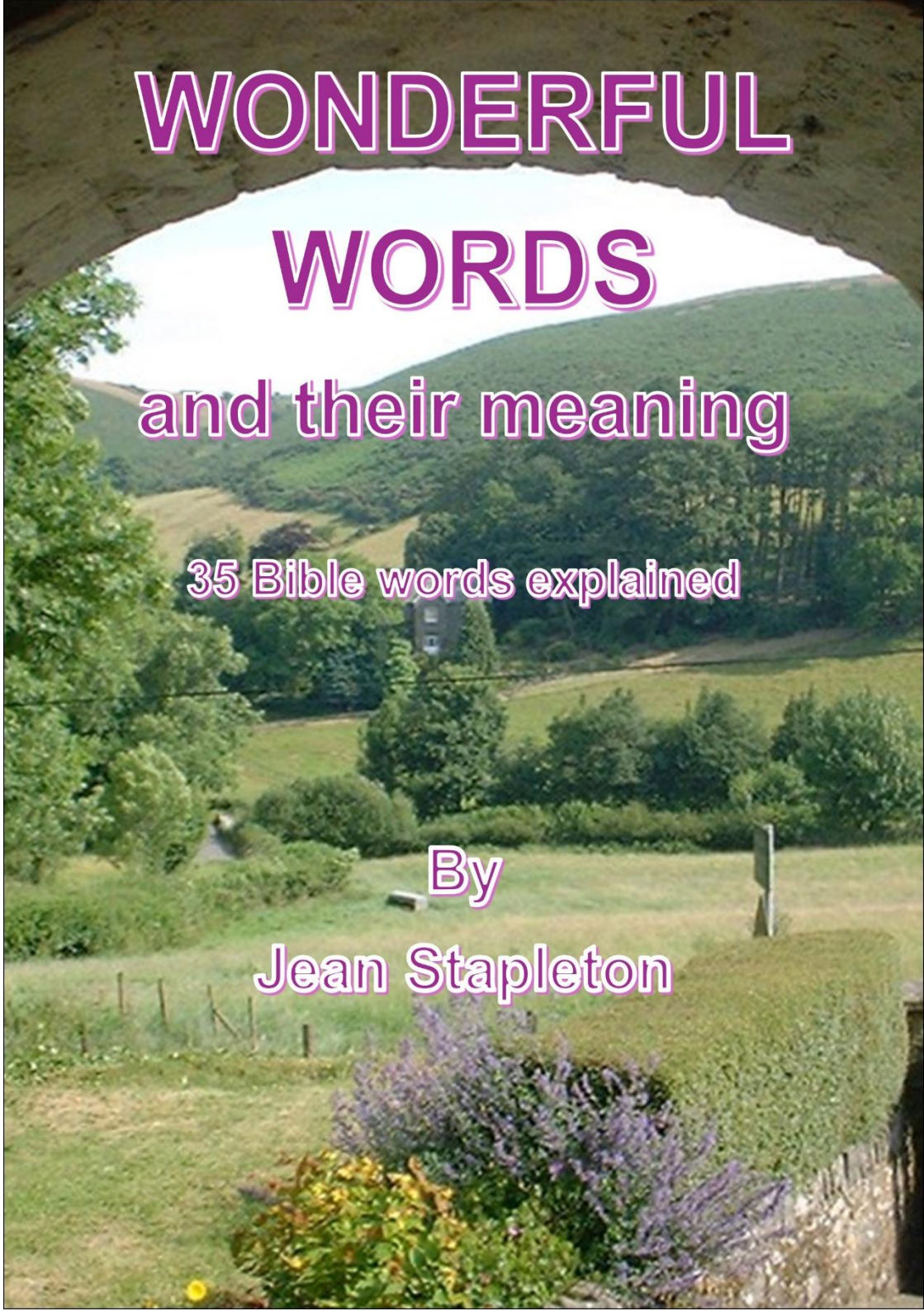


The background of the entire page is a photograph of a lush green valley. The view is framed from above by a rough, natural stone archway. In the foreground, there are green fields, some trees, and a small stone wall. In the middle ground, there are rolling hills covered in green vegetation and some scattered trees. In the background, more hills are visible under a clear sky. The overall scene is peaceful and scenic.

WONDERFUL WORDS

and their meaning

35 Bible words explained

By

Jean Stapleton

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INTRODUCTION

There are some wonderful words in the Bible that have a lot to teach us, if only we will take the trouble to learn exactly what they mean. Some are quite long words like “justification” and “propitiation”, and we hardly ever meet them apart from the pages of the Bible. Some are short words like “faith” or “sin”: are we sure of what the Bible means by these words? I hope this book will help you to understand some of the words you will come across as you read your Bible or as you listen to teaching from the Bible. As you look up the verses where each “wonderful word” is used, ask God to help you to understand what you are reading.

All the references to Bible verses have been checked in the Authorised (King James) Version and the New King James Version.

The Bible references are shown as the **Name** of the **Book**, then the **Chapter** in the book, then the **verse** or **verses** in the Chapter. For example – John 3: 16 means the **Book** of John **chapter** three, **verse** 16.

You can find a list of the names of the **Books** in the front of your Bible.

Chapter 1: Atonement

How we use this word:

We use this word to mean making amends for something we have done wrong. Someone might realise that they have lived a very selfish life, never even thinking of helping other people. They could decide that they would start giving generously to charities, “to **atone**” for their past selfishness.

How the Bible uses this word:

Read: Leviticus 6: 1-7

Before the Lord Jesus came to be the Saviour of everyone who believes in Him, God gave instructions for a person who had done wrong, so that his sin could be **atoned** for. The verses you read from Leviticus chapter 6 are about what had to be done by someone who had stolen something. First of all, anything stolen must be returned to the person it belonged to. When that had been done, he was to go to the priest, taking an animal in this case a ram (a male sheep). The animal had to die instead of the sinner. This was how **atonement** was made in the Old Testament days so that sin was “covered” until the Lord Jesus came to take away the sins of everyone who trusts in Him.

God gave instructions for how the different things that people do wrong could be **atoned** for. Always there had to be a substitute to bear the punishment,

instead of the sinner (Ezekiel 18: 4 and 20). We can read God's instructions in the book of Leviticus. This book also tells us about The Day of **Atonement** (Leviticus 16 and 23: 26-32), when the High Priest went alone into the Tabernacle (later, the Temple) to offer the sacrifices that God said should be made. This was like a picture of when the Saviour would come. Only He could do the work of **atonement** to deal with His people's sins once and for all.

We can say that the meaning of the word **atonement** in the Bible is to cover sin so that we can be **at-one-with-God** (Hebrews 9: 7 and 11-12).

Remembering the Bible reading:

Trespass is another word for sin.

1. What must the person who had stolen something do, before offering a sacrifice? (Leviticus 6: 4-5)
2. What must he take to the priest? Leviticus 6 6)
3. Could he be sure that his sin was forgiven? (Leviticus 6: 7)

Other verses where this word is used:

Exodus 32: 30

Leviticus 1: 4

Leviticus 17: 11

Numbers 15: 25

Chapter 2: Christ or Messiah

How we use this word:

Christ is the Greek form of the Hebrew (Jewish) word **Messiah**. The word **Messiah** is sometimes used for a liberator: someone who frees a country from rulers who had taken away the people's freedom.

How the Bible uses this word:

Read: Daniel 9: 25-26

In the prophetic language of these verses, 'weeks' stands for years. This explains why some Jewish people were expecting their **Messiah** when Jesus was born. (Luke 2: 25-36, 38)

Luke 24: 13-16; 25-27; 44-48

The word **Christ**, or **Messiah**, means the Anointed One. Anointing with oil has been used for many centuries when a king or queen is crowned. Their anointing is a sign that they are set apart for a very special task. Jesus is God's Anointed One, with the special task of saving His people from their sins. The word **Messiah** is only used twice in the Old Testament: this is in the Book of Daniel. However, the Old Testament contains many prophecies of the Saviour God promised to send. The word **Christ** is used many times in the New Testament where Jesus is called **Christ**, or the Lord Jesus **Christ**.

The people of Israel, now known as the Jews, expected the Saviour would be a **Messiah** who would free them from the people who had ruled over them. Because of their disobedience to God, they had become subject to the powerful empires that arose: Babylon, Persia, Greece and Rome. At the time the Lord Jesus was born, the Jewish nation was under the power of Rome. From studying the Book of Daniel, some of the people believed that their **Messiah** was coming very soon and would make them an independent nation again.

The Old Testament actually taught that the promised Saviour would suffer and die to save those who trusted in Him, from their sins (Isaiah chapter 53). It is also made clear that the **Messiah** would be the Saviour of Gentiles as well as Jews (Isaiah 49: 6).

The Jewish leaders rejected their long-awaited **Messiah** because He did not fit their mistaken ideas. They had Him put to death by crucifixion but in His death He took the punishment for the sins of everyone who would ever trust in Him (Acts 2: 23-24).

