheels?); Josh. 8:17 (“... and Bethel”); Judg. 16:13 (Where does the verse end?); Judg. 18:30 (“Moses” or “Manasseh?”); 1 Sam. 1:24 (a 3 year-old bull); 1 Sam. 5:6 (Were rats present?); 1 Sam. 10:12 (Should it be “his” father or “their” father?); 1 Sam. 11:1 (How much later was it?); 1 Sam. 12:8 (a disputed text); 1 Sam. 12:11 (“Barak” not “Bedan”); 1 Sam. 13:1a (a missing number); 1 Sam. 13:1b (a partial number only); 1 Sam. 13:5 (“3,000 chariots”, not “30,000 chariots”); 1 Sam. 14:18 (What was restored?); 2 Sam. 8:4 (“7,000 charioteers” or “1,700 charioteers?”); 2 Sam. 8:12 (“Edom” or “Aram?”); 2 Sam. 8:13 (“Edomites” or “Arameans?”); 2 Sam. 13:34 (a disputed reading); 2 Sam. 17:25 (“Ishmaelite” or “Israelite?”); 2 Sam. 21:19 (“Jair, the weaver” or “Jaare-Oregim?”); 2 Sam. 24:13 (3 years or 7 years?); 1 Kings 4:26 (4,000 stalls or 40,000?); 1 Kings 5:11 (20,000 baths (= 2 Chr. 2:10)); 1 Kings 14:31 (“Abijah” or “Abijam?”); 1 Chr. 3:5 (“Bath-Shua” or “Bath-Sheba?”); 1 Chr. 21:12 (7 years or 3 years?); 1 Chr. 21:25 (50 shekels or 600 shekels); 1 Chr. 22:14 (How much gold and silver was there?); 2 Chr. 22:2 (42 years-old or 22 years-old?); Ezra 5:4 (a disputed reading); Ezra 8:10 (an added name); Esth. 9:16 (75,000 people or 15,000 people?); Job 15:23 (a disputed reading); Ps. 78:25 (“the strong ones” or “angels?”); Ps. 133:1 (Who wrote this psalm?); Ps. 145:13 (two lines added); Prov. 3:12 (a sentence added); Isa. 17:9 (different Hebrew vowels supplied); Isa. 19:18 (“the City of Destruction” or “the City of Righteousness?”); Isa. 21:11 (“Edom” or “Idumea?”); Isa. 28:16 (“... does not hurry” or “... will not be ashamed?”); Isa. 52:15 (“sprinkled” or “amazed?”); Isa. 53:11a (“light” or “soul?”); Isa. 53:11b (Hebrew: *beda`ato* or *bera`ato*?); Isa. 60:19 (and added phrase); Isa. 62:11 (“Behold, your salvation comes” or “Behold, your Savior is coming?”); Jer. 17:16 (“I

INTRODUCTION

have not pressed You to send evil” or “I did not run away from being the shepherd that You wanted?”); Jer. 23:33 (adding the Hebrew word: *masa*’); Jer. 38:10 (30 men or 3 men?); Jer. 40:8 (misspelled names); Ezek. 17:23 (an added phrase); Ezek. 23:24 (unintelligible Hebrew); Ezek. 25:8 (“Moab” added); Ezek. 27:15 (“Rhodes” or “Dedan”); Ezek. 29:9 (“you” or “he”); Ezek. 30:5 (“Kub” or “Libya”); Ezek. 32:17 (a disputed date); Ezek. 33:21 (a disputed date); Ezek. 34:16 (“I will watch over” or “I will destroy”); Ezek. 35:11 (Should it be rendered: “And, that is how I will show you who I am.”); Ezek. 40:6 (“ . . . equal to 1 reed deep” is correct (LXX)); Ezek. 40:30 (two missing lines); Ezek. 40:37 (“its porch” is correct according to the LXX and the Vulgate); Ezek. 40:44 (The Hebrew text is wrong here; the manuscripts behind the LXX are right.); Ezek. 40:48 (3 cubits or 14 cubits?); Ezek. 40:49a (12 cubits or 11 cubits?); Ezek. 40:49b (“ten steps” is correct (LXX)); Ezek. 41:1 (“wall” or “tent”); Ezek. 42:2 (“door” or “the north side”); Ezek. 42:4 (100 cubits or 1 cubit?); Ezek. 42:10 (“the south side” or “the east side”); Ezek. 45:1 (20,000 cubits or 10,000 cubits?); Ezek. 45:5 (“more than 5 miles wide” is correct (LXX)); Ezek. 47:9 (“two rivers” or “the river”); Ezek. 47:15 (“Lebo-Hamath” is correct (LXX)); Ezek. 48:9 (25,000 cubits or 10,000 cubits?); Hos. 11:2 (“I called” is correct (LXX)); Amos 5:26 (a disputed text); Mic. 6:9 (different Hebrew vowels supplied); Zech. 14:5 (“with you” or “with Him”).

Here is a partial list of where the most serious textual problems in the New Testament occur: Matt. 6:25 (an additional phrase); Matt. 18:11 (to be omitted); Matt. 21:44 (to be omitted); Matt. 23:14 (to be omitted); Mark 1:1 (an additional phrase); Mark 5:1 (Was it Gerasenes or Gadarenes or Gergesenes?); Mark 7:16 (to be omitted); Mark 9:44,46 (to be omitted); Mark 11:26 (to be omitted); Mark 15:28 (to be omitted); Mark 16:9-20 (missing in 2 major manuscripts); Luke 8:26 (Was it Gerasenes or Gergasenes or Gadarenes?); Luke 9:54 (an additional phrase); Luke 9:55 (2 additional sentences); Luke 10:1,17 (Should it read 72 men or 70 men?); Luke 17:36 (to be omitted); Luke 22:19-20 (a missing phrase?); Luke 22:43-44 (some manuscripts omit these two verses); Luke 23:17 (to be omitted); John 1:18 (different readings here); John 5:2 (Was it spelled “Bethzatha” or “Bethesda”); John 5:3c-4 (to be omitted); John 7:52-8:12 (bracketed because it is problematic); Acts 8:37 (to be omitted); Acts 15:34 (to be omitted); Acts 20:28 (two uncertain phrases: “God’s people” or “the Lord’s people”; “whom he bought with his own blood” or “with the blood of his own.”); Acts 24:6b-8a (to be omitted); Acts 28:29 (to be omitted); Rom. 8:1 (a phrase should be omitted); Rom. 16:24 (to be omitted); Eph. 1:1 (has a disputed phrase in it: “at Ephesus”); 1 John 5:7b-8 (Many extra words were added in much later manuscripts.).

23. Always translate literally wherever possible, unless rendering a multi-word idiom would make little sense and even mislead people.

24. Use natural English idioms wherever possible (e.g., Gen. 27:46, “I’m sick and tired of . . .”; Gen. 29:14, “You are indeed my own flesh and blood”; Gen. 30:6, “I’ve worked my fingers to the bone for your father”; Matt. 23:4, “. . . lift

a finger,” not “*move* them with one of their fingers”).

- 25. *Unfamiliar cultural actions must be explained in footnotes:*** Why did some people rip their clothing (Lev. 21:10; Judg. 14:6; 2 Sam. 3:31; 13:19; Matt. 26:65; Acts 14:14)? Why did they put dust or ashes on their heads (Josh. 7:6; 2 Sam. 13:19; Job 2:12; Lam. 2:10; 3:16; Ezek. 27:30; Rev. 18:19) or sit among the ashes (Job 2:8; 42:6; Jonah 3:6) wearing sackcloth (Esth. 4:1,3; Jer. 6:26; 25:34; Dan. 9:3; Luke 10:13)? What was the meaning of the tassels on their robes (Matt. 9:20; 14:36; 23:5)? What were phylacteries (Exo. 13:9; Deut. 6:8; Prov. 7:3; Matt. 23:5)?
- 26. *Do not euphemize when it is not necessary*** (e.g., Luke 15:18 should read: “Father, I sinned against *God*”, not “Father, I have sinned against *heaven*” despite Jewish sensitivities. In 1 Sam. 24:3 the KJV has: “And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet.” The IEB has: “. . . A cave was there. And, Saul went inside to relieve himself.” Compare also Judg. 3:24.
- 27. *Make things explicit for the sake of a better understanding, but always use good taste.*** Note the ill-advised, coarse, paraphrased rendition of Acts 8:20 by Eugene Peterson: “To hell with your money! And you along with it!” (*The Message*) or J. B. Phillips’ version of it: “To hell with you and your money!” These paraphrases are actually putting profanity into the mouth of the Apostle Peter! Is that what was meant by the passage!? The IEB properly translates this text as: “You and your money should be destroyed!” And, here’s another example of poor judgment: The King James Version has “piss” in 1 Sam. 25:22,34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8; 18:27; Isa. 36:12, when it should be rendered with “urine” or “urinate.” Back in the 1950’s and early 1960’s, in the southern states of the U.S.A., a preacher could not utter the word “pregnant” from the pulpit publicly! But times change.
- 28. *Avoid the tendentious connotations of words*** (unwanted flavors; innuendos).
- 29. *Regarding the gender-neutral controversy,*** recently there has been much anxiety about the decision of some Bible translation committees to include the references to women in almost all the places where the biblical text refers to men, as well as the pluralization of singular references to avoid the use of masculine pronouns like “he” or “him”. We want to ask one simple question of those who have adopted this new policy: Should Bible translators translate the ancient texts as it was (gender included) or should they cowtow

