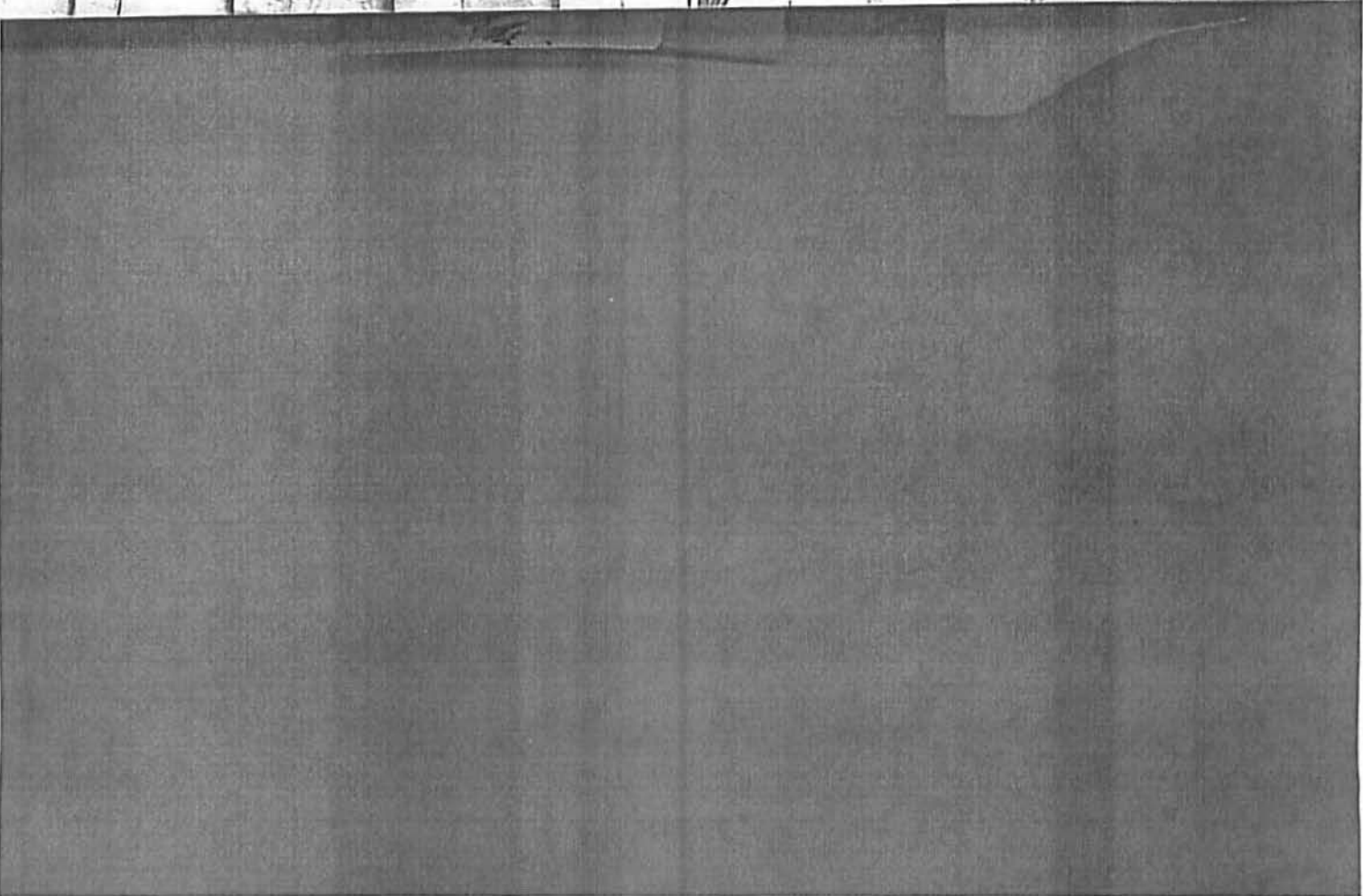


EXHIBIT
1

Study Bible

 NIVTM



to the faint glimmers of hope, a vision of a better life to which we cling

Creation, Life and Beauty,
undone by death and wrongdoing.