Remembering the Bible readings:

1. What does the prophet Daniel call God's promised Saviour? (Daniel 9: 25).
2. What did Jesus use, to explain to the two on the way to Emmaus, that Christ would suffer? (Luke 24: 26-27).
3. What was the result of the suffering and resurrection of **Christ** for all nations? (Luke 24: 46-47. Remission means forgiveness).

Other verses where these words are used:

John 4: 25

Acts 2: 36

Romans 5: 6

Hebrews 9: 28



Chapter 3: Church

How we use this word:

We call a building where people meet to worship God, a **church**. We may talk about The **Church** of England, The Methodist **Church**, The Baptist **Church** and various others. These different sorts of churches belong to “denominations”: groups of churches known for different beliefs or different ways of doing things.

How the Bible uses this word:

Read: Acts 2: 41-42 and 47
1 Thessalonians chapter 1
Hebrews 10: 24-25

The Bible never uses the word **church** to mean a building. The **church** in the New Testament is a group of Christians living in a particular place such as Philippi, Ephesus or Colosse. The only person who is described as being the Head of the **church** is the Lord Jesus Christ (Colossians 1: 1-2 and 18). In chapters two and three of the Book of Revelation, there are messages to the seven **churches** in Asia. These messages were given to the Apostle John for those **churches**, but they still have a message for **churches** today. They show how well the Lord Jesus knows each **church** and we may be sure that this is still the case.

Whenever someone becomes a Christian, they have become a member of the **church** of the Lord Jesus. From the New Testament we learn that Christians should meet together as local **churches** to worship God, receive teaching from the Bible, and help and encourage one another (Hebrews 10: 25).

Remembering the Bible readings:

1. Can you find four things that the New Testament Christians did? (The word “doctrine” means teaching.) (Acts 2: 42)
2. How did the number of Christians (the **church**) grow? (Acts 2: 47)
3. Whose **church** did the Christians at Thessalonica belong to? (1 Thessalonians 1: 1)
4. What did the writer of the Book of Hebrews tell the Christians they must not forsake (stop doing)? (Hebrews 10: 25)

Other verses where this word is used:

Acts 11: 26

Romans 16: 5

Ephesians 1: 22

Revelation 2: 1, 8, 12, 18

Chapter 4: Conversion

What it means to be converted

How we use this word:

Conversion literally means to turn around. We use the word to mean a great change. Builders carry out **conversions**, such as changing a bedroom into a bathroom, or a garage into an extra room.

How the Bible uses this word:

Read: Acts 3: 19

1 Thessalonians 1: 8-9

In Acts chapter 17 we read about the visit of Paul and Silas to Thessalonica. They did not have an easy time there as they were opposed by some of the Jews who lived there. In fact, so much trouble was stirred up that friends sent Paul and Silas away at night for their safety. Even though Paul and Silas had such a difficult time in Thessalonica, there were some people who became Christians when they heard about the Lord Jesus.

Some of the people of Thessalonica were idol worshippers. But when they heard the truth about the Lord Jesus, they believed and gave up their idolatry. They turned to God from idols, which is just what the word **conversion** means.

In Acts chapter 3 we read about a lame man who was healed when Peter and John spoke to him.

Many people who knew that the man had been lame saw him walking. They gathered around to find out what had happened. Peter explained to them that it was the Lord Jesus who had healed the man. He then spoke to the crowd about the death and resurrection of the Lord Jesus. He told them that they needed to repent and be **converted**: they must turn from their sins to God.

Remembering the Bible readings:

1. If people are **converted**, what happens to their sins? (Acts 3: 19)
2. What had the Thessalonian Christians turned from? (1 Thessalonians 1: 9)
3. Who did they now serve? (1 Thessalonians 1: 9)

Other verses where this word is used:

Psalm 19: 7
Psalm 51: 12-13
Matthews 18: 3
Acts 15: 3

Chapter 5: Covenant

How we use this word:

A **covenant** is an agreement between two or more people or groups of people. Each party to the agreement makes certain promises. Marriage is a **covenant** where a man and a woman each promise to be faithful to the other throughout their lives. When a wedding takes place, other people are present besides the bride and bridegroom. Two of those who are present act as witnesses: they sign the marriage certificate after the bride and groom have signed. This shows us that marriage is not just a private matter. It is important to society that those who marry keep their promise to be faithful to one another.

Other **covenants** also need witnesses to the agreement that has been made. This could be for a business or a private arrangement.

How the Bible uses this word:

Read: Genesis 9: 8-17

Genesis 12: 1-3 and 17: 7-8

Jeremiah 31: 31-34

We read in the Bible about people who entered into **covenant** agreements with each other. But more often, the **covenants** in the Bible are between God and His people, and it is God, not mankind, who sets out the details of the **covenant**. God made a **covenant** with Noah and his descendants, that He

would never again send a world-wide flood. God made a **covenant** with Abraham to give the land of Canaan to his descendants. This **covenant** included the coming of the Saviour from Abraham's family.

When God gave His laws to Israel in the time of Moses, the Israelites promised to obey. They failed to do this, but God promised a new **covenant** that included forgiveness of His people's sins. This **covenant** was brought in by the Lord Jesus when He died in the place of all those who believe in Him.

Remembering the Bible readings:

1. What promise did God make to Noah and his descendants? (Genesis 9: 11)
2. Who was it who would come from Abraham's family who would bring blessing (good) to all the families of the earth? (Genesis 12: 3; Matthew 1: 1 and 16)
3. Did the people of Israel keep their promise to obey God's commandments? (Jeremiah 31: 32)
4. What two special promises came with the new **covenant**? (Jeremiah 31: 34)

Other verses where this word is used:

Psalm 89 34
Jeremiah 33: 20-21
Luke 1: 72
Hebrews 8: 10

Chapter 6: Disciple

How we use this word:

A **disciple** is someone who follows and learns from a leader or teacher. Great teachers of almost any subject gather **disciples** around them. Our word “**discipline**” reminds us that a **disciple** is willing to lead a **disciplined** life, giving time and energy to the chosen subject.

How the Bible uses this word:

Read: Mark 3: 13-19

Luke 6: 12-16

Many people followed the Lord Jesus to listen to His teaching and to see the wonderful miracles that He did. Sometimes those who followed Him are called His **disciples**, but in the New Testament we read of twelve men who the Lord Jesus chose to be with Him. The Lord Jesus spoke to great crowds of people, but at times He took the twelve **disciples** aside to explain His teaching to them. The **disciples** were then sent out to teach others.

Just before the Lord Jesus went back to heaven, He told His **disciples** that they would be His witnesses first in Jerusalem, then in Judea and Samaria, and then all over the world. Witnesses are people who tell what they have seen and heard. The **disciples** were especially to tell others of the death and resurrection of the Lord Jesus. They had seen

Him after He rose from the dead and so were able to do this. The exception was Judas Iscariot who betrayed the Lord Jesus to His enemies. Knowing that he had done wrong, he took his own life.

In the Book of Acts we find the **disciples** being called “apostles”. This word means those who are sent out. They had followed the Lord Jesus. Now they were “sent out” to tell others about Him.

The word **disciple** can still be applied to Christians today. The Lord Jesus said that those who remain true to His teaching are His **disciples** (see John 8: 31). He also warned that to be His **disciple** would not be an easy thing. It means putting Him first in our lives. (See Luke 14: 26-27: the word “hate” in verse 26 is used in a different way from how we usually understand it. It means to think less of or count as of less value. In other words, if our friends or relations try to persuade us not to follow the Lord Jesus, we must follow Him even if they are offended.)

Remembering the Bible readings:

(There are two small differences in the list of names of the **disciples** in Mark and Luke. Simon the zealot is also called Simon the Canaanite. Judas son of James is also given the name Thaddaeus.)

1. What two things were the twelve **disciples** to do? (Mark 3: 14)
2. What special power were they given? (Mark 3: 15)

3. What do we learn about Judas Iscariot?
(Mark 3: 19)

Other verses where this word is used:

Matthew 5: 1
Matthew 10: 1
Luke 11: 1
Luke 14: 27



Chapter 7: Doctrine

How we use this word:

Doctrine means something that is taught. We often use the word **doctrine** in connection with a religion. We might speak of “Roman catholic **doctrine**” or “Protestant **doctrine**” meaning the teaching of those particular “churches”.

How the Bible uses this word:

Read: Philippians 2: 1-16

In the Bible, the word **doctrine** means teaching. There is, for example, teaching about what God is like, what mankind is like, God’s law, how sin can be forgiven and how Christians should live. **Doctrine**, in the Bible, is not there just so that we will know a lot. It is there to affect how we live. The New Testament epistles contain a lot of teaching for Christians, but always with the aim of helping Christian people to know how they should live in obedience to God.