INTRODUCTION

to a modern social agenda to make their translations more palatable to the public? When the context warrants it, the IEB occasionally supplies two words (“... and sisters”) to indicate a mixed audience (see Acts 1:16; 11:29; Rom. 1:13; 1 Cor. 1:10; 2 Cor. 1:8; Gal. 1:11; Philp. 1:12; Col. 1:2; 1 Thes. 1:4; 2 Thes. 1:3; Heb. 3:1; James 1:2; 1 Pet. 1:22; 2 Pet. 1:10).

30. Don't become enmeshed in political issues unnecessarily. But take a strong moral stand when you must (see Dan. 3:16-18; Mark 6:17-28; Acts 5:29).

You know what the *King James Version* is, but have you ever heard of the *Queen James Version* of the Bible? Yes, sadly, there is such a thing! On Nov. 27, 2012 this “Gay Bible” was published anonymously. Eight key verses in the KJV were deliberately changed by some homosexual editors to favor this perverted lifestyle, stating: “You can't choose your sexuality, but you can choose Jesus. Now you can choose a Bible, too.”

WHY ANOTHER ENGLISH BIBLE VERSION?

There is no single translation for everyone, but *The International English™ Bible* may be the most useful one for a majority of English speakers. This new translation was designed primarily to communicate to a wide spectrum of people throughout the whole world. In the large selection of translations available today, there is still room for this appropriately-aimed translation to communicate in the universal language of modern times to the masses of people who speak English. And, it is very important that these people have a fresh, reliable translation which is easy to understand and is accurate. To reach the greatest number of people, the IEB uses only easy phrase structures and draws from a vocabulary of about 4,000 words. Compare C. K. Ogden's 850 most-essential words of “Basic English”. Sentences are purposely kept short, clear, and uncomplicated to promote greater understanding. Because of our approach, previously difficult portions of the Scriptures are now much easier to understand. The IEB's style coincides nicely with spoken grammar. Try reading the text aloud, and you will find that it flows easily off the tongue. It's easy to listen to, like a conversation.

In translating the original words of the Holy Spirit, great care has been taken to find the exact English words or phrases that tell God's message simply and precisely. Traditional church language (namely, “Christianese”) must be avoided. We Christians might understand this “inside language”, but most non-Christians will not. Certain familiar “religious” English words and phrases do *not* teach the root meanings of the original Hebrew, Aramaic, and Greek texts.

Here is an alphabetical list of some of those terms: Abaddon, abase, abba, abbey, abide/abode, abomination of desolation, Abraham's bosom, absolution, acolyte, admonition, adoration, Adventism, advocate, agape, agnostic, alien sinner, Alleluia, amillennial, Amish, amulet, anathema, angel of the Lord, Anglican, annihilation, anointing, Ante-Nicene Fathers, anthropomorphic, antichrist, antiphonal, antitype,

INTRODUCTION

Apocalypse, apocalyptic, apocrypha, apologetics, apostasy, Apostolic Fathers, apotheosis, archangel, archbishop, archdiocese, Arianism, ark of Noah, ark of the covenant, asceticism, atheism, atonement, auricular confession, autonomy, Ave Maria, Babel, Babylon, backbiting, backsliding, baptism, baptism for the dead, baptismal font, baptismal regeneration, Baptist, baptistery, basilica, beads, beatification, begat, begotten, behooved, benediction, beseech, betroth, Beulah Land, bibliolatry, bishop, Black Mass, blaspheme, bodily resurrection, Book of Common Prayer, born in sin, bosom, bowels, brazen serpent, breaking bread, breviary, brethren, bridegroom, brush arbor, bull (a papal edict), burden, Calvary, Calvinism, camp meeting, Campbellite, canon, canon law, canonize, cardinal, carnal, carnal-minded, cassock, casting out demons, catechism, cathedral, catholic, Catholic Epistles, Catholicism, CCD, celestial, celibacy, chalice, chapel, chaplain, chaplet, charismatic, charity, cherubim, children of Israel, choir, chrism, Christadelphian, Christendom, christening, Christian Science, church, churchanity, churchgoer, clairvoyant, cleave, cleric, clergy, cloistered, colporteur, commodious, communicant, communing, communion, concubine, concupiscence, confession of faith, confession of sins, confessional, confirmation, Congregationalists, conjure, consecration, consolation, consubstantiation, convent, covenant, covenant theology, creed, crucifix, crusillo, day-age theory, deacon, Decalogue, deification, deism, denominational, desecration, diluvian, diocese, dirge, disciple, Disciples of Christ, disfellowshipping, dispensationalism, dissimulation, divination, divinity student, documentary hypothesis (J-E-D-P), dogma, dogmatic, doubting Thomas, doxology, Easter, ecclesiastical, ecclesiology, ecstasy, ecumenical, edict, edification, effusion, ekklesia, elect, election, Emmanuel, encyclical, enshrinement, Epiphany, Episcopal, epistle, eschatology, eschew, esoteric, Essenes, eternal life, ethics, eucharist, evangelical, evangelism, evangelistic, evening devotions, evolution, excommunication, exegesis, exile, exorcism, expediency, expiation, extreme unction, faction, faith, fanatic, favor, fellowship, filthy lucre, fire and brimstone, first communion, first day of the week, first-fruits, firstborn, flesh, foreknowledge, form criticism, fornication, free will, Freemasonry, friar, Friends, frock, fundamentalist, gainsay, gap theory, Gehenna, General Epistles, Gentiles (Greeks), genuflect, Gloria in Excelsis, glossalalia, gnashing of the teeth, Gnostics, go to church, God willing, Godhead, golden calf, Golgotha, gospel (= Good News), gospel meeting, grace, graven image, grotto, guardian angel, habit, Hades, hagiographa, Hail Mary, hallowed, hallucination, harlot, hearken, heathen, heave-offering, help-meet, henotheism, heresy, heretic, heritage, hermeneutics, Hexateuch, hierarchy, high church, hireling, holier-than-thou, holy orders, holy see, Holy Ghost, holy grail, holy water, Holy Week, Holy Writ, homiletics, humanism, husbandmen, hymnal, Immanuel, immutable, importunity, incantation, incarnation, incense, iconoclastic, imprecation, incontinency, induction, indulgences, ineffable, inerrant, infallible, infernal, infirmity, intelligent design, intercession, interdenominational, intuition, invocation, irresistible grace, Jehovah's Witness, Johannine Epistles, Josephus, Judaizers, justification, justification by faith, Ketubim, kneeler, koinonia, Kyrie eleison, laity, Lamb of God, lasciviousness, last days, last rites, latitudinarian, Latter-day Saints, laying on of hands, layman, leaven, lectionary, Lent, let (= hindered), libation, limbo, limited atonement, lip service, litany, liturgy, lo, Logos, Lord's Day, Lord's Supper, lore,