regained by God's surprising victory,

THE BIBLE is a collection of letters, stories, poems, prophecies, prayers, and wisdom that have shaped the hearts and minds of people for centuries. It is the story of God's love for the world, and of our journey to find meaning and purpose in life. The Bible is a treasure trove of wisdom and inspiration, and it is the foundation of our faith. It is the story of God's love for the world, and of our journey to find meaning and purpose in life. The Bible is a treasure trove of wisdom and inspiration, and it is the foundation of our faith.

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THE DRAMA OF THE BIBLE IN SIX ACTS



The Bible is a collection of letters, poems, stories, visions, prophetic oracles, wisdom and other kinds of writing. The first step to good Bible reading and understanding is to engage these collected works as the different kinds of writing that they are, and to read them as whole books. We encourage you to read big, to not merely take in little fragments of the Bible. The introductions at the start of each book will help you to do this.

But it is also important not to view the Bible as a gathering of unrelated writings. Overall, the Bible is a narrative. These books come together to tell God's true story and his plan to set the world right again. This story of the Bible falls naturally into six key major acts, which are briefly summarized below.

“I had always felt life first as a story: and if there is a story, there is a story-teller.”

G.K. Chesterton

But even more precisely, we can say the story of the Bible is a drama. The key to a drama is that it has to be acted out, performed, lived. It can't remain as only words on a page. A drama is an activated story. The Bible was written so we could enter into its story. It is meant to be lived.

All of us, without exception, live our lives as a drama. We are on stage every single day. What will we say? What will we do? According to which story will we live? If we are not answering these questions with the biblical script, we will follow another. We can't avoid living by someone's stage instructions, even if merely our own.

This is why another key to engaging the Bible well is to recognize that its story has not ended. God's saving action continues. We are all invited to take up our own roles in this ongoing story of redemption and new creation. So, welcome to the drama of the Bible. Welcome to the story of how God intends to renew your life, and the life of the world. God himself is calling you to engage with his word.

Act 1: GOD'S INTENTION



The drama begins (in the first pages of the book of Genesis) with God already on the stage creating a world. He makes a man and a woman, Adam and Eve, and places them in the Garden of Eden to work it and take care of it. The earth is created to be their home. God's intention is for humanity to be in close, trusting relationship with him and in harmony with the rest of creation that surrounds them.

In a startling passage, the Bible tells us that human beings are God's image-bearers, created to share in the task of bringing God's wise and beneficial rule to the rest of the world. Male and female together, we are significant, decision-making, world-shaping beings. This is our vocation, our purpose as defined in the biblical story.

An equally remarkable part of Act 1 is the description of God as coming into the garden to be with the first human beings. Not only is the earth the God-intended place for humanity, God himself comes to make the beautiful new creation his home as well.

God then gives his own assessment of the whole creation: *God saw all that he had made, and it was very good.* Act 1 reveals God's original desire for the world. It shows us that life itself is a gift from the Creator. It tells us what we were made for and provides the setting for all the action that follows.

Act 2: EXILE



Tension and conflict are introduced to the story when Adam and Eve decide to go their own way and seek their own wisdom. They listen to the deceptive voice of God's enemy, Satan, and doubt God's trustworthiness. They decide to live apart from the word that God himself has given them. They decide to be a law to themselves.

The disobedience of Adam and Eve—the introduction of sin into our world—is presented in the Bible as having devastating consequences: Humans were created for healthy, life-giving relationship with God, with each other, and with the rest of creation. But now humanity must live with the fracturing of all these relations and with the resulting shame, brokenness, pain, loneliness—and death.

Heaven and earth—God's realm and our realm—were intended to be united. God's desire from the beginning was clearly to live with us in the world he made. But now God is hidden. Now it is possible to be in our world and not know him, not experience his presence, not follow his ways, not live in gratitude.

