

KJV

THE HOLY BIBLE

KING JAMES
AUTHORISED VERSION

400TH ANNIVERSARY EDITION

FOREWORD BY HRH THE PRINCE OF WALES

B BIBLE
SOCIETY

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Foreword

HRH The Prince of Wales

The 400th anniversary of the publication of the Authorised Version of the Bible is one which I am delighted to be able to celebrate.

I am sure that I am far from alone in appreciating the grandeur and the lasting quality of this translation. What it stood for when first published, and what it continues to embody, is something very close to my heart: a lyrical beauty that conveys a deep sense of the sacred. Such is the achievement of the translators that it has not only stood the test of time but, to my mind, has never been surpassed.

King James I, in giving his approval for this new translation in 1604, called for 'some special pains' to be taken by the 'best learned men'. The level of scholarship was the highest possible over a period of seven years. The result was a fresh, invigorating new version of the Bible which became a benchmark of civilisation. Today, it holds no less important a place. It is part of the very architecture of our culture.

For my part, I have always given a high priority to the spiritual roots of our society. I do believe that the survival of civilised values, as we have inherited them from our ancestors, depends on the corresponding survival

in our hearts of that profound sense of the sacred.

These values are not held by just a few people, but by many around the world. In this respect, the Authorised Version provides a unique link between nations. It is a precious inheritance, worth every effort to preserve and to honour.

Few can argue against the dignity, power and cadence of the Authorised Version. The translators aimed for nothing less than theological and literary excellence. They could certainly never be accused of banality! When we want to convey something that goes beyond the ordinary, we need language that does the same, transcending our everyday speech. If the Word of God can seem a bit over our heads, perhaps it is supposed to be. Elevated is what God is – it is part of His very nature.

Today, the English language is too often debased. This Bible preserves a tradition which we ignore at our peril. We have to recognise that we need ever higher standards to communicate effectively in our modern world, whether for economic success or simply at the level of making ourselves understood and feeling connected to others. The English language, found in all its richness in this translation,

is a source of pride and a legacy to be handed on with care.

The glorious thing about this Anniversary is that, through this exceptional translation, the generations are linked across the centuries. As we

celebrate its achievement, it will be introduced to a new generation, meeting the profound human need for continuity and permanence and helping to maintain standards of quality that will serve our children well into the future.



Charles

Preface

James Catford

I walked upon the Downes, where a flock of sheep was; and the most pleasant and innocent sight that ever I saw in my life – we find a shepherd and his little boy reading, far from any houses or sight of people, the Bible to him; so I made the boy read to me, which he did, with the forced tone that children do usually read, that was mighty pretty. Samuel Pepus in his diary

Ornament of Grace

In the three centuries after its publication in 1611, the King James Version of the Bible became the dominant text to influence the development of the English language and thereby the spread of the English-speaking world. Because of this, the motivations and intentions of the translators have been enlisted to many causes. One common idea is that the King James Version was largely written so that even a ploughboy or shepherd could understand it. Neither of those common folk were likely to have been in the minds of the learned translation teams. The ploughboy reference was from William Tyndale who translated the New Testament of the Bible almost a century before, while the shepherd can be traced to an entry in Pepys diary from 14 July 1667. Pepys, came across a shepherd boy reading the Bible to his father in the fields. This says much about what the King James Version achieved in society, but not about the intentions of the translators. It has also helped to create a highly romantic and probably wholly inaccurate view of life in rural Britain at the time.

The authorised version of the Bible may have established southern English as the dominant form of the language in the nation, but it was

never intended solely for the ear of the mere ploughboy. Opportunities to dumb down the text were rarely taken by the translators and beauty and accuracy were always put before any thought of limiting the vocabulary for the less literate. On the other hand, the translators replaced the many Latinisms of the earlier Bishop's Bible with English words that have communicated clearly to readers over the centuries. They did this taking as the main source Tyndale's 1526 text of the Bible (which he almost completed before he was martyred in 1536), even though their instructions from the King were to base the text as far as possible on the later 1568 Bishop's Bible which was considered more 'orthodox'.

What is often overlooked by those who write or speak about the King James Version is the 'social imagination' that prevailed at the time of both the translation and Pepys' widely quoted diary. The shepherd boy reference says less about the accessibility of the language used than it does about the world that existed 400 years ago. It is the world of the King James Version that this Preface seeks to introduce. Rather than dismissing Pepys entirely, I want to ask: what kind of world would wish to have a farmer's boy reading a Bible in a field in the first place?

The word of God?

Although the King James Version was not the first text of the Bible to appear in the English language, for millions around the world it is still seen today as the 'word of God'. This expression is pregnant with meaning for those who take it as the guiding framework for their lives. For many of those people, no other

English language Bible can come close to being that 'word' or voice of God, nor to carrying the enormous weight, stature and authority of the King James Version. It's as if, even today, God himself actually speaks in the voice of the 'authorised version'.

When the early English Puritans set sail for the United States in the seventeenth century, many were leaving behind a country intolerant of their piety and hostile to their incendiary notion that there is no other king but God. The Bible these early colonists most likely shipped with them was the more subversive 1560 Geneva Bible, along with its blatantly anti-royalist marginal notes, and many of them would have found the idea of a Bible 'authorised' by a King to be deeply unacceptable.

Yet royalist or dissenting, rich or poor, shepherd or scholar, all were united in their belief that the book they were arguing so fiercely about was, indeed, the very word of God. That it might be anything else never entered their heads. (The irony is that, such was the subsequent rise of Episcopalian 'Anglicanism' in the New World, that it is the ordinary people of the United States that cherish the royalist Bible of King James far more than their distant cousins in the Old World do today.)

This belief in the Bible as the word of God is best understood in the context of the Christian tradition of a speaking God. His voice (most Christians still understand God as male, even though it is theologically conventional to see him as embracing both the masculine and the feminine) comes to us through a variety of sources.

Even within the Bible it is recognised that the voice, or word, of God is mediated to humanity through the natural world. The Psalmist says in Psalm 19 that the 'heavens declare the glory of God; the skies proclaim the work of his hands' as anyone familiar with Handel's *Messiah* will know. And Saint Paul, in the first chapter of his letter to the Romans, insists that every person is 'without excuse' because enough evidence of God is 'clearly seen' around us to make up our minds about the eternal kind of life that the Bible describes.

In addition to God speaking through nature, he is also said to be speaking through his Son, Jesus Christ. His disciples, including those who follow him today, claim that the words of Jesus in the four Gospels and, occasionally, elsewhere in the New Testament, are in some

special way God speaking to humankind. Indeed, the whole three act drama of Jesus' life, death and resurrection are understood to be saying something to us that is essential for us to grasp.

Over the centuries the Church has come to realise that the word of God in nature and the Bible is reinterpreted in each and every generation. Reason, experience and tradition all play a part in forming our understanding of any text, whether or not it is seen as unique. The philosophy of Homer or the plays of Shakespeare can only ever be seen through the lenses of reason (the way we think about things), experience (how we interact with the world) and tradition (what the past has taught us). So inevitably we today receive the Bible very differently from our seventeenth (or even twentieth) century predecessors. But one reason why the translators produced such a magnificent text was because they recognised that the Bible somehow reads our reason, experience and tradition back to us. In this sense God is in conversation with us through the Bible.

Controversy surrounding the Bible was rife in the world of 1611 in ways that we today find baffling. But what was not in dispute at the time was the essential nature and unity of the Bible as the word of God. What that word was and what that word meant was fiercely contested by all sides, all strata and all sections of Christendom. But the Bible's essence as a massive fact that had landed in the world was not in doubt. And it was this certainty of what it was and what it is that led the shepherd into the field that fourteenth day of July to hear his boy read the Bible to him.

I Will Fetch My Knowledge from Afar

Lancelot Andrewes was what we might call today the 'managing editor' of the King James Version, working on behalf of King James himself. Bishop of Winchester and sometime dean of Westminster, he masterminded the extraordinary feat of coordination, planning, committees, collation, printing and finally the publication of what must be one of the most remarkable works of scholarship in history.

The universe in which the bands of translators existed was just that, a uni-verse. In contrast to the 'multiverse' of some other religions and even some Christians today, these late sixteenth and early seventeenth-

century priest-scholars saw an essential unity in the world in which they existed.

Theology was seen as the queen of the sciences and the 'holy Scriptures' were understood as a body of knowledge within this context. The Old Testament figure of Job insists that 'I will fetch my knowledge from afar', that is, from outside the sources of understanding that exist within the known world (Job 36.3). Together theology and the other sciences were seen to be united in reflecting on the same world, the same reality.

Whatever their churchmanship, the translators of the King James Version of the Bible were the cream of the crop in intellect and learning. As intelligent as the best of today's elite, they saw the text that they were handling so carefully as more than just literature, which explains the trouble they took to adopt the clearest language that they could muster. They crafted it so well that, like a symphony, it has been capable of being played and replayed across the centuries and continents without losing its essential integrity or character. Yet at the same time they also worked on the basis that they were setting out real knowledge, every bit as real as any 'other' sciences (see also 'The Translators to the Reader' page xiv).

That this view should appear quaint and incredible to contemporary ears is the result of a century of philosophical thought that has seen the almost total erosion of both the soul and moral knowledge in serious thinking. Some, like Stephen Gould, have sought to find a space for the Bible as dealing with all the bits of life that true science leaves out. According to this view science tells us what, and theology conjectures why, but there can be no overlap between the fields of knowledge.

The King's priest-scholars would have had none of this. They would also have roundly rejected the notion of some today that there's no field of knowledge to overlap because there's no God in the first place. To fully appreciate and engage with the books of the King James Version requires us to enter this one-reality *universe* that was the basis on which this whole enterprise of translation took place.

When one of the best writers on the making of the King James Version, Adam Nicholson, said 'I am no atheist but I am no churchgoer either' he was speaking for countless

thousands or millions of others who sense the Church has lost confidence in its own text and therefore doesn't know what to do with it. But these are modern day concerns and the invitation of the King James Version translators is to see the text as they saw the text, in its own terms and upon its own reference points.

Unless the Bible can be reconnected to reality as we experience it, it will never hold the ring in the national conversation as it once did, against the odds, in England, Wales and Scotland. Unless it can once again be understood as a source of essential knowledge about the most important matters in life, then its transforming effects upon the world will continue to be compromised. This is, perhaps, the greatest challenge for the King James Version as it looks out across time and space to the future of the nations and the world.

Public Truth

Over the centuries experts and amateurs alike have speculated over the unique and enduring power of the King James Version. There are certainly a number of features that suggest it may indeed have been 'fetched from afar' and nurtured into being.