INTRODUCTION

lost, love feast, lovingkindness, Lucifer, lustration, Lutheran, LXX, Maccabees, Madonna, Major Prophets, making the sign of the cross, malefactor, Mammon, manger, Maranatha, Mariolatry, Mason, masorah, mass, materialism, materialistic, meat (= food), mediator, mediatrix, medium, mendicant, Mennonite, mercy-seat, Messiah, metaphysical, Methodist, millennium, minister, Minor Prophets, miracle, Mishnah, missal, miter, monastery, monastic, monism, monk, monotheism, monsignor, moral sins, Mormonism, morning devotions, Mother of God, murmur, mysticism, nave, Nazarene, Nazarite vow, Nebiim, necromancy, new birth, new heaven and new earth, New Jerusalem, Nicene Fathers, nihilism, non-Christian, non-denominational, nonsectarian, not one whit, novena, nun, obeisance, oblation, offertory, Old Latin, omnipotent, omnipresent, omniscient, on bended knee, ordained, ordeal, ordination, original sin, orthodoxy, Our Lady, out of body experience, pagan, pantheism, papal, Paraclete, paradise, parapsychology, parish, parishioner, parson, parsonage, passion of Christ, Pastoral Epistles, pastorate, Pater Noster, patriarchal, Pauline Epistles, pedo-baptism, penance, Pentateuch, peradventure, perdition, perfect, perfectionism, Peshitta, pew, Pharisaeal, phileo, piety, pilgrim, pontiff, pope, portion, possessed, post-exilic, postmillennialism, Post-Nicene Fathers, pouring, prayer meeting, prayer warrior, precentor, predestination, prediluvian, pre-exilic, prelate, premillennialism, Presbyterian, pretribulation, principality, Prison Epistles, propitiation, protracted meeting, provender, providence, psallo, psychic, publican, pulpit, purgatory, Puritan, Q, Quaker, quick (= living), railing, raiment, ransomed, rapture, rationalism, reborn, reconciliation, rectory, redemption, reform, reformation, regeneration, reincarnation, reins (= kidneys), religiosity, religious order, remission of sins, rending, repentance, reproach, reprobate, reprove, requiem, requiting, respite, restitution, restoration, resurrection, retribution, Reverend, revile, revival, Right Reverend, ringstraked, rite, ritual, Romanism, Romish, rosary, rubric, Russelism, sabbatarian, sacerdotal, sacrament, sacred relics, Sacred Writings, sacrilege, sacrosanct, saints, salute, salvation, Salvation Army, sanctification, sanctimonious, sanctuary, savior, schism, scholasticism, Science and Health with Key to the Scriptures, séance, sect, sectarianism, secularism, self-righteous, Septuagint, sepulchre, seraphim, sermon, setting apart, Seventh-Day Adventists, seventy weeks, sexton, Shaker, shalom, shekinah, Sheol, shrine, shunning, skepticism, slain by the Spirit, slew (= killed); smite/smote, spirit, social gospel, sorcery, soul, soul-sleeping, sound doctrine, sovereignty of God, speaking in tongues, spiritism, sprinkling, stations of the cross, straightway, strait (= tight), succor, suffer (= to allow), Sunday School, sundry, "superfluity of naughtiness" (James 1:21), supernatural, supplication, swaddling clothes, syncretism, tabernacle, talisman, Talmud, tempest, tent meeting, teraphim, testament, the amen corner, the Apostles' Creed, the ascension, the Athanasian Creed, the Book of Mormon, the bottomless pit, the bride of Christ, the church universal, the cloth, the collection, the Comforter, the elect, the evil eye, the evil one, the faith chapter, the fall, the father of lies, the flock, the flood, the fullness of time, the Galilean, the golden text of the Bible, the Good Book, the good confession, the great commission, the great white throne, the holy father, the host, the Immaculate Conception, the Infinite, the King of kings and the Lord of lords, the King of the Jews, the lake of fire, the Lamb of God, the Lord's Prayer, the love chapter, the Magnificat (Luke 1:46), the Man of Sorrows, the

INTRODUCTION

mourner's bench, the Nicene Creed, the Nunc Dimittis (Luke 2:29), the powers of darkness, the prince of darkness, the Prince of Peace, the Psalter, the Second Coming, the Synoptics, the tempter, the times of refreshing, the Trinity, the Vatican, the Virgin, the Way, the Word of God, thee/thou/thy/ thine, theocracy, theologian, theology, theophany, theosophy, thither, tithing, to accept Christ, to fight the good fight, to get religion, to get saved, to let one's light shine, to pray through, to receive Christ, to recite the rosary, to say grace, to say one's prayers, to stand up for Jesus, torah, total depravity, trance, transcendentalism, trans-denominational, transfiguration, transubstantiation, travail, tribulation, Trinitarian, twain, type, ubiquitous, unbeliever, unchristian, unchurched, uncircumcised, undenominational, Unitarian, Universalism, unregenerate, unscriptural, upbraid, utopian, "vaunteth not itself" (1 Cor. 13:4), vehemently, venerable, venial sins, vesper, vestments, vicar, victuals, vigil, votive candle, votive offering, vow of chastity, Vulgate, wafer, want (= lack), wantonness, wax, Wesleyan, whited sepulchre, whithersoever, whoredom, whoremonger, wicked, wimples, winebibber, winefat, wisdom literature, wont (= accustomed), worldly, worship service, wrath/wroth, wrought, yea verily, yoke, yoke-fellow.

So, a special effort has been made to replace all such terms with expressions that can be understood by everyone, especially by those who have never read the Bible. We are trying to reach the greatest spectrum of people with a normal vocabulary that is easily understood by most people.

NOT YIELDING TO CHURCH PRESSURE

God's sacred words must be handled in a special way. Church politics or the undue influence of money can have no place in this arena! Neither is it acceptable to give place to man-made "theological slants" and human opinions in translating the text of the Bible. Denominational doctrinal bias must not be allowed to change or obscure the original historical meaning.

The following examples help to illustrate the necessity of integrity: Competitive sports simply could not take place without impartial regulation. We need referees in football games and umpires in baseball who "call 'em as they see 'em." The games could not continue legitimately without the "unpopular" decisions from the officials. Even though the fans in the stands have definite opinions, they are not experts! Somebody on the playing field (the officials) must make objective calls instantly on the spot. The same thing is true of journalists. They are obligated to report in an unbiased way what they themselves have witnessed or have gathered from first-hand testimony (even though the reporters may have their own differing, personal opinions). Reporters are not supposed to impose their own agenda on their audiences.

The Apostle Paul said to the Galatian Christians, "Do you think I'm now trying to win man over? No! God is the One whom I am trying to please. Am I trying to please man? If I were, I would not be a servant of Christ" (Gal. 1:10). Along with Joshua of old, we must take a stand for God, regardless of what others may think or do (see Josh. 24:15). We must always speak the things that we know to be true and never allow earthly

INTRODUCTION

pressure to dissuade us (see Dan. 3:1-30; John 12:42-43; Acts 4:20; 5:29). With the burning flame of the precious Word of the Lord in our hearts (see Jer. 20:9), we must never compromise the message of salvation!

SOME CONTROVERSIAL WORDS IN THE IEB

Baptize, Baptism

Forms of “baptism,” “baptize,” etc. are not used in the IEB because they are *not* translations of the underlying Greek words, which they are supposed to represent. Instead, they are transliterations (letter-by-letter representations) of their Greek counterparts. They’ve been Anglicized, and therefore, they have never communicated the historical meaning of the original Greek words.⁵

Nevertheless, the root meaning of *bapto* (“to dip”) comes through clearly in Luke 16:24, where the rich man cried out from Hades asking for Lazarus to “dip” his finger in cool water and cool the rich man’s burning tongue. The root meaning of *baptizo* (to cause to dip) is clear in the Greek Septuagint’s rendering of 2 Kings 5:14, which incontrovertibly translates the Hebrew verb *tabal* as (Naaman) “dipped himself seven times in the Jordan.” In 1525, William Tyndale, the father of the English Bible, translated *baptisma* as “immersion,” but King James I forced his translators (actually, they were only revisers) of the King James Version in 1611, to use the word “baptism.” This was done out of deference to the Church of England, which has always practiced sprinkling (or, effusion) for christening. Even early Roman Catholic churches employed immersion for the first few centuries. Archeologists have found many large baptisteries at ancient sites. Dr. Geoffrey W. Bromiley has pointed out that the original Greek verb *baptizo* “denotes the action of washing or plunging in water, which from the earliest days (Acts 2:41) has been used as the rite of Christian initiation.”⁶

Church

The English word “church” is a very poor rendering (therefore, an inaccurate translation) of the New Testament Greek word *ekklesia*, which simply meant a “called-out group,” or a “congregation,” an “assembly,” a “gathering” of people. Again, historically, William Tyndale properly translated the Greek word as “congregation” in 1525. However, the monarch, King James I, being the official head of the Anglican Church, and having a vested interest in using the word “church,” commanded his 54 translators to replace Tyndale’s “congregation” with the word “church.” They did so in the New Testament. This act instantaneously laid the foundation for the institutional connotation of the word “church.” Historically speaking, the English word “church” derives from the Middle English “cherche” or “chirche,” which in turn, comes from the Anglo-Saxon “circe” or “cyrce,” which is akin to the German “Kirche.” It can be compared to “kirk” in Scotland. The etymological pedigree of all these related words are traceable to a different

⁵ T. J. Conant, *The Meaning and Use of Baptizein* (Grand Rapids, Michigan: Kregel Publications, 1977). This was originally published by the American Bible Union in New York in 1864.).