For an example of how **doctrine** is used in a New Testament epistle, look again at Philippians 2: 1-16. You will see that verses 5-11 are all about the Lord Jesus and how He, the Son of God, came to earth as a man and died on the cross for His people. This **doctrine** about the Lord Jesus is used to teach Christians that they should be like the Lord Jesus, unselfish, uncomplaining, caring for others. Not that

we can make ourselves more like the Lord Jesus: verse 13 reminds us that God is at work in our lives.

The Bible warns us of the dangers of false **doctrine**. There have been, and still are, people who come into the church and teach things that are quite different from what the Bible actually says. False **doctrine** is dangerous. For those who are not Christians, a false gospel will tell them that they can make themselves good enough to go to heaven, instead of coming to the Lord Jesus for forgiveness. For Christians, false **doctrine** will say that it is alright to live a sinful life because God's grace means that sin does not matter. The best way to deal with false teaching, is to keep reading your Bible, so that you will know what the Bible teaches and you will recognise teaching that is wrong.

Remembering the Bible reading:

1. What two attitudes should not be present among Christians? (Philippians 2: 3)
2. What attitude did the Lord Jesus show when He went to the cross? (Philippians 2: 8)
3. What is it that causes Christians to want to obey and please God? (Philippians 2: 13)
4. How should Christians go about their daily lives? (Philippians 2: 14)

Other verses where this word is used:

Proverbs 4: 1 and 2

Acts 2: 42

Romans 16: 17

1 Timothy 4: 6 and 16

Chapter 8: Eternal

How we use this word:

The word **eternal** means something that lasts for ever. We sometimes use this word when something seems to take a long time, although that would not be its correct meaning. If you had to wait longer than you expected for an event to take place, you might say “the wait seemed **eternal**”.

How the Bible uses this word:

Read: John 3: 14-16

Romans :6 23

1 Timothy 1: 17

1 John 5: 11-13

There are two main ways that the Bible uses the word **eternal**. The first applies only to God: He is the **eternal** God which means He is without beginning and without end. We may find this hard to understand because every year we have a birthday that reminds us of the beginning of our life. We also know that our life in this world must end when we die. God is different from us: He has always existed and He always will exist.

The second way this word is used is when the Bible speaks of **eternal** life or **eternal** punishment. The Lord Jesus promises **eternal** life to those who believe in Him. To believe in the Lord Jesus Christ means to believe that He is the Son of

God who died on the cross to take the punishment for the sin of everyone who trusts in Him and that if I trust in Him, He will forgive my sin. God gives forgiveness of sin and **eternal** life with Him: we cannot do anything to earn these things or make ourselves good enough for heaven.

For those who refuse to believe in the Lord Jesus Christ, there is punishment that is also **eternal**. (See Matthew 25: 46.) Those who reject God's way of salvation, are showing that they do not want to spend eternity with Him. To be **eternally** cut off from God means to be separated for ever from everything good and to know only misery and regret. This is a very serious matter, but we do know that the Lord Jesus receives all who come to Him for forgiveness. The Bible teaches us that the time to come to Christ is not some far off tomorrow, but now.

Remembering the Bible readings:

1. What four things does Paul tell us about God in 1 Timothy 1: 17?
2. Can you find the word in John 3: 16 that has a similar meaning to the word **eternal** in verse 15?
3. Does Paul say that we can earn **eternal** life by the things we do? (Romans 6: 23)
4. Can Christians be sure that God has given them **eternal** life? (1 John 5: 11-13)

Other verses where this word is used:

Deuteronomy 33: 27

John 10: 28

John 17: 3

2 Corinthians 5: 1

Chapter 9: Faith

How we use this word:

To have **faith** in someone means that we trust them and believe that they will never let us down. We can also have **faith** in certain things, like a medicine which we are sure will make us better when we are ill. We also speak about someone's **faith**, meaning their religion.

How the Bible uses this word:

Read: Numbers 21: 4-9

John 3: 14-18

Ephesians 2: 8

Faith in God means believing that God will always do as He has promised. We sometimes make promises which we really mean to keep, but there are circumstances that can prevent us doing as we have said. Things like illness or even bad weather, can bring about a change in our plans. The Bible teaches us that God is always able to do what He has said He will do because He is omnipotent (all-powerful). As we read the Bible we learn more about God's character and so our **faith** grows.

Faith should always lead to obedience: we believe what God says and we will show we believe by doing what God says we should do. In Numbers chapter 21, we read about the instruction God gave to the Israelites when many people were dying from

the serpents' bite. The only thing necessary for anyone who had been bitten, was to look at the bronze serpent. This was not a difficult thing to do, it simply required **faith** that God would do as He had promised. The evidence that people had **faith**, was that they obeyed God and looked toward the serpent.

The Lord Jesus said that He would be lifted up, as the bronze serpent had been. For Him, the "lifting up" would be on the cross, and God's instruction to us, is to believe on Him. This "believing" means we have seen our need: we are sinners who cannot please a holy God. We cannot save ourselves from sin's power over us or sin's punishment. Like the Israelites we are in great danger, but we can be saved by believing that the Lord Jesus has taken sin's punishment for everyone who believes in Him. God Himself gives us this **faith** as we see our need of salvation.

Remembering the Bible readings:

1. What danger were the Israelites in? (Number 21: 6)
2. What was the remedy? (Numbers 21: 7-8)
3. When was the Lord Jesus "lifted up"? (John 3: 14)
4. Is there anything we can do to earn salvation? (Ephesians 2: 8)

Other verses where this word is used:

Habakkuk 2: 4

Luke 17: 5

Romans 10: 17

Ephesians 6: 16



Chapter 10: Fellowship

How we use this word:

We can use the word **fellowship** to mean friendship, especially of a group of people who share the same interests. The word is also used in universities or colleges, where an outstanding student is awarded a **fellowship**. This gives the person opportunities for further study in the college and probably some financial support as well.

How the Bible uses this word:

Read: Acts 2: 41-42

Philippians 1: 3-6

1 John 1: 3-7

In the Bible, **fellowship** is more than a shared interest, it is really a shared life. Each Christian's **fellowship** with God, leads to **fellowship** with one another. When three thousand people became Christians on the Day of Pentecost, one of the things we are told they continued in was **fellowship** (Acts 2: 42). Each one had received new life from God and this bound them to one another.

Paul wrote to the Christians at Philippi about their "**fellowship** in the Gospel". It was a cause of thankfulness to Paul, that those who had become Christians increasingly shared in his love of the Gospel and his great desire to make the Gospel known to others.

We need to remember that we cannot have **fellowship** with God until our sin is forgiven. God is holy, perfectly pure and good. We are sinful people and our sin is like a barrier between us and God, so that the Bible describes us as enemies of God (Romans 5: 10). When our sin is forgiven, we can know God as our Friend.

Remembering the Bible readings:

1. What four things did the new Christians continue in? (Acts 2: 42).
2. Who does the apostle John say he has **fellowship** with? (1 John 1: 3)
3. 1 John 1: 6 describes a person who claims to have **fellowship** with God but continues to live in a way that is not pleasing to God. What does John say about such a person?
4. What is the result of true **fellowship** with God? (1 John 1: 7)

Other places where this word is used:

Acts 2: 42

1 Corinthians 1: 9

2 Corinthians 6: 14

Ephesians 5: 11

Chapter 11: Gospel

How we use this word:

We use this word for the first four books of the New Testament: Matthew's **Gospel**, Mark's **Gospel**; Luke's **Gospel**, John's **Gospel**. We also use it to emphasise that we are telling the truth, "What I am telling you is the **gospel** truth". Of course, there is no need to use the word **gospel** in this way, as we should always speak the truth.

How the Bible uses this word:

Read: Mark 1: 1

Mark 16: 15

Romans 1: 1-4 and 16

This is a New Testament word that means "good news" and it is always used to mean the good news about the Lord Jesus Christ. So, we need to be clear what exactly this good news is.

The good news that everyone needs to hear is that God fulfilled His promise to send a Saviour. His own Son, the Lord Jesus came into the world to give His life as a perfect sacrifice for the sin of everyone who believes in Him. God raised Him from the dead, showing that His sacrifice was accepted and making it clear that He is truly the Son of God. We are all sinners who have disobeyed God. We all need a Saviour so that our sin can be forgiven and we can have eternal life with God.

Sadly, there have been times when a “false” **Gospel** has been taught, instead of the true **Gospel** of the Bible. This happens in two ways: something is added to the **Gospel** or something is taken away from the **Gospel**.

Paul wrote his letter to the Christians at Galatia because some men had come into the church who added to the **Gospel**. They were teaching the people who were not Jews, that they must keep the Old Testament laws as well as believing in the Lord Jesus. Paul understood that this prevented people trusting only in the death of Jesus in their place. Of course, the Ten Commandments have a special place in teaching us how we are to live. But other Old Testament laws, called civil and ceremonial laws, were not necessary for the Gentile (non-Jewish) Christians.

Even today, there is teaching that adds other things (like penances and good deeds) to the **Gospel** of faith alone in the Lord Jesus Christ alone.