As a result of this rebellion, the first exile in the story takes place. The humans are driven away from God's presence. Their offspring

throughout history will seek to find their way back to the source of life. They will devise any number of philosophies and religions, trying to make sense of a fallen, yet haunting world. But death now stalks them, and they will find that they cannot escape it. Having attempted to live apart from God and his good word, humans will find they have neither God nor life.

New questions arise in the drama: Can the curse on creation be overcome and the relationship between God and humanity restored? Can heaven and earth be reunited? Or did God's enemy effectively end the plan and subvert the story?

Act 3: CALLING ISRAEL TO A MISSION



We see the direction of God's redemptive plan when he calls Abraham, promising to make him into a great nation. God narrows his focus and concentrates on one group of people. But the ultimate goal remains the same: to bless all the peoples on earth and remove the curse from creation.

When Abraham's descendants are enslaved in Egypt, a central pattern in the story is set: God hears their cries for help and comes to set them free. God makes a covenant with this new nation of Israel at Mt. Sinai. Israel is called by God to be a light to the nations, showing the world what it means to follow God's ways for living. If they will do this, he will bless them in their new land and will come to live with them.

However, God also warns them that if they are not faithful to the covenant, he will send them away, just as he did with Adam and Eve. In spite of God's repeated warnings through his prophets, Israel seems determined to break the covenant. So God abandons the holy temple—the sign of his presence with his people—and it is smashed by pagan invaders. Israel's capital city Jerusalem is sacked and burned.

Abraham's descendants, chosen to reverse the failure of Adam, have now apparently also failed. The problem this poses in the biblical story is profound. Israel, sent as the divine answer to Adam's fall, cannot escape Adam's sin. God, however, remains committed to his people and his plan, so he sows the seed of a different outcome. He promises to send a new king, a descendant of Israel's great King David, who will lead the nation back to its destiny. The very prophets who warned Israel of the dire consequences of its wrongdoing also pledge that the good news of God's victory will be heard in Israel once again.

Act 3 ends tragically, with God apparently absent and the pagan nations ruling over Israel. But the hope of a promise remains. There is one true God. He has chosen Israel. He will return to his people to live with them again. He will bring justice, peace and healing to Israel, and then to the world. He will do this in a final and climactic way. God will send his anointed one—the Messiah. He has given his word on this.

Act 4: THE SURPRISING VICTORY OF JESUS



"He is the god made manifest and the universal savior of human life." These words referring to Caesar Augustus (found in a Roman inscription from 4 BC in Ephesus) proclaim the gospel of the Roman Empire. This version of the good news announces that Caesar is the lord who brings peace and prosperity to the world.

Into this empire a son of David is born, and he announces the gospel of God's kingdom. Jesus of Nazareth brings the good news of the coming of God's reign. He begins to show what God's new creation looks like. He announces the end of Israel's exile and the forgiveness of sins. He heals the sick and raises the dead. He overcomes the dark spiritual powers. He welcomes sinners and those considered unclean. Jesus renews the nation, rebuilding the twelve tribes of Israel around himself in a symbolic way.

But the established religious leaders are threatened by Jesus and his kingdom, so they have him brought before the Roman governor. During the very week that the Jews were remembering and celebrating Passover—God's ancient rescue of his people from slavery in Egypt—the Romans nail Jesus to a cross and kill him as a false king.

But the Bible claims that this defeat is actually God's greatest victory. How? Jesus willingly gives up his life as a sacrifice on behalf of the nation, on behalf of the world. Jesus takes onto himself the full force of evil and empties it of its power. In this surprising way, Jesus fights and wins Israel's ultimate battle. The real enemy was never Rome, but the spiritual powers that lie behind Rome and every other kingdom whose weapon is death. Through his blood, Jesus pays the price and reconciles everything in heaven and on earth to God.