First is that the very formation of the King James Version took place in such a small window of time. The fact that both puritans and traditionalists who joined the 1604 Hampton Court meeting to plan the project were keen on a new translation gave the King an opportunity available to neither his predecessors nor his successors. Those first few years of the new century saw Shakespeare's greatest works, not that these had any direct impact on the translators, but they did share that great flowering of the English language. Had the opportunity been missed by King James, then the chance of the work being done later was small because it would most likely have become embroiled in the increasingly bitter factionalism that preceded the English Civil War.

Secondly, there's the curious fact that, for a book that has had such an impact on the world, the original manuscripts of the ancient texts of the Bible have never been found. Perhaps that is just as well. We can imagine what one church or another would do with them if they could claim to own the Bible itself. It could be manipulated and contorted even more than it already is to support one

argument (or power block) over another. As a result, the Bible has been let loose in the world to do its work. Free to be copyrighted in this translation or that, but never wholly owned by any one person or any one section of the church universal.

Thirdly, there is the enduring resonance of the King James Version in the world today. Such is its significance, some scholars see its English text as one of the great biblical languages alongside Hebrew, Greek and Aramaic. That is unique for a text appearing so long after the contents of the Bible itself were finally settled. Equally strange, the contours and cadences of its text are themselves 400 years old and yet still they help shape our language and our own social imagination. Those that celebrate the 400th anniversary of the King James Version do so for good reasons.

Looking once again at the world of 1611, we can see a view of the Bible that might account for its legacy in our own day. This concerns the Bible as ‘public truth’. Then, as now, the Bible was understood to be controversial and not least in the world of politics and social change. When William Wilberforce stepped into the raging debates about slavery, of the late eighteenth and early nineteenth century both sides were making reference to Scripture in arguing their case.

On the one hand Wilberforce and others of his day set up The British and Foreign Bible Society in 1804 ‘to promote the circulation of the Scriptures in some of the principal living languages’. On the other hand they set about the ‘reformation of manners’ in society, the ending of the trade in slaves in the British Empire and numerous domestic social reforms.

The translators of the King James Version would not have been surprised in the least. In their day the Bible was also being used to fight social, cultural and political issues as well. The ‘no king but God’ belief of the early Puritans was just one of many hotly contested debates around the Bible. The role of the Pope in the settling of matrimonial disputes and the swearing of oaths in civil courts were as contentious then as whether Darwin’s theory of evolution is compatible with the Bible today.

Four hundred years ago, two hundred years ago and now today, the Bible continues to speak to public as well as private concerns.

Bible Society’s own *Poverty and Justice Bible* published in 2008 highlights over 2,000 texts that speak explicitly about matters that are commonly discussed at the top table of world affairs. In such terms, the Bible has been seen as public truth and its central teachings refuse to be consigned to ‘the margins of the contemporary imagination, where they have been so rudely elbowed’ as Eugene Peterson put it in *Eat This Book* (Hodder 2006).

That the Bible was public as well as private truth was well accepted by the world of 1611. It was why William Tyndale and other earlier translators had been martyred by the state and why Henry VIII pushed through an Act of Parliament in 1543 to restrict Bible reading to the aristocracy and priests. They were unsuccessful attempts to prevent the text leaking out beyond the control of those in power.

Eat This Book

The third chapter of the book of Ezekiel gives an account of the prophet eating a scroll, or roll as the King James Version puts it. This picture is about receiving the kind of substantial knowledge that the people of 1611 were all too eager to get their hands on. Notably, Ezekiel did this just before making a big statement about public truth.

God said to Ezekiel ‘Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee.’ The text continues, ‘Then did I eat it; and it was in my mouth as honey for sweetness’ (Ezekiel 3.3). Sitting there in the English countryside the shepherd and his boy were seeking to taste that honey as they understood it and, in their own humble way, to form themselves and their world in its likeness.

We too, 400 years later, are invited to do the same: to enter a conversation with the text of the Bible, the book that no one controls. In the company of others and with the modesty of the ploughboy, we too can ‘eat this book’.

James Catford is Group Chief Executive, Bible Society

About this Edition

An important part of the brief for the 400th Anniversary Edition of the King James Authorised Version was to present the text to the reader in the most accessible way.

Whilst the text of the Bible remains unchanged from that published by The British and Foreign Bible Society in 1954, much care has been taken with this edition to set that text as clearly as possible on the page. The layout is uncluttered and this, together with the inclusion of illustrations created originally by Horace Knowles for the Revised Standard version in 1952, helps to bring greater immediacy to this 400-year-old translation.

The text has been set in paragraphs to show more clearly the structure of individual narratives and conversation.

Particular care has been taken in setting out the poetry books of the Old Testament. Hebrew poetry often employs subtle and complex internal structures. Verses of Hebrew poetry are divided into two halves, each known as a 'colon'. The end of the first colon of a verse is indicated in this edition by the presence of a punctuation mark at the end of the line and, usually, a line turn. The second colon of a verse is indented a little more than the first to indicate the structure of the verse. Stanzas are indicated by a small gap between the end of the last verse of the previous stanza and the first verse of the new stanza.

Where it is possible to discern with confidence the presence of an acrostic poem in the original Hebrew an acrostic poem (in the case of Psalms, where the first letters of each line spell out the letters of the alphabet)

in the original Hebrew, the acrostic is shown in the margin of the page by the Hebrew letter which begins that particular line, verse or stanza.

To help the reader interpret and explore the text the editors have included a short introduction to each book as well as a Glossary, Concordance and Name Index of additional material at the back of this volume.

The Glossary

A glossary of terms has been added to explain words which are no longer current in modern English. This Glossary was created by the Linguistic Computing team at The British and Foreign Bible Society.

The modern Good News Bible was chosen as representative of modern English vocabulary. All the words present in the Good News Bible were listed and compared with a similar list taken from this text. Each word was automatically parsed and its root form identified. Archaic forms of otherwise current vocabulary were discarded. Of the remainder, those words not present in the modern text were selected as candidates for inclusion in the glossary.

Using sophisticated automatic glossing technology, developed by the Linguistic Computing team, and currently in service with hundreds of Bible translators working in many languages throughout the world, the equivalent word or phrase for each remaining entry on the list was calculated within the modern translation. These automatically generated glosses were then reviewed by the editors, particularly with

regard to seventeenth-century usage, and a final decision taken as to the most helpful glosses for each entry.

The Concordance

For those studying the text of the Bible, a Concordance is essential. Until recently such documents were extremely costly to produce in terms of both time and, in consequence, money. The first systematic Concordance to the Authorised Version was created by Alexander Cruden in the eighteenth century. It took 40 years to complete and the task drove him mad. It is still in print today. Using the glossing technology developed by the Linguistic Computing team a Concordance was created for this edition in only a few weeks.

The Concordance helps the reader to find important verses and to explore key themes in scripture by reviewing references in the text which contain a particular key-word within that verse. An excerpt from each selected verse containing a form of the keyword is printed with each reference. Where particular keywords have more than one meaning this is shown and the references for that word grouped according to meaning. The Concordance cannot be exhaustive; such a document would run to thousands of pages. The editors hope, however, that their selection of keywords and verses will prove helpful to the reader.

The Names Index

Most proper names are omitted from this concordance but all are present in the Names Index. There are more than 4,500 proper names of people, places and tribes throughout the Bible. In many cases they serve as a useful reference for those seeking particular narratives involving certain characters or places. They are listed in the Names Index together with the references to the verses in the text where they can be found. Where a name appears in consecutive verses these references are conflated into a single entry and the number of occurrences of the name listed is added. This is a useful aid in identifying passages of scripture where a particular character or place features prominently in the narrative.

The editors have at all times maintained the highest respect for the work of the 1611 translators and have sought to present their text to the contemporary reader in the most helpful and accessible way possible and with the minimum interference. Creating the glossary, concordance and Names Index involved the use of cutting edge twenty-first century technologies in both typesetting and computational linguistics. It is our prayer that this text, a foundation for so much of English language and culture, will remain at the heart of English-speaking communities throughout the world.

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Introduction to the Books of the Bible

The Holy Bible is a collection of individual books which together chronicle the developing relationship between God and his people. This edition of the King James Authorised Version contains the 66 books which are generally accepted by the Reformed denominations of the Western Church.

The collection is divided into two parts. The first part, roughly three-quarters of the whole, is known as the Old Testament, and the second part as the New Testament.

Old Testament

The Old Testament records the history of the Jewish nation over many hundreds of years. It is part of the continuing story of the covenant made between God and his people. The 39 books of the Old Testament are common to both the Christian and Jewish Bibles. The two faiths order them differently but the content is largely the same. They are generally considered to fall into three groups: Law, Prophets and Writings.

The first five books of the Old Testament, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, sometimes called the Pentateuch, are known to Jews as the Law. Traditionally held to be the work of Moses, they encapsulate the identity, customs and ethics of the Jewish nation.

The books of the Prophets can be divided into two groups. The First Prophets comprise the lengthy narrative books which recount Jewish history from Joshua through Judges to 1 and 2 Samuel and 1 and 2 Kings. The second group, generally known as the Latter Prophets, includes the prophecies of Isaiah, Jeremiah and Ezekiel and those of the 12 minor prophets.

The remainder of the Old Testament is collectively known as the Writings. Within the Writings can be found the poetry of Job, Psalms and Proverbs, the shorter books Ruth, Song of Songs, Ecclesiastes, Lamentations and Esther, and finally Daniel, Ezra, Nehemiah and 1 and 2 Chronicles.

The New Testament

The 27 books of the New Testament record the life and ministry of Christ, the early history of the Church and include letters from apostles to the early churches.

The testimony of the four evangelists, Matthew, Mark, Luke and John can be found in their gospels which are followed by the Acts of the Apostles recording the first years of the Church. Then follow the 14 letters to churches and individuals traditionally ascribed to St Paul.

The remaining seven letters, known as the Epistles General, are thought to be addressed to the Church in general rather than to specific church fellowships or individuals.

The New Testament ends with a vision of the return of Christ traditionally ascribed to St John.

The Names of the Books

The names given to the books of the Bible are derived from the names by which they are known in the Greek translation of the Hebrew scriptures made in the second century BC and from the original Greek New Testament. Most are simply Anglicised versions of the Greek names, such as: Genesis, Ruth, John; others, such as Numbers, Kings and Revelation, are English translations of the Greek titles.