There is also teaching that takes something away from the **Gospel**. This could be by saying that Jesus died on the cross as an example of how we should love others, or just to show us how much God loves us. The Lord Jesus is an example to us and His death does show God’s love. But this is not the true **Gospel**, that Jesus died to take sin’s punishment so that sinful people could be forgiven and know God as Saviour and Friend.

Remembering the Bible readings:

1. Who is the **Gospel**, the good news, about? (Mark 1: 1)
2. What did the Lord Jesus tell His disciples that they must do? (Mark 16: 15)
3. Into whose family was Jesus born? (Romans 1: 3)
4. What was it that proved beyond any doubt that Jesus is the Son of God? (Romans 1: 4)

Other verses where this word is used:

Matthew 4: 23

Mark 1: 15

Mark 13: 10

1 Thessalonians 2: 2

Chapter 12: Grace

How we use this word:

We can describe someone as having **grace** or being **graceful** when they are attractive or elegant. It is also used to mean a short prayer of thanks before a meal (“saying **grace**”). Sometimes it describes someone trying to put things right with other people, “she had the **grace** to apologise”.

How the Bible uses this word:

Read: Genesis 6: 1 - 9
2 Corinthians 8: 9
Ephesians 2: 4-9

The Bible uses this word to mean God’s kindness to those who do not deserve it. Paul wrote to the Christians at Corinth about the **grace** of the Lord Jesus Christ, who left heaven and became poor for us. The Lord Jesus came into the world to die for sinful people. He died for people who have no thought of God and never thank Him for all the good things He provides. It is God’s kindness to those who break His commandments and rebel against Him, that shows His **grace**.

Noah lived at a time of great wickedness when God determined to bring judgement upon the whole world. The Book of Genesis tells us that the earth was filled with violence and that even men’s thoughts were continually evil.

Amid such terrible days, we read of one man, Noah, who “found **grace** in the eyes of the Lord”. Just as God determined to destroy the wicked, He also determined to save Noah. The Bible teaches us that “all have sinned”, so even Noah, the only one who, with his family, was saved from destruction at the time of the great flood, was a sinner saved by **grace** – God’s undeserved kindness.

Noah believed God and showed his faith by obeying God. Building a huge ark, at a time when no such event as serious flooding had ever been seen, must have led to much ridicule for Noah to bear (Hebrews 11: 7). In the New Testament, Noah is described as “a preacher of righteousness” (2 Peter 2: 5), so he must have warned the people during the many years it took him to build the ark. No-one, except his own family, listened to Noah or took any notice of his warnings. Only Noah and his wife, and their three sons and their wives, were saved from the flood. The true story of Noah reminds us that there will be a day when God will judge everyone who has ever lived. Only those saved by His **grace** through faith in the Lord Jesus Christ, will escape sin’s punishment and experience the perfect joy of “the new heavens and the new earth” (Revelation 21: 1).

Remembering the Bible readings:

1. What was the effect of God's **grace** in Noah's life? (Genesis 6: 9 and 22).
2. What shows us the **grace** of the Lord Jesus? (2 Corinthians 8: 9).
3. What is it that saves us from sin and its punishment? (Ephesians 2: 5 and 8).
4. What might we do if we thought we were saved by doing good deeds? (Ephesians 2: 9).

Other verses where this word is used:

Psalms 84: 11

John 1: 14

Philippians 4: 23

Hebrews 4: 16



Chapter 13: Holiness

What it means to be holy

How we use this word:

Sometimes the word **holy** is used in an unkind way when someone refuses to join in with something they believe to be wrong. They are accused of being “holier than thou” – setting themselves up as better than other people.

It is used about people who shut themselves away in convents or monasteries. In fact, many religions have people they call “**holy** men” or “**holy** women”. They may be people who have given away all their money and try to live a very simple life.

How the Bible uses this word:

Read: Isaiah 6: 1-8

1 Peter 1: 15-16

First of all, the word **holiness** is used to describe the character of God. God is **holy**: He is absolutely pure and good, completely separate from sin. He hates sin and He loves righteousness. Our sin separates us from this **holy** God who says that His people must also be **holy**.

Isaiah had a vision of God in His **holiness** and he immediately felt his own sinfulness. God called Isaiah to be a prophet with a message to the people

of Israel, but first of all Isaiah's own sin had to be dealt with.

When people become Christians, their sin is forgiven, but they still have sinful hearts. God's **Holy** Spirit begins His work in the life of every Christian, to make them **holy**. You can read more about this by looking up the word "**sanctification**".

Remembering the Bible readings:

1. What did the seraphim call to one another? (Isaiah 6: 3)
2. What happened to Isaiah when he saw a vision of God's **holiness**? (Isaiah 6: 5)
3. How is **holiness** to be seen in a Christian's life? (1 Peter 1: 15)

Other verses where this word is used:

Exodus 15: 11

Psalms 29: 2

1 Thessalonians 4: 7

2 Peter 3: 11

Chapter 14: Judgement

How we use this word:

We use this word in several different ways. It can mean the sentence passed by a judge in a court of law. We also use the word **judgement** to mean our opinion of a person or a situation, for example someone might say, "In my **judgement** he has done the job very well".

How the Bible uses this word:

Read: Acts 17: 30-31

Revelation 20: 11-15

The Bible teaches that there will be a day of **judgement**. This is the day when God will judge everyone according to the things they have done. This will be a terrible day for all those who have rejected God's offer of forgiveness through the Lord Jesus Christ. There will be no atheists then: all will know the greatness of the God they have despised and at that time they will receive the just punishment for their sin. We have all sinned against God and broken His laws. But the Book of Revelation tells us that there is a "Book of Life". Here are the names of all who have believed in the Lord Jesus and whose sin has been forgiven. The punishment for their sin has already been taken by the Lord Jesus when He died on the cross. The Christian has no need to fear this "**Judgement** Day".

In Paul's letter to the Christians at Corinth we read about a day when the work that Christians have done will be tested. (1 Corinthians 3: 11-15) Has the work been built on the foundation of the Lord Jesus and keeping faithfully to the Bible? If not, it will not stand the test although the Christian person will be safe. How careful we need to be if we are Christians, that our work is of lasting value, otherwise we will be ashamed when we meet the One who has died for us.

Remembering the Bible readings:

1. Who will be the judge when the Day of **Judgement** comes? (Acts 17: 31)
2. Does God have a record of everyone's life? (Revelation 20: 12)
3. What does the Bible call the record of everyone who has believed in the Lord Jesus? (Revelation 20: 12 and 15)

Other places where this word is used:

Psalm 9: 7-8

Matthew 5: 21-22

John 5: 22

Hebrews 9: 27

Chapter 15: Justification

What it means to be justified

How we use this word:

Justification means showing that a person is “in the right”, they are not guilty of any wrongdoing. We could use this word about someone who had been taken to court, accused of committing a crime. The judge and jury would listen to all the evidence. If they decided that the person was not guilty, we could say he has been **justified**: his actions have been shown to be right, not wrong.

How the Bible uses this word:

Read: Luke 18: 9-14
Romans 5: 1

When we have understood that we are sinners who have broken God’s law, we need to ask a question. How can a sinful person ever be made right with God? God is holy and our sin separates us from Him.

Justification means God saying that we are counted “not guilty”. How can God say that to people who have broken His law? He does it in two ways. He forgives the sinner who believes in the Lord Jesus who died in the sinner’s place. Then He sees the sinner “covered” by the righteousness (perfect goodness) of the Lord Jesus.

The Bible says that we can only be **justified** by faith in the Lord Jesus Christ. In the parable you read, the Pharisee thought he was **justified** by the good things he did. He did not realise that his heart was sinful, even though his pride showed just how sinful he was. The tax-collector knew that he was a sinner: it was no use even pretending that he had lived a good life. He knew that his only hope was to ask God for mercy. Mercy means not getting what we deserve. God knows that none of us can put ourselves right, so in the parable it was the man who depended on God's mercy, who was **justified**.

There is an easy way to remember what this word means. When God forgives me, it is **just-as-if-I** have never sinned.

Remembering the Bible readings:

1. What did the Pharisee think about himself? (Luke 18: 11-12)
2. What did the tax-collector think about himself? (Luke 18: 13)
3. Which of the two men was **justified** (made right with God)? (Luke 18: 14)
4. What do we have when we are **justified**? (Romans 5: 1)

Other verses where this word is used:

Isaiah 53: 11
Acts 13: 39
Romans 4: 25
Romans 8: 33

Chapter 16: Law

Every country has **laws**: a set of rules that make it possible for people to live together. It is easy to see that we need **laws** to control traffic, otherwise there would be chaos on the roads. But **laws** are also needed to protect property against stealing, to protect life against violence and there are many other areas of life that need the protection of the **law**.

How we the Bible uses this word:

Read: Exodus 20: 1-17

Matthew 22: 37-40

God gave His **laws** to the people of Israel after they came out of the land of Egypt. Some of those **laws** we call “ceremonial”, and they have to do with all that was done at the Tabernacle and later at the Temple in Jerusalem. There was also the “civil” **law**, instructing the people how to deal with things such as helping the poor.