God then publicly declares this victory by reversing Jesus' death sentence and raising him back to life. The resurrection of Israel's king shows that the great enemies of God's creation—sin and death—truly have been defeated. The resurrection is the great sign that the new creation has begun.

Jesus is the fulfillment of Israel's story and a new start for the entire human race. Death came through the first man, Adam. The resurrection of the dead comes through the new man, Jesus. God's original intention is being reclaimed.

Act 5: THE RENEWED PEOPLE OF GOD



If the key victory has already been secured, why is there an Act 5? The answer is that God wants the victory of Jesus to spread to all the nations of the world. The risen Jesus says to his disciples, "*Peace be with you! As the Father has sent me, I am sending you.*" So this new act in the drama tells the story of how the earliest followers of Jesus began to spread the good news of God's reign.

According to the New Testament, all those who belong to Israel's Messiah are children of Abraham, heirs of both the ancient promises and the ancient mission. The task of bringing blessing to the peoples of the world has been given again to Abraham's family. Their mission is to live out the liberating message of the good news of God's kingdom.

God is gathering people from all around the world and forming them into assemblies of Jesus-followers—his church. Together they are God's new temple, the place where his Spirit lives. They are the community of those who have pledged their allegiance to Jesus as the true Lord of the world. They have crossed from death into new life, through the power of God's Spirit. They demonstrate God's love across the usual boundaries of race, class, tribe and nation.

Forgiveness of sins and reconciliation with God can now be announced to all. Following in the steps of Jesus, his followers proclaim this gospel in both word and deed. The power of this new, God-given life breaking into the world is meant to be shown by the real-world actions of the Christian community. But the message also has a warning. When the Messiah returns, he will come as the rightful judge of the world.

The Bible is the story of the central struggle weaving its way through the history of the world. And now the story arrives at our own time, enveloping us in its drama.

So the challenge of a decision confronts us: What will we do? How will we fit into this story? What role will we play? God is inviting us to be a part of his mission of re-creation—of bringing restoration, justice and forgiveness. We are to join in the task of making things new, to be a living sign of what is to come when the drama is complete.

Act 6: GOD COMES HOME



God's future has come into our world through the work of Jesus the Messiah. But for now, the present evil age also continues. Brokenness, wrongdoing, sickness and even death remain. We live in the time of the overlap of the ages, the time of in-between. The final Act is coming, but it has not yet arrived.

We live in the time of invitation, when the call of the gospel goes out to every creature. Of course, many still live as though God doesn't exist. They do not acknowledge the rule of the Messiah. But the day is coming when Jesus will return to earth and the reign of God will become an uncontested reality throughout the world.

God's presence will be fully and openly with us once again, as it was at the beginning of the drama. God's plan of redemption will reach its goal. The creation will experience its own Exodus, finding freedom from its bondage to decay. Pain and tears, regret and shame, suffering and death will be no more.

When the day of resurrection arrives God's people will find that their hope has been realized. The dynamic force of an indestructible life will course through their bodies. Empowered by the Spirit, and unhindered by sin and death, we will pursue our original vocation as a renewed humanity. We will be culture makers, under God but over the world. Having been remade in the image of Christ, we will share in bringing his wise, caring rule to the earth.

At the center of it all will be God himself. He will return and make his home with us, this time in a new heavens and a new earth. We, along with the rest of creation, will worship him perfectly and fulfill our true calling. God will be all in all, and the whole world will be full of his glory.

WHAT NOW?

The preceding overview of the drama of the Bible is meant to give you a framework so you can begin to read the books that make up the story. The summary we've provided is merely an invitation for you engage the sacred books themselves.

Many people today follow the practice of reading only small, fragmentary snippets of the Bible—verses—and often in isolation from the books of which they are a part. This does not lead to good Bible understanding. We encourage you instead to take in whole books, the way their authors wrote them. This is really the only way to gain deep insight to the Scriptures.

Go deep
and read big.