The Old Testament Books

Genesis

The first book in the Bible is the book of Genesis. The name Genesis means 'beginning' or perhaps 'origins'. The opening 11 chapters contain the accounts of creation, the loss of Paradise and the stories of Cain and Abel, Noah and the Tower of Babel. The remaining 38 chapters give the history of the patriarchs of Israel: Abraham, Isaac, Jacob (also known as Israel) and Jacob's 12 sons whose families became the 12 tribes of Israel. The journeys of the patriarchs are told, first how Abraham came from Ur in Mesopotamia to Canaan in Palestine and later, in the story of Joseph, the journey of Jacob and his sons from the land of Canaan to Egypt.

Whilst much of the book may seem to be stories about people, the thread which ties all together is the interaction of God with his people and his promise to be with them and help them. The Genesis account shapes the identity of Israel as the people of God and demonstrates his daily concern for their affairs as he judges and punishes wrong-doing and leads and helps his people. This ancient book is above all else the story of a people's faith.

Exodus

The Exodus follows the events which took place when the people of Israel gained their freedom from what had become slavery in Egypt. Exodus is a Greek title which means 'the way out' or perhaps 'the Escape'. The story follows them in their wanderings in the desert and records the establishment of their covenant with God at Mount Sinai. It sets out the moral and civil laws by which they were to live and details the construction of a place of worship and the laws and regulations which instructed them and their priests in how to worship God.

The central character in the account is Moses, the man chosen by God to lead his people out of Egypt. The best known part of the book is the Ten Commandments but the real focus of the story is upon what God did to liberate his people and form them into a nation with hope for the future.

Leviticus

The third of the five books, which together form the Law, is Leviticus. As the name implies, it is largely concerned with regulations for worship and the ceremonies which were the particular

responsibility of the sons of Levi, who were the priests of Israel.

The central concern of the book is the holiness of God and the need for his people to maintain their relationship with him in their daily lives and worship. Leviticus contains one of the most quoted phrases from the Old Testament, 'Thou shalt love thy neighbour as thyself' (19.18).

Numbers

Numbers is named for the census which Moses took at Mount Sinai before setting out into the wilderness, and the census he took a generation later in Moab. Numbers tells the story of almost 40 years that passed from the time the Israelites set out until they reached the land God had promised them. It recounts the attempts to enter Canaan from the south, and the preparations to cross the Jordan and enter Canaan from the east.

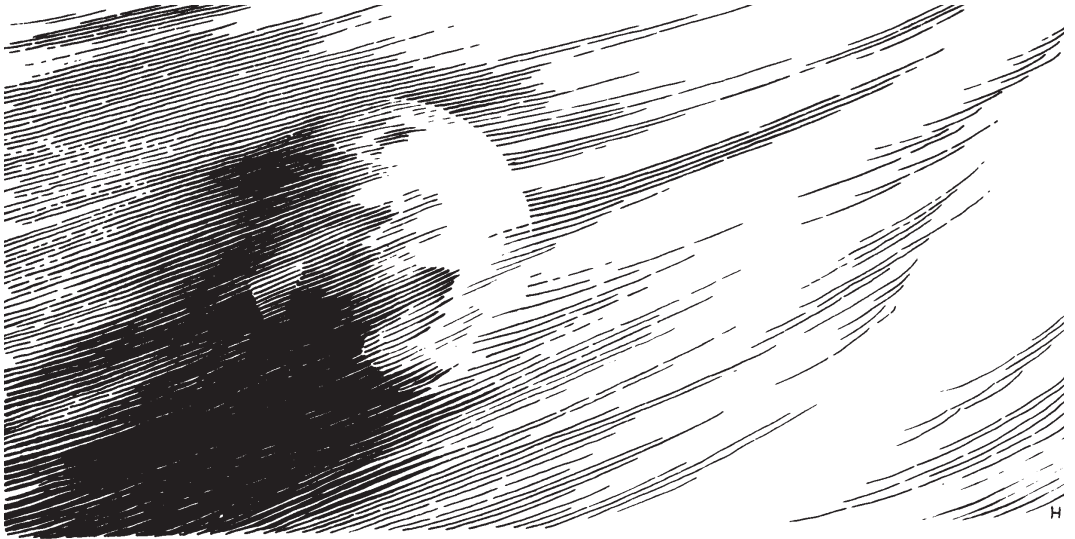
Numbers tells of many discouragements and rebellions against God and Moses. It also tells of God's persistent love and care for his people despite their weakness and disobedience, and of the devotion shown by Moses to both God and the Israelites.

Deuteronomy

Deuteronomy means 'second book of law'. It is a set of instructions given by Moses to the Israelites before they crossed the Jordan to enter Canaan.

The narrative recalls the great events of the past 40 years and reminds the people that God has guided them through the wilderness. The Ten Commandments are reviewed and the importance of the first commandment, to love and serve only the Lord, is stressed. Moses then explains the various laws that they must live by in the promised land, reminds them of the covenant they have made with God, and calls for them to renew their commitment and fulfil their obligations under that covenant. Finally, Joshua is appointed leader of Israel and Moses dies in Moab without entering the land God had promised them.

The book emphasises continually the theme that God has saved and blessed his people, whom he loves; the people are to remember this and love and obey him in return. Amongst the key verses in Deuteronomy is the sentence that Christ called 'The first of all the commandments' (Mark 12.29): 'Hear O Israel: The LORD our God is one LORD; and thou shalt love the LORD thy God with all thine heart, and with all thine soul, and with all thy might.' (6.4-5).



The First Book of Moses, Called Genesis

1 IN the beginning God created the heaven and the earth. ²And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. ³And God said, Let there be light: and there was light. ⁴And God saw the light, that it was good: and God divided the light from the darkness. ⁵And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

⁶And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. ⁸And God called the firmament Heaven. And the evening and the morning were the second day.

⁹And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. ¹⁰And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. ¹¹And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. ¹²And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw

that it was good. ¹³And the evening and the morning were the third day.

¹⁴And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. ¹⁶And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. ¹⁷And God set them in the firmament of the heaven to give light upon the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. ¹⁹And the evening and the morning were the fourth day.

²⁰And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. ²¹And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. ²²And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ²³And the evening and the morning were the fifth day.



²⁴And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. ²⁵And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. ²⁶And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷So God created man in his own image, in the image of God created he him; male and female created he them. ²⁸And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ²⁹And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. ³⁰And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. ³¹And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

2 THUS the heavens and the earth were finished, and all the host of them. ²And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

⁴These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. ⁶But there went up a mist from the earth, and watered the whole face of the ground. ⁷And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

⁸And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. ⁹And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. ¹⁰And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹²and the gold of that land is good: there is bdellium and the onyx stone. ¹³And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. ¹⁴And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. ¹⁵And the LORD God took the man, and put him into the garden of Eden to dress it

and to keep it. ¹⁶And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

¹⁸And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. ¹⁹And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. ²⁰And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. ²¹And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²²and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. ²³And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. ²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵And they were both naked, the man and his wife, and were not ashamed.

The Fall

3 NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? ²And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ⁴And the serpent said unto the woman, Ye shall not surely die: ⁵for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. ⁶And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. ⁷And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. ⁸And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. ⁹And the LORD God called unto

Adam, and said unto him, Where art thou? ¹⁰And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. ¹¹And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? ¹²And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. ¹³And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. ¹⁴And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. ¹⁶Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. ¹⁷And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; ¹⁸thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. ²⁰And Adam called his wife's name Eve; because she was the mother of all living. ²¹Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

²²And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: ²³therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. ²⁴So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Cain and Abel

4 AND ADAM knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. ²And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ³And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. ⁴And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

⁵but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. ⁶And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. ⁸And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

⁹And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? ¹⁰And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. ¹¹And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; ¹²when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. ¹³And Cain said unto the LORD, My punishment is greater than I can bear. ¹⁴Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. ¹⁵And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

¹⁶And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. ¹⁷And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. ¹⁸And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

¹⁹And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. ²⁰And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. ²¹And his brother's name was Jubal: he was the father of all such as handle the harp and organ. ²²And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. ²³And Lamech said unto his wives,

Adah and Zillah, Hear my voice;

Ye wives of Lamech, hearken unto my speech:

For I have slain a man to my wounding,

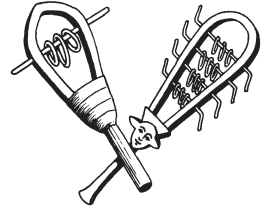
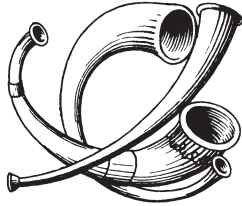
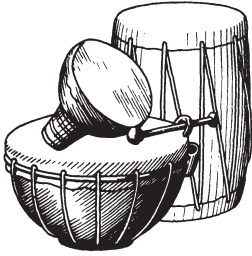
And a young man to my hurt.

²⁴ If Cain shall be avenged sevenfold,

Truly Lamech seventy sevenfold.

²⁵And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. ²⁶And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.





The Book of Psalms

- 1** BLESSED is the man that walketh not in the counsel
of the ungodly, nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
- ² But his delight is in the law of the LORD;
And in his law doth he meditate day and night.
- ³ And he shall be like a tree planted by the rivers
of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.
- ⁴ The ungodly are not so:
But are like the chaff which the wind driveth away.
- ⁵ Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
- ⁶ For the LORD knoweth the way of the righteous:
But the way of the ungodly shall perish.
- 2** WHY do the heathen rage,
And the people imagine a vain thing?
- ² The kings of the earth set themselves,
and the rulers take counsel together,
Against the LORD, and against his anointed, saying,
- ³ Let us break their bands asunder,
And cast away their cords from us.
- ⁴ He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
- ⁵ Then shall he speak unto them in his wrath,
And vex them in his sore displeasure.
- ⁶ Yet have I set my king upon my holy hill of Zion.
- ⁷ I will declare the decree: the LORD hath said unto me,
Thou art my Son; this day have I begotten thee.
- ⁸ Ask of me, and I shall give thee the heathen
for thine inheritance,
And the uttermost parts of the earth for thy possession.
- ⁹ Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces
like a potter's vessel.

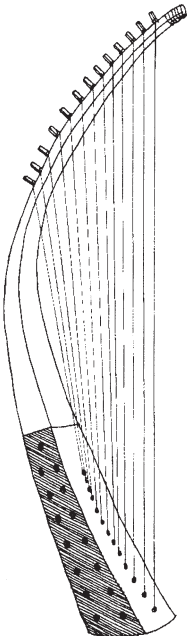
- ¹⁰ Be wise now therefore, O ye kings:
 Be instructed, ye judges of the earth.
¹¹ Serve the LORD with fear,
 And rejoice with trembling.
¹² Kiss the Son, lest he be angry,
 and ye perish from the way,
 When his wrath is kindled but a little.
 Blessed are all they that put their trust in him.