⁶ See “Baptism,” *Baker’s Dictionary of Theology* (Grand Rapids, Michigan: Baker Book House, 1960), pp. 83ff.

INTRODUCTION

Greek word—namely, *kuriakos*, meaning “belonging to the Lord (*kurios*). cf. 1 Cor. 11:20, referring to the Lord’s Supper, and Rev. 1:10, denoting the Lord’s Day. Webster’s dictionary states that the Greek word *doma*, “house,” must be added to *kuriakos* in order to make the English word “church” what it has come to mean today— “the Lord’s house,” i.e., an edifice consecrated for public worship, an idea that is totally foreign to the New Testament. The original Greek word, *ekklesia* (which occurs more than a hundred times in the Greek New Testament) had nothing to do with our modern conception of “church”. Instead, *ekklesia* had within it the inherent meaning of “separation from others” (see 2 Cor. 6:17; John 17:14-16; 1 John 2:15-17). In the New Testament, *ekklesia* is a word closely related in meaning to another Greek word—*sunagoge* (a synagogue, a congregation, an assembly). *Sunagoge* sometimes refers to the buildings in which the Jews met (see Luke 7:5), but, in the New Testament, *ekklesia* was **never** used to refer to a building. In fact, the early Christians generally did not have buildings for the first 300 years or so of their history. Stephen used the word *ekklesia* to denote a “congregation” (Hebrew, *qahal* or *edah*) of about 3 million Jews that came out of Egypt (see Acts 7:38). Finally, *ekklesia* was used in a non-religious sense in Acts 19:32,39,41, referring to a “lawful gathering of citizens” (but some thought of it as a “mob”). No matter what the varying contexts are, *ekklesia* **always** specifies people. In the IEB, sometimes *ekklesia* has a universal meaning (when it refers to the collective body of Christ). See Matt. 16:17-18; 1 Cor. 10:32; Eph. 1:22-23; 5:27,29; Philp. 3:6; Col. 1:24-25; 1 Tim. 3:15.

The Personal Name of God (Yahweh = the Always Present One = I AM)

Sometimes this Name has been spelled “Jehovah,” or the shortened form, “Yah” or “Jah.”) This is the personal Name which God Himself chose to be known by. See Exo. 6:3. The meaning is associated with the eternal existence of God. The Name seems to suggest the timelessness of God, the very Foundation of all existence. Perhaps there is a hint of this in Rev. 1:4, “... from the One who is, who was, and who will be ...” Jesus probably alluded to this in John 8:58, “Before Abraham was, I AM.” Jesus Christ is the same yesterday, today, and forever (Heb. 13:8). Since the original Hebrew text had only consonants, this sacred Name (called “the tetragrammaton,” 4 letters) was YHWH. No one can be sure of the original pronunciation. Because ancient Jewish people thought that the Name of God was too holy to be uttered (Deut. 28:58), and because they were afraid of violating Exo. 20:7 and Lev. 24:16, they routinely substituted the Hebrew word for “Lord” (*Adonay*) for YHWH. That custom is still being practiced today. This is the reason for the traditional “LORD” (with small capital letters). This Name occurs more than 6,000 times in the Old Testament. See the full implications of the meaning of this divine Name in Exo. 33:18-20; 34:6-7; Num. 14:18; Neh. 9:17; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jonah 4:2. It is time to break this tradition which has lasted for more than 2,000 years.

SPECIAL FEATURES OF THIS EDITION

Wherever possible, we employ the standard spellings of all proper nouns. There must be a very good reason to adopt a different spelling, e.g. Machseiah (Jer. 51:59; 32:12

INTRODUCTION

(see the KJV) as compared to Maaseiah (Jer. 35:4; 37:3; 45:5)). Consider also our Hagabus instead of Agabus (Acts 11:28; 21:10), or our Halphaeus instead of Alphaeus (Matt. 10:3; Mark 2:14; 3:18; Luke 6:15; Acts 1:13), or our Harmageddon instead of Armageddon (Rev. 16:16) or Har-magedon (ASV).

Some individuals have multiple names: Abram = Abraham (Gen. 17:5); Sarai = Sarah (Gen. 17:15); Esau = Edom (Gen. 25:25,30); Jacob = Israel (Gen. 32:28); Joseph = Zaphenath-Paneah (Gen. 30:24; 41:45); Gideon = Jerub-Baal (Judges 6:11,32; 7:1); Solomon = Jedidiah (2 Sam. 12:24-25); Daniel = Belteshazzar (Dan. 1:7); Pul (2 Kings 15:19; 1 Chr. 5:26; Isa. 66:19) = Tiglath-Pileser III or Taglath-Pileser (2 Kings 15:29; 16:7,10); Nebuchadnezzar = Nebuchadrezzar (2 Kings 24:1; Jer. 21:2); Xerxes = Ahasuerus (Esther 1:1).

And, the same person should have the same spelling in *both* the Old Testament and the New Testament, unlike all these dual names used in the King James Version: Abia = Abijah; Achaz = Ahaz; Aser = Asher; Booz = Boaz; Elias = Elijah; Emmor = Hamor; Esaias = Isaiah; Ezekias = Hezekiah; Gedeon = Gideon; Jechonias = Jechoniah; Jephthae = Jephthah; Joatham = Jotham; Josaphat = Jehoshaphat; Jose = Joshua; Josias = Josiah; Juda = Judah; Manasses = Manasseh; Naasson = Nahshon; Nephthalim = Naphtali; Osee = Hosea; Ozias = Uzziah; Phares = Perez; Rebecca = Rebekah; Roboam = Rehoboam; Sadoc = Zadok; Salathiel = Shealtiel; Sara = Sarah; Sychem = Shechem; Thamar = Tamar; Urias = Uriah; Zabulon= Zebulun; Zara = Zerah; Zorobabel = Zerubbabel. The most misleading name in the KJV is found in Acts 7:45 and Heb. 4:8 where Joshua is rendered as “Jesus” (its Greek spelling).

The size of the print is an important factor. We are using large print for the main text—12½ point-size with 15-point line-spacing (leading) in the ArnoPro font family (a serif font). There is plenty of comfortable, inter-word space for the reader, too. You won’t get tired even when you’ve read it for long periods of time. Even the teacher’s notes of this Study Bible are fairly large (at 9-point type). And, hardly any hyphens are used in this book.

Large section headings (13-point type) are very useful in quickly identifying the major groupings of various passages and the central ideas contained in those sections. And, there are some very helpful sub-section headings (at 10-point type). They denote parallel passages (for example, the Ten Commandments (Exo. 20:1-17 and Deut. 5:1-21) and the Sermon on the Mount/Plain (Matt. 5-7 and Luke 6:20-49).

In special cases, we used 10-point, all-capital letters for titles (Rev. 18:5; 1 Cor. 16:21) and signs (Matt. 27:37; Acts 17:23), ragged-right justification for actual missives and with a slightly-smaller type-size (Acts 15:23-29; 23:26-30), and indentations for lists (1 Cor. 13:4-7; 1 Tim. 3:2-12; Titus 1:6-9; 2 Pet. 1:5-7).

The Book of Psalms contains ancient headings which have become part of our Bibles. Apparently, they were added centuries ago by an early editor. We have put these lines in 10-point type to distinguish them from the regular 12.5-point type of the Bible text.

The New Testament of the IEB has an unusual feature which is *not* present in most

Bibles. Whenever the biblical author directly cites an Old Testament passage, we put that reference right in the text in italics, not in a footnote. This is very helpful to the reader because we consider it to be the biblical author's own footnote system.

A special sans serif font (Calibri) has been selected to indicate words or phrases that are not overtly expressed in the original Hebrew, Aramaic, or Greek texts. For example, in 1 Cor. 13:12 (IEB), we have this: "At this time, we see only a blurred image in the {metal} mirror." See also Job 37:18, IEB: "You cannot stretch out the sky as God {does and make it look as} hard as polished bronze." Literally, "(which is) as strong as a molten mirror." Here he was referring to an ancient *metal* mirror. The mirrors of their day were *not* made of glass, as people today will assume.