The verses you have read in Exodus chapter 20 are known as the moral **law**, or the Ten Commandments. These commandments apply to all people, not just Israel, because they clearly set out how we should live. They also teach us something about God and His perfect standards. The first four commandments are about our duty to God and the other six are about our duty to other people. You read Jesus’s words in Matthew chapter 22, where He

shows how the whole **law** is about loving God and loving our neighbour (other people).

No-one except the Lord Jesus, has ever kept God's **law** perfectly. The **law** actually shows us that we are sinners who need a Saviour (Galatians 3: 24).

Remembering the Bible readings:

1. Write a few words about each of the ten commandments. You will find them in the following verses of Exodus chapter 20:
 - No. 1 - verse 3
 - No. 2 – verses 4-6
 - No. 3 – verse 7
 - No. 4 – verses 8-11
 - No. 5 – verse 12
 - No. 6 – verse 13
 - No. 7 – verse 14
 - No. 8 – verse 15
 - No. 9 – verse 16
 - No. 10 – verse 17
2. In what way should we love God? (Matthew 22: 37)
3. In what way should we love other people? (Matthew 22: 39)

Other places where this word is used:

Psalm 1: 2

Psalm 19: 7

Isaiah 51: 7

Matthew 5: 17

Chapter 17: Levites

How we use this word:

This word has no other meaning than the one the Bible gives us, so we would only use it in the way the Bible does.

How the Bible uses this word:

Read: Numbers 3: 5-9; Numbers 7: 1-9
2 Chronicles 5: 1-2 and 12-13

God promised Abraham that a great nation would come from his family (Genesis 12: 1-2). God gave a new name, Israel, to Abraham's grandson, Jacob. The families of Jacob's twelve sons became the twelve tribes of Israel: the tribes of Reuben, Simeon, **Levi**, Judah, Dan, Naphtali, Gad, Asher, Zebulun, Issachar, Joseph, Benjamin.

From those twelve tribes, God chose the tribe of **Levi** to help the priests in all their work. After leaving Egypt, the Israelites lived in tents in the wilderness for forty years. God had given Moses instructions for making the tabernacle: a very special tent where the people learned how sinful people can come to a holy God.

Whenever the people moved camp, the **Levites** were responsible for moving the tabernacle. **Levi** had three sons, Gershon, Kohath and Merari. The family of the Gershon had to move all the large heavy curtains and screens. They were given two

carts with four oxen to pull them. The family of Merari had to move the boards, bars and pillars and for this they were given four carts and eight oxen.

The family of Kohath had to move the furniture of the tabernacle. This was never to be placed in a cart, but when the priests had put coverings over it, it was carried on poles which fitted into rings on each piece of furniture.

When Israel was settled in its own land a temple was built in the time of King Solomon. Here the **Levites** helped the priests, especially when large numbers of people came with their offerings on feast days. Some of the **Levites** sang, and some played instruments to praise God.

Remembering the Bible readings:

1. Who chose the tribe of **Levi** for their special work? (Numbers 3: 5-6).
2. Why did the leaders of the people give carts and oxen for the work of the tabernacle? (Numbers 7: 4-6).
3. Why were the family of Kohath not given any carts? (Numbers 7: 9).
4. What words did the **Levites** sing when Solomon's temple was completed? (2 Chronicles 5: 13).

Other verses where this word is used:

Joshua 21: 3

1 Samuel 6: 15

Nehemiah 3: 17

Ezekiel 44: 10



Chapter 18: Mediator

How we use this word:

Sometimes communication between people breaks down to the point that they will no longer meet or speak to each other. A person who tries to bring them together, is called a **mediator**. This can be a situation where former friends become estranged from one another, or where there is a dispute between an employer and his employees.

How the Bible uses this word:

Read: Job 9: 32-33
1 Timothy 2: 5

In the Bible the word **mediator** is mainly used of the Lord Jesus. Sinful men and women can do nothing to put themselves right with God. The Lord Jesus has brought forgiveness through His death on Calvary, so that our sin no longer separates us from God.

Job lived many years before the Lord Jesus lived on the earth. In all he did he aimed to please God, and yet he went through great suffering. He lost his wealth, his children and his health. (Read about this in Job chapters 1-2.) Job's friends, instead of comforting him, accused him of having sinned in a way that brought his suffering upon him as a punishment.

Job wanted to speak with God, to know the reason for all that had happened to him. He felt that God was so much greater and stronger than he was that he longed for a **mediator** (your Bible may use the word “daysman”) – someone to speak to God for him and with an answer from God to him. Job looked forward to the time when God’s promised Saviour would come (See Job 19: 25). We can trust the Lord Jesus as our **Mediator** – the One who reconciles us to God.

Remembering the Bible readings:

1. Does Job feel that he can present his case to God? (Job 9: 32)
2. What does Job need that he cannot find? (Job 9: 33)
3. Is there any other **mediator** between God and man besides the Lord Jesus? (1 Timothy 2: 5)

Other places where this word is used:

Galatians 3: 19-20

Hebrews 8: 6

Hebrews 9: 15

Hebrews 12: 24

Chapter 19: Mercy

How we use this word:

Showing **mercy** means not treating someone who has wronged or offended us, as they deserve to be treated. Imagine a boy named Tom who was bullied at school by a boy who was bigger and stronger than he was. When they grew up, Tom owned his own business because he had worked hard. When the person who used to bully him came to him for a job, he could have just said “no” and sent him away. Instead, he agreed to give him a chance to show that he could work well. He felt sorry for his former enemy who now had no work and no money. He had **mercy** on him.

How the Bible uses this word:

Read: Isaiah 53: 6

1 Timothy 1: 12-17

Isaiah tells us that we all go astray, just like a flock of sheep who leave the place their shepherd has provided and get into all sorts of trouble. God’s commandments are right and good, but we have all broken His commandments and deserve to be punished for our sin. God shows **mercy** towards those who believe in the Lord Jesus, and He forgives their sin: the punishment they deserve has been taken by His own Son.

Paul the Apostle never forgot that he had once been Saul the persecutor of Christians. He had been brought up to keep God's commandments and became a Pharisee. The Pharisees were a group of men who were very strict about keeping God's law, even adding their own laws to it. Saul did not believe that Jesus was the Son of God and persecuted those who did. He had Christian men and women put into prison and agreed with their being put to death. It was while he was on his way to Damascus to find the Christians living there and bring them to Jerusalem for punishment, that the Lord Jesus spoke to him. (We read about this in Acts 9: 1-20.)

Paul's life was completely changed. He became a missionary, travelling many miles over land and sea to tell others about the Lord Jesus. He says that he received **mercy** from God, so that others might see that the God who forgave Saul the persecutor, could also forgive their sin.

Remembering the Bible readings:

1. How does Paul describe himself as he was before he became a Christian? (1 Timothy 1: 13)
2. Did Jesus die to save good people or sinful people? (1 Timothy 1: 15)
3. Why would the fact that God had **mercy** on Paul help others? (1 Timothy 1: 16)
4. Iniquity is another word for sin. Who has God laid our sins on? (Isaiah 53: 6)

Other places where this word is used:

Deuteronomy 7: 9

Micah 6: 8

Luke 1: 77-78

1 Peter 1: 3

Chapter 20: Prayer

How we use this word:

People often speak of saying their “**prayers**” without thinking very much about who they are **praying** to. Some churches use a “**prayer** book” with words to be used at services held in the church regularly and words to be used on special occasions.

How the Bible uses this word:

Read: Matthew 6: 5-15

Prayer means speaking to God and includes giving thanks; confessing our sins; **praying** for other people; telling God our own needs.

The Lord Jesus taught His disciples how they should **pray**. They were not to **pray** so that others would see them as if they were doing something very good, but in a quiet place where they would be on their own to talk to God.

In Matthew 6: 9 – 13 we have the words we know as “The Lord’s **Prayer**”. These verses are both a **prayer** and a pattern of **prayer**: they teach us how we should **pray**. We see that first of all we need to think of the Holy God we are **praying** to. We should **pray** that God’s will be done and that He will be honoured. Then we bring our requests – “our daily bread” means all that we need to sustain us. We ask for forgiveness because we all have sinned in thought, word and action. (Your Bible may use the

words “debts” or “trespasses” instead of the word “sin”.) We all need to **pray** to be kept from temptation and evil. We then come to praise and thanksgiving as we again remember the One we are **praying** to.

The New Testament letters remind us that we should bring everything to God in **prayer**, always remembering to thank Him for His goodness to us. (1 Thessalonians 5: 17-18)

It may seem impossible to us that God hears all the **prayers** of all His people every day. The fact that He does so, reminds us of how great God is, and that He knows all the details of our lives. King David, who lived a thousand years before the Lord Jesus was born in Bethlehem, understood this and wrote about God's knowledge of him in Psalm 139.