A Psalm of David, when he fled from Absalom his son.

- 3** LORD, how are they increased that trouble me!
 Many are they that rise up against me.
² Many there be which say of my soul,
 There is no help for him in God. *Selah.*
³ But thou, O LORD, art a shield for me;
 My glory, and the lifter up of mine head.
⁴ I cried unto the LORD with my voice,
 And he heard me out of his holy hill. *Selah.*
⁵ I laid me down and slept;
 I awaked; for the LORD sustained me.
⁶ I will not be afraid of ten thousands of people,
 That have set themselves against me
 round about.
⁷ Arise, O LORD; save me, O my God:
 For thou hast smitten all mine enemies
 upon the cheek bone;
 Thou hast broken the teeth of the ungodly.
⁸ Salvation belongeth unto the LORD:
 Thy blessing is upon thy people. *Selah.*

To the chief Musician on Neginoth, A Psalm of David.

- 4** HEAR me when I call, O God of my righteousness:
 Thou hast enlarged me when I was in distress;
 Have mercy upon me, and hear my prayer.
² O ye sons of men, how long will ye turn my glory
 into shame?
 How long will ye love vanity,
 and seek after leasing? *Selah.*
³ But know that the LORD hath set apart him
 that is godly for himself:
 The LORD will hear when I call unto him.
⁴ Stand in awe, and sin not:
 Commune with your own heart upon your bed,
 and be still. *Selah.*
⁵ Offer the sacrifices of righteousness,
 And put your trust in the LORD.
⁶ There be many that say,
 Who will shew us any good?
 LORD, lift thou up
 The light of thy countenance upon us.
⁷ Thou hast put gladness in my heart,
 More than in the time that their corn
 and their wine increased.
⁸ I will both lay me down in peace, and sleep:
 For thou, LORD, only makest me dwell in safety.



Classic phrases

The King James Authorised Version has left an indelible mark on the English language. Even now, four centuries later, this classic text has become so embedded in our language that many people use phrases and sayings in regular conversation without realising their origin in the Bible.

While some of the 17th century terms may have faded from use (see also the Glossary of Archaic terms on p. xxx), there are many others that it is hard to imagine not having as part of our vocabulary. The following alphabetical list looks at the usage and biblical origins of these.

a time for everything

Usage: Usually in the context of 'a time [and place] for everything'. The phrase is used to recommend appropriate behaviour and condemn the opposite.

Definition: The biblical context refers to the interlocking movements of history in the individual's life and the nation's: birth and death war and peace. All of these lie in the power of God.

Ecclesiastes 3.1-3

Aaron's rod

Usage: A miraculous event serving as a warning or acting as a sign of someone's significance. D.H. Lawrence's novel of this title (1922) gives his hero's flute (his 'rod') a symbolic significance.

Definition: The reference usually is to 'Aaron's rod that budded' Num 17.10 and Hebrews 9.4. The miracle was to show that Aaron was God's chosen leader. It was placed in the ark of the covenant as a warning to would-be rebels against God's appointed leaders.

Hebrews 9.4

Abraham's bosom

Usage: Refers to rest and welcome in heaven for the faithful. Shakespeare uses the proverb in Richard III as a euphemism for death 'The sons of Edward sleep in Abraham's bosom.'

Definition: Abraham was the 'father' of the Jewish and Christian faiths (as well as being revered by Muslims) and is believed to be waiting in heaven to receive his 'children in faith'.

Luke 16.22

Absalom

Usage: A byword for a greatly loved family member who repays love with ingratitude and betrayal.

Definition: Absalom was King David of Israel's favourite son who rebelled against him and was defeated and killed very much against David's wishes.

2 Samuel 18.32-36

Adam's rib

Usage: Refers to a woman. The feminist magazine *Spare Rib* used the phrase ironically. Women are independent and important in their own right not just appendages made from and for men as the biblical story seems to imply.

Definition: The creation stories in Genesis explain how men and women are jointly made by God for each other and in God's image. The use of the rib means that woman and man are of the same kind and dependent on each other but different from the animals.

Genesis 2.21-23

alien corn

Usage: Alien corn' provides the means to live stripped of what makes life worth living. Keats' *Ode to a Nightingale* refers to 'the sad heart of Ruth when sick for home She stood in tears amid the alien corn' (Ruth 1.66-67).

Definition: Ruth gleanes (picks up grain missed by the reapers) in order to survive in Israel.

Ruth 2.2-3

all flesh is grass

Usage: Indicates the fragility and transience of human existence and success.

Definition: The rapid growth and flourishing of grass and flowers after rain in Israel and their equally rapid withering in the hot sun is an image of human frailty against which is contrasted the permanence of God's word.

1 Peter 1.24-25

all things to all men

Usage: Usually used to suggest that being 'all things to all men' is impossible i.e. that one cannot meet the needs wishes and expectations of everyone.

Definition: The writer Paul made every effort to put no barrier between himself and those with whom he was talking intending to find common ground so that he could explain his faith in Christ.

1 Corinthians 9.22

Alpha and Omega

Usage: The first and last letters of the Greek alphabet so the phrase refers to the beginning and end the totality of something (or indeed everything).

Definition: A name for God the one who brings creation into being and who will bring the world to an end. The letters were widely used in early Christian art to signify Christ.

Revelations 1.8; Revelations 21.6

am I my brother's keeper?

Usage: What someone might say when excusing themselves of unwanted responsibility especially for another person's actions.

Definition: Cain had just murdered his brother Abel in a fit of jealous rage but pretended to be ignorant of his whereabouts when challenged by God.

Genesis 4.9

an eye for an eye

Usage: The idea that a person pays back a wrong done to them with a similar wrong.

Definition: This rule (known as the *lex talionis*) provided for a precise correspondence between the penalty and the injury caused: if one knocked out someone's tooth then the law required that the one who knocked out the tooth should also have a tooth knocked out. Its rigid fairness was designed to limit retribution.

Exodus 21.24; Deuteronomy 19.21

apple of one's eye

Usage: Something absolutely precious to the one who has it often used of a person. The 'apple' is the pupil of the eye.

Definition: One instinctively protects one's eyes and this phrase describes God's protection of and love for his people. He expects his people to hold his law equally precious.

Deuteronomy 32.10; Psalms 17.8; Proverbs 7.2

Armageddon

Usage: Used to describe any cataclysmic destructive world event; the battle at the end of the world. The title of a Bruce Willis film (1998) where the world is threatened.

Definition: The name refers to a place the hill of Megiddo in Palestine. In John's vision (Revelation) the armies gather here for a climactic battle of good versus evil and the place-name becomes an image of any event which threatens to destroy the world.

Revelations 16.16

as you sow so shall you reap

Usage: The idea that at some time a person will get what they deserve or fall victim to their own schemes. The proverb is found as early as Anglo-Saxon times.

Definition: The Bible is full of farming metaphors: this one uses the image of the process of germination

to assert that even if they do not appear immediately bad consequences will follow bad deeds.

Galatians 6.7

ashes to ashes dust to dust

Usage: Sometimes refers to the final breakdown of plans or is a comment about how human life is fragile and short.

Definition: In the biblical idea humanity has a physical component which is earthly ('dust') and a spiritual component (breath or spirit). At death the dust returns to the earth.

Genesis 3.19

at a venture (Bow)

Usage: A chance occurrence a shot in the dark.

Definition: King Ahab goes into battle in disguise in the hope of not being singled out for attack. He is nevertheless killed by a random arrow shot.

1 Kings 22.34

at death's door

Usage: Usually used of someone who is near to death or has narrowly escaped death. Numerous books and films about near-death experiences have 'Death's Door' in the title.

Definition: The Bible often uses concrete images for spiritual concepts. Here dying is likened to leaving a city or a room through a gate or door.

Job 38.17; Psalms 107.18

at one's wit's end

Usage: At a loss to know what to do and very worried about the situation.

Definition: The passage refers to seamen in a severe storm: they try everything they know but can do nothing.

Psalms 107.27

Balaam's ass

Usage: A byword for someone or something that is stubborn in its refusal to pursue a course of action (sometimes for a valid but undisclosed reason).

Definition: Balaam is a prophet or 'seer'. The irony here is that the ass sees the angel who opposes Balaam and declares God's message to him thus usurping the seer's role and making an ass of Balaam.

Numbers 22.27-28

baptism of fire

Usage: A potentially destructive initiation a 'make-or-break' beginning to an enterprise.

Definition: In Acts 2.3 the Holy Spirit of God appeared to the believers in Christ on the day of Pentecost as tongues of flame. This is understood as 'baptism in the Spirit' and it prepared the early believers to preach about Jesus; many were later martyred for their faith.

Matthew 3.11; Luke 3.16; Acts 2.3

Famous Stories from the Bible

While the English language is full of phrases and sayings which originate in the King James Authorised Version (see also Common Phrases page 973), so too can larger themes and stories be found in literature, art and film. Biblical stories run through Western culture, from film versions of Bible stories such as *The Ten Commandments* or *David and Bathsheba*, to books such as Herman Melville's *Moby Dick*, with its

strong similarities to the story of Jonah and the whale, or Samuel Beckett's *Waiting for Godot* with which comparison can be drawn to Eden and the fall. The list of derivative works in art too is almost endless with many famous paintings depicting scenes from stories such as creation, the fall or the ascension of Jesus. The following describes many of the famous stories so celebrated in Western culture.

Abraham

Abraham (originally called Abram) is an apparently wealthy and successful man who receives a mysterious call from God to leave the security of life in Haran (Babylonia, now Iraq) and travel to a land which God will show him. In return, God promises Abraham that he will bring blessing to the entire world through this act of obedience. Despite the great age of both Abraham and his wife Sarah, God also promises that they will have a son as proof of God's faithfulness to his promise. Abraham sets out in faith and Genesis records the many upsets and setbacks which he experiences. The most remarkable of these is God's command that he offer up his son Isaac, by now a youth, as a sacrifice, culminating in angelic intervention as Abraham is about to wield the knife. Abraham has met the supreme test of faith.

The story illustrates:

- Abraham's trust in the promise of God
- God's faithfulness to his promise.