Here's another startling example: Usually, the word "church" appears in most translations of Matt. 18:15-17, conjuring up familiar images of a Western-style church building and a congregation of Protestants who meet inside. But is that mental picture true to the text of Matthew? No! Jesus was Jewish and he was speaking to Jews. How would those Jews have understood Jesus' use of *ekklesia* here (or *qahal* in spoken Aramaic or Hebrew)? Trying to be faithful to the cultural context, the IEB has rendered this passage this way:

"If your brother {or sister} does something wrong against you, go {to him or her}. Give that person a private warning, just between you and that person. If he {or she} listens to you, then you have won your brother {or sister}. But if he {or she} will not listen {to you}, take one or two people along with you because: 'The testimony of two or three people is true.' (*Deut. 19:15*) If that person doesn't want to listen to them, then discuss {the facts} with the {Jewish} congregation. And, if he {or she} won't listen to the congregation, have nothing to do with them. Treat him like tax collectors or unbelievers {are treated}."

Because, in the New Testament, the word for "Lord" (Greek: *kurios*) is ambiguous with respect to God the Father and God the Son (Jesus), to make the referents clearer, we inserted either {God} or {Jesus} after the word "Lord", if we could discern which Person of the Godhead the text was being referred to. For example,

Lord {God} is found in these places in the IEB: Matt. 2:15; 21:9,42; 23:39; 27:10; Mark 11:9; Luke 1:6,9,11,15,25,28,38,45,46,58,66; 2:9,15,22,23; 4:18,19; 5:17; 13:35; 19:38; 20:38; John 12:13,38; Acts 7:32,49; 8:22,24; 13:47; 15:17; Rom. 4:8; 9:28; 10:16; 11:3; 15:11; 1 Cor. 3:20; 14:21; 2 Tim. 1:18; 2:19; Heb. 7:21; 8:8,11; 10:16,30; 12:6; 13:6; James 3:9; 5:10; 1 Pet. 3:12; 2 Pet. 2:9; Jude 1:5; Rev. 11:15.

Lord {Jesus} is found in these places in the IEB: Luke 7:13,19; 10:1; 12:42; 13:15; 17:5; 18:6; 19:8; 22:61; 24:33; John 11:2; 20:2,18,20,25; 21:7; Acts 7:59; 9:1,10,15,27,28,35,42; 11:16,23; 14:23; 16:32; 18:8,25; 22:9; 23:11; Rom. 16:2,8,11,12,13,22; 1 Cor. 4:5,17; 6:14; 7:10,12,25,39; 9:2,5,14; 11:11,26,27; 12:5; Gal. 1:19; Eph. 2:21; 4:1,5,17; 5:8; 6:7,8,9,10,21; Col. 1:10; 1 Thes. 1:6; 4:15; 2 Tim. 1:8; 4:8; Heb. 2:3; 7:14.

INTRODUCTION

It is paramount that these two words be distinguished from one another in these parallel passages: Matt. 22:44; Mark 12:36; Luke 20:42; and Acts 2:34. Otherwise, the confusion resulting from “Lord” (*adonay*) and “LORD” (*Yahweh*) will be compounded further.

One more example of a supplied sentence in Luke 24:17, namely, “Jesus walked with them for a while.” This was necessary in order for the whole context to make sense. Why? Because sufficient time needed to elapse for Jesus to hear enough of their walking conversation about the resurrection event.

We have elected to employ a punctuation mark sometimes known as an “inter-bang” (!?), which is a combination between an exclamation mark (!) and a question (interrogative) mark (?). It’s a different kind of question with a special tone of voice, giving off a different meaning than a normal question. Here are some key examples of this new type of punctuation:

Matt. 3:13-14, IEB – “Then Jesus traveled from the land of Galilee to the Jordan River where John was, so that John could immerse him, but John was trying to stop him. John said, ‘I need you to immerse me, yet you are coming to me!’ ” NOTE: John was so surprised that Jesus wanted John to immerse him; John did not feel worthy.

Matt. 7:22, IEB – “On that Day, many people will say this to me: ‘Lord! Lord! Isn’t it true that we have prophesied using your name!’ ” NOTE: These doomed religious people were shocked that they were not going to heaven!

Matt. 8:26-27, IEB – “Then Jesus got up and gave an order to the wind and the waves of the lake. The lake became very calm. The men were amazed. They said, ‘What kind of man is this!’ ” NOTE: Jesus’ followers were overwhelmed by this miracle performed by Jesus.

Matt. 8:29, IEB – “Suddenly, the demons yelled, ‘What do you want with us, O Son of God!? Did you come here to punish us ahead of time!’ ” NOTE: The evil spirits were not seeking information from Jesus.

Matt. 9:11, IEB – “Some Pharisees saw this. They kept asking Jesus’ followers, ‘Why does your teacher eat with tax collectors and sinful people!’ ” NOTE: Those self-righteous Pharisees were chagrined about the social company which Jesus kept.

Matt. 12:10, IEB – “They asked Jesus, ‘Is it right to heal people on the sabbath day!’ ” (They wanted to accuse Jesus {of doing something wrong}.)” NOTE: Jesus critics were ready to pounce on him. They defined almost everything as “work”, according to their man-made traditions.

Matt. 12:23, IEB – “All the crowds were amazed. They kept saying, ‘This man is not the son of David, is he!’ ” NOTE: The people were wondering if Jesus might be the Messiah.

Matt. 13:54-57, IEB – In Nazareth the people asked, “ ‘Where did Jesus {get} this wisdom and these miraculous powers!? Isn’t {it true that} he is the son of {Joseph}, the woodworker, and that his mother’s name is Mary!? His brothers are James, Joseph,

Simon, and Judas. All his sisters are {here} with us, too. So, where did he {get} all these things!?' They were offended at Jesus." NOTE: Once again, the old adage was true: Familiarity breeds contempt.

Occasionally, **semi-boldface** is used for emphasis. Often, extra Greek pronouns (John 1:34,49; 4:10; 5:45; 6:51; 10:7,9,11,14; 11:25; 12:46; 13:6; 14:6,19; 18:17,25,26,31,33; 19:6,35; 21:22) or emphatic Greek pronouns (John 3:29; 5:46; 6:37,57; 12:8,44,45,46; 13:20; 14:6,9,19; 15:4,23; 18:8) indicate that special stress should be put on certain words.

The reason why we have so many footnotes in this edition of the IEB is to help you understand the text more fully. There are thousands of short but very instructive footnotes to amplify certain aspects of the Bible text. These notes include: further concise explanations, more literal renderings, cross-references, textual variants, historical notes, and alternative translations.

SOME SAMPLES OF THE NOTES IN THIS STUDY BIBLE

The footnote on Gen. 6:2a, IEB: "The sons of the one true God" NOTE: "The sons of God" is an expression that also occurs in Job 1:6; 2:1; 38:7 where it refers to angels. But this passage in Genesis *cannot* refer to angels because, according to Jesus, angels do *not* marry (Matt. 22:30; Mark 12:25; Luke 20:35-36) and they have no gender. Angels had not yet been mentioned before this time in Genesis. The angelic interpretation is based on Jewish mythology (celestial), not anthropology (terrestrial). Would bad angels ever be called "the sons of God"! If certain fallen angels were the guilty perpetrators (1 Pet. 3:18-20; 2 Pet. 2:4; Jude 1:6-7), why didn't God "flood" them as well!? These three New Testament passages do *not* say anything about angelic marriages. No, this first set of human beings probably refers to the godly descendants of Seth, while the second set of "the daughters of men" denotes Cain's descendants who were morally corrupt. Note that Gen. 6:1-4 immediately follows their respective genealogies (Gen. 4:17-5:32). Lamech, a tyrannical polygamist, was a descendant of Cain (Gen. 4:18-24). And, ungodly mothers would not train their children to be godly (Prov. 23:6). That is how brute force became the norm.

The footnote on Gen. 6:6, IEB "The Always-Present One was very sorry that He had ever put people on the earth. He felt highly insulted." Literally, "And He was angered to His heart" = incensed. The universal, hardened response of the human race deserved severe, divine punishment. But this verse has puzzled Bible students for many years. Since God is always consistent and does not vacillate (Num. 23:19; 1 Sam. 15:29; Mal. 3:6; James 1:17), and He is not human (Num. 23:19; Isa. 55:8-9; Hos. 11:9; Mic. 7:18-20; Mal. 3:6; Rom. 11:28-29), why is God being portrayed here by Moses, the inspired writer, in such human terms? Answer: So that we can comprehend God at all! (We cannot conceive of God except in human terms.) So, this verse is anthropomorphic. God is not impersonal. He is deeply hurt by what we do on this earth. Our sinful deeds grieve Him. We are the irrational ones. God's foreknowledge (Acts 15:18) never

INTRODUCTION

contradicts man's free choice. Except for Messianic predictions, whatever God promises to man is *conditional*, as far as we are concerned. It always comes down to this question: How are we going to respond to His offers of mercy? He is flexible and not fatalistic. A change in our conduct brings about a change in God's decisions. God is always free to change direction according to His sovereign, immutable purposes (1 Chr. 21:15; Amos 7:3,6; Jonah 3:10; Jer. 18:8; 26:3,19). We can only detect that change from a human perspective.