Remembering the Bible reading:

1. What does the Bible call people who want others to think they are very good? (Matthew 6: 5)
2. How does the Lord Jesus say we should **pray**? (Matthew 6: 6)
3. What is the first thing we should think of when we **pray**? (Matthew 6: 9-10)

Other places where this word is used:

2 Chronicles 7: 15
Psalm 65: 2
Isaiah 56: 7
Acts 12: 5
1 Peter 4: 7

Chapter 21: Priests

How we use this word:

Some churches call their ministers **priests**, although in the New Testament churches there were pastors, elders and deacons, but no **priests**. Other religions have **priests** who carry out certain religious duties.

How the Bible uses this word:

Read: Exodus 28: 1-4

Hebrews 9: 11-14 and 24-28

In Old Testament days, the **priest** represented the people to God. No one could choose to be a **priest**: God chose Aaron from the tribe of Levi to be the first High **Priest**. Aaron's four sons Nadab, Abihu, Eleazar and Ithamar became **priests**. Aaron's descendants continued to be the **priests** in following generations.

The **priests** had duties to carry out in the Tabernacle and later in the Temple. They were responsible for offering sacrifices, burning incense, keeping the lamps burning and other duties, all as God gave instructions to Moses. They also had responsibilities concerning the people's health. This was especially so in the case of leprosy (Leviticus chapters 13 and 14). As well as this, they were to teach the people God's law (Malachi 2: 7).

There was one very special duty that only the High **Priest** was to carry out. This was on the annual Day of Atonement. On that day alone, he entered alone into the Most Holy Place in the tabernacle, and later in the temple (we read about this in Leviticus chapters 16 and 23: 26-32).

Remembering the Bible readings:

1. Who chose Aaron and his sons to be the **priests**? (Exodus 28: 1).
2. Who is the final High **Priest** and what offering did He make? (Hebrews 9: 11 and 14).
3. Aaron and the **priests** that followed him entered the tabernacle or temple, but where has the Lord Jesus entered? (Hebrews 9: 24).
4. How many times does the Lord Jesus offer His life as a sacrifice for sin? (Hebrews 9: 28).

Other verses where this word is used:

Leviticus 13: 6

Malachi 2: 7

Matthew 8: 4

Hebrews 10: 11

Chapter 22: Prophet

How we use this word:

This word is used about someone who says they can tell future events. 'A **prophet** of doom' is someone who says bad things are going to happen.

How the Bible uses this word:

Read: Isaiah 53: 6-9

Jeremiah 11: 1-3

Zechariah 9: 9

In Old Testament days, God chose men to be **prophets** to give His message to the people. They gave many warnings about what would happen if the people of Israel disobeyed God and especially if they worshipped useless idols, like the nations around them. There were also messages for other nations and especially, they spoke about the Saviour who God had promised to send.

There are seventeen prophetic books in the Old Testament: on the contents page of your Bible you will see that these are from Isaiah to Malachi. The words of the **prophets** were not always welcome. Jeremiah grieved that the people would not believe his warnings, that God would punish them if they refused to change their sinful ways. When God called Ezekiel to be a **prophet**, he told him that that the people he was to speak to were rebellious, but

Ezekiel must not be afraid to speak God's words to them.

Isaiah chapter 53 is a wonderful example of a prophecy that was fulfilled when the Lord Jesus came as God's promised Saviour. It tells us that He would be rejected and put to death, not for His own sin but for the sins of all who would believe in Him. Zechariah also spoke of the coming Saviour, telling the people to rejoice because their King was coming (Zechariah 9:9).

Remembering the Bible readings:

1. Find the words in Matthew 27: 38 that show that the Saviour was put to death with wicked people as Isaiah said He would be (Isaiah 53: 9).
2. Find the words in Matthew 27: 57-60 that show that a rich person looked after the body of Jesus (Isaiah 53: 9).
3. Where did Jeremiah say his message came from? (Jeremiah 1: 2).
4. What did the disciples bring to the Lord Jesus, so that He came into Jerusalem just as Zechariah had said He would? (Zechariah 9: 9 and Matthew 21: 6-7).

Other verses where this word is used:

2 Chronicles 24: 19

Ezra 5: 2

Romans 1: 2

Hebrews 1: 1

Chapter 23: Propitiation

How we use this word:

This is quite a long word and you may never have heard it used at all. It means to turn someone's anger away from the person they are angry with.

When we know that someone is angry with us, we wonder what we should do. We might decide to give them a present to **propitiate** them – turn their anger away from us.

How the Bible uses this word:

Read: 1 John 2: 2; 4: 10

The Bible teaches us that God is love, but that He is not only a loving God, He is also a holy God. This means that God hates the sin which spoils His world, hurts other people, and shows our rebellion against Him. The Bible tells us that God not only hates sin, but that He is angry with sinful people. This does not mean that God “loses His temper” like we do. It is the way God always reacts to sin, His unchanging attitude that the Bible calls God's “wrath”. How can a holy God forgive sinful people? He never “turns a blind eye” to sin as if it did not matter. The New Testament tells us that the Lord Jesus is the propitiation. He alone turns God's anger away from us by taking our sins and the punishment they deserve. God can still be holy and yet forgive sin, because the Lord Jesus has taken the sinner's

place. It is not that the Lord Jesus had to plead with God the Father to make Him love sinful men and women, and boys and girls. God Himself loved us and sent the Son He loved, to die for all who believe in Him. (John 3: 16)

Remembering the Bible readings:

1. Did God love us because we loved Him? (1 John 4: 10)
2. How did God show His love for us? (1 John 4: 10)
3. Is there any country in the world where people could not believe in the Lord Jesus? (1 John 2: 2)

Other verses where this word is used:

Read about a gift used to **propitiate** an angry brother: Genesis 32: 6-21; 33: 1-4

Romans 3: 25

(If you do not know the reason for Esau's anger, you will need to read Genesis chapter 27.)

Chapter 24: Reconciliation

Being reconciled

How we use this word:

Reconciliation means people becoming friendly with each other again after something had gone wrong between them.

Sometimes friends quarrel and stop speaking to each other. If things are ever to be put right, one of them must make the first move. It will probably mean saying “sorry” or making it clear that their friendship is more important than their disagreement. If we see them back together, we can say that there has been a **reconciliation**.

How the Bible uses this word:

Read: Philemon verses 1-25
2 Corinthians 5: 18-21

The Bible teaches us that we have a great problem: we are separated from God by our sin. We are not able to put ourselves right with God. If there is to be a **reconciliation** it must be God who acts. He has done so by sending His own Son to take the punishment for the sin of everyone who believes in Him. He did this when He died on the cross, taking the place of sinful people. Once sin is forgiven, we can know God as our Friend.

The apostle Paul believed that God had given to him the task of pleading with people that they should be reconciled to God. He was able to do this because God had done all that was needed for **reconciliation** to take place.

Remembering the Bible readings:

Onesimus had done wrong. He was a slave who had run away from his master and may also have stolen from him. He knew he deserved to be punished and had no way of putting things right. If he was ever to be **reconciled** to his master, Philemon, it could only be if Philemon was willing to forgive him.

1. What great change had taken place in Onesimus's life since he ran away from Philemon? (Philemon verses 10-11 and verses 15-16)
2. Why does it seem likely that Onesimus had stolen from Philemon? (verse 18)
3. How does Paul say we have been **reconciled** to God? (2 Corinthians 5: 19)
4. What did the Lord Jesus take for us, and what does He give to us? (2 Corinthians 5: 21)

Other verses where this word is used:

Matthew 5: 23 - 24

Romans 5: 10

Colossians 1: 21-22

Chapter 25: Redemption

How we use this word:

Redemption means to buy something back by making a payment. When people were taken as slaves, they belonged to the person who bought them. They had no freedom and must obey their owner whether he was kind or cruel. The life of a slave could be very hard. If the slave's family or friends were able to save enough money, they could **redeem** him: buy back his freedom by making a payment to the man who had bought him.

How the Bible uses this word:

Read: 2 Kings 4: 1-7

1 Peter 1: 18-19

The Bible gives us an example of a widow whose two sons were saved from slavery. In fact, she was able to buy their freedom before their life as slaves began. Had Elisha the prophet not helped her, they would both have been taken as slaves because the poor widow had no money to pay her debt.

The Bible tells us that we are slaves of sin, unable to keep God's law. Our sinful ways do not lead us to the happy lives we hope for, because God's way is always best. When we trust and believe on the Lord Jesus, He becomes our **Redeemer**. He frees us from being slaves to sin as His Holy Spirit helps us

to do what is right. He also frees us from the punishment our sin deserves.

Remembering the Bible readings:

1. What was the creditor going to take for the payment of the widow's debt? (A creditor is a person to whom a debt is owed.) (2 Kings 4: 1)
2. What miracle did God do through Elisha to help the widow? (2 Kings 4: 2 – 7)
3. What does Peter say was not used to pay for our **redemption**? (1 Peter 1: 18)
4. What did our **redemption** cost? (1 Peter 1: 19)

Other verses where this word is used:

Leviticus 25: 51-52

Psalm 49: 7-8

Luke 2: 38

Ephesians 1: 7

Chapter 26: Regeneration

Being born again

How we use this word:

The word “**generation**” has several meanings and one of those is “to be born”. “**Regeneration**” therefore means to be born again or to have renewed life and vigour.