The more you immerse yourself in the script of this drama, the better you will be able to find your own place in the story. The following page, called *Living the Script*, will help you with practical next steps for taking up your role in the Bible's drama of renewal.



LIVING THE SCRIPT

From the beginning God made it clear that he intends for us to be significant players in his drama. No doubt, it is first and foremost God's story. But we can't passively sit back and just watch what happens. At every stage he invites humans to participate with him.

Here are three key steps to finding your place in the drama:

1. IMMERSE YOURSELF IN THE BIBLE

If we are unfamiliar with the text of the drama itself, there's no chance of living our parts well. Only when we read both deeply and widely in the Bible, marinating in it and letting it soak into our lives, will we be prepared to effectively take up our roles. The more we read the Bible, the better readers we will become. Rather than skimming the surface, we will become skilled at interpreting and practicing what we read.

2. COMMIT TO FOLLOW JESUS

We've all taken part in the brokenness and wrongdoing that came into the story in Act 2. The victory of Jesus in Act 4 now offers us the opportunity to have our lives turned around. Our sins can be forgiven. We can become part of God's story of new creation.

Turn away from your wrongdoing. God has acted through the death and resurrection of the Messiah to deal decisively with evil—in your life and in the life of the world. His death was a sacrifice, and his resurrection a new beginning. Acknowledge that Jesus is the rightful ruler of the world, and commit to follow him and join with God's people.

3. LIVE YOUR PART

Followers of Jesus are gospel players in local communities living out the biblical drama together. But we do not have an exact script for our lines and actions in the drama today. Our history has not yet been written. And we can't just repeat lines from earlier acts in the drama. So what do we do?

We read the Bible to understand what God has already done, especially through Jesus the Messiah, and to know how we carry this story forward. *The Bible helps us answer the key question about everything we say and do: Is this an appropriate and fitting way to live out the story of Jesus today?* This is how we put the Scriptures into action. Life's choices can be messy, but God has given us his word and promised us his Spirit to guide us on the way. You are God's artwork, created to do good works (see p. 815). May your life be a gift of beauty back to him.

For more help in understanding the Bible and finding your place in its story, go to Biblica.com/LivingTheScript.

A WORD ABOUT THE NIV

Table of Weights and Measures

BIBLICAL UNIT	APPROXIMATE AMERICAN EQUIVALENT	APPROXIMATE METRIC EQUIVALENT
Weights		
talent (60 minas)	75 pounds	34 kilograms
mina (50 shekels)	1 1/4 pounds	560 grams
shekel (2 bekas)	2/5 ounce	11.5 grams
pim (2/3 shekel)	1/4 ounce	7.8 grams
beka (10 gerahs)	1/5 ounce	5.7 grams
gerah	1/50 ounce	0.6 gram
daric	1/3 ounce	8.4 grams
Length		
cubit	18 inches	45 centimeters
span	9 inches	23 centimeters
handbreadth	3 inches	7.5 centimeters
stadion (pl. stadia)	600 feet	183 meters
Capacity		
Dry Measure		
cor [homer] (10 ephahs)	6 bushels	220 liters
letheh (5 ephahs)	3 bushels	110 liters
ephah (10 omers)	3/5 bushel	22 liters
seah (1/3 ephah)	7 quarts	7.5 liters
omer (1/10 ephah)	2 quarts	2 liters
cab (1/18 ephah)	1 quart	1 liter
Liquid Measure		
bath (1 ephah)	6 gallons	22 liters
hin (1/6 bath)	1 gallon	3.8 liters
log (1/72 bath)	1/3 quart	0.3 liter

The figures of the table are calculated on the basis of a shekel equaling 11.5 grams, a cubit equaling 18 inches and an ephah equaling 22 liters. The quart referred to is either a dry quart (slightly larger than a liter) or a liquid quart (slightly smaller than a liter), whichever is applicable. The ton referred to in the footnotes is the American ton of 2,000 pounds. These weights are calculated relative to the particular commodity involved. Accordingly, the same measure of capacity in the text may be converted into different weights in the footnotes.