Genesis 12.1-5; 17.1-16; 22.1-18

Adam and Eve

The Bible begins with a story of the origin of the world and of humankind. Genesis chapter 1 is the first account describing the creation of light and darkness, the animal and vegetable kingdoms, culminating in the creation of man 'in the image of God'. This process takes place over a period of seven 'days'. Genesis 2 is a separate account in which God plants a garden. Here Adam and Eve, symbolising humankind, are placed in the Garden of Eden to tend it. Eve is created as Adam's companion. The author thereby emphasises the divine origin of marriage.

The story illustrates:

- that the world has been created by God
- God's authority over the world
- the responsibility of humankind to care for the world, to acknowledge its status as created by God and to live in obedience to him.

Genesis 1.1-26

Bartimæus

Jesus and his disciples are leaving Jericho and, as usual, they are surrounded by a large and noisy crowd. A blind man called Bartimæus, sitting and begging by the side of the road from Jericho, realises that it is Jesus who is coming. He shouts out to Jesus to help him. Some in the crowd tell him not to bother Jesus but this makes him shout all the more loudly: he does not want to miss this chance.

Jesus tells people to bring the man to him. When he is standing in front of him Jesus asks the man what he wants him to do. Bartimæus replies that he wants to be able to see. Jesus tells Bartimæus that because he believes in him and in his power he has been healed. Immediately Bartimæus can see and he joins in the crowd following Jesus out of Jericho.

The story illustrates:

- the importance of faith
- the depth of Jesus' compassion for those who are sick or disabled.

Mark 10.46-52

The Coming of the Holy Spirit at Pentecost

After the ascension of Jesus, the disciples stay in Jerusalem as Jesus told them to do. Mary, Jesus' mother, his brothers and the other women who travelled with them, join the disciples each day in prayer as they wait for Jesus' promise to them to be fulfilled.

Suddenly one day, when they are all together, there is a loud noise in the room like a strong wind rushing down from the sky. They all see what seem to be flames which come to rest on each of them. Immediately, the Holy Spirit makes them all able to speak in languages they have never learned.

At the time, there are Jews from all over the world in Jerusalem for the Feast of Pentecost. These people are amazed to hear the disciples and the others with them praising God in their own languages!

Later, when Peter explains to the crowd what this event means, many become followers of Jesus.

The story illustrates:

- the belief that God's Holy Spirit comes to human beings, giving them power to communicate and to praise God.

Acts 2.1-12

Conversion of Paul on the Road to Damascus

One of the most dramatic conversions recounted in the Bible is that of the Pharisee Saul, who encounters the risen Christ and is transformed into Paul the Apostle. As a Pharisee, Saul was trained in the strict observance of the Jewish law. He regarded the Christian movement as a dangerous sect which undermined essential tenets of Jewish belief and practice. On a mission to arrest Christians in Damascus, Saul encountered a vision of Christ on the road. The experience turned him from persecuting the Church into the greatest missionary of the early Church – Paul the Apostle. The story is retold three times in the Acts of the Apostles to underline its importance. For Paul, Jesus, whom he had regarded as a Jewish criminal, is transformed into the Son of God, and his Saviour and Lord. Paul founds several churches. Insights into his arduous life and thoughts are enshrined in his letters (epistles), which form a substantial part of the New Testament.

Acts 9.1-22

Creation

In the beginning, before there is anything, God makes the heavens and the earth. The earth is empty and dark but the Spirit of God is over the deep water. Then God says, 'Let there be light' and light shines out. God sees the light is good and he separates it from the darkness. He calls the light 'day' and the darkness 'night', the first evening and the first morning.

Then God creates the sky and separates the waters above the sky from the waters below it. This is the second day. On the third day, God gathers the waters below the sky into seas and oceans and the dry land appears. God creates plants of all kinds to grow on the land. He is very pleased with all he has done.

On the fourth day, God makes the sun to light the day, and the stars and the moon to light the night. Again, he is pleased by what he sees. On the next day, he calls into existence all the creatures of the seas and all the birds of the air.

On the sixth day, God creates all the creatures of the land: the dry land is filled with animals of all kinds. Now the earth is ready: God makes people in his own image. He makes them male and female and puts them in charge of the earth and of every other creature on it and tells them that all the green plants are theirs for food. God sees that all he has made is very good. He makes nothing on the next day because everything is complete. This seventh day God makes holy, because on it he rests from his work.

The story illustrates:

- God's role as Creator and his delight in what he made

- the belief that human beings are created by God to relate to him and to share the responsibility of caring for the earth.

Genesis 1.1-31; 2.1-4

Daniel and the Lions

Daniel is an Israelite exiled in Persia, the successor empire to the Babylonians. He has risen to prominence at the royal court but, in doing so, he has made enemies who are determined to bring him down. They persuade King Darius to issue a decree that for a period of 30 days nobody may pray to anyone other than the king, on pain of being thrown into a lions' den. Faithful Daniel refuses to comply and continues to pray to God three times daily. This is reported to the king who has no option but to do as he had decreed. Next morning, Darius rushes down to the den after a sleepless night and is overjoyed to find Daniel – a favourite courtier – unharmed. He is immediately released and his accusers and their families take his place in the den, with predictable results.

The story illustrates:

- faithfulness under persecution
- that Israel's God can and will rescue his people even from certain death, sometimes by the most unlikely means.

Daniel 6.1-28

David and Bathsheba

Bathsheba is the wife of Uriah, a general in King David's army. While Uriah is away on a campaign with the army, David sees Bathsheba bathing and desires her for himself. He summons her to his palace and she becomes pregnant. David then sends for Uriah so that he would be with his wife and therefore conceal the identity of the father of the child. Uriah would not sleep with his wife, however, so David instructs his commander to abandon Uriah on the battlefield so that he would be killed. David then marries the widowed Bathsheba.

God is displeased with David's actions and sends the prophet Nathan to confront him. Nathan tells David the parable of the rich man taking a poor neighbour's lamb; the injustice angers David on behalf of the poor man. Nathan then challenges David: the story describes his behaviour. David confesses his sin and expresses sincere repentance, but Nathan tells him that his house will be cursed with turmoil in punishment for his sin. The baby of David and Bathsheba indeed dies shortly after birth and David accepts this as punishment.

The story illustrates:

- God's grace and forgiveness
- that genuine repentance brings forgiveness, restoration and healing.

2 Samuel 11

David and Goliath

This is one of the most famous stories from the Old Testament. Set during the reign of Saul, Israel's first king, it tells of a time when Israel was oppressed by the Philistines, a neighbouring war-like tribe who had

The Biblical Calendar

Spring

The two diagrams show the cycle of the biblical year. The biblical calendar includes the month names, the main festivals (bold) and minor festivals mentioned in the Bible.

biblical New Year

14th-15th Passover
14th-21st Unleavened Bread
 16th Firstfruits
 (of the barley harvest)

Counting the 50 days
 from Firstfruits to Pentecost

6th Pentecost
 Firstfruits
 (of the wheat harvest)

Leap month added 7 years every 19 years

14th Purim

1st month Abib/Nisan

2nd month Zif

12th month Adar

Mar

Apr

3rd month Sivan

11th month Shebet

Feb

May

The Sabbath
 Friday sunset to Saturday sunset
 (Exodus 20.8)

4th month Tammuz

10th month Tebeth

Jan

Jun

Dec

Jul

25th-2nd Feast of Dedication

9th month Chisleu

Nov

Aug

5th month Av

8th month Bul

Oct

Sep

6th month Elul

7th month Ethanim

Civil New Year

1st Trumpets
10th Day of Atonement
15th -21st Tabernacles
22nd Eighth day

Autumn

Winter

Summer

Notes to the Biblical Calendar

The biblical calendar is based on a lunar month of 29 or 30 days, with the first of the month traditionally being declared on the evening that the new crescent moon is observed. There is thus no link with the months of the solar Gregorian calendar - on the chart, these are indicated approximately.

The biblical year beginning 1st Nisan was linked to the barley harvest - the first new moon after the barley was declared 'abib' or nearly ripe. This guaranteed that the Firstfruits of the barley harvest could be brought on the 16th of Nisan. Twelve lunar months are approximately 354 days so, if the barley was not found in 'abib', a leap month - Adar II which is not mentioned in the Bible - was added. However, because of the difficulty of communicating the date of the New Moon to communities outside Israel, a calculated calendar has been used for many centuries. In this, the leap month is added seven times in every 19 years between the 11th and 12th months. This maintains Purim in the month before Passover. The calculated calendar drifts a day every two centuries and is at present ahead of lunar observation by one or two days.

The Sabbath, being day seven of every week, is on its own cycle and independent of monthly or annual cycles. The other days of the week are numbered one to six. The day begins at sunset after the repeated phrase in Genesis 1 'And the evening and the morning were the ...' Thus when reading a modern calendar, all festivals and Sabbaths etc. begin the evening before.

In this depiction of the biblical calendar, two names are given for each month. The first name is the common biblical name (e.g. 7th month); the second, an alternative biblical name.

The three pilgrim festivals of Leviticus 23 in the 1st, 3rd and 7th months are positioned with the date(s) named in bold and marked by black blocks in the outer rim of the circle. Purim and The Feast of Dedication - instigated centuries later - and New Moon celebrations are indicated by grey blocks.

In Exodus 12.2, the Lord sets the first month of the festival calendar in the spring. However, the civil New Year is the first of the seventh month and traditionally the time the world was created. Thus some dates, particularly those in earlier chapters of the Bible, could be six months adrift from what is indicated. Because this is a lunar calendar, Passover will always be at full moon. The Feast of Trumpets is always at new moon - 'neither the day nor the hour' (Matthew 25.13) would have been known until the new moon was declared.

Calendars are complicated and there has been much discussion over the millennia surrounding the implementation of the biblical calendar. These charts are one approximation; greater detail can be found in other sources.

Glossary of Archaic Terms

The 21st century reader of the King James Authorised Version is faced with a text which can be difficult to understand. During the four centuries which have passed since the translators finished their task the English language has continued to develop and change. Many of these changes are not difficult for modern readers to identify and interpret but some present problems.

This glossary is designed to assist the reader by providing explanations for words which are no longer current in modern English or whose meaning has shifted during the last four hundred years. It is intended as a quick reference to allow the reader to interpret difficult vocabulary with the minimum of interruption. It is not intended as a tool for exploring the use of words in the text. Readers wishing to investigate particular words and concepts should consult the Concordance for assistance.

Four classes of words have been included: words no longer current in modern English, words whose meaning or usage has changed, words with changed spelling in modern English and words which were transliterated

from Hebrew or Greek by the translators. Classes of words omitted: archaic forms of words which are still current, for example verbal forms no longer used as in: speakest, saith and proper names, these are listed in the Names Index.