The footnote on Gen. 30:27, IEB: "I found out that Yahweh has blessed me because of you!" Literally, "learned by divination". Moses, the inspired author of the Book of Genesis, is only reporting their superstitions without endorsing them. Laban was trying to discover God's hidden knowledge without going directly to God. This was later forbidden in the Law of Moses (Lev. 19:26; Deut. 18:10,14), because this pagan practice taught that the world was controlled by evil forces instead of by the one true God.

The footnote on Num. 33:52, IEB: "Demolish all of their places of worship." or, "all their high places". These cultic sites of worship—either a prominent hill-top or any convenient groves of trees—were frequented by orgiastic sex and perversion. The Canaanites believed that this behavior would obtain the help of the Baalim (the gods of the land) to produce very fruitful harvests.

The footnote on 1 Kings 3:2, IEB: "So, the people were {still} offering sacrifices on high places"; that is, "high hills." Some of these sites were old places for worshipping Baal. God did *not* want the Israelites to use pagan altars to worship Him (Num. 33:52; Deut. 7:5; 12:3). Yahweh instructed them as to where He wanted His altars to be built (Exo. 20:24; Deut. 12:5,8,13-14). God commanded them to have just *one* central place for offering sacrifices (Lev. 17:8-9; Deut. 12:5,11,13,14,26-27; Josh. 22:29). Eventually, their worship on "high places" led to their complete apostasy (2 Kings 17:7-18; 21:2-9; 23:4-25).

The footnote on 2 Chr. 32:21, IEB: "There some of his own sons killed him with a sword." Literally, "those who came out of his own bowels." Their names were Adrammelech and Sharezer. This happened in 681 B.C. Then they escaped to the land of Ararat. So, Sennacherib's son, Esar-Haddon (also spelled "Esar-Chaddon" = Asshur-akh-iddin of the Assyrian inscriptions) was the successor of Sin-akh-irib (= Sennacherib). Early on, Esar-Haddon fought with his brother, Adrammelech. Esar-Haddon occupied the Assyrian throne for 13 years and was then succeeded by his son, Asshur-bani-pal (= Sardanapalus).

The footnote on Neh. 8:1-2, IEB: "Ezra the scholar." Literally, "the scribe". Originally, the scribes were those who made accurate copies of the Scriptures. After the Babylonian captivity, the scribes also became the experts in interpreting the Law of Moses, the Prophets, and the Writings.

INTRODUCTION

The footnote on Job 5:4, IEB: “They are crushed in court with no one to defend {them.}” Literally, “at the gate”, where legal business was conducted (Gen. 23:10; Deut. 21:19; 25:6-7; Ruth 4:1ff; Ps. 127:5; Prov. 22:22).

The footnote on Job 25:5-6, IEB: “Look, {compared with God}, even the moon is not bright, and the stars are not pure in His eyes. Much less is mortal man! {Man is like} a maggot! He {is only} a worm!” Literally, man = “a son of man”. Compare Ps. 146:3, “in a son of man” = a mere mortal = human limitation. Also, see Ps. 8:3-8.

The footnote on Job 40:15, IEB: “Please look at the hippopotamus.” Hebrew: *behemoth*; possibly the elephant.

The footnote on Job 40:21, IEB: “He stays under the lotus plants hidden by the tall grass in the swamp.” Adult hippos usually resurface to breathe once every 5 minutes or so. However, there are documented cases of them staying submerged for over 30 minutes!

The footnote on Job 41:18, IEB: “The crocodile’s eyes {look} like the rays of dawn.” Literally, “the eyelids”. The Egyptian hieroglyphics painted the eyes of the crocodiles as the symbol for morning because its eyes were the first to appear above the water-line.

The footnote on Ps. 7:13, IEB: “He has made ready His flaming arrows.” These “fiery shafts” might be referring to lightning (Ps. 18:14; Zech. 9:14).

The footnote on Ps. 33:16, IEB: “No warrior escapes by {his own} strength.” Compare Goliath, the giant (1 Sam. 17:4-51).

The footnote on Ps. 75:8, IEB: “He pours it out—even {to the last drop}. And, all the evil people of the earth must drink the very last of it.” Literally, “must drain (= wring out) its dregs.” Wine was kept in wineskins. So, the wineskins would sometimes be squeezed to get every last bit of wine from them. The dregs are “the lees” or “the settlings” at the bottom of the cask, after the wine is completely drained off (Isa. 25:6). This constitutes the strongest part of the alcoholic mixture. The meaning is: The punishment which God had reserved for evil people would be totally exhausted.

The footnote on Ps. 78:33, IEB: “So, He ended their days with meaninglessness.” Literally, “So He consumed their days in emptiness.” This refers to their fruitless wanderings in the wilderness, which lasted for 38 years until the last of the old generation perished.

The footnote on Ps. 109:6, IEB: “Let the accuser accuse him.” Literally, “stand at his right (hand)” = bring him to trial. Compare Zech. 3:1-2. Here David wants them to have a taste of their own medicine; namely, that a real adversary with a malignant heart would make use of his trusted position to advance his own agenda. Compare Luke 18:1-8; Acts 23:3; 2 Thes. 1:1-10; 2:8-12; 2 Tim. 4:14; Rev. 6:9-11.

The footnote on Ps. 127:5, IEB: “in court.” Literally, “at the gate”, which was the place for all public business (Job 5:4; Deut. 17:5; 21:19; 22:15,24; 25:7; Ruth 4:1; Isa. 29:21; Amos 5:12; Ps. 69:12).

INTRODUCTION

The footnote on Ps. 137:1, IEB: “By the rivers of Babylon.” Here the name “Babylon” is used for the entire country. These canals (Jer. 51:13) would be tributaries of the Euphrates River or the Tigris River.

The footnote on Prov. 3:3, IEB: “Let {those qualities} show in everything you do.” Literally, “Bind them around your neck” (like a talisman). Compare 1 Pet. 3:3-4.

The footnote on Prov. 30:19, IEB: “the way a snake slides over a rock” Literally, “the manner of a snake upon a rock” = slithering.

The footnote on Song of Songs 7:13, IEB: “The mandrake flowers give off their {pungent} fragrance.” Mandrakes have fleshy, forked roots which look like the lower part of the human body. In ancient times many people thought that eating them would help a woman to become pregnant (Gen. 30:14-16).

The footnote on Lam. 1:9, IEB: “Jerusalem sullied herself by her sins.” Literally, “Her uncleanness (is) in her skirts.” = menstruation? See Lev. 12:2,5; 15:19-20.

The footnote on Dan. 1:1, IEB: “Nebuchadnezzar, the king of Babylon” When Nebuchadnezzar heard the news that his father (Nabopolassar) had died (August 15, 605 B.C.), Nebuchadnezzar hurried back to Babylon from Jerusalem to be crowned as king.

The footnote on Dan. 2:37, IEB: “. . . because the God of heaven has given a kingdom to you.” Nebuchadnezzar ruled his empire from 605 B.C. to 562 B.C.

The footnote on Dan. 2:44, IEB: “During the time of those kings, the God of heaven will set up {another} kingdom. It will **never** be destroyed!” This fifth kingdom is God’s eternal kingdom. It was built upon the ruins of all the sinful empires of man (John 18:36). Compare Dan. 7:13-14; and Luke 1:30-33; and Matt. 3:1-2; 4:17; and John 12:34; and Acts 1:3; Rev. 11:15.

The footnote on Dan. 5:7, IEB: “And, I will make him the third highest ruler in the kingdom.” Nabonidus was the highest ruler; Belshazzar was second in rank. Daniel would become third in rank.

The footnote on Dan. 5:30, IEB: “That very same night, Belshazzar, the king of the Babylonian people, was killed.” Compare Isa. 14:18-20; 21:2-9; Jer. 50:29-35; 51:57. That selfsame night, the Persians were able to divert the Euphrates River into a new channel. Then, guided by two Babylonian deserters, the Persian army marched on the dry river-bed into the city of Babylon and captured it early in the morning of October 12, 539 B.C.

The footnote on Dan. 7:8, IEB: “While I was thinking about the horns, look, another horn grew up among them. {It was a} little {horn}.” = the antichrist (1 John 2:18,22; 4:3), the complete evolution of the evil influence that was introduced by the fall (Gen. 3). Compare Dan. 11:36. See 2 Thes. 2:3-4; Rev. 13:5-6.