This table is based upon the best available information, but it is not intended to be mathematically precise; like the measurement equivalents in the footnotes, it merely gives approximate amounts and distances. Weights and measures differed somewhat at various times and places in the ancient world. There is uncertainty particularly about the ephah and the bath; further discoveries may shed more light on these units of capacity.

The goal of the New International Version (NIV) is to enable English-speaking people from around the world to read and hear God's eternal Word in their own language. Our work as translators is motivated by our conviction that the Bible is God's Word in written form. We believe that the Bible contains the divine answer to the deepest needs of humanity, sheds unique light on our path in a dark world and sets forth the way to our eternal well-being. Out of these deep convictions, we have sought to recreate as far as possible the experience of the original audience—blending transparency to the original text with accessibility for the millions of English speakers around the world. We have prioritized accuracy, clarity and literary quality with the goal of creating a translation suitable for public and private reading, evangelism, teaching, preaching, memorizing and liturgical use. We have also sought to preserve a measure of continuity with the long tradition of translating the Scriptures into English.

The complete NIV Bible was first published in 1978. It was a completely new translation made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. The translators came from the United States, Great Britain, Canada, Australia and New Zealand, giving the translation an international scope. They were from many denominations and churches—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Covenant, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and others. This breadth of denominational and theological perspective helped to safeguard the translation from sectarian bias. For these reasons, and by the grace of God, the NIV has gained a wide readership in all parts of the English-speaking world.

The work of translating the Bible is never finished. As good as they are, English translations must be regularly updated so that they will continue to communicate

accurately the meaning of God's Word. Updates are needed in order to reflect the latest developments in our understanding of the biblical world and its languages and to keep pace with changes in English usage. Recognizing, then, that the NIV would retain its ability to communicate God's Word accurately only if it were regularly updated, the original translators established The Committee on Bible Translation (CBT). The committee is a self-perpetuating group of biblical scholars charged with keeping abreast of advances in biblical scholarship and changes in English and issuing periodic updates to the NIV. CBT is an independent, self-governing body and has sole responsibility for the NIV text. The committee mirrors the original group of translators in its diverse international and denominational makeup and in its unifying commitment to the Bible as God's inspired Word.

In obedience to its mandate, the committee has issued periodic updates to the NIV. An initial revision was released in 1984. A more thorough revision process was completed in 2005, resulting in the separately published TNIV. The updated NIV you now have in your hands builds on both the original NIV and the TNIV and represents the latest effort of the committee to articulate God's unchanging Word in the way the original authors might have said it had they been speaking in English to the global English-speaking audience today.

The first concern of the translators has continued to be the accuracy of the translation and its faithfulness to the intended meaning of the biblical writers. This has moved the translators to go beyond a formal word-for-word rendering of the original texts. Because thought patterns and syntax differ from language to language, accurate communication of the meaning of the biblical authors demands constant regard for varied contextual uses of words and idioms and for frequent modifications in sentence structures.

For the Old Testament the standard Hebrew text, the Masoretic Text as

published in the latest edition of *Biblia Hebraica*, has been used throughout. The Masoretic Text tradition contains marginal notations that offer variant readings. These have sometimes been followed instead of the text itself. Because such instances involve variants within the Masoretic tradition, they have not been indicated in the textual notes. In a few cases, words in the basic consonantal text have been divided differently than in the Masoretic Text. Such cases are usually indicated in the textual footnotes. The Dead Sea Scrolls contain biblical texts that represent an earlier stage of the transmission of the Hebrew text. They have been consulted, as have been the Samaritan Pentateuch and the ancient scribal traditions concerning deliberate textual changes. The translators also consulted the more important early versions—the Greek Septuagint, Aquila, Symmachus and Theodotion, the Latin Vulgate, the Syriac Peshitta, the Aramaic Targums, and for the Psalms, the *Juxta Hebraica* of Jerome. Readings from these versions, the Dead Sea Scrolls and the scribal traditions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. In rare cases, the committee has emended the Hebrew text where it appears to have become corrupted at an even earlier stage of its transmission. These departures from the Masoretic Text are also indicated in the textual footnotes. Sometimes the vowel indicators (which are later additions to the basic consonantal text) found in the Masoretic Text did not, in the judgment of the committee, represent the correct vowels for the original text. Accordingly, some words have been read with a different set of vowels. These instances are usually not indicated in the footnotes.