The glosses offered give the closest approximation in modern English to the original meaning. In choosing these glosses the editors considered three questions: what was the intent of the translators, what was the intent of the original writer and how best can these intentions be expressed?

The list is ordered alphabetically. Each word appears emboldened on the left of the column. The gloss is set immediately on the right. Where more than one gloss is given each gloss is separated from the others by a comma. In cases where part of the meaning of a word is still generally current, this meaning is placed at the head of the gloss list followed by less common usages. This cannot be an exhaustive glossary but the editors have striven to include as many words as possible which might present difficulties for the reader.

A		addicted	devoted	agate	semi-precious stone
abase	humble	adjure	require, insist	agone	ago
abhor	hate, shrink from	admiration	honour, astonishment	ague	illness, fever, shaking troubles
abide	await, stay	admonish	instruct, encourage	ailleth	troubles
abjects	outcasts, strangers, downtrodden	ado	fuss, difficulty	Alamoth	Hebrew term, a musical direction
abode	dwelling	adorn	to dress, decorate, ornament	albeit	although
abolish	destroy, fade	advanced	advanced, appointed, promoted	algun, almug	although scented wood
abominable	detestable, loathsome	adventure	dare, risk	alien	foreigner
abound	grow, plentiful	adversary	enemy, opposer	allegory	moral tale, figurative discourse
abroad	outside, widely	adversity	conflict, hardship	allow	permit, approve
abstain	refrain from	advertise	advise	allure	attract
acceptation	acceptance	advisement	advice	alms	charitable giving
accord	agreed purpose	advocate	supporter, encourager	almsdeeds	charitable deeds
accounted	reckoned, considered	afar	far away	aloof	apart
accursed	accursed, artefact devoted to a false god	affection	care, desire	Alpha	first (letter of the Greek alphabet)
accuse	accuse, slander	affectioned	disposed	amazement	amazement, distraction
acre	measure of ground (4840 sq. yd., 0.4 ha)	affinity	alliance	ambassage	embassy
adamant	semi-precious stone of legendary hardness	afflict	burden, punish	ambushment	ambush
adder	poisonous snake	affording	allowing	amend	mend, change
		affright	fear, alarm	amerce	seek restitution, fine
		afoot	on foot	amiable	kind, comfortable
		afore	before		
		against	against, until		

amiss	wrong	badgers' skin	shoe leather	bid	instruct, invite, wish
amourbearer	quire	bakemeats	loaves, cakes, pies	bidding	will
Anathema	accursed	balm	soothing ointment	bier	funeral stretcher
ancients	elders	band	group, binding	birthright	inheritance
anguish	distress (psychological)	banish	exile	bishoprick	bishopric, bishop's appointment
anise	perhaps dill	bare	bring, carry, give	blains	sores
anon	at once, shortly	barren	unfruitful, childless	blaspheme	speak against God
answer	answer, defence	base	base, lowly, ruffians	blasting	scorching wind
apace	quickly	basin	basin	blemish	flaw
apiece	each	bastard	child born outside marriage	bloodguiltiness	guilt of murder, capital punishment
apothecary	perfume maker	bath	measure of volume, (8 gal., 36 l)	bloody	bloody, bloodthirsty
apparel	clothes	battlement	fortification	bolster	pillow
appertain	concerning, belonging to	bdellium	semi-precious stone	bond	slavery, service, vow
apprehend	understand, arrest, take possession	beacon	signal fire	bondage	slavery
approve	approve, prove, test	beam	wooden bar (from a weaver's loom)	bondmaid	slave girl
apt	gifted, well suited	bedchamber	bedroom	bondman	male slave
aright	correctly, justly	bedstead	bed	bondservant	slave
ark	ship, container	beeves	cattle, oxen	bondservice	slavery
armholes	armpits, wristbands	befall	happen	bondwoman	slave woman
array	order of battle, adornment, finery	beget	father a child	booth	tent, shelter
art	are	beguile	trick	booty	loot
artificer	craftsman	behemoth	large land animal, elephant	bosom	breast
ascribe	attribute	behind	behind, lacking	botch	boils (plague), goitre
asp	poisonous snake	behold	look!	bottle	bottle, jar, wineskin
ass	donkey	behoved	was appropriate for coin	bound	tied, boundary mark
assay	attempt, test	bekah	lied about	bountiful	generous, plentiful
assent	agreement	belied	cry loudly	bounty	generosity
assuredly	certainly	bellow	belly, stomach, body	bowels	bowels, emotions, reproductive organs
asswage	assuage, lessen	belly	complain	box	box, jar, container, type of tree
astonied	astonished	bemoan	kindness	brake	break
asunder	apart	benevolence	deprive, take away	branch	branch, cry
athirst	thirsty	bereave	plead	brand	stick, torch
atone	restitution (for sin), reconcile, make amends	beseech	surround	brasen	brazen, made of brass
attain	achieve, gain, hope for	beset	broom	brawl	to quarrel noisily
attendance	attendance, attention	besom	sought, asked	bray	bray, beat
attent	attentive, attend	besought	discouraged, hard pressed	breastplate	body armour
attire	clothing	bestead	get ready, set out	breeches	trousers
audience	hearing	bestir	give	breeding	breeding ground
augment	increase	bestow	bethink themselves	brethren	brothers
augment	increase	bethink themselves	realise what they have done	brickkiln	making bricks, pavement
aul	awl, carpenter's tool	betimes	early, soon	bridechamber	wedding party
averse	avoiding, returning	betroth	promise in marriage, engaged	brier	briar
avouched	promised	betwixt	between	brigandine	armour (mail)
axletree	axle	bewail	lament	brimstone	sulphur
B		bewitch	bewitch, amaze, deceive	brink	edge, bank
babblor	chatterer	bewray	betray	broided	embroidered
backbiter	detractor, slanderer			broiled	cooked
backslider	deserter, apostate				
bade	asked				

Concordance

This concordance to the King James Authorised Version has 17,920 references, indexed under 1,838 headings. The entries have been carefully selected by a team of editors, whose aim has been to include all the verses for which readers are most likely to search. Where words appear in consecutive verses, only the first verse has been indexed.

A concordance of this size cannot include every occurrence of each individual word in the text. For most significant words there are a variety of references which will enable the reader to explore a chosen topic. Usually all the different forms of a word, for example: behold, beholden, beholding, are listed together, with the citation form of the word as the heading, in this case **behold**. There are also cross-references to words or phrases of similar or related meaning, as in **Abba** see also: Father (God). If a word has more than one meaning, a separate list of references is given for each meaning. Each list is identified by a word or phrase in brackets as for **bear (animal)** and **bear (a child)**.

This edition of the King James Authorised Bible has made no attempt to harmonise the spelling of words, preferring to retain the spellings as found in the 1954 edition which in turn followed the 1769 Oxford text. There are in consequence variant spellings for some words. If a word has more than one spelling, the references for each spelling are collected together as a single list. The most usual spelling is placed first followed by any alternatives, each form being separated by a comma, as in **veil, vail**.

Archaic and transliterated words are explained in the accompanying **Glossary of Archaic Terms**. Names of people, tribes and places, other than titles, are not included in this concordance but are listed in the separate **Names Index**. A table listing the abbreviations used for the names of the books of the Bible, can be found in the front of this publication.

A

abase

see also: *humble*

Ezek	21:26	exalt him that is low, and abase him that is high.
Dan	4:37	and those that walk in pride he is able to abase .
Matt	23:12	And whosoever shall exalt himself shall be abased
Luke	18:14	every one that exalteth himself shall be abased
Phil	4:12	I know both how to be abased

Abba

see also: *Father (God)*

Mark	14:36	Abba , Father, all things are possible unto thee
Rom	8:15	whereby we cry, Abba , Father.
Gal	4:6	of his Son into your hearts, crying, Abba , Father.

abhor

Lev	26:30	and my soul shall abhor you.
Deut	7:26	and thou shalt utterly abhor it
Ps	119:163	I hate and abhor lying: But thy law do I love.
Rom	12:9	without dissimulation. Abhor that which is evil

abide

see also: *dwell*

1 Chr	29:15	and there is none abiding .
Ps	91:1	Shall abide under the shadow of the Almighty.
	125:1	Which cannot be removed, But abideth for ever.
John	5:38	And ye have not his word abiding in you
	12:24	it abideth alone: but if it die
	15:4	Abide in me, and I in you.
1 Cor	13:13	And now abideth faith, hope, charity, these three
Phil	1:24	to abide in the flesh is more needful for you.
Heb	7:3	abideth a priest continually.
1 Pet	1:23	which liveth and abideth for ever.
1 John	2:24	Let that therefore abide in you
	3:6	Whosoever abideth in him sinneth not
	3:15	that no murderer hath eternal life abiding in him.
	3:24	And hereby we know that he abideth in us
2 John	1:9	and abideth not in the doctrine of Christ

able

Exod	18:25	And Moses chose able men out of all Israel
Deut	16:17	every man shall give as he is able
Matt	25:15	to every man according to his several ability
Acts	11:29	every man according to his ability
1 Cor	10:13	suffer you to be tempted above that ye are able

» able

Phil	3:21	he is able even to subdue all things unto himself.
Heb	7:25	Wherefore he is able also to save them to the

abolish

Isa	2:18	And the idols he shall utterly abolish .
	51:6	and my righteousness shall not be abolished .
Ezek	6:6	and your works may be abolished .
Eph	2:15	having abolished in his flesh the enmity
2 Tim	1:10	who hath abolished death

abominable

Lev	18:30	not any one of these abominable customs
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abomination