The footnote on Dan. 8:11, IEB: “{That little horn} magnified itself against the Commander of the army {of heaven}. It halted the daily {sacrifices}.” which were being offered to Yahweh. Antiochus IV Epiphanes slaughtered about 40,000 Jews in Jerusalem.

INTRODUCTION

He entered the Most Holy Place and offered a pig on the altar as a sacrifice in order to desecrate the temple. He sprinkled the broth of the pig over every part of the Sanctuary for the specific purpose of polluting it! And, he plundered the temple of the Altar of Incense, the Table of Showbread, and the Golden Lampstand. He stopped all Jewish worship and forced the Jews to worship Jupiter's statue, also known as Zeus Olympius.

The footnote on Dan. 9:26, IEB: "After the 434 years, the Messiah {Prince} will be killed." Literally, "will be cut off." = a violent death. This was fulfilled when Jesus Christ was crucified in A.D. 30. The cross (= suffering) is the way to glory! See Matt. 10:38; 16:24-25; Mark 8:34; Luke 9:23; 14:26-27; John 12:25-26,31-33; Rom. 8:13; Col. 3:5; 2 Tim. 3:12; Heb. 5:7-9; 9:15-17; 10:14-18.

The footnote on Hosea 1:1, IEB: "During {part of} this time, Jeroboam II, the son of Jehoash, was the king of Israel." Following Jeroboam II's death, there was a time of great turbulence and instability (under the reigns of Zechariah, Shallum, Menahem, Pekahiah, Pekah, and finally in Hoshea), which ended disastrously with the collapse of the capital city of Samaria in 722 B.C. Then the nation of Israel ceased to exist altogether because they were carried off as captives by the Assyrians (2 Kings 15-17).

The footnote on Hosea 7:1, IEB: "The sins of Samaria {are too well known}." Being the capital city of the northern kingdom, it stood for the *whole* nation of Israel. King Omri had selected Samaria to be his royal city (1 Kings 16:24).

The footnote on Hosea 11:8, IEB: "I don't want to make you like Admah. I don't want to treat you like {I did} Zeboyim." Admah and Zeboyim were towns of the plain (Gen. 10:19; 14:2,8) which were overthrown at the same time when Sodom and Gomorrah were engulfed in flames (Gen. 19:24-25; Deut. 29:23; Jer. 49:18). This symbolized total destruction.

The footnote on Matt. 4:24 (about some "lunatics" (KJV); the moon-struck people; some "epileptics" (IEB)) Epilepsy is a disease that violently affects the central nervous system by loss of muscular control and loss of consciousness.

The footnote on Matt. 21:19, IEB: "He found no fruit on it—only leaves." Although it was not time to gather figs, edible figs should have been present, along with the leaves. This tree would never produce figs; it was deceptive. Compare also the metaphorical meaning of "fruit" in John 15:1-10; Rom. 1:13; 1 Cor. 16:15; and Col. 1:6.

The footnote on Matt. 24:15, "the Abomination of Desolation". See Dan. 9:27; 11:31; 12:11. Here is how Dan. 8:13 reads in the IEB: "It is about apostasy {from God}; it brings destruction." Literally, "the transgression (that causes) desolation" = the Abomination of Desolation; that is, the profanation and sacrilege of the temple by Antiochus IV Epiphanes (Dan. 11:31; 12:11).

The footnote on Matt. 27:62. The Jews considered sundown to be the beginning of their day. Nehemiah did not want the sabbath day to be violated. In Neh. 13:15-22, you can see his policy of shutting the gates of the city to prevent trading on this sacred day. The sabbath day began at sundown on Friday.

INTRODUCTION

The footnote on Mark 14:3a, IEB: “an alabaster jar of some very expensive perfume” Jars were sometimes made of alabaster, a soft, cream-colored stone.

The footnote on Mark 14:3b, IEB: “It was made of pure nard.” Nard was an aromatic oil which was extracted from the roots of the nard plant (*Nardostachys Gatomansi*) that grows in India. This perfume was imported into Palestine, and it was very expensive. See Song of Songs 1:12; 4:13-14; John 12:3.

The footnote on Luke 1:5, IEB: Zechariah “belonged to Abijah’s section.” See 1 Chr. 24:1-4; 23:6. They divided the Jewish priests into 24 groups.

The footnote on Luke 1:15 (about John the Baptist never drinking wine or liquor). This refers to the Nazirite vow of certain very dedicated Jews. See Num. 6:3-4; 19:11-19 and Acts 21:24 (cleansing from contamination because of contact with a corpse).

The footnote on Luke 19:41-44, IEB: “A time is coming when your enemies will build a wall around you. Your enemies will hold you in on all sides.” etc. This prophecy was fulfilled in every detail when the Romans destroyed Jerusalem in A.D. 70. See Dan. 9:26, IEB: “After the 434 years, the Messiah {Prince} will be killed. He will have nothing. The people of the Prince who is to come will destroy the city and the Sanctuary. That end {will come like} a flood. War {will continue} until the very end. {God} has ordered {that place} to be completely destroyed!” = the Romans who were led by Vespasian and Titus (later). When the city collapsed, more than 1 million Jews perished in the siege of Jerusalem (from the spring of A.D. 67 until A.D. 70). See Josephus, *Wars of the Jews* vi. 6. World power was ultimately transferred to God’s Messiah.

The footnote on Luke 11:51, IEB: “from the murder of Abel to the murder of Zechariah.” The books of the Hebrew Scriptures were in a different order from our English Old Testament canon. Abel was the first man to die (Gen. 4:1-8) and Zechariah was the last man to die in the Hebrew Bible (2 Chr. 24:20-21).

The footnote on Luke 24:7 (“on the third day”). It was customary for Jews to count a part of a day as one day. Thus, Friday evening, Saturday, and Sunday morning were equivalent to three days.

The footnote on John 19:29, IEB: “and put it on a long stick”. Literally, (the branch of) “a hyssop plant”. It was about one yard long. That is about how high Jesus’ mouth was above ground level.

The footnote on Acts 2:42, IEB: “to eating {the supper of the Lord}”. Literally, “to the breaking of bread”. This was an idiom usually referring to the Lord’s Supper (Communion).

The footnote on Acts 3:11, “at Solomon’s Porch”. This was a covered court on the east side of the temple complex. The Beautiful Gate opened to it.

The footnote on Acts 8:4, IEB: “They told people the Good News {about Jesus}.” In the beginning, they thought that the message was given only to Jewish believers (including Samaritans and converts to Judaism).

INTRODUCTION

The footnote on Rom. 6:17, IEB: “You obeyed from your hearts that pattern of teaching which you were given.” See Rom. 6:4-7.

The footnote on Gal. 1:6, IEB: “You are already turning away toward a different gospel.” Some Jews who believed in Christ were teaching non-Jewish people that they could not be saved unless they were first circumcised (became Jewish). See also Acts 15:1-5; Gal. 4:17; Philp. 3:2-4.

The footnote on Gal. 1:9, IEB: “If anyone proclaims a gospel to you that is different from what you received, let that person be condemned.” Or, “If anyone tells you another way to be saved, that person should be condemned.”

The footnote on Gal. 2:7a, literally, “the gospel of the uncircumcision” (KJV); IEB: “{the work of} telling the Good News to non-Jewish people.”

The footnote on Gal. 2:7b, literally, “{the gospel} of the circumcision” (KJV); IEB: “{the work of} telling the Good News to Jews.”

The footnote on Gal. 2:12, “fearing them which were of the circumcision” (KJV). This refers to the Christian Jews who taught the doctrine that non-Jews had to be circumcised first. This sect was called the Judaizers. They were the same people who were mentioned back in Gal. 1:6-9. IEB: “all non-Jewish people” refers to the ones who wanted to be believers in Jesus.

The footnote on Col. 4:17, IEB: “Tell this to Archippus.” Archippus was a servant of the Colossian congregation, and he may have been a member of Philemon’s family. See Philm. 1:2.

The footnote on 1 Thes. 2:2, IEB: “We had suffered and had been insulted in the city of Philippi.” See Acts 16:11-39.

The footnote on 2 Tim. 4:11, IEB: “Bring Mark along with you, because he is useful for the work.” Compare Acts 13:13; 15:36-41.

The footnote on Philm. 1:10-11, IEB: “Onesimus . . . before this, he was not useful to you, but now, he is useful to you and me.” The Greek name Onesimus means “useful.”

The footnote on Philm. 1:13, IEB: “your servant”. Onesimus was Philemon’s runaway slave.