The Greek text used in translating the New Testament is an eclectic one, based on the latest editions of the Nestle-Aland/United Bible Societies' Greek New Testament. The committee has made its

choices among the variant readings in accordance with widely accepted principles of New Testament textual criticism. Footnotes call attention to places where uncertainty remains.

The New Testament authors, writing in Greek, often quote the Old Testament from its ancient Greek version, the Septuagint. This is one reason why some of the Old Testament quotations in the NIV New Testament are not identical to the corresponding passages in the NIV Old Testament. Such quotations in the New Testament are indicated with the footnote "(see Septuagint)."

Other footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with "Or" and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative. When poetry is quoted in a footnote a slash mark indicates a line division.

It should be noted that references to diseases, minerals, flora and fauna, architectural details, clothing, jewelry, musical instruments and other articles cannot always be identified with precision. Also, linear measurements and measures of capacity can only be approximated (see the Appendix). Although *Selah*, used mainly in the Psalms, is probably a musical term, its meaning is uncertain. Since it may interrupt reading and distract the reader, this word has not been kept in the English text, but every occurrence has been signaled by a footnote.

One of the main reasons that the task of Bible translation is never finished is the change in our own language, English. Although a basic core of the language remains relatively stable, many diverse and complex cultural forces continue to bring about subtle shifts in the meanings and/or connotations of even old, well-established words and phrases. No part of the language has seen greater change in the last thirty years than the way gender is presented. The original NIV (1978) was published in a time when "a man" was still used to refer to a person regardless of

gender. But the generic connotations of "man" in this sense have eroded over the years. In recognition of this change in English, this edition of the NIV, along with almost all other recent English translations, substitutes other expressions when the original text intends to refer generically to men and women equally. Thus, for instance, the NIV (1984) rendering of 1 Corinthians 8:3, "But the man who loves God is known by God" becomes in this edition "But whoever loves God is known by God." On the other hand, "man" and "mankind," as ways of denoting the human race, are still widely used. This edition of the NIV therefore continues to use these words, along with other expressions, in this way.

A related shift in English creates a larger problem for modern translations: the move away from using the third-person masculine singular pronouns—"he/him/his"—to refer to men and women equally. This usage does persist at a low level in some forms of English, and this revision therefore occasionally uses these pronouns in a generic sense. But the tendency, recognized in day-to-day usage and confirmed by extensive research, is away from the generic use of "he," "him," and "his." In recognition of this shift in language and in an effort to translate into the "common" English that people are actually using, this revision of the NIV generally uses other constructions when the biblical text is plainly addressed to men and women equally. The reader will frequently encounter a "they," "their," or "them" to express a generic singular idea. Thus, for instance, Mark 8:36 reads: "What good is it for someone to gain the whole world, yet forfeit their soul?" This generic use of the "distributive" or "singular" "they/them/their" has a venerable place in English idiom and has quickly become established as standard English, spoken and written, all over the world. Where an individual emphasis is deemed to be present, "anyone" or "everyone" or some other equivalent is generally used as the antecedent of such pronouns.

Sometimes the chapter and/or verse numbering in English translations of the

Old Testament differs from that found in published Hebrew texts. This is particularly the case in the Psalms, where the traditional titles are included in the Hebrew verse numbering. Such differences are indicated in the footnotes at the bottom of the page. In the New Testament, verse numbers that marked off portions of the traditional English text not supported by the best Greek manuscripts now appear in brackets, with a footnote indicating the text that has been omitted (see, for example, Matthew 17:21).