Lev	11:20	shall be an abomination unto you.
	18:22	as with womankind: it is abomination .
Deut	12:31	for every abomination to the LORD
	18:12	these things are an abomination unto the LORD thy God.
	22:5	do so are abomination unto the LORD thy God.
	32:16	With abominations provoked they him to anger.
1 Kgs	14:24	and they did according to all the abominations of
2 Kgs	16:3	according to the abominations of the heathen
2 Chr	34:33	And Josiah took away all the abominations out of
Prov	6:16	Yea, seven are an abomination unto him:
	12:22	Lying lips are abomination to the LORD
Isa	1:13	incense is an abomination unto me
Jer	6:15	when they had committed abomination?
	7:30	they have set their abominations in the house
	32:34	But they set their abominations in the house
Ezek	11:21	of their detestable things and their abominations
Dan	11:31	place the abomination that maketh desolate.
	12:11	and the abomination that maketh desolate set up
Matt	24:15	therefore shall see the abomination of desolation
Mark	13:14	when ye shall see the abomination of desolation

abound

Rom	6:1	Shall we continue in sin, that grace may abound?
2 Cor	1:5	For as the sufferings of Christ abound in us
	9:8	God is able to make all grace abound toward you
Phil	1:9	And this I pray, that your love may abound yet
Col	2:7	abounding therein with thanksgiving.
1 Thes	3:12	increase and abound in love one toward another
2 Pet	1:8	For if these things be in you, and abound

above

Matt	10:24	The disciple is not above his master
John	8:23	I am from above : ye are of this world
Phil	2:9	given him a name which is above every name:

absent

Gen 31:49 when we are **absent** one from another.
 1 Cor 5:3 as **absent** in body, but present in spirit
 2 Cor 10:1 but being **absent** am bold toward you:
 Col 2:5 For though I be **absent** in the flesh

abstain

1 Thes 4:3 that ye should **abstain** from fornication:
 5:22 **Abstain** from all appearance of evil.
 1 Pet 2:11 **abstain** from fleshly lusts

abundant

Exod 34:6 and **abundant** in goodness and truth,
 Isa 55:7 and to our God, for he will **abundantly** pardon.
 60:5 because the **abundance** of the sea shall be
 Matt 13:12 and he shall have more **abundance**
 Mark 12:44 for all they did cast in of their **abundance**
 Luke 6:45 the **abundance** of the heart his mouth speaketh.
 John 10:10 and that they might have it more **abundantly**.
 Rom 5:17 much more they which receive **abundance** of
 2 Cor 2:4 the love which I have more **abundantly** unto you.
 Eph 3:20 **abundantly** above all that we ask or think
 1 Pet 1:3 which according to his **abundant** mercy hath

accept

Exod 28:38 that they may be **accepted** before the LORD.
 Lev 22:21 it shall be perfect to be **accepted**
 Job 42:9 the LORD also **accepted** Job.
 Ps 119:108 **Accept**, I beseech thee, the freewill offerings of
 Prov 21:3 Is more **acceptable** to the LORD than sacrifice.
 Isa 56:7 their sacrifices shall be **accepted** upon mine altar
 61:2 to proclaim the **acceptable** year of the LORD
 Luke 4:24 No prophet is **accepted** in his own country.
 Rom 12:1 holy, **acceptable** unto God
 2 Cor 8:12 it is **accepted** according to that a man hath
 11:4 or another gospel, which ye have not **accepted**
 Phil 4:18 a sacrifice **acceptable**, wellpleasing to God.
 1 Pet 2:5 **acceptable** to God by Jesus Christ.

access

Rom 5:2 **access** by faith into this grace wherein we stand
 Eph 2:18 both have **access** by one Spirit unto the Father.
 3:12 and **access** with confidence by the faith of him.

accomplish

Prov 13:19 The desire **accomplished** is sweet to the soul
 Isa 55:11 but it shall **accomplish** that which I please
 Luke 9:31 which he should **accomplish** at Jerusalem.

accord

Acts 1:14 with one **accord** in prayer and supplication
 1 Cor 15:3 died for our sins **according** to the scriptures;
 Phil 2:2 having the same love, being of one **accord**
 1 Tim 1:11 **according** to the glorious gospel of the blessed
 6:3 to the doctrine which is **according** to godliness;
 Titus 1:1 **according** to the faith of God's elect

account

Matt 12:36 shall give **account** thereof in the day of judgment.
 Rom 14:12 one of us shall give **account** of himself to God.
 Gal 3:6 and it was **accounted** to him for righteousness.
 Heb 13:17 as they that must give **account**
 1 Pet 4:5 who shall give **account** to him that is ready to

accused

see also: curse, revile

Josh 7:11 for they have even taken of the **accused** thing
 Rom 9:3 were **accused** from Christ for my brethren
 1 Cor 12:3 by the Spirit of God calleth Jesus **accused**
 Gal 1:8 we have preached unto you, let him be **accused**.

accuse

see also: revile

Matt 12:10 that they might **accuse** him.
 27:37 and set up over his head his **accusation** written
 Luke 23:2 And they began to **accuse** him, saying
 23:10 and scribes stood and vehemently **accused** him.
 John 5:45 Do not think that I will **accuse** you to the Father

accuse

John 18:29 What **accusation** bring ye against this man?
 Acts 26:2 all the things whereof I am **accused** of the Jews:
 Rom 2:15 while **accusing** or else excusing one another;) **accuse**
 2 Tim 3:3 trucebreakers, false **accusers**, incontinent, fierce
 Titus 2:3 not false **accusers**, not given to much wine
 Rev 12:10 for the **accuser** of our brethren is cast down

acknowledge

see also: confess (declare)

Ps 51:3 For I **acknowledge** my transgressions
 Prov 3:6 In all thy ways **acknowledge** him
 Jer 3:13 Only **acknowledge** thine iniquity
 1 John 2:23 that **acknowledgeth** the Son hath the Father also.

act

see also: deed, works

Deut 11:3 and his miracles, and his acts
 1 Kgs 11:41 And the rest of the acts of Solomon
 15:23 The rest of all the acts of Asa, and all his might
 Ps 106:2 Who can utter the mighty acts of the LORD?
 John 8:4 this woman was taken in adultery, in the very act

add

Deut 4:2 not **add** unto the word which I command you
 12:32 thou shalt not **add** thereto, nor diminish from it.
 Matt 6:27 thought can **add** one cubit unto his stature?
 6:33 and all these things shall be **added** unto you.
 Acts 2:41 **added** unto them about three thousand souls.
 2:47 And the Lord **added** to the church daily such as
 Gal 3:19 It was **added** because of transgressions
 2 Pet 1:5 **add** to your faith virtue; and to virtue knowledge;
 Rev 22:18 If any man shall **add** unto these things

admonish

see also: instruct, warn

Rom 15:14 able also to **admonish** one another.
 1 Cor 10:11 and they are written for our **admonition**
 Eph 6:4 up in the nurture and **admonition** of the Lord.
 Col 3:16 teaching and **admonishing** one another in psalms
 2 Thes 3:15 but **admonish** him as a brother.

adoption

Rom 8:15 but ye have received the Spirit of **adoption**
 8:23 waiting for the **adoption**, to wit
 9:4 to whom pertaineth the **adoption**, and the glory
 Gal 4:5 that we might receive the **adoption** of sons.
 Eph 1:5 **adoption** of children by Jesus Christ to himself

adorn

1 Tim 2:9 that women **adorn** themselves in modest apparel
 Titus 2:10 that they may **adorn** the doctrine of God our
 1 Pet 3:3 Whose **adorning** let it not be that outward
 Rev 21:2 prepared as a bride **adorned** for her husband.

adultery

see also: fornicate

Exod 20:14 Thou shalt not commit **adultery**.
 Lev 20:10 committeth **adultery** with another man's wife
 Deut 5:18 Neither shalt thou commit **adultery**.
 Job 24:15 eye also of the **adulterer** waiteth for the twilight
 Prov 6:32 **adultery** with a woman lacketh understanding
 Jer 23:10 For the land is full of **adulterers**
 Ezek 23:37 that they have committed **adultery**
 Hos 3:1 a woman beloved of her friend, yet an **adulteress**
 Matt 5:28 committed **adultery** with her already in his heart.
 19:9 and shall marry another, committeth **adultery**
 Mark 7:21 proceed evil thoughts, **adulteries**, fornications
 8:38 words in this **adulterous** and sinful generation
 Luke 18:11 unjust, **adulterers**, or even as this publican.
 John 8:3 **adultery**; and when they had set her in the midst,
 Rom 7:3 she shall be called an **adulteress**
 13:9 For this, Thou shalt not commit **adultery**
 1 Cor 6:9 neither fornicators, nor idolaters, nor **adulterers**
 Heb 13:4 but whoremongers and **adulterers** God will judge.
 Jas 2:11 Do not commit **adultery**, said also, Do not kill.
 Rev 2:22 commit **adultery** with her into great tribulation

Names Index

The list below contains approximately 4,600 proper names found in the King James Authorised Version. The list consists mainly of names of people, places and tribes. Many names are shared by more than one person or place, in which case they are distinguished by a short description below the name, based upon the text of the Bible. Some of the words used in the descriptions are explained in the **Glossary of Archaic Terms**.

While it is clear that some names are shared by many different characters throughout Scripture, unambiguous identification is not always possible. Since the original translators made no attempt to indicate how names might be disambiguated, the editors have followed the best practice from modern translations. Sometimes it is not known if two names represent the same character or not. In this case they are left with separate entries e.g. **John** of Patmos and **John** son of Zebedee.

Under each name you will find its complete set of references. If the same name occurs several times in a chapter, the passage and number of occurrences are noted, rather than listing each individual verse separately, as at: **Aaron** Exod 29 :4–29:44 x17. This entry indicates that Aaron is mentioned by name seventeen times in verses 4 to 44 of chapter 29 of Exodus. Such information can be very helpful in identifying the passages of scripture in which that particular character, tribe or place features strongly.

Names which appear in the Old Testament and the New Testament sometimes have different spelling, reflecting their forms in Hebrew and Greek. These are placed together on the same line, with each variant separated by a comma, with the most usual form first, for example **Elijah, Elias**. Cross-references are provided in cases where an individual person or place is known by more than one name or spelling e.g. **Paul** *see also: Saul of Tarsus*.