Doctors treating an injured patient might have to remove dead skin with the aim of seeing the injured area **regenerated** – able to grow new skin to heal the wound.

An engineer who has worked hard to make an old engine start to work again could say the engine had been **regenerated**.

How the Bible uses this word:

Read: John 3: 1-21

The actual word **regeneration** is not found many times in the Bible. It describes what the Lord Jesus spoke to Nicodemus about: being born again. Nicodemus was a Pharisee. The Pharisees were very strict about keeping God’s commandments and appeared very good to other people. They had not understood that sin comes from the heart. Sins like pride, hatred, envy and covetousness are not seen by other people but are seen by God. Resolutions to do good are no use because we all have sinful hearts

and can never make ourselves good enough for God. We need new life from God's Holy Spirit so that we repent of our sin and want to please God instead of pleasing ourselves.

Remembering the Bible reading:

1. The Pharisees did not want Jesus's teaching and did not like to see many people listening to Him or coming to Him for healing. Why did Nicodemus, who was a Pharisee, believe that Jesus had come from God? (verse 2)
2. Did Nicodemus understand what it means to be "born again"? (verse 4)
3. Who is it that causes someone to be born again? (verses 5-8)
4. What does God give to those who believe in His Son? (verse 16)

Other verses where this word is used:

Matthew 19: 28

Titus 3: 5

1 Peter 1: 23 (uses the words "born again")

Chapter 27: Repentance

How we use this word:

Repentance means to think again and change your mind about what you have been doing.

When you set out on a journey, it is easy to get lost if you have not looked at a map. When you finally do consult the map, you can see that you are going the wrong way. You may feel very sorry that you have wasted so much time and worn yourself out. That will not put things right: you need to turn around and go in the right direction.

How the Bible uses this word:

Read: Matthew 21: 28-31

In the Bible, **repentance** means sorrow over our sin, which leads us to change the way we are living. In the verses you read from Matthew chapter 21, the son who refused to do as his father asked, was sorry afterwards for what he had said. He showed that he really was sorry, by obeying his father. He had thought it over and changed his behaviour. He showed true **repentance**.

In the Bible, God teaches us how we should live. God knows what is best for us and His commandments are good. But we all set out in life by going our own way, just like travellers who will not use the map. When we do hear what the Bible says, we may feel very sorry that we have done wrong. It

is right that we should feel sorry, but that is not enough. We need to ask God to forgive our sin and help us to live in a right way. This is what **repentance** means.

Remembering the Bible reading:

1. What did the father ask the first son to do? (verse 28)
2. What did the son feel like when he thought about the wrong way he had spoken to his father? (verse 29)
3. What did he do to put things right? (verse 29)

Other verses where this word is used:

Matthew 9: 13

Mark 1: 4

Romans 2: 4

2 Peter 3: 9



Chapter 28: Righteous; Righteousness

How we use these words:

Righteousness is about doing what is right both by keeping the law and being fair towards others. We would often use the word “good” to describe a person who appears **righteous**. Sometimes we speak of people being “self-**righteous**”, meaning that they think they are very good and especially that they think they are better than other people.

How the Bible uses these words:

Read: Leviticus 19: 15

Isaiah 64: 6

Matthew 23: 27-28

When the Lord Jesus lived on earth, the Pharisees were seen as “**righteous**”. They thought that they pleased God by keeping His commandments, but they did not understand that God looks at the heart. The Lord Jesus showed how wrong they were. Their outward actions – the things other people could see – appeared very good. But God sees the heart where pride, covetousness, jealousy and hatred are not seen by others. Isaiah the prophet said that all our good actions are just like dirty old clothes in God’s sight. Even actions that seem good can be done from pride or to be seen by others.

Only the Lord Jesus lived a life of perfect **righteousness**. The Bible teaches us that He died to take the punishment for the sin of all who believe on Him and that His **righteous** life was also for His people. God sees those who believe in the Lord Jesus not only as “forgiven” but also “covered” with His **righteousness**. This is very different from the way people, like the Pharisees, think that they can make themselves good enough for God.

Remembering the Bible readings:

(Hypocrites are people who pretend to be better than they really are.)

1. How does our **righteousness** appear to God? (Isaiah 64: 6)
2. Why did Jesus say that the Pharisees were like graves that had been made to look beautiful? (Matthew 23: 27)
3. How did the Pharisees appear to other people? (Matthew 23: 28)
4. What did God see that they were like in their hearts? (Matthew 23: 28)

Other verses where this word is used:

Genesis 7: 1
Psalm 11: 5 and 7
Matthew 5: 6
Romans 3: 21-22

Chapter 29: Sacrifice

How we use this word:

We make a **sacrifice** when we give up something that means a lot to us, for a particular reason. For example, a teenager might **sacrifice** his own pleasure, to look after his sick mother. A person who did not have very much money might make a real **sacrifice** by putting a little away every week to help people in greater need than himself.

The word **sacrifice** is also used to mean offerings that are brought to gods or idols, usually to placate the god, so that no harm will come to the offerer. This, of course, is really a sort of superstition.

How the Bible uses this word:

Read: Leviticus 1: 2-4
Hebrews 9: 24-28

In the Bible, the word **sacrifice** means the giving of a life in place of another. The punishment for sin is death, but God accepted a substitute whose life was **sacrificed** to take that punishment.

You may remember that God warned the first man, Adam, that if he sinned, he would die (Genesis 2: 17; Romans 6: 23). Adam did sin and from that time his spirit, that part of him that could have fellowship with God, died. He no longer knew God as his Friend but was ashamed and hid from Him.

His body did not die immediately but began to grow old and eventually did die.

God promised to send someone who would save mankind from sin and its consequences. This promised Saviour was the Lord Jesus Christ. Until He came, God gave instructions for **sacrifices** to be made: when someone sinned, an animal must die instead of the sinner. This was the way in which sin was “covered” in Old Testament days, before the Saviour came. An animal **sacrifice** could not take away sin, but God accepted the one who offered the **sacrifice** trusting in the promise of God to send a Saviour.

When the Lord Jesus came, He gave His own life as a perfect **sacrifice** for the sins of everyone who believes in Him. No further **sacrifices** are needed: sin is forgiven when we trust in the Lord Jesus (Hebrews 9: 28).

Remembering the Bible readings:

1. “Atonement” means to cover: sin covered so that the sinner can be reconciled to God and know God as his Friend. What had to be done in Old Testament days to make atonement? (Leviticus 1: 2-4)
2. How did the Lord Jesus put away sin? (Hebrews 9: 26)
3. Does this **sacrifice** need to be repeated? (Hebrews 9 25-28)

Other places where this word is used:

Exodus 12: 26-27

1 Samuel 1: 21

Proverbs 21: 3

Hebrews 7: 27

Chapter 30: Salvation

How we use this word:

This word is all about being saved from some danger or trouble. After a storm at sea, when their ship had been in danger of sinking, the people who had been on board might say, “our **salvation** was the lifeboat that came alongside and rescued us from drowning.”

How the Bible uses this the word:

Read: Luke 19: 1-10

Tax collectors were not liked in New Testament days, because they were dishonest. They took more money than they should and kept some for themselves. Zacchaeus's life changed when he met the Lord Jesus. He was ready to repay more than he had taken wrongly and also to give generously to the poor people.

The Lord Jesus said that **salvation** had come to Zacchaeus's house. He was a sinner who needed to be saved from his sin. He needed to be saved from the punishment his sin deserved and he needed to be saved from the power sin had in his life.

The Bible says that we have all sinned. Like Zacchaeus, we need to be saved from sin's punishment and sin's power. The Bible teaches us that there will be a day when sin will be punished in the place that the Bible calls hell. The Lord Jesus

came to rescue sinful men and women and boys and girls. When He died on the cross, He took sin's punishment for everyone who believes on Him and comes to Him for forgiveness. To those whose sin is forgiven, He gives strength to stop doing wrong and to start doing what is right.

Remembering the Bible reading:

1. What was Zacchaeus's job? (verse 2)
2. What had Zacchaeus been doing that was wrong? (verse 8)
3. What did other people think of Zacchaeus? (verse 7)
4. How do we know his life was changed? (verse 8)
5. What did Jesus say had come to Zacchaeus's house? (verse 9)

Other verses where this word is used:

Psalm 68: 19
Habakkuk 3: 18
Acts 4: 12
Romans 1: 16
2 Corinthians 6: 2

Chapter 31: Sanctification

The making of a saint

How we use this word:

Sanctification is not often talked about but we do use the word **saint**. We may have seen this word on a church notice board; the church may be called “St John’s” or “St Paul’s” or another name from the New Testament. There is one “church” that decides to call some people “**saints**” if they are supposed to have led very good lives.