Mark 16:9-20 and John 7:53-8:11, although long accorded virtually equal status with the rest of the Gospels in which they stand, have a very questionable—and confused—standing in the textual history of the New Testament, as noted in the bracketed annotations with which they are set off. A different typeface has been chosen for these passages to indicate even more clearly their uncertain status.

Basic formatting of the text, such as lining the poetry, paragraphing (both prose and poetry), setting up of (administrative-like) lists, indenting letters and lengthy prayers within narratives and the insertion of sectional headings, has been the work of the committee. However, the choice between single-column and double-column formats has been left to the publishers. Also, the issuing of "red-letter" editions is a publisher's choice—one that the committee does not endorse.

The committee has again been reminded that every human effort is flawed—including this revision of the NIV. We trust, however, that many will find in it an improved representation of the Word of God, through which they hear his call to faith in our Lord Jesus Christ and to service in his kingdom. We offer this version of the Bible to him in whose name and for whose glory it has been made.

The Committee on Bible Translation
September 2010

More information on the Committee on Bible Translation may be found at:
www.NIV-CBT.com.

As you've seen, the Bible is a powerful drama telling us God's story of the world. It's filled with hope, but also struggle and failure. Of promise, but also devastation. The last word, however, is a word of salvation. Restoration and renewal are the ends to which God is working through the whole long and winding story. And Jesus is the one who turned the tide at the decisive moment. He is at the center of this compelling drama of redemption. He is the one who invites you to join with him and to take up your own place in the ongoing story.

Our prayer for you is that you will continue to explore this drama. As we said at the beginning, we believe the best strategy with the Bible is to go deep, and read big. Take in whole books, not just isolated bits here and there.

But it's also true that we all need help to read and absorb the Bible well. We need help to understand what these books meant when they were first written. We need help to live out the drama of the Bible today, to find the right way to carry the story of Jesus forward into our world.

For this reason we've developed a website so you can continue your journey deep into the Scriptures. We're committed to continually add more features, insights, links and other follow-up resources. You can check it out on-line at:

BIBLICA.COM/LIVINGTHESCRIPT

We hope this resource will help you make deeper and deeper connections with the Bible. The process of being transformed by God's Word never stops. Of course, we can't give you all the help you need at a website. We also hope you'll seek out other people to read and discuss the Bible with, so you can engage the Bible together. The Bible was meant to be experienced in community. This is key for discovering what it means to live the story today. But perhaps the most crucial thing of all is for God himself to guide you into good understanding. We pray that you will stop and ask him to do just that. In the end, it is his drama that we're all invited into.

The Holy Bible is a powerful drama telling us God's story of the world. It's filled with hope, but also struggle and failure. Of promise, but also devastation. The last word, however, is a word of salvation. Restoration and renewal are the ends to which God is working through the whole long and winding story. And Jesus is the one who turned the tide at the decisive moment. He is at the center of this compelling drama of redemption. He is the one who invites you to join with him and to take up your own place in the ongoing story.

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WEKIVA FCA MEETS EVERY TUESDAY DURING LUNCH

*JOIN US FRIDAY, JANUARY 25TH FOR OUR FIRST
OFF-CAMPUS HUDDLE!*

6:30 PM - 9:00 PM AT

DAYSPRING COMMUNITY CHURCH

2434 OLD DIXIE HIGHWAY

APOPKA, FL 32712

FREE! FUN! GAMES! MUSIC! BONFIRE!

HOTDOGS AND S'MORES

SPECIAL MESSAGE

COME TO FIELD OF FAITH

ON WHS FOOTBALL FIELD

WEDNESDAY, MARCH 20TH

6:00 PM - 9:00 PM

*WE MAY NOT BE THE CLUB FOR EVERYONE, BUT WE ARE THE CLUB FOR
ANYONE!*

QUESTIONS? TEXT 407-739-9915



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