The footnote on Philm. 1:19, IEB: “You owe me your very life.” Paul had converted Philemon to Christ earlier.

The footnote on Heb. 6:6, “It is impossible” has been moved from Heb. 6:4.

The footnote on Heb. 7:1, IEB: “This Melchizedek . . .” See Gen. 14:17-20.

The footnote on Heb. 7:3, IEB: “He continues as a priest for all time.” Only some from the tribe of Levi were appointed to serve as priests. See Num. 3:5-10.

The footnote on Heb. 7:13, IEB: “No one from that tribe (Judah) could serve at the altar.” Jesus was from the tribe of Judah (Matt. 1:2; Luke 3:33; Heb. 8:4). See Num. 8:5-26. Only the Levites were allowed to serve near God’s altar (presence).

INTRODUCTION

The footnote on Heb. 11:1, KJV: “Now faith is the substance of things hoped for, the evidence of things not seen.” IEB: “Faith is the title-deed to the things we hope for. Faith is being sure of things we cannot see.”

The footnote on Heb. 11:4 (Abel and Cain): See Gen. 4:3-10.

The footnote on Heb. 11:8 (Abraham’s calling): See Gen. 12:1-4.

The footnote on Heb. 11:12 (Abraham’s descendants): See Gen. 15:5-6; 22:17.

The footnote on Heb. 11:17 (Abraham’s test): See Gen. 22:1-12.

The footnote on Heb. 11:19 (Isaac’s resurrection): See Gen. 22:13.

The footnote on Heb. 11:20 (Isaac blessed Jacob and Esau.): See Gen. 27:24-40.

The footnote on Heb. 11:21a (Jacob’s blessing of his sons): See Gen. 48:1-20.

The footnote on Heb. 11:21b (Jacob leaning on the top of his walking-cane.): See Gen. 47:31.

The footnote on Heb. 11:22 (Joseph’s blessing): See Gen. 50:24-26.

The footnote on Heb. 11:23 (the birth of Moses): See Exo. 1:22; 2:2.

The footnote on Heb. 11:26 (the exodus): See 1 Cor. 10:4; 2 Cor. 1:5.

The footnote on Heb. 11:28 (the Passover): See Exo. 12:1-13.

The footnote on Heb. 11:29 (crossing the Red Sea): See Exo. 14:23-28.

The footnote on Heb. 11:30 (the collapse of Jericho’s walls): See Josh. 6:15-20.

The footnote on Heb. 11:31 (Rahab and the two Jewish spies): See Josh. 6:22-25.

The footnote on Heb. 13:2 (the angels who visited Abraham): See Gen. 18:1-8; 19:1-3.

The footnote on James 5:7, “the first rain and the last rain” (IEB). The farmer must wait patiently for both rains (Deut. 11:13-14; Joel 2:23-24).

The footnote on James 5:14, “They will pray for him and put oil on him” (IEB). The oil seems to have been used for medical purposes (Isa. 1:6; Luke 10:34).

The footnote on 1 John 5:6a, “He came with water” (IEB) = Jesus’ immersion by John the Baptist.

The footnote on 1 John 5:6b, “and with blood” (IEB) = Jesus dying on the cross (John 19:34).

The footnote on 3 John 1:7, KJV: “Because that for his name’s sake (literally, “for the Name”) they went forth, taking nothing of the Gentiles.” IEB: “They went out on behalf of Jesus. They accepted no help from unbelievers.” Compare Acts 9:16; 2 Cor. 4:5; Col. 1:24; Rev. 2:3.

INTRODUCTION

We have included approximately 18,000 ancillary footnotes (both practical and scholarly ones). These include: relevant, concise explanations; more literal renderings to show the reader what was underneath the English text; exhaustive cross-references and allusions (*See . . .*); helpful, relevant Scripture references (*Compare . . .*); alternative translations (*Or, . . .*); and well-placed historical notes. Footnotes should not be doctrinaire. God's Word is inspired; man's comments are not!

There are also short (but thorough) introductions to each biblical book. This will really help Bible teachers set the stage for their students to understand the historical context for every Bible book.

The running heads at the tops of the pages immediately identify the name of each Bible book and the chapter(s) which are on any given page.

Finally, at the end of this book, we are offering several very helpful maps.

INTRODUCTION

WHO WERE THE TRANSLATORS?

International Bible Translators, Inc. is located near Branson, Missouri in the U.S.A, the heart of the Bible Belt. Previously, it was established in 1974 in Texas and is comprised of a small core of Bible scholars who specialize in biblical Hebrew, Aramaic, and Greek, in lexicography, in theoretical linguistics, cultural anthropology, field testing (psycholinguistics), Bible software, and special typography.

The chairman of the translation committee of *The International English™ Bible* is Dr. Stanley L. Morris. He served as an editor in the Translations Department of the American Bible Society from 1968 to 1972 under the world-famous linguist named Dr. Eugene A. Nida, a true pioneer in the field of Bible translating. While in New York City, Dr. Morris was also privileged to work directly with the renowned New Testament scholar, Dr. Bruce M. Metzger of Princeton University.

Here is a partial list of our scholarly advisors:

- F. W. Gingrich, Ph.D. (the famous Greek lexicographer)
- Jack P. Lewis, a Ph.D. in Old Testament from Hebrew Union; and
a Ph.D. in New Testament from Harvard
- Hugo McCord, Th.D.
- Clyde M. Woods, Ph.D.
- S. K. Kang, Ph.D. (a world-class expert on Sumerian)
- Gary T. Burke, Ph.D.
- Milo Hadwin, D.Min.
- Larry Quinalty, Ed.D.
- Benjamin Goldstein, Orthodox Rabbi

FAITHFULNESS TO THE BIBLICAL MODEL

Authenticity is essential to the task that Bible translators face. They must restore every detail of whatever lies beneath the surface. Historians appreciate the work of reconstruction, even though it is very difficult work.

This Book (the Holy Bible) contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven is opened, and the gates of hell are disclosed. Christ is its grand subject, our good is its design, and the glory of God is its end. It should fill the memory, test the heart, and guide the feet.

Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given to you in life, it will be opened in the Judgment, and it will be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who will trifle with its sacred contents."

— Robert Chapman

WE STILL NEED YOUR HELP

All translations of the Bible are prepared by human beings, and human beings invariably can and do err. Though perfection is always the goal, imperfections persist. We offer this translation to the considerate judgment of all students of God's Word. Your suggestions for future improvements are sincerely invited. We implore all readers of the IEB to point out *in writing* any needed corrections. We are constantly seeking God's help and wisdom through prayer. Write to:

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Or, go to:

www.IEBible.net

Finally, we are thankful to Almighty God for His care and the strength that He alone supplies to accomplish such a tremendous task. What a joy and a privilege! Our earnest prayer today is that the IEB may be used by the Lord to bring salvation to many, so that every person on earth can know what God's will is and obey it.

Achieving understanding of Scripture is a worthy goal, but a far more important aim is to apply what we learn from God's Word to our daily lives. ***That*** is the ultimate translation.

The best translation is the one you actually use—the one you live by. The worst translation is the one that is still sitting on your bookshelf unread!

—Dr. Stanley L. Morris
Chairman of the Bible Translation Committee

THE OLD TESTAMENT

Genesis	1
Exodus	113
Leviticus	199
Numbers	272
Deuteronomy	360
Joshua	440
Judges	494
Ruth	551
1 Samuel	559
2 Samuel	630
1 Kings	695
2 Kings	774
1 Chronicles	857
2 Chronicles	928
Ezra	1013
Nehemiah	1035
Esther	1067
Job	1084
Psalms	1151
Proverbs	1307
Ecclesiastes	1359
Song of Songs	1380
Isaiah	1392
Jeremiah	1561
Lamentations	1726
Ezekiel	1739
Daniel	1867
Hosea	1911
Joel	1937
Amos	1946
Obadiah	1966
Jonah	1970
Micah	1975
Nahum	1990
Habakkuk	1997
Zephaniah	2004
Haggai	2012
Zechariah	2018
Malachi	2045

THE NEW TESTAMENT

Matthew	2053
Mark	2120
Luke	2163
John	2236
Acts of the Apostles	2286
Romans	2355
1 Corinthians	2383
2 Corinthians	2410
Galatians	2426
Ephesians	2437
Philippians	2447
Colossians	2454
1 Thessalonians	2461
2 Thessalonians	2466
1 Timothy	2469
2 Timothy	2477
Titus	2483
Philemon	2487
Hebrews	2489
James	2510
1 Peter	2518
2 Peter	2526
1 John	2531
2 John	2539
3 John	2541
Jude	2543
Revelation	2546