A

Aaron

first high priest of Israel,
brother of Moses

Exod 4:14-30 x5
5:1-20 x3
6:13-27 x6
7:1-22 x11
8:5-25 x9
9:8-27 x3
10:3-16 x3
11:10
12:1-50 x5
15:20
16:2-34 x6
17:10-12 x2
18:12
19:24
24:1-14 x3
27:21
28:1-43 x12
29:4-44 x17
30:7-30 x5
31:10
32:1-35 x8
34:30-31 x2
35:19
38:21
39:1-41 x3
40:12-31 x2
Lev 1:5-11 x4
2:2-10 x3
3:2-13 x4
6:9-24 x7
7:10-35 x5
8:2-36 x15
9:1-23 x8
10:1-19 x8
11:1
13:1-2 x2
14:33
15:1
16:1-23 x10
17:2
21:1-24 x4
22:2-18 x3
24:3-9 x2
Num 1:3-44 x3
2:1
3:1-51 x12
4:1-46 x14
6:23

» Aaron

Num 7:8
8:2-22 x8
9:6
10:8
12:1-11 x4
13:26
14:2-26 x3
15:33
16:3-50 x14
17:3-8 x3
18:1-28 x4
19:1
20:2-29 x11
25:7-11 x2
26:1-64 x5
33:1-39 x3
Deut 9:20
10:6
32:50

Aaronites

Levite tribe, descendants
of Aaron
Josh 21:4-19 x4
24:5-33 x2
Judg 20:28
1 Sam 12:6-8 x2
1 Chr 6:3-57 x5
12:27
15:4
23:13-32 x3
24:1-31 x3
27:17
2 Chr 13:9-10 x2
26:18
29:21
31:19
35:14
Ezra 7:5
Neh 10:38
12:47
Ps 77:20
99:6
105:26
106:16
115:10-12 x2
118:3
133:2
135:19
Mic 6:4
Luke 1:5
Acts 7:40
Heb 5:4

» Aaronites

Heb 7:11

Aaron's rod

staff of Aaron
Exod 7:12
Num 17:10
Heb 9:4

Abaddon

angel of the pit (Hebrew)
see also: Apollyon
Rev 9:11

Abagtha

chamberlain of king
Ahasuerus
Esth 1:10

Abana

river of Damascus
2 Kgs 5:12

Abarim

mountains east of the
Jordan
Num 27:12
33:47-48 x2
Deut 32:49

Abda

father of Adoniram
1 Kgs 4:6

Abda

returning exile, son of
Shammua
Neh 11:17

Abdeel

father of Shelamiah
Jer 36:26

Abdi

Levite, son of Malluch
1 Chr 6:44
2 Chr 29:12

Abdi

son of Elam
Ezra 10:26

Abdiel

Gadite, son of Guni
1 Chr 5:15

Abdon

city of Asher
Josh 21:30
1 Chr 6:74

Abdon

son of Hillel the
Pirathonite
Judg 12:13-15 x2

Abdon

Benjaminite, son of
Shashak
1 Chr 8:23

Abdon

son of Gibeon
1 Chr 8:30
9:36

Abdon

son of Micah
2 Chr 34:20

Abed-nego

Babylonian name for
Azariah
see also: Azariah
Dan 1:7
2:49
3:12-30 x11

Abel

son of Adam and Eve
Gen 4:2-25 x6
Matt 23:35
Luke 11:51
Heb 11:4
12:24

Abel

place
see also: Abel-meholah
2 Sam 20:18

Abel-beth-maachah, Beth-maachah

city of Naphtali
2 Sam 20:14-15 x2
1 Kgs 15:20
2 Kgs 15:29

Abel-maim

store city of Naphtali
2 Chr 16:4

Abel-meholah

place unto Tabbath
see also: Abel
Judg 7:22
1 Kgs 4:12
19:16

Abel-mizraim

place beyond the Jordan
see also: Atad
Gen 50:11

Abel-shittim

in the plains of Moab
Num 33:49

Abez

city of Issachar
Josh 19:20

Abia

spelling of Abijam in
Matthew
see: Abijam, Abijah, Abia

Abia

son of Rehoboam
1 Chr 3:10
2 Chr 11:20-22 x2
12:16
13:1-22 x9
14:1
Matt 1:7

Abiah

judge in Beer-sheba
1 Sam 8:2
1 Chr 6:28

Abiah

son of Becher, of
Benjamin
1 Chr 7:8

Abi-albon, Abiel

the Arbatheite
2 Sam 23:31
1 Chr 11:32

Abiasaph

son of Korah
Exod 6:24

Abiathar

son of Ahimelech
1 Sam 22:20-22 x2
23:6-9 x2
30:7
2 Sam 8:17
15:24-36 x5
17:15
19:11
20:25
1 Kgs 1:7-42 x4
2:22-35 x4
4:4
1 Chr 15:11
18:16
24:6
27:34
Mark 2:26

Abidah

son of Midian
Gen 25:4
1 Chr 1:33

Abidan

son of Gideoni
Num 1:11
2:22
7:60-65x2
10:24

Abiel

son of Zeror
1 Sam 9:1
14:51

Abiezer

Anethothite captain
2 Sam 23:27
1 Chr 11:28
27:12

Abiezer, Abi-ezer

son of Hammoleketh
see also: Jeezer
Josh 17:2
Judg 6:34
8:2
1 Chr 7:18

Abi-ezrites

descendants of Abiezer
see also: Jeezerites
Judg 6:11-24 x2
8:32

Abigail

wife of Nabal, later wife of David
1 Sam 25:3-42 x9
27:3
30:5
2 Sam 2:2
3:3
1 Chr 3:1

Abigail

daughter of Nahash,
sister of David
2 Sam 17:25

Abigail

sister of Zeruiah
1 Chr 2:16-17 x2

Abihail

mother of Zuriel
Num 3:35

Abihail

wife of Abishur
1 Chr 2:29

Abihail

son of Huri
1 Chr 5:14

Abihail

daughter of Eliab
2 Chr 11:18

Abihail

father of Esther
Esth 2:15
9:29

Abihu

son of Aaron
Exod 6:23
24:1-9 x2
28:1
Lev 10:1
Num 3:2-4 x2
26:60-61 x2
1 Chr 6:3
24:1-2 x2

Abihud

son of Bela, of Benjamin
1 Chr 8:3

Abijah

son of Jeroboam I
1 Kgs 14:1

Abijah

covenanter
Neh 10:7

Abijah

son of Zichri
Neh 12:4-17 x2

Abijah, Abi

daughter of Zechariah,
mother of Hezekiah
2 Kgs 18:2
2 Chr 29:1

Abijah, Abia

priest
1 Chr 24:10
Luke 1:5

Abijah, Abia

king of Judah, son of
Rehoboam and Maachah
1 Kgs 14:31
15:1-8 x3
1 Chr 3:10
Matt 1:7

Abilene

district near Damascus
Luke 3:1

Abimael

son of Joktan
Gen 10:28
1 Chr 1:22

Abimelech

king of Gerar
Gen 20:2-18 x10
21:22-32 x6
26:2-26 x7

Abimelech

son of Jerubbaal
Judg 8:31
9:1-56 x34
10:1
2 Sam 11:21

Abimelech

son of Abiathar
1 Chr 18:16

Abinadab

father of Uzzah and Ahio
1 Sam 7:1
2 Sam 6:3-4 x2
1 Chr 13:7

Abinadab

son of Jesse
1 Sam 16:8
17:13
1 Chr 2:13

Abinadab

son of Saul
1 Sam 31:2
1 Chr 8:33
9:39
10:2

Abinadab

officer of King Solomon
1 Kgs 4:11

Abinoam

father of Barak
Judg 4:6-12 x2
5:1-12 x2

Abiram

son of Eliab
Num 16:1-27 x5
26:9
Deut 11:6
Ps 106:17

Abiram

son of Hiel
1 Kgs 16:34

Abishag

Shunammittess
1 Kgs 1:3-15 x2
2:17-22 x3

Abishai

son of Zeruiah
1 Sam 26:6-9 x4
2 Sam 2:18-24 x2
3:30
10:10-14 x2
16:9-11 x2
18:2-12 x3
19:21
20:6-10 x3
21:17
23:18
1 Chr 2:16
11:20
18:12
19:11-15 x2

Abishalom

mother of Maachah
1 Kgs 15:2-10 x2

Abishua

high priest of Isael, son
of Phinehas
1 Chr 6:4-50 x3
Ezra 7:5

Abishua

son of Bela, of Benjamin
1 Chr 8:4

Abishur

son of Shammai
1 Chr 2:28-29 x2

Abital

son of David
2 Sam 3:4
1 Chr 3:3

Abitub

son of Shaharaim and
Hushim
1 Chr 8:11

Abiud

son of Zerubbabel
Matt 1:13

Abner

Benjaminite army
commander, son of Ner
1 Sam 14:50-51 x2
17:55-57 x2
20:25
26:5-15 x4
2 Sam 2:8-31 x15
3:6-37 x24
4:1-12 x2
1 Kgs 2:5-32 x2
1 Chr 26:28
27:21

Abraham

prophet, son of Terah,
formerly called Abram
see also: Abram
Gen 17:5-26 x9
18:1-33 x13
19:27-29 x2
20:1-18 x8
21:2-34 x19
22:1-23 x16
23:2-20 x11
24:1-59 x12
25:1-19 x9
26:1-24 x6
28:4-13 x3
31:42-53 x2
32:9
35:12-27 x2
48:15-16 x2
49:30-31 x2
50:13-24 x2

Abraham

Exod 2:24
3:6-16 x3
4:5
6:3-8 x2
32:13
33:1
Lev 26:42
Num 32:11
Deut 1:8
6:10
9:5-27 x2
29:13
30:20
34:4
Josh 24:2-3 x2
1 Kgs 18:36
2 Kgs 13:23
1 Chr 1:27-34 x4
16:16
29:18
2 Chr 20:7
30:6
Neh 9:7
Ps 47:9
105:6-42 x3
Isa 29:22
41:8
51:2
63:16
Jer 33:26
Ezek 33:24
Mic 7:20
Matt 1:1-17 x3
3:9
8:11
22:32
Mark 12:26
Luke 1:55-73 x2
3:8-34 x2
13:16-28 x2
16:22-30 x6

» Abraham

Luke 19:9
20:37
John 8:33-58 x9
Acts 3:13-25 x2
7:2-32 x4
13:26
Rom 4:1-23 x9
9:7-8 x2
11:1
2 Cor 11:22
Gal 3:6-29 x8
4:22
Heb 2:16
6:13
7:1-9 x6
11:8-17 x2
Jas 2:21-23 x2
1 Pet 3:6

Abraham

son of Terah
see also: Abraham
Gen 11:26-31 x4
12:1-18 x11
13:1-18 x9
14:12-23 x9
15:1-18 x8
16:1-16 x7
17:1-5 x3
1 Chr 1:27
Neh 9:7

Abalom

son of David and Maacah
2 Sam 3:3
13:1-39 x17
14:1-33 x11
15:1-37 x14
16:8-23 x8
17:1-26 x3
18:5-33 x11
19:1-10 x5
20:6
1 Kgs 1:7
2:7-28 x2
1 Chr 3:2
2 Chr 11:20-21 x2

Accad

place in the land of
Shinar
Gen 10:10

Accho

port of Asher
see also: Ptolemais
Judg 1:31

Acelanda

"field of blood"
Acts 1:19

Achaia

Roman province in
Greece
Acts 18:12-27 x2
19:21
Rom 15:26
1 Cor 16:15
2 Cor 1:1
9:2
11:10
1 Thes 1:7-8 x2

Achaicus

companion of Paul
1 Cor 16:17

Achan

son of Carmi
Josh 7:1-24 x5
22:20