How the Bible uses this word:

Read: John 17: 17-20
Galatians 5: 22-23

The word “**sanctification**” means to be made holy. This is the work that the Holy Spirit does in the life of every Christian. Justification is an event at the beginning of the Christian life when God says we are right with Him, but **sanctification** goes on right through the Christian life. We will never be completely sinless until God takes us to heaven, but we should be growing more like the Lord Jesus as we go on in our Christian lives.

The Bible never uses the word **saint** for a special group of “super-Christians”. All Christians are called **saints** which means those who are being **sanctified**. You know what kind of tree you are

looking at by the fruit growing on it. So, a Christian should show the “fruit” of the Holy Spirit’s work. You read about this fruit in the verses from Galatians. These are the things which make up holiness of life, not shutting ourselves away or trying to appear better than other people. As we read the Bible each day, God uses His word to change us and make us more like the Lord Jesus.

Remembering the Bible readings:

1. What does the Holy Spirit use to sanctify those who believe in the Lord Jesus? (John 17: 17)
2. What is God’s Word?
3. Can you find nine things that should be seen in the life of a Christian? (Galatians 5: 22-23)

Other verses where this word is used:

- 1 Corinthians 1: 2
- 1 Corinthians 1: 30
- 2 Thessalonians 2: 13
- 1 Peter 1: 2

Chapter 32: Sin

How we use this word:

People often use this word as if **sin** was a very trivial thing. Someone on a slimming diet might say, “I **sinned**: I ate a lovely cream cake”. Sometimes someone thought to be particularly bad is described as “a **sinner**”. Usually this means that the person speaking would never describe himself as **sinful**.

How the Bible uses this word:

Read: Genesis 2: 16-17; and chapter 3
Romans 3: 23

In the Bible, the word **sin** means disobedience to God. In Genesis chapter 3 we read about how **sin** came into God’s perfect world. God had provided everything that Adam and Eve needed. He gave them one rule, to test their loving obedience to the One who had given them so much. Adam and Eve’s **sin** caused them to feel guilt and shame. They could no longer talk with God as their Friend but tried to hide from Him. Their bodies began to grow old and would eventually die, as God had warned them. Their spiritual life: that part of them that could have fellowship with God, ended that day. Adam was the first man and he represented the human race that would follow. Because of his disobedience, everyone who has been born into this world is a

sinner, the only exception being the Lord Jesus Christ.

The Bible never refers to **sin** as being just our wrong actions, but as something wrong within us. The **sinful** things we do come from our sinful hearts. Some things like envy, hatred or covetousness, are not seen by other people, but are seen by God. These unseen **sins** lead to sinful actions that harm other people and show our rebellion against God our Creator.

Remembering the Bible readings:

Sin came into God's perfect world when Adam and Eve disobeyed God. Everyone born into the world since, except the Lord Jesus, has **sinned**.

1. In what way did Adam and Eve disobey God? (Genesis 2: verse17; 3: 6)
2. What effect did this have on Adam and Eve when they heard the voice of God? (Genesis 3: 8)
3. What would life be like for Adam in future? (Genesis 3: 17-19 and 23)

Other verses where this word is used:

Psalms 119: 11

Isaiah 1: 18

Romans 6: 23

1 John 1: 7-9

Chapter 33: Tabernacle

How we use this word:

This is a word that we probably do not use very often. You may have seen it on a notice board outside a church building, as some churches are known as “The **Tabernacle**”.

The word “**Tabernacle**” really means “tent” and we all know that a tent is something to live in that can be put up, taken down, and carried from place to place.

How the Bible uses this word:

Read: Exodus 25: 1-9

Hebrews 9: 24-28

God gave instructions to Moses for making the **Tabernacle**. This was a very special tent with a wooden frame overlaid with gold, beautiful curtains, and covers made of animal skins. There were also six pieces of “furniture”, four inside the **Tabernacle** and two outside in the area known as the “court”. God told Moses that everything must be made exactly as He showed him. Moses told the people the things they could give for making the tabernacle (Exodus 35: 4-9 and 20-21).

The **Tabernacle** would be the place where God’s presence would be among His people and where He would speak to Moses their leader. God chose the tribe of Levi to look after the **Tabernacle** – to put it

up; take it down; carry it from place to place. At the **Tabernacle**, the people of Israel learned how sinful people can come to a God who is holy.

The writer of the Book of Hebrews tells us that everything in the **Tabernacle** teaches us about the Lord Jesus.

Remembering the Bible readings:

1. Did the people have to bring gifts for the **Tabernacle**? (Exodus 25: 2)
2. Why was the **Tabernacle** made? (Exodus 25: 8)
3. Did Moses decide how it should be made? (Exodus 25: 9)
4. Where is the Holy place that the Lord Jesus has entered? (Hebrews 9: 24)

Other verses where this word is used:

Exodus 40: 17, 34-38

Numbers 9: 15

Joshua 18: 1

Hebrews 9: 2-3

Chapter 34: Worship

How we use this word:

We use the word **worship** in several ways. Church notice boards may give the times of “divine **worship**”, meaning the times that Christians meet to **worship** God – express their love and adoration to Him. Some people think so highly of celebrities that they may seem to **worship** them. A Lord Mayor or magistrate is sometimes addressed as “Your **worship**”.

How the Bible uses this word:

Read: Psalm 95: 6

John 4: 19-24

In the Bible the word **worship** is often linked with bowing down. It describes how we respond to the greatness of God: with reverence (great respect) and love. The Bible teaches us that we should **worship** only God our Creator. Many nations throughout history have **worshipped** idols. These are false gods and their **worship** is called idolatry. Idols have no power: they are dead and quite useless. We learn what the Bible says about idols in Psalm 115 verses 4-8.

The people of Israel were also taught that they must not make any image to represent God. No part of our **worship** is to be given to an image.

The woman who the Lord Jesus talked to at the well, wanted to know where the right place was to **worship** God. The Lord Jesus said that true worshippers **worship** “in spirit and in truth”. To **worship** God “in spirit” means that **worship** must come from our heart, not just in some ceremony which we go through thoughtlessly. To **worship** God “in truth” means to come to Him in the way that is true: through the Lord Jesus Christ and His death on the cross.

Remembering the Bible readings:

1. How does the writer of Psalm 95 respond to God's greatness? (see verse 6)
2. Did the woman Jesus met at the well want to know how to **worship** God or where to **worship** Him? (John 4: 20)
3. What is important to God about the way we **worship** Him? (John 4: 23)

Other verses where this word is used:

Deuteronomy 8: 19

Psalm 29: 2

Isaiah 2: 8

Matthew 2: 11

Chapter 35: Wrath

How we use this word:

The word **wrath** means anger, but we would normally only use the word **wrath** when someone is very angry indeed. If you know some history, you will know that Kings used to have great power. To “stir up the King’s **wrath**” by some foolish action, would put your life in great danger.

How the Bible uses this word:

Read: Romans 1: 18-23

When the Bible speaks about the **wrath** of God, it does not mean that God “loses His temper” like we do. God’s **wrath** is His reaction to sin: God hates the sin that spoils His world, hurts other people and shows our rebellion against Him.

If the word **wrath** means anger, why include it in a list of “Wonderful Words”? The fact is that God would not be perfectly good if He did not react against evil things. God is very merciful and he has provided a way for us to escape His **wrath**. When the Lord Jesus died, He satisfied God’s perfect holiness and justice. Through His death, God freely offers us forgiveness, but for those who refuse to come to God in His way, there is no shelter from the **wrath** of God. Those who will not trust in the Lord Jesus for forgiveness, will one day face punishment for their sin.

Remembering the Bible reading:

1. What do ungodly and unrighteous people do with the truth? (verse 18)
2. What is the truth that people know but try to suppress (keep from being known)? (verses 19-20)
3. What is the result of suppressing the truth about God? (Romans 1: 22).

Other verses where this word is used:

Deuteronomy 9: 8

Ezra 5: 12

John 3: 36

Romans 5: 9

Ephesians 5: 6

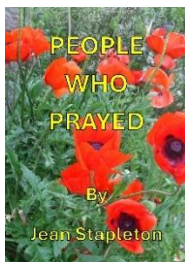


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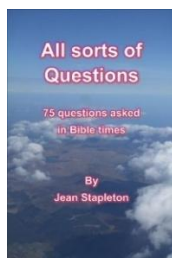
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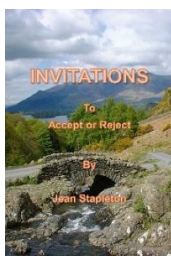
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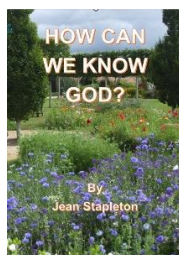
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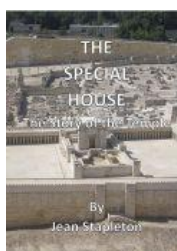
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